

English Language and Literature
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Lecture - 31
Postcolonialism

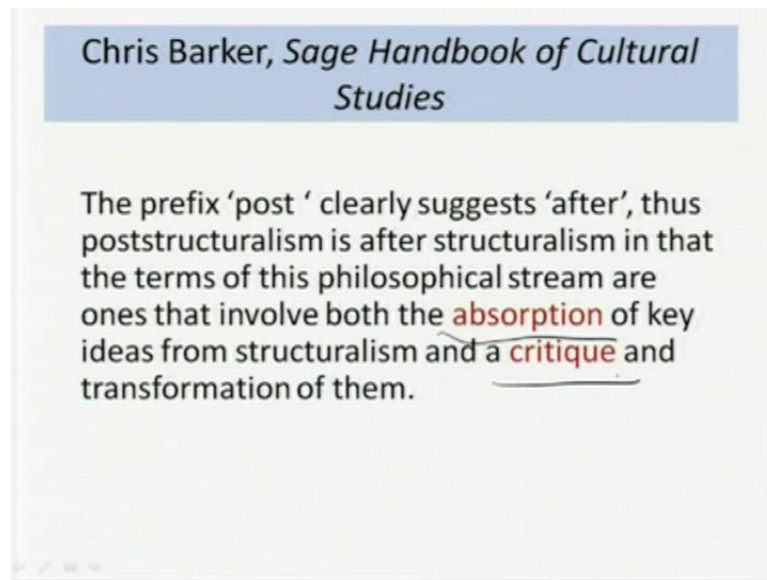
Welcome back to n p t e l, the national program on technology enhanced learning, being brought to you by the Indian institute of technology and the Indian institute of science. We are in module 4 of our series of lectures on English language and literature, module 4 as you know is being devoted to literary criticism. And today, we are in lecture 10 of this module, this lecture is entitled, post colonialism. And, in a moment I shall be telling you, how this lecture is going to be structured.

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But before that, let us do, as we always do a recap of the last lecture.

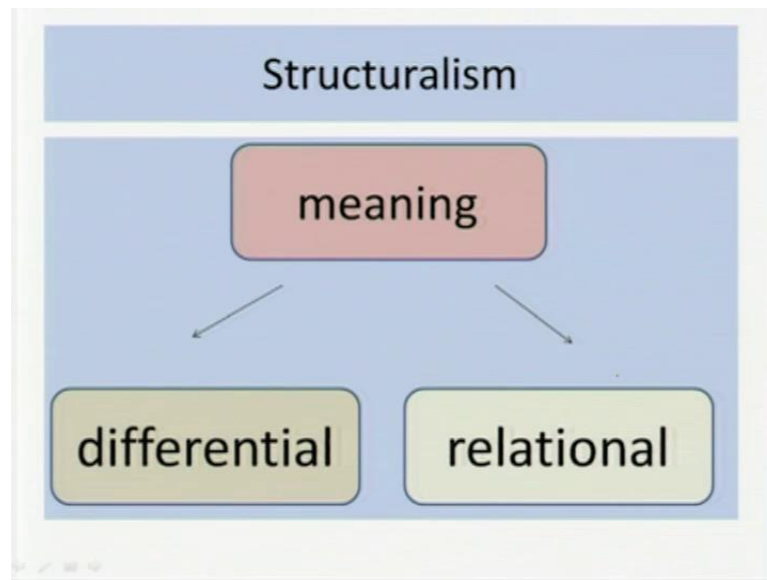
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And the last lecture, you will recall was devoted to the topic, post structuralism. For instance we saw through Chris barker in his book, the sage handbook of cultural studies, wherein he says, that the word post as a prefix, obviously suggest after. And therefore, post structuralism in a sense is obviously after, the school of criticism or even philosophy as may put it known as structuralism.

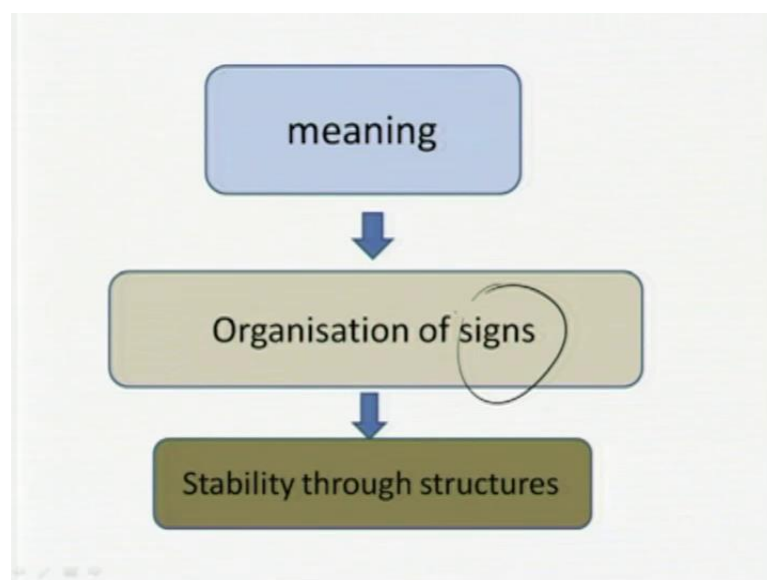
But, the important point that we found in the last lecture, as is being argued by Chris barker is that, the post does not mean simply, an after in the temporal sense, this after is little complicated in that. If we look at these words here, they in this involves both the absorption of key ideas from structuralism, and also a critique and transformation of them. So, what we find here, that in by that post structuralism is both are continuation and a critique of the structuralize enterprise.

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Next on, we found that, whereas in structuralism, meaning as given to us by so sure is understood through a system of difference, hence meaning is known as being differential and through a system of relations, among the various units of a system. We found that language in structuralism is a self sufficient system, varial meaning emanates through a system of difference and relation, among the units of that system.

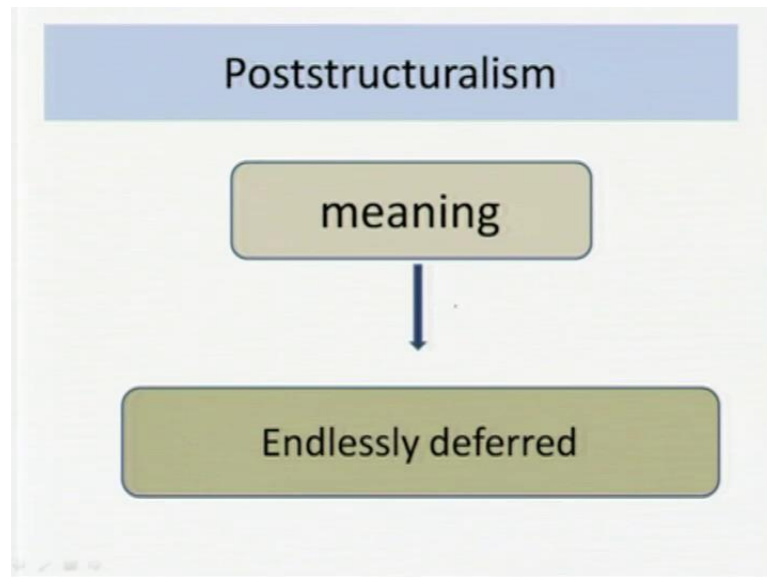
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Then we also found in both in structuralism, which is going to know, which is going to be radically critique by post structuralism. We found in structuralism, that meaning

comes about through the organization of science, and you remember this was important word in structuralism. And this stability of meaning is achieved through the structures of this organization. So, it was a neat way of understanding, almost a formulae, if we may say, way of understanding meaning, emanation and language.

