

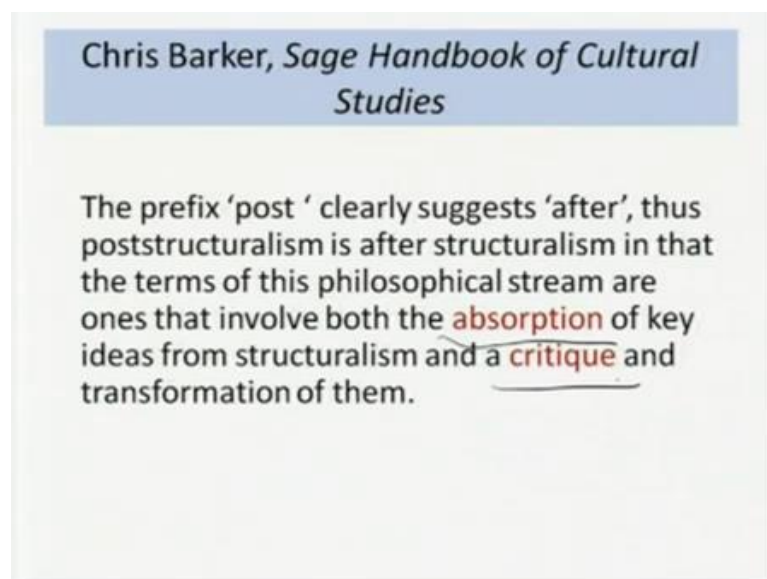
English Language and Literature
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Module – 04
Lecture - 32
Postcolonialism

Welcome back to NPTEL, the National Program on Technology Enhanced Learning. Bring brought you by the Indian Institutes 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 is being devoted to literary criticism.

And today we are in lecture 10 of this module. This lecture is entitled Postcolonialism and in a moment, I shall be telling you, how this lecture is going to be structured. But, before that, let us do as we always do a recap of the last lecture.

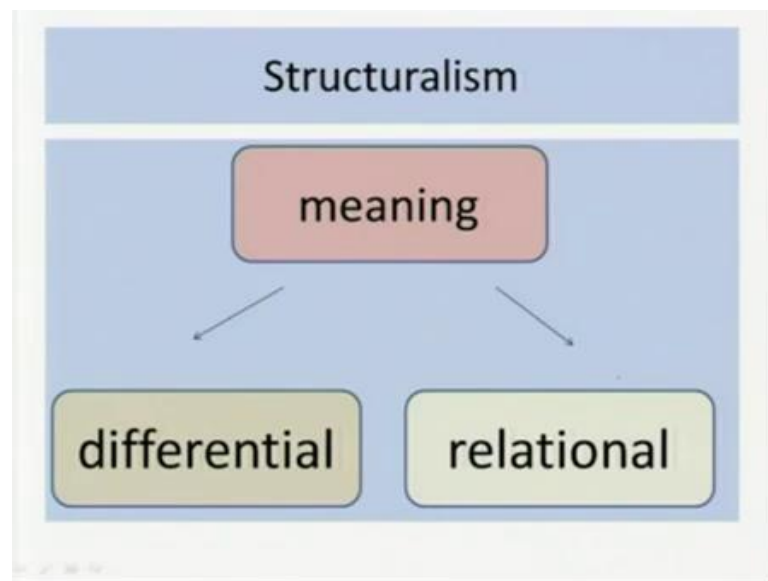
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And the last lecture, you will recall was devoted to the topic poststructuralism. For instance, we saw through Chris Barker in his book, the sage handbook of cultural studies. Wherein, he says that the word post as a prefix; obviously, suggest after.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

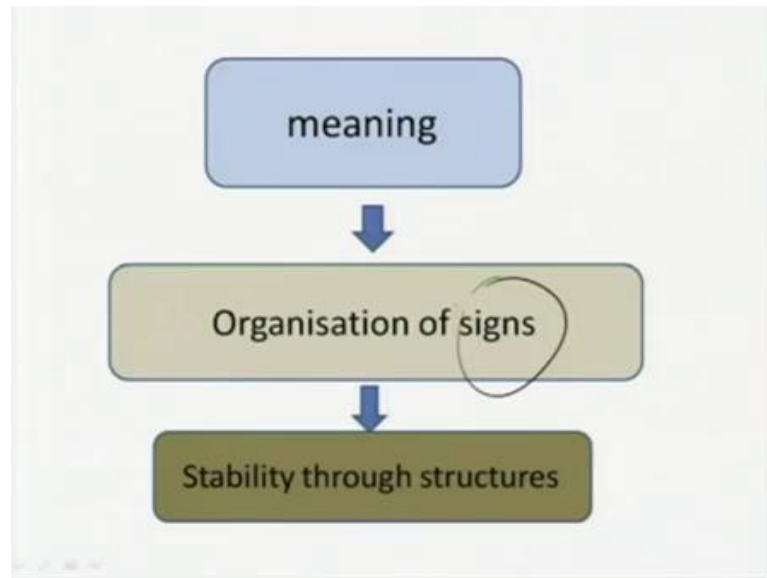
But, the important point that we found in the last lecture as is being argued by Chris Barker is that the post does not mean simply. And after in the temporal sense, this after is a little complicated in that, look at these words here, this involves both the absorption of key ideas from structuralism.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

