

Post colonialism's History: A Review

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INTRODUCTION

Due to their English language origins, Commonwealth Literature writings must be judged by the same literary standards used to assess the merit of venerable English classics. This subset of colonial English literature, known as Commonwealth Literature, is based on the traditional study of English, which places a high importance on universality and timelessness. Similarly to liberal humanists, the writers of the Commonwealth thought that excellent literature transcended the restrictions and characteristics of the time. When it comes to criticism, the liberal humanism slant that was prevalent in reviewers of Commonwealth Literature came to an end about this time. Post colonialism benefited greatly from the development of colonial discourse theories. Colonial power uses depiction and modes of perception to keep colonised peoples obedient, they say.

WHAT ABOUT AFTER SECOND WORLD WAR?

Post-World War II decolonization began in the post-World War II era, when the conquered nations were granted their freedom and the post-colonial era began. The position of a country that is no longer a colony and has reclaimed its political independence may be described as "postcolonial". For the study of post colonialism, it is also important to look at the tremendous influence of imperialism on the lives of the colonised peoples. Economic and cultural discrimination in the recently decolonized nations is referred to here. Modernization and globalisation reflect the colonial imperialism's cultural and economic dominance. After the formal end of colonialism, the term "post colonialism" refers to a condition of affairs. It's a counterpoint to Western hegemony or dominance. As described by M.H. Abrams, post colonialism is

ORIGIN AND POST EFFECT

"Study of the history, literature, and culture of the former colonies of England, Spain, and France, as well as other European imperial powers, through a critical lens. The Third World countries of Africa, Asia, the Caribbean Islands, and South America were the subject of these investigations..." (Abrams, 236)

For several decades, the study of European-colonized society relations has been called "post colonialism." An intellectual and critical movement that recognised contemporary history, cultural studies, political economy and literary criticism is considered to be a prominent intellectual and critical movement. Writing in their collection *The Empire Writes Back* by Ashcroft, Griffith and Tiffin, three Australian writers,

Several colonial countries gained their independence after World War II when the imperial might began to wane. Postcolonial methods are concerned with the immediate and long-term consequences of colonialism.. Because of this, postcolonial literature and literary criticism have gained a lot of traction in the modern period. 'Post colonialism,' a word coined in the final years of the twentieth century, has acquired popularity. "In the course of the 1980s, Commonwealth literary studies became part of the then growing and now huge area of literary, cultural, political, and historical investigation that we term postcolonial studies." Hans Bertens is correct in his assumption (Bertens, 200). In addition, Post colonialism shows the colonised society's perspective on the colonial experience. Postcolonial studies, with their focus on colonialism, national culture, history, and language, may make sense of this. In postcolonial studies, the literary centre migrated from the middle-aged European countries to the marginalised and colonised nations. Bertens has a lot to say.

A single word, "post colonialism," is employed here instead of the hyphenated phrase to describe many modes of representation, such as reading practises and values. There are no neat divisions of historical periods or dates in which post colonialism may be neatly compartmentalised, even if it is strongly linked to past experiences. In critical studies, the prefix "post" in post colonialism has created several connotations.

AUTHOR'S REVIEW

"When it comes to decolonizing processes, some critics point to the hyphenated word "post-

colonialism," while others question its use as a definitive time marker since they argue that the postcolonial situation begins rather than ends with colonial occupation. The word 'post colonialism', on the other hand, is more sensitive to the lengthy history of colonial repercussions, according to this argument.." (Gandhi)

Post colonialism is also emphasised by 'McLeod.' He puts,

"If you think of postcoloniality as a time when the principles of colonialism are no longer relevant, you're missing the point. A new age has not begun, nor does it herald the dawn of an idealised future in which colonial wrongdoing is no longer a problem. Post colonialism acknowledges both the continuity of history and its transformation. Although the political geography of the globe has been decolonized, the material realities and forms of representation common to colonialism are still with us today, it accepts this fact.." (McLeod)

Considerably, however, there have been major occasions in which indigenous peoples have tried to point out the colonial powers' predominance, and this is the genesis of post colonialism's structured viewpoint. Postcolonial studies have taken centre stage in academic debate in recent years.