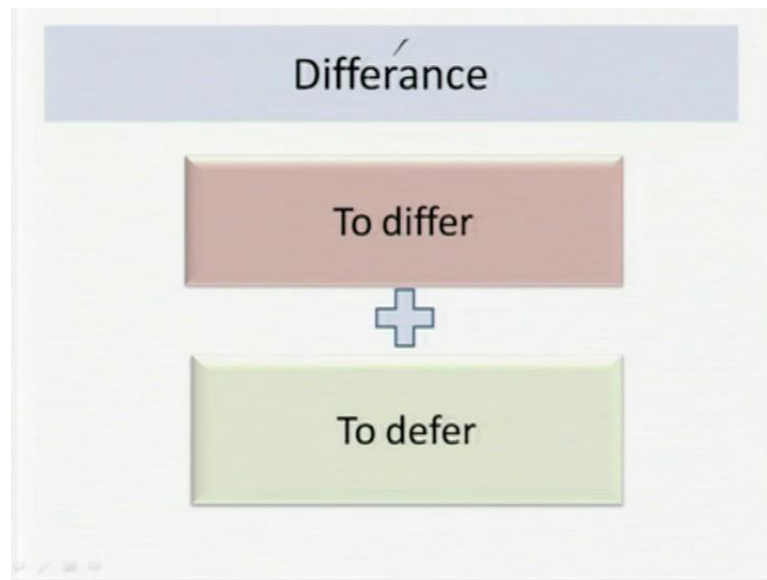
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Then we found a post structuralism, followed or critiqued structuralism in that, it is so, the production of meaning through science as endlessly differed. So, we found for instance through the reader, that it meaning was not only differential, but meaning was also differed or meaning was also postponed. So, no text had a complete meaning in itself or the authoritative meaning, because by the very nature of the science system. Now, the post structuralize we saw, did not you know, did not say that there was no structure, their job was to show as the structurality of the structure itself.

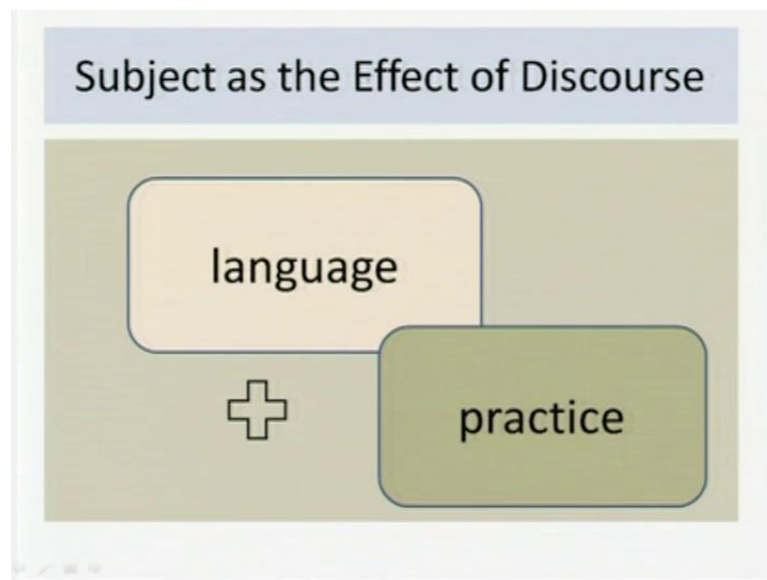
That the structure is there, but if you look at it closely, you can dismantle that structure, because the sign you know, there are no pure signified, that is no signifier, which is the part of the sign, no signifier has a or an authoritative signify. There may be many no answers to a sign, and meaning precisely because, you know this is turning, the structuralize claim you know on his head. This precisely, because meaning comes about by a system of difference, that system of relation and difference flew by.

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This is what we had seen, and then as we seen this slide, we found other word, word difference given to us by derider, that is which is a combination of, to differ and to defer.

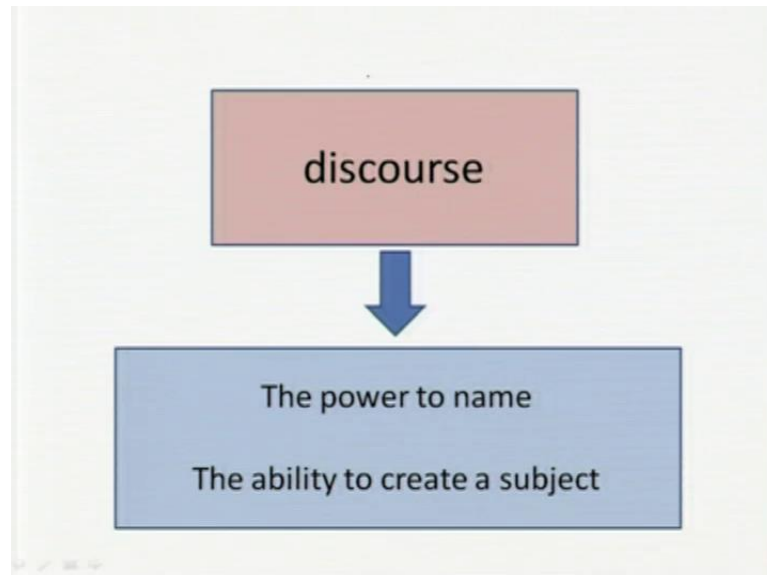
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Then, an important point that we found through say philosophers, like Michelle Fuko was that the subject, the one who experiences is actually an effect of this course, and this is a word, we shall be coming across again in today's lecture. And we found that the subject is really an effect of language, according to the structuralize claim. And language and practice to scores, and practice cannot be separated. Our practices are also an effect

of language, this is something that we had discussed in the last lecture, I did not go introvert again.

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And we found that discourse is really a language, is really you know, the power we can termite after Michelle Fuko, as the part to name. Discourse has the ability to create a subject, to create it subjectivity, to create its identity, you know indeed to create its most personal or in private of feelings, these are all understood as the effect of discourse. We for instance, if man is understood through the discourse of religion, man is you know, the effect, the subjectivity of man is understood to be an effect of the larger discourse of the religious kind.

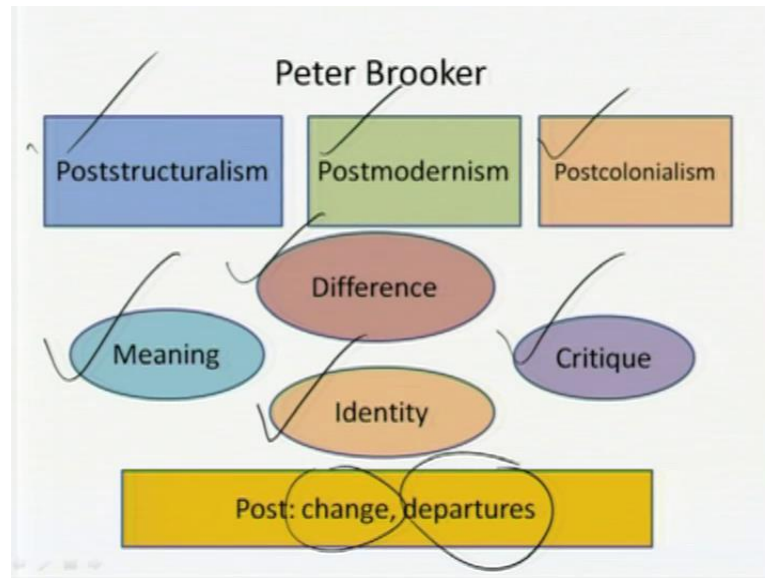
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Therefore, we found this is a term, which almost line over this term here is a linking term, that links has to post colonialism. We found that this is anti-essentialist, there if you recall from previous lectures, what is essentialism, essentialism means that there are essences to things. The things are essences in themselves, there is something ontologically philosophically speaking, they something ontologically true or things. But, post structuralism in denying, a determinate meaning in denying you know, an authoritative meaning or the meaning of things, becomes anti-essentialist.