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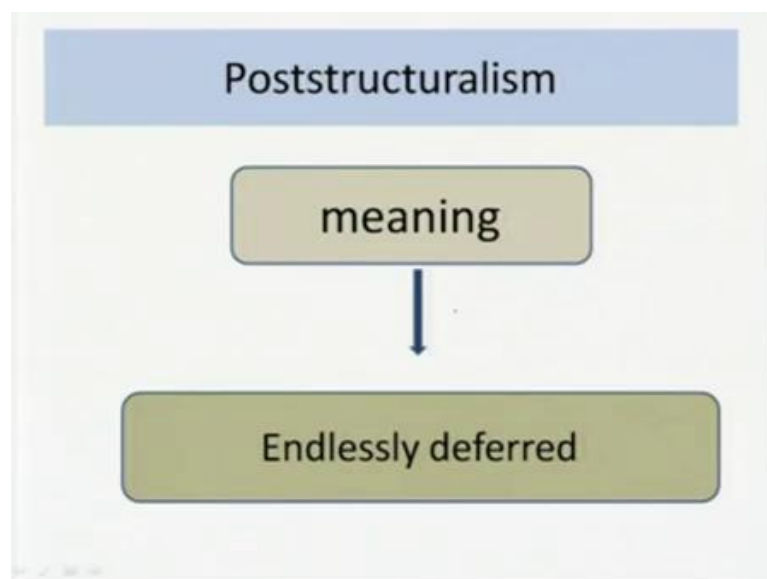
Next we found that where is in structuralism meaning as given to us by Saussure is understood through a system of difference. Hence, meaning is known as being differential. And through a system of relations, among the various units of a system, we found that the language structuralism is a self sufficient system. Wherein, meaning emanates, through a system of difference and relation among the units of that system.

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Then, we also found in structuralism, which going to be radically critique by poststructuralism. We found in structuralism, that meaning comes about, through the organization of science. And you remember, this was an important word in structuralism and disability 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, a way of understanding meaning emanation in language.

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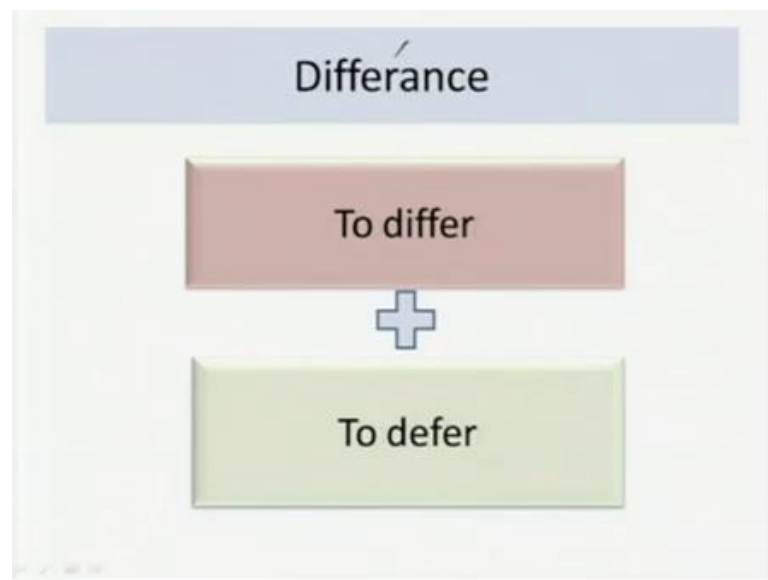


Then we found the poststructuralism, followed a critique structuralism in that, it is saw the production of meaning, through science as endlessly differed. So, we found for instance to their reader. That it meaning was not only differential, the meaning was also differed or meaning was also postponed. So, no texts had a complete meaning in itself or the authoritative meaning. Because, by the very nature of the science system.

Now, the poststructuralists, we saw did not say that, there was no structure. Their job was to show us the structurality of the structure itself. That the structure is there, but if you look at closely, you can dismantle that structure. Because, the sign, there are no pure signifieds. That is no signifier, which is the part of the sign; no signifier has a or an authoritative signifieds.