MEANING OF POST COLONIALISM

"Post colonialism" is a term that refers to a new philosophy that came into being in the second part of the twentieth century. Many critics, theorists, and intellectuals have contributed to the conversation around postcolonial theory. In particular, postcolonial theorists like Frantz Fanon, Edward Said, Homi Bhabha, and Gayatri Spivak sought to investigate the overall impact of colonisation on colonised nations and people by using many postcolonial perspectives like alienation, orientalism, hybridity, mimicry and ambivalence, as well as subaltern studies in theoretical and critical work. Indian English fiction has developed an own personality in a creatively decolonizing state.

He has addressed the psychological aspects of colonialism and myths about racism in his writings like *Black Skin, White Masks* (1952) and *The Wretched of the Earth* (1959). (1961). because they are attempting to impose their worldview on the colonised, they purposely immobilise them, he claims. Accordingly, Frantz Fanon makes the following clarifications:, "Males are eager to demonstrate to white men their own intellectual superiority and depth of thinking. Fanon, say the postcolonial critics, is a unique character because he is able to oppose cultural imperialism while still arguing passionately for culture as a method of resistance and a source of national identity. To the extent that culture is tied to language and race, it forms the mind and the map. Thus, Fanon's early work is positioned at the intersection of radical psychology and colonial criticism, and his linkage of mental disease with imperialist dominance is one of his most important contributions to modern discussions on post colonialism." To put it another way." (Bart Moore-Gilbert, et al, 12)

The study of post colonialist is a western phenomenon. It all hinges on the Eurocentric mentality of the West. From encounters with western cultures and languages, the non-western indigenous creative energy is expressed in western idiom. The western options may not be preferred by the indigenous population. The fact that post colonialism uses Western concepts and idioms does not diminish its power as a counter-discourse. Benita Parry points out that the counter-discourse is extremely complicated and must be built on "an unrelenting hostility between native and invader" in order to be effective (Parry, 32). There is a stark divide between locals and invaders in post colonialism studies. Cultural differences can be considered within the framework of the idea, but there is little room for economic exploitation.

GOAL OF POST COLONIALISM

In other words, it has to do with post colonialism's goal, approach, substance, scope, and language. A western theory has been modified by its meeting with non-western civilizations, and this theory is the product of that encounter when it comes to colonial-era ideals and identities, the word "hybridity" is more accurate. According to Robert Young, the literary importance of the term "hybridity" is that it refers to a blending of two distinct ethnic or cultural groups. As a result, in the early nineteenth century, there is an intellectual fusion between Whites and Native Americans. But with the anti-colonial movements, the cultural purity established by the colonial hybridity presents a setback to undermine colonial control. Through

the process of hybridization, indigenous Indians came up with new notions that were both compatible with colonialism and at odds with it. The story of Ania Loomba emerges,

HISTORICAL BACKGROUND

Since the 1980s, Homi K. Bhabha has been a key thinker on post colonialism. According to Bhabha's argument in *The Location of Culture*, colonialism seeks to legitimise its beliefs on the conquered people. Colonial discourse has as its goal to portray the occupied as a race of degenerate types in order to legitimise conquering and construct hierarchies of authority and education among them, according to Homi K. Bhabha (Bhabha, 70). Colonial discourse generates the colonised as a social reality that is at once a "other" and yet fully knowable and visible," says Heidegger in his essay (Bhabha, 70-71). McLeod deciphers colonialism's rhetoric to help define the notion,

The goal of post colonialism is to reclaim the cultural identity of the indigenous peoples from colonialism. It's the 'marginality' of being a colonised person that determines one's identity. 'Mimicry,' coined by Bhabha, refers to the racialized characteristics of both the colonised and the coloniser. Anticolonial self-differentiation is a process of "authorization and de-authorization" and "initiated through the logic of improper appropriation," Gandhi explains (Gandhi, 150). Since colonialism and colonialization are inherently opposed, Bhabha's idea of "mimicry" illuminates the postcolonial state of affairs.

Post colonialism can take into account both the colonial period and the period following colonialism. There is a focus on colonial cultures' cultural identity, and the difficulties of building a national identity after colonial authority is discussed. In the 1970s, Post colonialism was integrated in various courses of study at American Universities. According to postcolonial scholars, western depictions of third-world nations tend to be not objective but rather constructed for the benefit of conquerors. The critics look at literature produced by the authors from both the sides-literature written by the white oppressors, they examine the ways in which stereotypes are constructed, and literature is written by the colonized. They examine the manner in which these people deal with colonial control to negotiate their identities. Interactions between persons from diverse ethnic backgrounds are common nowadays because of global migration and diversity.