So, things take our amenable to several meaning. Now, again as I said in the last lecture, this does not mean that anything goals. It is simply means that, there may be readings of text, that do not follow or even radically question assumed certain assumptions of patterns of reading of techniques of reading, bringing out some other relationship in the text, which are otherwise you know, hidden by you know, what we call the dominant modes of reading or reading practices. So, this point takes us directly, really to the lecture that you know, rather than the topic of discussion today, that is post colonialism.

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Now, I will take the help of glossary, you know of literary and cultural terms given to us by Peter Brooker, it is a useful book in Melo kitab. So, glossary of you know, literary theory, term using literary theory, and it gives us these three terms. Look at and all starting with post, post structuralism, post modernism, post colonialism and he says that you know, we have to look at the term post there, as I said a while ago. In terms of changes and departure, not in terms of clear cut from pervious, from the word without its prefix, post.

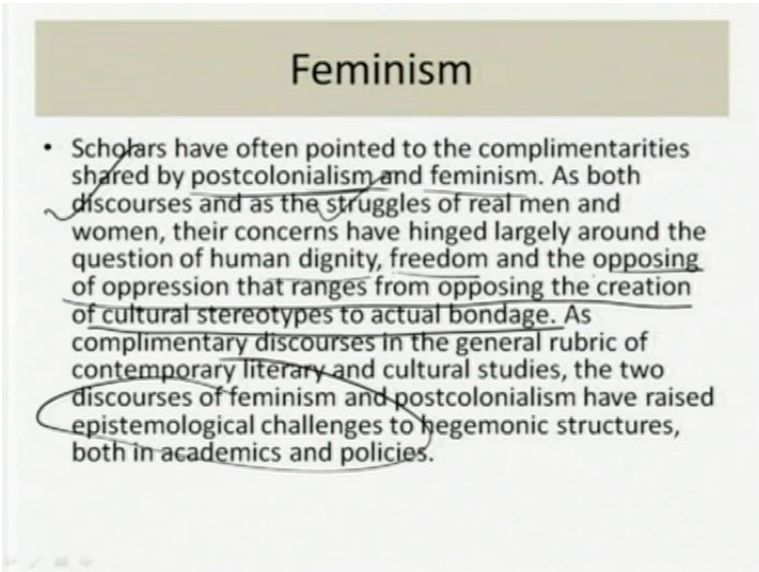
For instance, post structuralism is a change and departure from the structuralize mode. Post modernism is again a change and a departure, but with link you know, obvious ((Refer Time: 09:20)) to modernism and post colonialism is also rendered a problematic term, the sense of the post theory simply not, a dividing line between you know, a colonial past and a post colonial present. These terms I need you to understand or slightly more complicated than simply being a temporal term. Now, what is common among these three terms, according to Peter Brooker? We have say see, we have post structuralism, post modernism, and post colonialism.

He says that these three schools of thought, among other things; obviously, this is not an exhaustive list. Among other things, they point to difference, a term that had already found in post structuralism. They point to the most important, one of the most important, in your terms not simply in literature word, also in philosophy, which is meaning you

know the emanation of meaning or the formation or the construction of meaning; critique, critiquing established modes of thinking and identity.

So, difference, meaning, critique, and identity are some of the terms or some of you know, you could say, some of you could say, among the goals or you know, some of the important constituent, you know terminology, in post colonialism, post structuralism and post modernism. So, these are basically the terms at these three ways of thinking grapple with.

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Feminism

- Scholars have often pointed to the complementarities shared by postcolonialism and feminism. As both discourses and as the struggles of real men and women, their concerns have hinged largely around the question of human dignity, freedom and the opposing of oppression that ranges from opposing the creation of cultural stereotypes to actual bondage. As complimentary discourses in the general rubric of contemporary literary and cultural studies, the two discourses of feminism and postcolonialism have raised epistemological challenges to hegemonic structures, both in academics and policies.

Another, you know before we go into post structuralism proper. Another point that I would like to raise here is, there are also critiques that have drawn or pointed to the, you know the similarities, both political and discursive between say feminism and post colonialism. For instance, these are my own words here, which I would like to read out, scholars have often pointed to the complementarities, shared by post colonialism and feminism. As both discourses, at they are at once discourses, and there are at once struggles.

So, as both discourses and as to struggles of real men and women, their concerns have hinged largely around the question of human dignity, freedom, and the opposing of oppression, that ranges from opposing the creation of cultural stereotypes to actual bondage. So, both feminism just a while ago we saw, the similarities between post modernism, post colonialism, and post structuralism. As far as feminism is concerned, it

shares you know, it shares with post colonialism, not just you know, not just certain discursive terms, but also the more important political, political opposition to dominant genders on the one hand, and to dominant racers and nation on the other hands.

So, both have human dignity, human freedom and the opposing of operation, as their ultimate political goals. So, as complimentary discourses in the general rubric of contemporary literary and cultural studies, the two discourses of feminism and post colonialism have raised, this is extremely important, epistemological challenges. From the point of view of discourse, this is of course, the larger political end to be met. But, also from the point of view of discourse, the challenges have been, as deep as raising epistemological questions.

So, some of you may have come across the term epistemology, you know epistemology is a branch of philosophy. Epistemology, I do not know if I have mentioned this or will be mentioning this in one of our lectures here, but let me go into this a bit. Epistemology is branch of philosophy, which deals with knowledge, it is also known as the theory of knowledge. So, epistemology raises a fundamental question about knowledge.

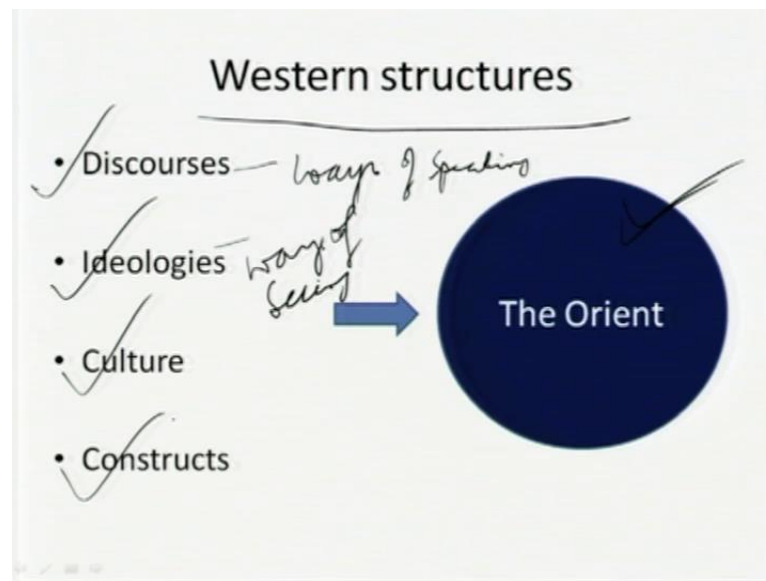
For instance, beginning it with the question like, what is knowledge, what are the sources of knowledge, how do we know that a piece of information is knowledge, what is a difference between knowledge and belief, when and how does a belief become knowledge, is it at all possible for us to have complete knowledge, what is truth as far as knowledge is concern, what is the relationship between knowledge and truth, etcetera?