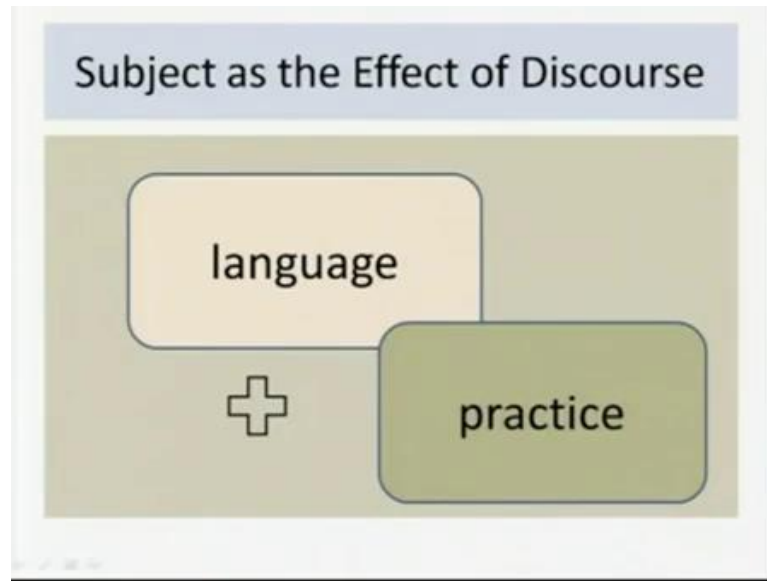
There may be many nuances to a sign and meaning, precisely because, this is turning the structuralist claim on its head. This is precisely because; meaning comes about by a system of difference. That is system of relation and difference is a ((Refer Time: 05:13)). This is what we have seen.

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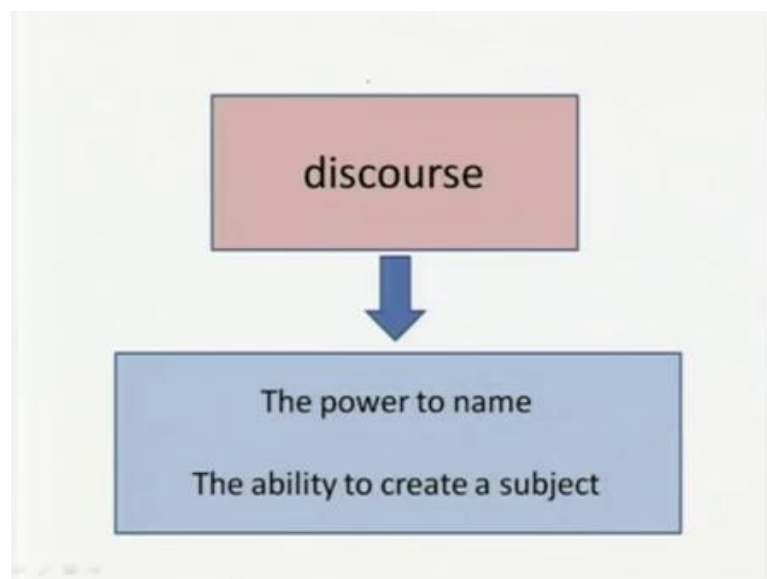
And then as we see in this slide, we found other word difference given to us by the reader. That is which is a combination of to differ and to defer?

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Then, an important point; that we have found, through say philosopher like, Michel Foucault, what was that subject? The one, who experiences is actually an effect of discourse. And this is the 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 structuralist claimed and language and practice, discourse 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 into with again.

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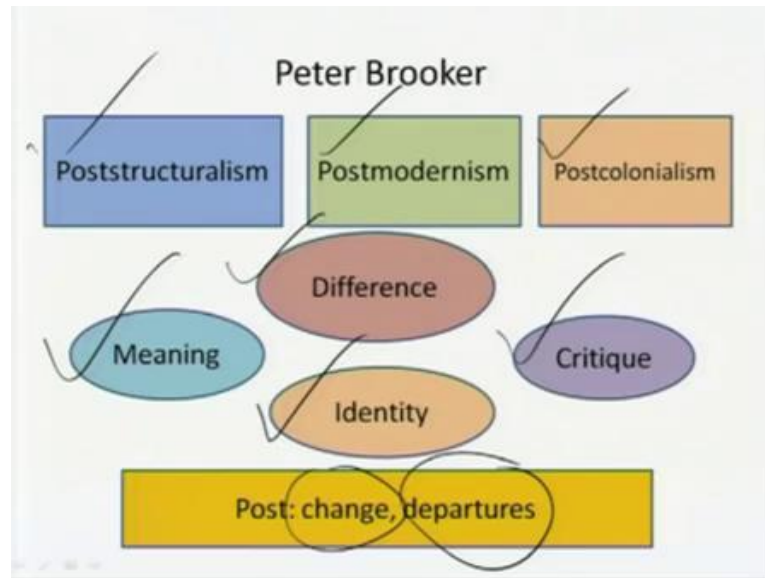
And we found that discourse is really a language, is really the power, we can termite after Michel Foucault as a power to name. Discourse has an ability to create a subject, to create it is subjectivity, to create it is identity, indeed to create; it is most a personal, even private of feelings. These are all understood as the effect of discourse. For instance, if man is understood through discourse or religion, man is the effect.

The subjectivity of man is understood to be an effect of the larger discourse of the religious kind. Therefore, we found, this is a term, which almost ran out, this term here is a linking term; that links us to postcolonialism. We found that, this is anti essentialist. Now, if you recall from previous lectures, what is essentialism? Essentialism means, that there are essences two things. The things have essences in themselves. It is something ontologically.

Philosophically, speaking, there is something ontologically through of things. But, poststructuralism in denying a determinate meaning in denying an authoritative meaning or demeaning of things becomes anti essentialist. So, things takes our amenable to several meanings. Now, again as I said in the last lecture, this does not mean that, anything goes. It is simply means that, there may be readings of texts.