Settler and non-settler countries, such as Australia and Canada, can be divided into two categories: "settler" and "non-settler." South Africa and Zimbabwe, which were colonial settlements, confuse this divide even further. Colonization is still occurring now, as seen by the uprooting of Native American communities and the annexation of other portions of the planet. Canada and Australia, which gained independence from their colonial masters after just a brief battle, are not considered postcolonial countries because of their steadfast allegiance to the mother country and the absence of racism or the imposition of a foreign language. After colonial countries gained their independence, post colonialism began to take shape. Both nations that were colonised and the former colonial powers have postcolonial aspects in their history, literatures, and politics as well as culture and identity. It is possible to include both the colonial period and the period after colonialism when defining post colonialism today. It focuses on the cultural identity of the conquered nations and the difficulties of establishing a national identity under colonial control. There were a number of courses at American universities in the 1970s that included Post colonialism as an option for students. Postcolonial critics have pointed out those western representations of third-world nations tend to be not objective descriptions but creations that fit colonists' objectives. Both white oppressors' and colonised authors' work is scrutinised by critics. They study how stereotypes are formed and how white oppressors' and colonised authors' work is created. They look at the manner in which these people deal with the effects of colonialism on their sense of self. Global migration and diversity have resulted in countless contacts between people from different ethnic origins.

A few lingering preconceptions remain, however, Immigrant minority are still viewed as less civilised and less capable in Western nations. The term "Eurocentricity" refers to the habit of deeming Western culture superior than other civilizations. It is impossible to erase the colonial power's influence even if a colony is freed from it. A legacy of colonial ideals would prevent indigenous peoples from forging their own national and cultural identities. It's common for

these people to have a dual or hybrid identity since they're caught between two cultures: the culture of their ancestors and the culture of their previous occupier. When it comes to assimilating into their adoptive country's culture, immigrants encounter the same issues as native-born citizens..

“For countries with a history of colonialism, such as India, the idea and terminology of post colonialism have been developed in Western institutions and are not appropriate for their current requirements. Many Indian intellectuals who have emigrated to the West and studied at universities in the West have contributed to popularising post colonialism by relying on the most recent developments in literary theory. She cites Bhabha's fondness for Freud and Lacan and Spivak's reliance on deconstruction as instances of this. Western theoretical imperatives, according to Mukherjee, are re-colonizing countries with a history of colonialism.” (Mukherjee as qtd. in. McLeod, 247)

SIGNIFICANCE OF STUDY

Post colonialism marks a significant departure from prior phases of literary theory, which were dominated by debates about theoretical approach. One of the most prominent theories on how literature from former colonial countries is primarily concerned with opposing the language of colonial authority, unlearning its worldview and developing new modalities of representation is The Empire Writes Back. When English was once a foreign language in these nations, the writers used diverse ways to create new 'englishes' in order to communicate their own sense of identity. Using Ashcroft and his associates as an example,

“In the name of religion, caste, colour, or status, a woman's inalienable freedom to love the man she chooses should not be curtailed. Because both feminism and post colonialism seek to destabilise the global order, this novel might be categorised as either a feminist or a postcolonial work.” (Sachdev, 100-101)

Mimicry is a term used to describe the novel's central family's behaviour and multifaceted transcultural identities. "Mimicry" refers to the ambiguous connection between colonised people and their conquerors in post colonialism. In the minds of many academics, the imitation of the colonists' qualities by a colonised people is never a straightforward duplication. It is more accurate to say that the colonised people behave as a "blurred duplicate" of the colonisers, which can be dangerous because the effect typically resembles ridicule rather than mimicry,

RESULTS

Cultural identity is viewed as an "ideological construct and representation of power relations" by critical methods influenced by Stuart Hall, Michel Foucault, and post colonialism (Shin & Jackson, 2003, p. 220). If you're going to use a critical perspective, you're going to have to confront or even emancipate the current power structures and identity politics that perpetuate racial and gender inequality and oppression. Individuals' tendency to identify with certain groups over others and the options available to them, as well as the ways in which historically marginalised groups (re)claim historically marginalised identity positions in order to gain voice, access, representation, and political solidarity are all part of the critical approaches to cultural identity that are discussed here.

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