So, these are as you will understand, you know that these are very fundamental questions. So, both feminism and post colonialism you know, they challenge, they epistemology, they raise epistemological challenges to hegemonic structures. For instance, feminism would raise epistemological challenges, and challenge the knowledge formation, the way knowledge is formed through a patriarchal, discourse at favors men.

For instance, post colonialism would you know, launch an epistemological attack on say to be to say the very loosely here, ready to a dominant, so call western way of constructing knowledge, both about itself and the other. So, let me quickly read this again that discourses of feminism and post colonialism have raise epistemological challenges to hegemonic structures, and this is important here, both in academics and in policy making, do you follow.

So, what you have done till now is we have looked at the similarities between, are among post structuralism, post modernism, post colonialism, and feminism. And we have used one word, if you recall here, we have used the word anti-essentialist, all these are anti essentialist discourses or as we say should be anti-essentialist discourses. It should not be that feminism becomes an essentialist discourse in its bit to try an oppose structures that have been there, because of patriarchy. In more about this, you know the dangers here, towards the end of this lecture.

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What then is an epistemological challenge that is being made by post colonialism? Let us look at this slide carefully here; we have these words here, the orient, that you are aware of these two words, the oxidant and the orient. The orient is here refer to the east and the oxidant to the west. So, what are now, let us raise this question? What are the epistemological challenges that are made by post colonial writers, post colonial authors, post colonial critiques? Post colonialism, as an enterprise, as a theory, as a discourse and as an academic and political enterprise does this.

It looks, at least look at this slide here, it looks at studies or explorism critiques, western structures. Now, in western structures, you may add terms like discourses, if you remember, discourses are what, discourses are ways of speaking about something. For instance, if you recall, if you look at man as a religious in a point on the discourse of religion, there is a way of talking about man. There is a way in which we define man;

there is way in which we talk about purpose of why man is you know why man exists in the first place for instance. And if we talk from say the discourse of biology for instance then the definitions would change.

So, post colonial critiques holds that the west, because of imperialism, because of actual an excision, actual rule domination for you know, because of which we had cultural domination too and economic domination. They build certain discourses; they build certain ways of talking. For instance, when the British war in India, they had certain discourses, certain ideas of the so call natives of people in India, and they had a certain way of talking about the natives.

So, first the epistemological challenge is to the discourse, where has and how has this knowledge, which is given rise to a way of speaking to his given rise to terminology, how has, what are its sources, what are its limits, that is what are the condition under which such knowledge has emanated in the first place. So, there is an attack on a discourses positing, if we may use a word account a discourse to the main hegemonic western discourse, the discourse that has come from the oxidant particularly through imperialism.

Now, this is the first level, in the second level we find, that there is an attack or there is an you know a critique of the ideologies that have. And now, what are we ideologies, if we say that discourses are ways of speaking. Then ideologies we may say our ways of seeing, the ways of seeing or you know particular lenses through which you know, intellectual moral, lenses through which you look at something, anything any phenomenon, any person, any ways, any community, any subject and you holds, which gives you certain ways of looking at that.

So, you will understand that discourses, discourse is not separate from ideology. Ideology ways of seeing give you a certain discourse, ways of speaking. Ways of speaking also on the other hand, fit into your way of looking at something, way of phase of seeing something. So, it is some argued that the west, in post colonialism it is argued, that the west has created certain discourses, way of speaking, and ideologies, ways of seeing, as far as the east is concern.

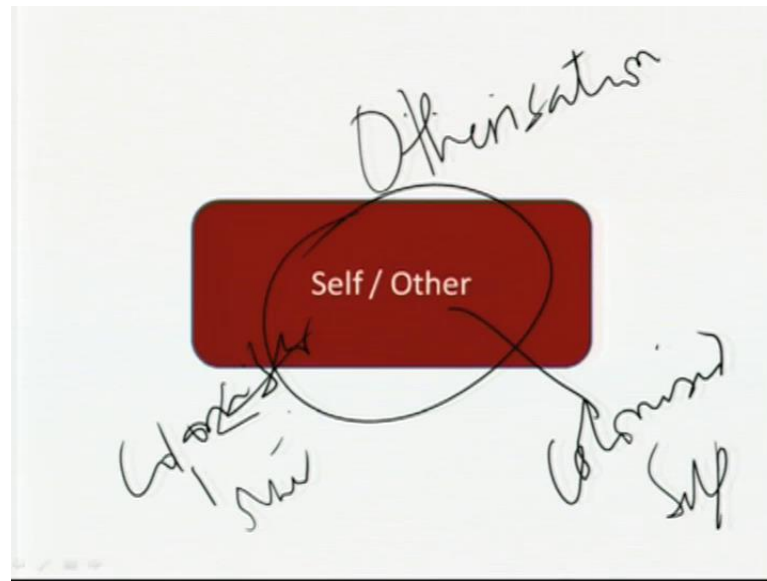
Then find also that culture, what are you know, how is the culture of you know the nature, that is a colonize country, how is it culture viewed, how is it judged, how is you

know and how it shows in the discourses, on the ways of you know, speaking and writing about India for instance by the Britishers. So, the studies also, they also epistemological questions relating to culture. And finally constructs, what are the constructs, what are the images let me have, by the colonized you know, colonized nations on the colonizes.

Now, this is or simply, because I we have just begun to get into post you know, to talking about post colonialism you know, the elementary sort of way, it is not always the fact, that in post colonialism you study only the colonizes knowledge or the colonizes discourse and ideology. A very important part of it is, how the colonized? During colonization, have looked at the colonizers, what are the forms of resistance, more about this a while later, but simply because I was talking about epistemology, and the challenges to the course structure of knowledge, that is why we have this slide here. And in that way, we can say that the discourses, the ideologies, the culture and constructs of the west, as far as the east is concern are what, are critiqued by the post colonial critiques.

So, definitely how we then bring in the term anti-essentialism, if I asked you, this mode of looking at western structures by the post colonial critiques, how is it anti-essentialist? You know sort of essentializing of the colonized people was created by the western structures to they put it very simply, post colonialism has had talked about that, it was the end of this lecture. There are so many you know, there many ways in which post colonialism may be, may also be critiqued, you know sort of quite, would I feel our a certain myopic ways of considering the west.