That do not follow or even radically question assumed certain assumption of patterns of reading of techniques of reading. Bringing out, some other relationships in the texts, which are otherwise hidden by, what we called, the dominant modes of reading or reading practices. So, this point takes us directly really to the lecture rather than the topic of discussion today. That is postcolonialism.

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Now, I will take the help of glossary of libertarian cultural terms, given to us by Peter Brooker. It is a useful book, you may look it up. So, glossary of literary theory, terms use in literary theory and have gives us, these three terms. All starting with post, post structuralism, post modernism, post colonialism. And he says that, we have to look at the term post here, as I said awhile ago. In terms of changes and departures, not in terms of clear cut from previous, from the word without it is prefix post.

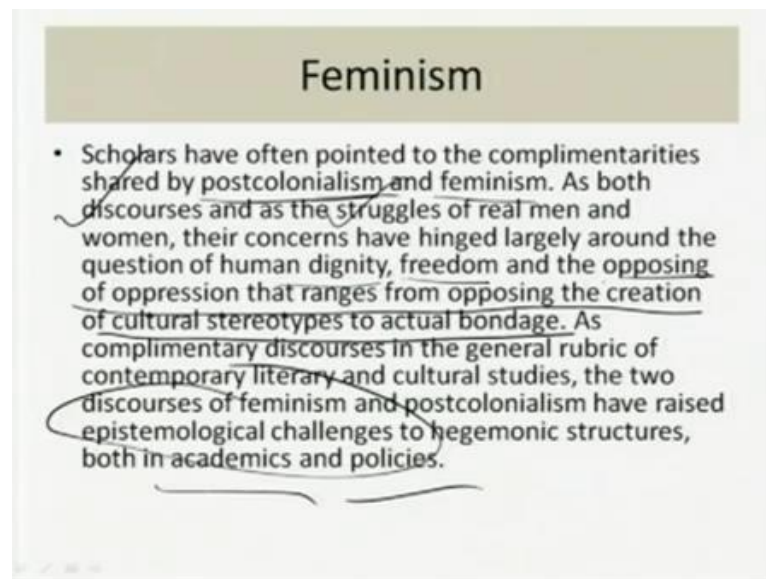
For instance, poststructuralism is a change and departure from the structuralist mode. Postmodernism is an again a change and a departure. But, with link; obviously, linkages to modernism and postcolonialism is also rendered a problematic term. In the sense that, the post here is simply not a dividing line between in a colonial past and a postcolonial present. These terms, I need you to understand are slightly more complicated than simply being a temporal term.

Now, what is common, among these three terms, according to Peter Brooker. We have see, we have poststructuralism, postmodernism and postcolonialism. 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 it already found in poststructuralism.

They point to one of the most important terms, not simply in literature. But, also in philosophy, which is meaning, the emanation of meaning or the formation or the

construction of meaning critiquing established modes of thinking and identity. So, differences meaning critique and identity a some of the terms. Or some of you could say, goals or some of the important constituent terminology in postcolonialism, poststructuralism and postmodernism. So, these are the basically, the terms that these three ways of thinking grapple with.

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Another, before we go into poststructuralism proper. Another point, that I would like to raise here is, there are also critiques; that have drawn or pointed to the similarities. Both political and discursive between say feminism and postcolonialism. For instance, these are my own words here, which I would like read out. Scholars have often pointed to the complementarities, shared by postcolonialism and feminism.

As both discourses, there are at once discourses and they are at once struggles. So, 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 opposing of oppression. That ranges from opposing creation of cultural stereotypes to actual bondage. So, both feminism, just awhile ago, we saw the similarities between modernism, postcolonialism and poststructuralism.

As far as feminism is concern, it shares with postcolonialism, not just sudden discursive terms. But, also the more important political opposition to dominant genders on one on the one hand and the dominant races and nations on the other hand. So, both have human

dignity, human freedom and the opposing of operation as their ultimate political goals. So, as complimentary discourses in general rubric of contemporary literary and cultural studies.

The two discourses of feminism and postcolonialism have raised, this is extremely important, epistemological challenges. From the point of view of discourse, this is of course, the larger political aim to be made. But, also from the point of view of discourse, the challenges happened as deep as raising epistemological questions. So, some of you, may have come across a term epistemology. Epistemology is a branch of philosophy.

Epistemology, I do not know, if I mention this or we will be mentioning this in one of our lectures here. But, let me go into this a bit. Epistemology is a branch of philosophy, which deals with knowledge. It is also known as a theory of knowledge. So, epistemology raises fundamental questions about knowledge. For instance, beginning with the question like, what is knowledge? What are the sources of knowledge?

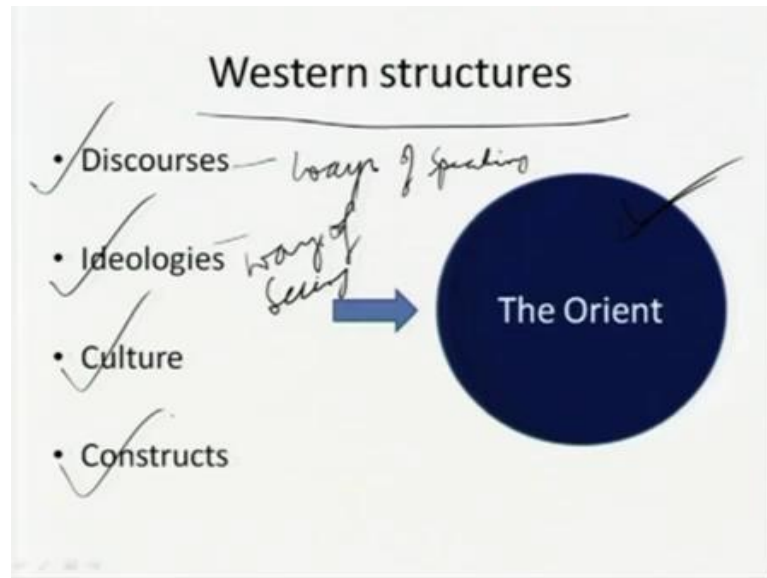
How do we know that, a piece of information is knowledge? What is the difference between knowledge and belief? When and how does a belief become knowledge, is it at all possible for us to have complete knowledge. What is truth as far as knowledge is concern. What is the relationship between knowledge and truth, etcetera. So, these are as you will understand that, these are very fundamental questions.

So, both feminism and postcolonialism, they challenged, they raised epistemological challenges to hegemonic structures. For instance, feminism would raise epistemological challenges and challenged the knowledge formation. The way knowledge is formed through a patriarchal discourse at feminism, for instance, postcolonialism would launch in epistemological attack on say to be very loosely here, very dominant so called western way of constructing knowledge, both about itself and the other.

So, as let me quickly read this again, discourses of feminism and postcolonialism have raised epistemological challenges to hegemonic structures. And this is important here, both in academics and in policymaking, do you follow. So, what we have done till now is, we have looked at the similarities between or among poststructuralism, postmodernism, postcolonialism and feminism.

And we have used, one word, if you recall here, we have used a 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 it is bit to try an oppose structures; that has been there, because of petard key. More about this, the dangers here to what see end of this lecture.

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What then is epistemological challenge? That is being made by postcolonialism. Let us look at this slide carefully here. We have this word here, the orient, that you are aware of these two words, see occident and the orient. The orient is here referred to the east and the occident to the west. So, what are now, let us raise this question, what are the epistemological challenges? Those are made by postcolonial, writers postcolonial authors postcolonial critiques.

Postcolonialism as an enterprise as a theory, as a discourse and as an academic and political enterprise does this. It let us look at this slide here; it looks at studies or explores and critiques western structures. Now, in western structures, we may add terms like, discourses. And if you remember, discourses attitude what, discourses are ways of speaking about something.

For instance, if you recall, if we look at man as a religious in a point on the discourse of religion, there is way of talking about man. There is a way in which we define man; there is a way in which we talk about the purpose of why man exists in the first place for

instance. And if we talk form, say the discourse of biology for instance. Then, the definitions would change.

So, postcolonial critics hold, that the west, because of imperialism. Because of actual annexation, actually rule domination fall, because of which we had cultural a domination too in economic domination. They built certain discourses. They built certain ways of talking. For instance, when the British were in India, they had certain discourses, certain ideas of the so called natives of people in India. And they had a certain way of talking about the natives.

So, first, the epistemological challenge is to discourse. Where, has and how has this knowledge, which is given by is to a way of speaking. To has given by so terminology, how has, what are it is sources, what are it is limits. That is, what are the conditions under which such knowledge has emanated in the first place? So, there is an attack on the discourse.

Positing, if we may use a word a counter discourse to the main hegemonic western discourse, this discourse, that has come from the occident a particular through imperialism. Now, this is a first level. In the second level, we find that, there is an attack or there is a critique of ideologies that have. And what are ideologies, if we say that discourses are ways of speaking, then ideologies, we may say our ways of seeing.

The ways of seeing particular lenses through which intellectual, moral, lenses through which you look at something. Anything, any phenomenon, any person, any race, any community, any subject, you hold which gives you certain ways of looking at that. So, you will understand that a discourse is not separate from ideology. Ideology ways of seeing give you a certain discourse, ways of speaking. Ways of speaking also in the other hand, feed into your way of looking at something, way of phrase of seeing something.

So, it is argued, that the west in postcolonialism, it is an argued. That the west has created certain discourses ways of speaking and ideologies ways of seeing, as far as the east is concern. Then, after that culture, how is the culture of the native? That is the colonized country, how is the culture viewed, how is it judged, how it shows in the discourses on the ways of speaking and writing about India for instance by the Britisher's.