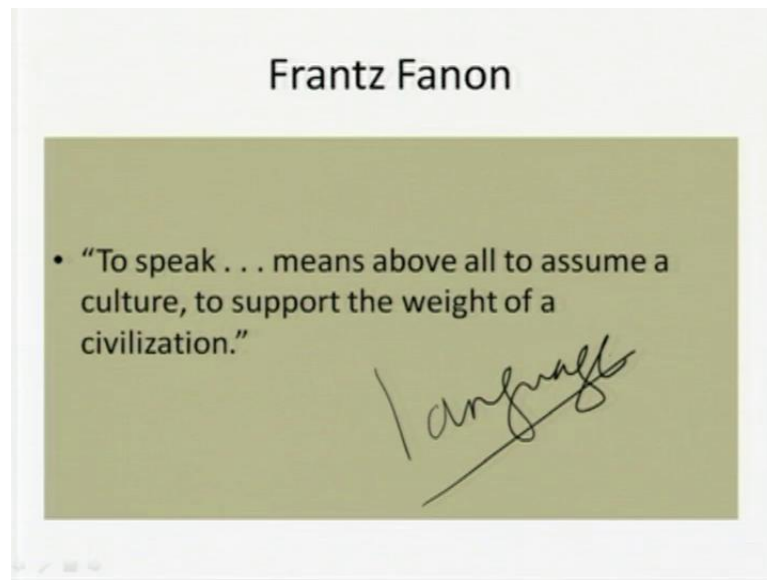
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However, we will begin by talking about the main orientation of the post colonialism. There is therefore, now very important binary here; this is what we call the otherisation here. This binary is the division between the self and the other. This is, this lies at the core really, the crocks of post colonial criticism. On in one sense, the self is say the colonizer, colonizing nation; the other is the colonized. And from another perspective, when we are talking from the point of view of the colonized, the colonized becomes the self, and the colonizer becomes the other.

You know this elementary binary opposition here between the self and the other is at once to defining crocks of post colonialism. As well as its theoretical limitation to be always seeing and considering the, you know the colonizer, all the colonizer whichever perspective we are taking. As the other is to miss out, what we find in the inter thesis of this binary, is to miss out certain other kinds of connections, certain complimentary it is more about this later ,we first talk about was colonialism really.

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Then, come to this while later right. Now, I said that as with post structuralism, as with post colonialism, post modernism. Post colonialism can also, we cannot really divide have mid division about, say from this state, post colonialism begins, like we cannot have definite vision about, when post modernism comes away from post or post modernism come away from modernism. There are many, who have said that post modernism is nothing but you know I am to quote, I forget the name of the theorist; anyway to you know to see post modernism as an incomplete project of modernity.

So, in post colonialism, you cannot really pear out, you know the colonial and the post colonial a as I said, because there are problem with the binary opposition between self other and colonizer colonize. In other point of view also, the anti colonialist discourse is something that has seemed to be sort of given us short shift, because of post colonialism. Post colonialism in a sense of course, is the culture, the geology, the discourses after actual you know, the colonization or actual you know our colonizing country leaving the colonize country to it is, so have its own government etcetera, independent for that matter with in simply.

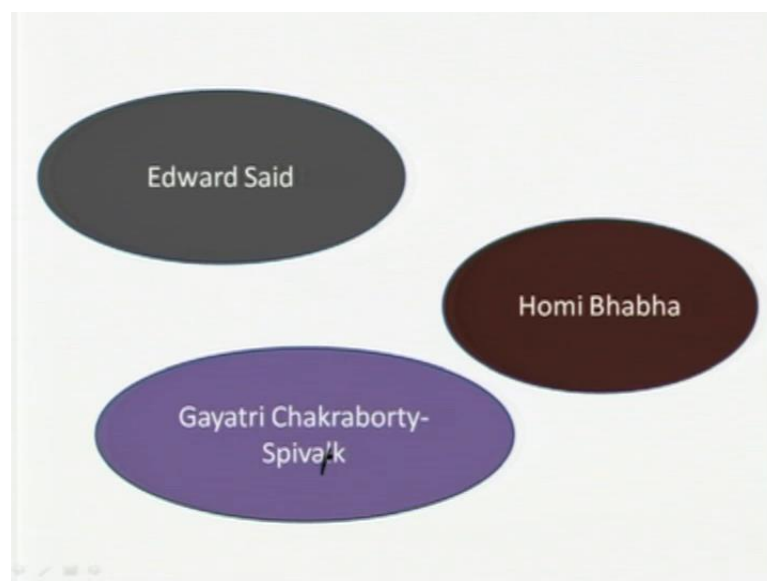
But, for instance we look at this slide here, there the theoretical political in patters was given none necessarily within post colonial setup. For instance, you may have heard of Frantz fanon, who you know writer, who was deeply you know involves with the struggle for independence in Algeria for independence from France. Fanon gave us some

of the most important you know, exploration particularly from the point of view of psycho linguistics and then psycho apathies also.

Of what colonialism does to the psyche to the individual and the collector psyche, if fanon himself was psychiatrist, who served and you know and he show as a doctor and he show first hand you know, the outcome of the colonial you know, the colonial encounter not only will form, not only on what happens to the colonized the population in the colonized nations, also what happens to the colonizing forces, what happens to for instance show white soldier, who is in Algeria, do we follow. So, fanon here says, to speak means above all to assume a culture, to support the weight of a civilization.

Now, this is from his book black skin white mask. And one of the most fundamental aspect of you know, problems in with colonial post colonial setup is that of language, when one colonizing nation. So, imposes its language on the natives. And fanon for instance says that you know, to speak any languages is not just to speak the language or to know the letters and to know the grammar of the language. It also is to assume it is culture; it is values, is if a symologies and as I said, excuse me, the weight of a whole civilization. If you look at language very deeply, you will understand the language is not simply having competence, linguistic competence, it runs for more deep.

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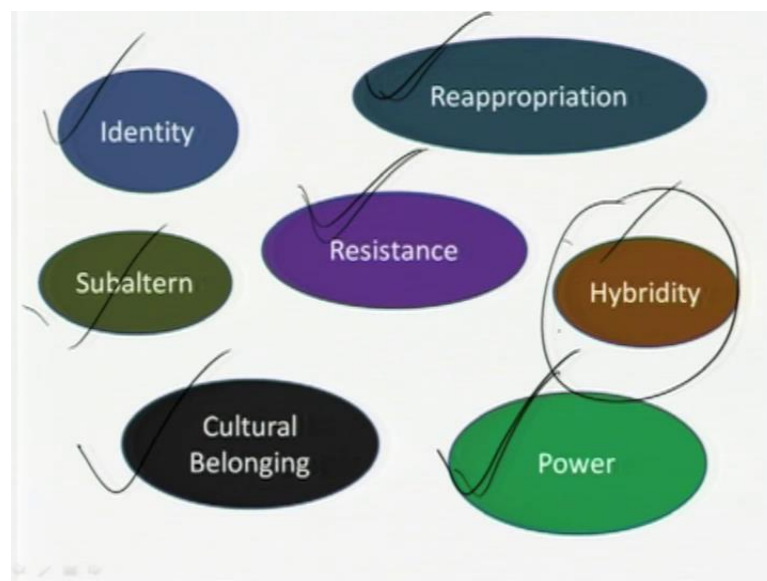


Then, when we come to post academicians in post colonialism, when you come to literary and cultural criticism in academia, there are several names here of course. But,

the most important here or the ones that I have been foregrounded in anthologies, in discussions, in books are these three names, Edward Said, Homi Bhabha and Homi Bhabha not the scientist, Homi Bhabha the theorist, and Gayatri Chakraborty Spivack. Now, if you note look at their biography, you find that, these are not people from the west; they have come to the west join the academia there.

And there was a time, when post colonial criticism, who is inaugurated, so to speak. As in remember we have ((refer Time: 29:08)) we have others like Amice Air for instance, who talked about anti colonialism. But, when you talk about post colonialism, as you know big being part of, being may part of the literary even canon, so to speak. Then we talk about writers like Bhabha, Said, and Gayatri Chakrobrty Spivack and we look quickly at these and how they are you know critiqued, and what they are some of their formulations are.