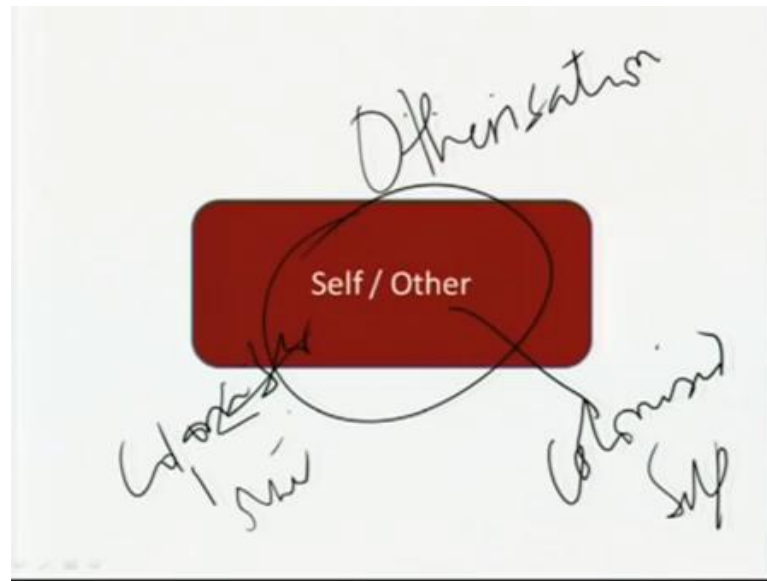
So, the studies also, epistemological questions relating to culture. And finally, constructs, what are the constructs, what are the images; that we have by the colonized nations on the colonizers. Now, this is simply, because it just begun to get into taking about postcolonialism in an elementary sort of way. It is not always a fact, that postcolonialism, you study only the colonizes knowledge or colonizers 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 awhile later. But, simply because we were talking about epistemology and the challenges to though the course structures of knowledge, that is why; we have this slide here. And in that way, we can say discourses. The ideologies, the culture and constructs of the west as far as the east is concerns are what, are critiqued by the postcolonial critiques.

So, definitely, how do we then bringing the term anti essentialism. If I asked you, this mode of looking at western structures by the postcolonial critiques, how is it anti essentialism. Sort of essentializing of the colonized people was created by the western structures to put in very simply. Postcolonialism have I had will talk about that, it was in the end of this lecture.

There are so many or there may be ways in which postcolonialism maybe may also be critiqued. A sort of quite, what I feel is a certain myopic ways of considering the west. However, we will begin by talking about the main orientation of the postcolonialism.

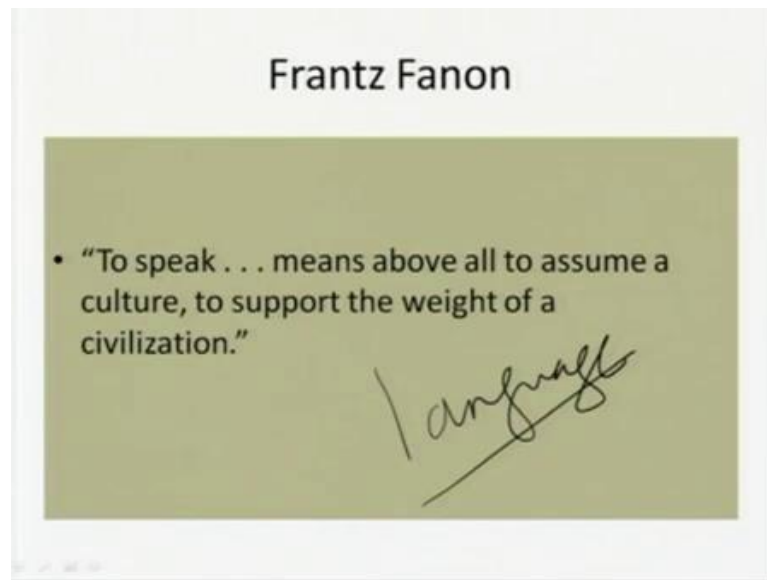
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There is therefore, very important binary here. This is what we called the otherization. The otherization here, this binary is the delusion between the self and the other. This lies at the core really, the clacks of postcolonial criticism. On in one sense, the self is say the colonizer, colonizing nation. The other is the colonized. And from another perspective, when we were talking from the point of view of colonized, the colonized becomes, it is the self and the colonizer becomes the other.

This elementary binary opposition here between the self and the other is, at once the defining clacks of postcolonialism. As well as it is theoretical limitation to be always seeing and considering the colonizer or colonized in whichever perspective, we are taking as the other. It is to miss out, what we find in the interstices of this binary. It is to miss out, certain other kinds of connections certain complimentary. It is more about this later. We first talk about postcolonialism really. Then, we will come to this awhile later.

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Now, I said that as with poststructuralism, as with postcolonialism, postmodernism. Postcolonialism can also, we cannot really divide. We have need division about, say from this state postcolonialism begins like, we cannot have definite division about, when postmodernism comes away from postmodernism. So, it comes away from modernism. There are many, who have said that, postmodernism means nothing but and to quota, I forget the name of the theorist, anyway to see postmodernism as an incomplete project of modernity.

So, in postcolonialism, you cannot really pair out the colonial and the post postcolonial as I said, because there are problems with the binary opposition between self and other and colonizer. So, colonized for another point of view also, the anti colonial discourse is something that has seemed to be sort of given us a short shift, because of postcolonialism. Postcolonialism in a sense of course, is the culture, the ideology, the discourses, after actual decolonization.

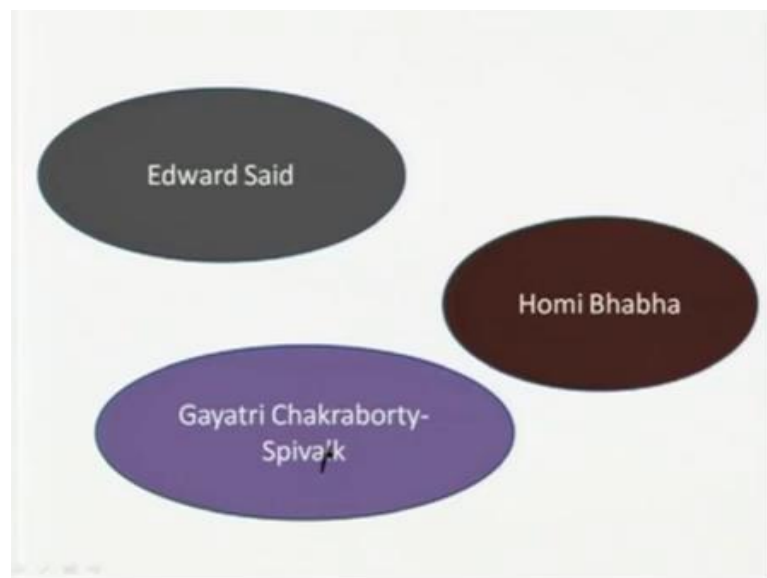
Or, actual colonizing country, leaving the colonized country to it is to have it is own government, etcetera independent for that matter, put it simply. But, for instance, if you look at this slide here, there theoretical political impetus was given not the necessarily within postcolonial setup. For instance, you may have heard of Frantz Fanon, writer who was deeply involves with the struggle for independence in Algeria for independence from France.

Fanon gave us some of the important explorations, particularly from the point of view of psycholinguistics and psychopathologies also. Of what colonial does to the psychic to individual and the collective psychic, Fanon himself was a psychiatrist, who served and as a doctor and he saw firsthand the outcome of the colonial. The colonial encounter not only, what happens to the colonized, population in the colonized nations? Also, what happens to colonizing forces, what happens to for instance from white shoulders, who is in Algeria.

So, Fanon he has says to speak means above all to assume a culture to support the weight of a civilization. Now, this is from his book a black skin white mask and one of the most fundamental aspects of problems in with colonial postcolonial a setup is, that of language. When, one a colonizing nation serve imposes, it is language on the natives. And fanon for instance, says that, to speak any languages not just 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, it is epistemologies and as I said 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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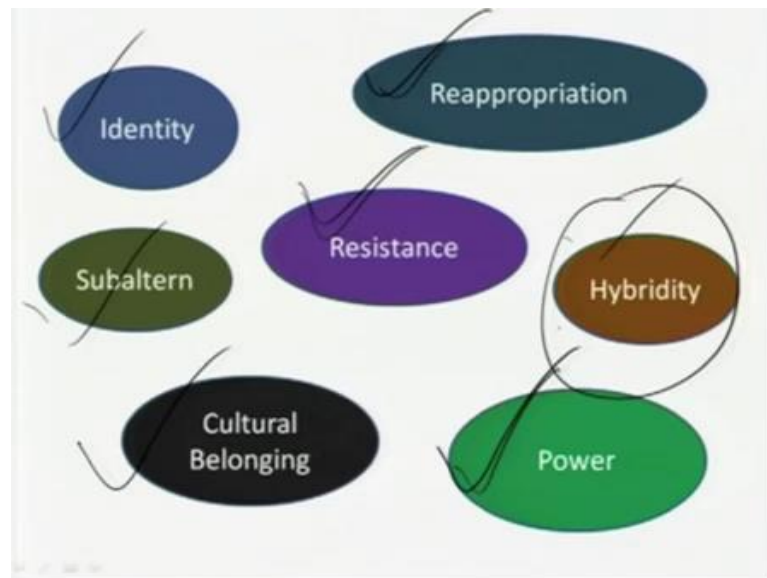
Then, when, we come to post academicians in postcolonialism. When, we come to literary and cultural criticism in academia. There are several names here, of course, but the most important here on the ones. That having for grounded in anthologies, in

discussions, in books are these three names, Edward Said, Homi Bhabha and Homi Bhabha not the scientist, Homi Bhabha the theorist and Gayatri Chakraborty Spivalk.

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 postcolonial criticism, who inaugurated, so to speak. Now, remember, we have Fanon, we have others like Amy scissor, for instance, who talked about anti colonialism. But, when you talk about postcolonialism as a big being part of being may part of the literati even canons, so to speak.

Then we talk about writers like Bhabha, Said and Gayatri Chakraborty Spivalk. And we will look quickly at these and how they are critiqued and what they are some of their formulations are.