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Some of the points that they have been, you know collectively looking at I know and each of them giving more emphasis on some of these points here, are again similar points that you will find in post colonial literary criticism and cultural criticism. And these are for instance identity, the question of identity in a post colonial situation, of reappropriation of cultural and linguistic reappropriation by people in a post colonial setup. Question of resistance, how literary takes and other cultural objects have resisted. Remember, what we had seen a while ago, resisted we are those four terms, the

discourses you know for instance, the ideologies and you know, the cultural for instance and the language of the colonizing nation.

So, how you know writers, creative writers have resisted those dominance structures, those dominance epistemes and brought about a reappropriation of reappropriation of there you know of their native cultures. Here, in this lecture I am not going to talk about anyone critique or I am not going to you know discuss the individual contribution of critiques, this is more of a general you know lecture. So that, you can understand overall in overall sense, what post colonialism or the post colonial enterprise in tails. So, there are question of identity being looked at by it is critiques offer that said resistance and resistance to the other culture and reappropriation you know, redeeming sort of speak or redemption of one zone culture.

Subaltern is an important term also as ((Refer Time: 31:38)) has said of a misunderstood term. Subaltern is a term, which has been revived by Gargios Pivok in her theory, contribution to theories of post colonialism. The terms subaltern actually comes you know usually the military term, it comes from I know of from a position in you know, in the forces in the army. So, one of our more very important and also controversial essays was scan the subaltern speak, because in our agencies, in the natives, in the colonized people, how far they have a language and a discourse of their own in broadly speaking.

Then another term hybridity, and this term again is attributed to Homi Bhabha. And this is, this talks about the hybrid condition of the post colonial, straddle sort to speak between his or her own culture, and that of the colonizing nation, even in a post colonial setup, where for instance, just because you are, you belong to an independent nation, a nation that has become independent after you know duration of you know behaving mean colonized, does not mean that from that date of independence that you, you know your orientation, your you know your sort of speak, your values, your constructs, your ideologies that they have incompletely snapped.

So, an important point to realize is you may be post colonial from a temporal or time point of view, but the structures remain. So much, so that there are so many critiques to say that the British have you know, they left India, but handed over the same structure to a middle class bourgeo dedership without much changes. We also see this in the phenomenon, colnio colonialism for instance. So, according to Bhabha and many other

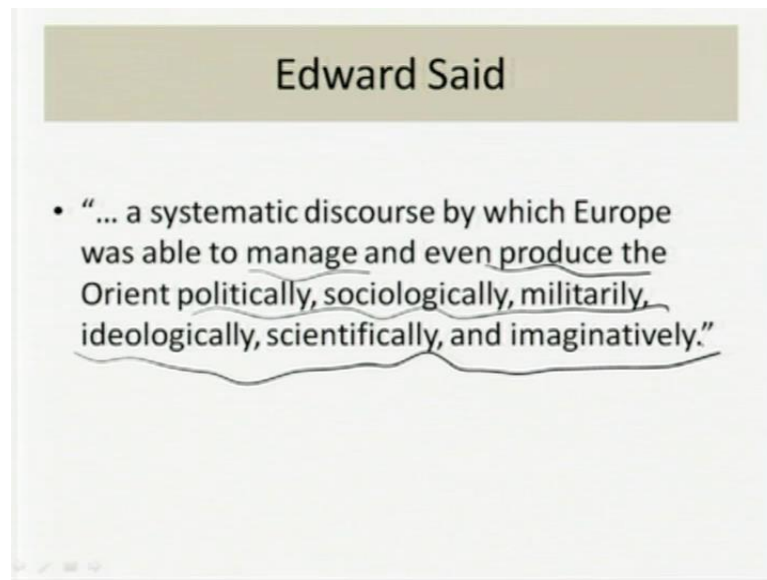
critics, we are really in such situations, the post colonial is really a hybrid and never really post colonial cannot be a post colonial.

Next, there also you know, post colonial criticism also looks at efforts you know or you could say, assertion of cultural belonging, question of cultural belonging, not in the sense simply of appropriation or also, but also as you will find in many diasporic writers for instance. Cultural belonging becomes a highly problematic term, in the sense that you, the text did not show you know, a clear belonging, sense of belonging to a culture is in particularly in diasporic writers, so problematic of cultural belonging.

And power is not that other writers not critics, not talk about power, but this also is an important contribution by Edward Said, if you recall Fuko, one of the most important terms in the whole critical terminology of Michelle Fuko is far. And Said Edward Said works like orientalism, culture and imperialism. Obviously, very show the influence of Michelle Fuko power and discourse, these being the two most important theoretical, you could say perverts that Said had borrowed from Michelle Fuko. So, see these are really some of the terms and you should talk about you know, when you beginning post colonial studies.

And at the same time, we have to understand that these terms simply do not mean o uni or one dimensional way of looking. The colonizer for instance, the colonizer is also, it is also a change of subjectivity and identity in the colonizer, when he or she comes into contact with the colonized civilization or the colonized culture. It is not that the colonizer, in any colonial situation is not that the colonized, it is a stands backend such making pronouncements on the colonize. A post colonialism that is a sophisticated one, has to look at these hidden you know, aspects of subjectivity of identity of cultural belonging for instance of power, it is not you know.

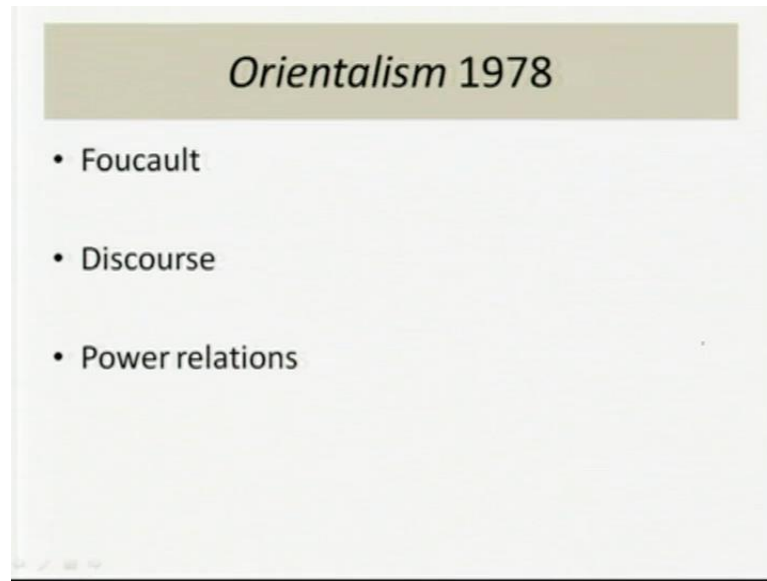
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So, many have criticize and I would say rightly so, words like Edward Said orientalism, which was published in a 1978 I think, where he said, now let us look at this slide here, and that book he says talks about orientalism as a systematic discourse, by which Europe was able to manage, this manage and even produce the orient. Look at this, Said says that the orient, the east was systematically produced, constructed, managed, given duration to discourses where created, by the by Europe about the orient, about the east in so many different ways politically, sociologically, militarily, ideologically, scientifically, and imaginatively.

If you look this at this even as a standalone quotation, you will find that it is the one you know, one directional or one dimensional way of looking, there is no is not talking about the orient two, not simply in a temporarily post colonial situation, even within a colonial situation, the orient two having its own structures about the west.

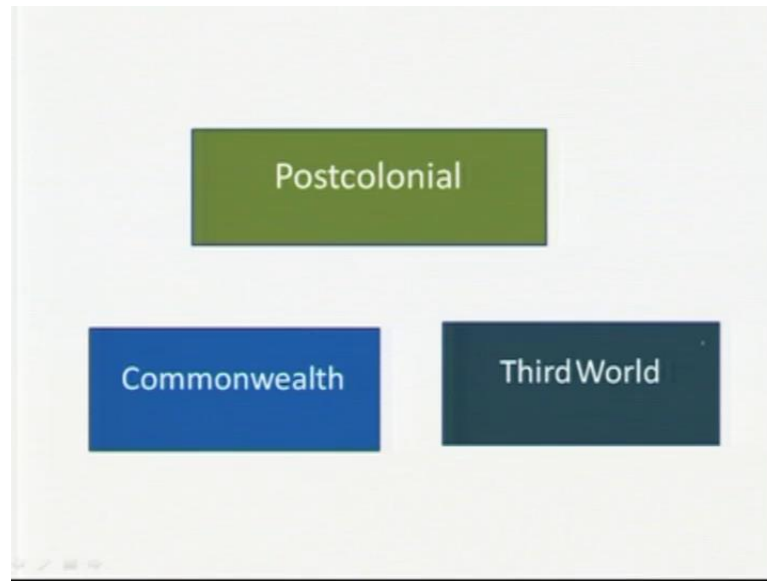
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So, this is one of the problems, nevertheless orientalism his work orientalism that say in a published in 1978, clearly showing the you know, clearly showing the in you know, showing inspiration from Michelle Fuko, as far as discourse and far relation is are concern was a seminal book, it was a landmark really. From which, you know people took the queue critics to the queue took the queue, and started to improvise on it, sorted to show the multiple direction and dimension away.

But, really without having I would say to grant Edward Said you know, this without a book like orientalism, you would not probably have had post colonialism as you know an academic you know, an academic discourse that had enormous way, at least during a certain period of time. And you know in you know, in sort of the rarified rims of academia, this was a book that is sort of inaugurated it.

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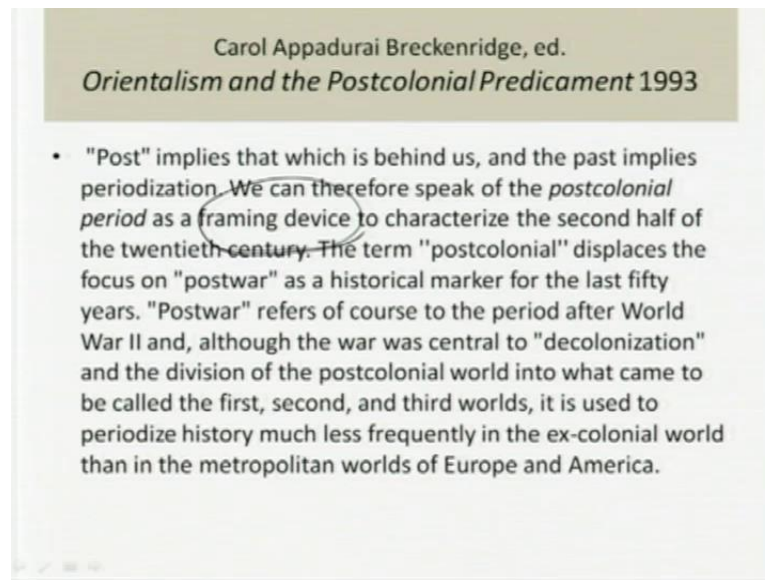


Then so well also, if you look at you know, say if we want to compare, this is the next point that I would like to talk about, you want to compare post colonialism say to it is skin red terms. For instance, what are it is skin red terms, some of the synonyms really are common wealth and topper post colonial literature, some people say or commonwealth literature or third world literature. Now, the point that is raise by students is are these the same, all these third terms commonwealth, third world, and post colonial, the same.

From the point of view of time, from the point over temporal dimension, I would say, safety says that post colonial is a relatively newer dark. We will be talking about commonwealth literatures, the discourse of commonwealth literature is not, I would say not so anti essentialist not so radical, as that of the post colonialism neither is third world, the term third world literature. Post colonial, post colonial criticism as a discourse, has a far larger terminology, has had of far more longer sway.

And is far or you know you would say far more, you know for more assort to be form more powerful, both discursively, academically, and politically. Then the kinder terms commonwealth and third world, that is why we have clear terms in post colonialism, as I said that the subaltern you know, orientalism then you know post colonize discourses for instance, hybridity, liminality. There are clear cut, this is really discourse that has grown and has that I said earlier, has had a longer sway in academics.

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What I am only do is now, I will quickly read a passage from a book edited by Carol Breckenridge, and you have some very, very, very fine grained and very important relooks as our relooking into orientalism. Edward Said orientalism, which talked as I said about the way, the west has been, the orient has been constructed systematically and managed in many different directions and dimensions by the west. So, this is an important book, if you want to move you know further for more intellism and look at the critique and in you know improvisation of orientalism.

She says and I am reading from first chapter, post implies that which is behind us, and the past implies periodization, this is very clear, very simple. Post is of course, something that is already is past is behind us, talking about something that we have left, and now we are in a post situation. We can therefore, speak of the postcolonial period as a framing device, this is very important. It is not simply about talking about a past colonize past that has gone. And being in a postcolonial situation, it is an epistemologically, it is a framing device that is you have a different parody, if I may used the word it is a parody is the strong word here.

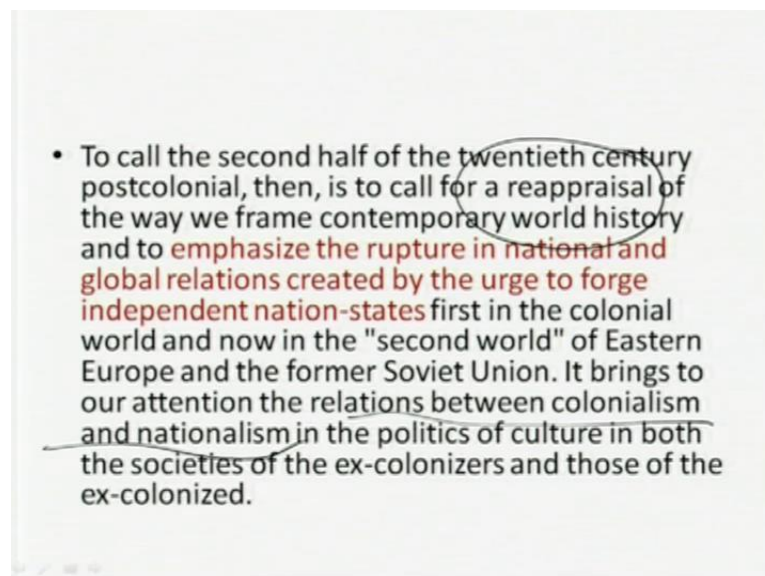
Let us take two framing device, it is you know it is a framing device such she says, to characterize the second half of the 20th century. The second half of the 20th century may be look at through the lenses or the framing device of post colonialism. The term again she says postcolonial importantly you know, displaces to focus on postwar. So, is

another post here, it displaces the focus on postwar as a historical marker. So, there is a you know it makes a shift from a framing device, which is basely mostly based on the discourse of war and postwar replaces it with post colonial, as a historical marker for the last 50 years.

Postwar refers of course, to the period after the Second World War, and although the war was central to decolonization etcetera. It is used to periodize history much less frequently in the ex-colonial world than in the metropolitan worlds of Europe and America. So, postwar even if it talks about decolonization, we will talk from a European perspective, do you understand. And it is much, it is use to periodize history and she says, much less frequently in the ex-colonial war.

So, the postwar for you know in the earth while colonized nation. Postwar is not a strong, as far as resistance is concerned, as far as I think back is concern, I forget to mention this very important book, the empires rights back, the empire rights back. This is a book that is immensely important, as important as Edward Said orientalism for instance, you may want to look up that text. So this, the discourse of postwar is of no used any you know, talk about post colonialism and for the ex-colonize nations. Post colonialism is a far more politically charge, and far more useful, and powerful framing device.

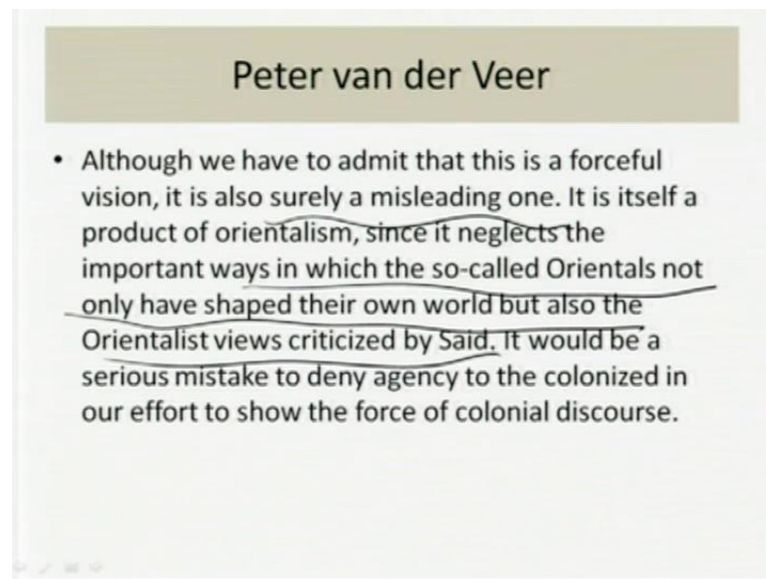
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So, then she says to call the second half of the 20th century postcolonial, then is to call for a reappraisal, re understanding or relook of the way we frame contemporary world

history. So, there is a no it is a different again, this is different discourse that needs to be highlighted as she says and to re-emphasize the rupture in national and global relations, created by the urge to forge independent nation states. It brings to our attention, the relations between colonialism and nationalism in the politics of culture, in both the societies of the ex-colonizer and those of the ex-colonized.

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Now, there this is one point that I have said, I because I mentioned earlier that we dealing with it. Then this is you know the critique of postcolonial post colonialism and postcolonial criticism. And I am reading from Peter van der Veer, which whose one of the editors, I think of the book by Carol Breckenridge with I had mentioned. He says that although, we have to admit that this is a forceful vision post colonialism, it is also surely and he is very categorical in this, it is also surely a misleading one.

It is itself a product of orientalism, since is it neglects the important ways, this so important here you know you see, ways in which the so called Orientals, not only have shaped their own world, but also the orientalist views criticized by Said. This is what I, you know I had mentioned earlier about being in a inter thesis of binary between colonizer colonized. To look at what happens in between to look at it not simply a side looked at it as a systematic construction, one sided construction of the orient.

Here, van der Veer is talking about, how also took you know the need to look at, how the Orientals so called Orientals have not only as he said shaped their own world, but also

the orientalist views criticized by Said. It would be as he says a serious mistake to deny agency to the colonized in our effort to show the force of colonial domination. So, unwittingly postcolonial criticism may sometimes end up, end up kind of undoing itself in the sense that it establishes and reestablishes the force of colonial discourse and domination, when it sees the west is east being completely created and managed by the west.

And we have forgotten to study the contribution of the Orientals in this, whether it is regarding orientalism or regarding it is own reappraisal and it is own attempts that reappropriations. So, we come to the end of this and you know, what I going to do is if now I am going to pose a few questions, and I will give you some hint as to how to answer these. For instance, if you begin by saying you know name three prominent postcolonial critiques with their corresponding or respective in you know important, you know important terms that they have contributed to the postcolonial discourse.

Then you would say that these are among others Edward Said and for with him, the terms orientalism based on the influence of Fuko terms like discourse and power, Gayatri chakroborty spivalk and her among others you know him important term, the subaltern. Subaltern of course, said was not term constructed by spivalk it was is the term that comes from the military and was used by Antonio gramsky very productively. Then Homi Bhabha and his important terms of hybridity, the hybrid condition, the mix condition, the luminal condition of you know the, both the post colonial and you know the colonizer on the colonized.

Next, if you are asked the question like, how does post colonialism give an epistemological challenge to dominant discourses? Then you say that like post modernism, like post structuralism, post colonialism also makes epistemological attacks or rather attacks on the epistemology of how the west has created it is knowledge. Particularly, how the west has created the knowledge of it is other, which is the east or the orient. So, it will talk about how, what the sources of such knowledge are, what the limits or conditions under which such knowledge has been formed, the uses to which has been put the nature of such knowledge.

Then, if you know you get a question like, what are the most important you know, what are the most important terms in postcolonial criticism, what are the most important

points that come up in discussion of post colonialism. Then you would say that, words like identity, subjectivity, appropriation, reappropriation, discourse, power, these are some of the terms subaltern, liminality these are the some of the important terms and important issues that are discussed. Mostly issues of identity in so called postcolonial nation states, these are some of the more contemporary issues being discussed.

And finally, if you get a question like, how do we critique post colonialism? Post colonialism critiques west and knowledge formation about the east. About the earth while colonies, how do we you know, what are the criticism to which post colonialism itself may be, what are the dangers of doing post colonialism in a so called narrow way, sort of way. Then the answer would be this some of the answers are you know, they go like this, for instance post colonialism of this indent kind, as we find in orientalism has been guilty of sort of one dimensional way of looking you know, the traffic is one dimensional, the west has created the east, do you follow.

So, these are some of the dangers, some if also seen you know, people who are critiques why against postmodernism have also seen post colonialism of a more discursive kind loosing you know, out on many other you know urgent issues, a local issues you know by talking about globalization, the talking about new colonialism, by talking about the colonial enterprise, we are we also not a sort of not looking at are giving importance to what happens within a nation. So, the self other binary of colonizer or say of colonizer colonized is so huge in this discourse, that it sort of seems do away, sort of neglect questions of what happens, even within the colonizing setup do. And said some of the more important questions have been raised by feminist for instance.

Regarding the, why the black women and the difference between the black women, the political par differences between the black women and the black men. So, these are other binaries that also get formed, but if we are in the larger discourse of the all important binary of colonizer colonize, and these are some of the issues that get side lined. So, again I said, I have not taken up any book, any work at length, I have tried here to simply tell you what post colonialism is, what it is orientation is, what it is goals are.

And post colonialist criticism, literary criticism would obviously look for you know the text both from the colonizer and the colonized. Worlds, cultures and look at how as I through you know ((Refer Time: 52:33)) how the west has created the ease and from

other perspectives, for instance from Homi Bhabhas perceptive. The hybrid the mix you know that then ounces of hybridity of people who struggled to culture, so even in a so temporarily postcolonial, post independence situation. So, there is lot of course, to be learnt here lot of course to be you know, you can look at the empires, empire rights back, you can also look at orientalism, and you get some of the new books that have come up.

Thank you so much, and we shall meet again in the next lecture.