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Some of the points that, they have been collectively looking at and each of them giving more emphasis on some of these points here. Or again similar points that, you will find in postcolonial literary criticism and cultural criticism. And these are for instance identity, the question of identity in a postcolonial situation of reappropriation of cultural and linguistic reappropriation by people in a postcolonial setup.

Questions of resistance, how literary texts and other cultural objects have resisted? Remember, what we had seen awhile ago resisted, we have those four terms, the

discourses, for instance, the ideologies and the culture for instance and the language of the a colonizing nation So, how creative writers have resisted those dominant structures, those dominant epistemic and brought about a reappropriation of their native cultures.

Here, in this lecture, I am not going to take about anyone critique or I am not going to discuss the individual contributions of critiques. This is more of general lecture. So, that, you can understand in overall sense, what colonialism or the postcolonialism enterprise in tails. So, there are questions of identity being looked at, by his critics, said resistance and resistance to the other culture and reappropriation redeeming so to speak or redemption of one zone culture.

Subaltern an important term, Spivalk has said of a misunderstood term. Subaltern is a term, which has been revived by Gayatri Spivalk in her theory, contribution to theory of postcolonialism. The term subaltern natural comes usually military term. It comes from opposition in the forces in the army. So, one of our more very important and also controversial, it says can subaltern speak. The question of agencies in the natives in the colonized people, how far, they have a language and discourse of their own in broadly speaking.

Then, another term hybridity and this term again is attributed to Homi Bhabha and this talks about the hybrid condition of the postcolonial. A ((Refer Time: 32:30)), so to speak between his or her own culture and that of the colonizing, a nation even in a postcolonial setup. Where, for instance, just because, you are you belong to an independent nation. A nation that has became independent after duration of, be having mean colonized.

Does not mean that, from that day of independence, that you are orientation, you are, so to speak your values, you are constructs, your ideologies. That they have incompletely snapped. So, the important point to realize is, you maybe postcolonial from a temporal or time point of view, but the structures remain. So, many critics, who say that, the British have they left India, but handed over the same structures to a middle class bourgeois leadership without much changes. We also see in the phenomenon colonial colonialism for instance.

So, according to Bhabha and many other critiques we are really in such situation such situations the postcolonial is really a hybrid. And never, really postcolonial cannot be postcolonial. Next, there also postcolonial criticism also looks at efforts or you could say

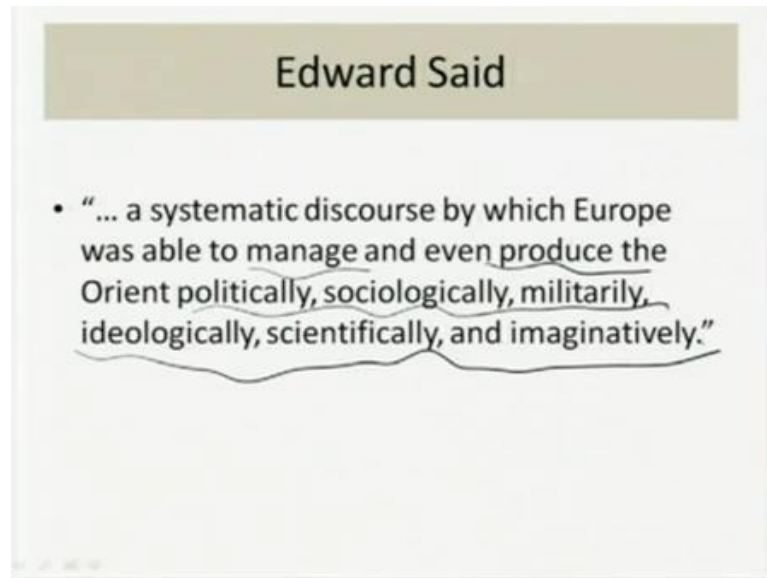
((Refer Time: 34:02)) of cultural belonging, questions of cultural belonging not in the sense, simply of progression or also. But, also, as you will find in many diasporic writers for instance.

A cultural belonging becomes a highly problematic term, the sense that, the texts do not show a clear belonging sense of belonging to a culture in particularly, diasporic writers. So, the problematic of cultural belonging and power, it is not that other writers do not critiques do not talk about power. But, this also is, an important contribution by Edward Said. If you recall Foucault, one of the most important terms in the whole critical terminology of Michael Foucault is par.

And said Edward Said works like orientalism, culture and imperialism; obviously, where he shows the influence of Michel Foucault. Par and discourse, these being ditto most important theoretical, you could say, pivots. That said had borrowed from Michel Foucault. So, see, these are really some of the terms; that you should talk about, when you beginning postcolonial studies. And at the same time, we have to understand that, these terms simply do not mean a unit or one dimensional way of looking.

The colonizer, for instance, the colonizer is also change of the subjectivity and identity in the colonizer. When, he or she comes into the contact with the colonized civilization or the colonized culture. It is not that the colonizer in any colonial situation, it is not that the colonizer just stands back and starts making pronouncement on the colonize. A postcolonialism, that is a sophisticated one has to look at these hidden aspects of subjectivity or identity of cultural belonging, for instance of power. So, many have criticized and I would rightly say works like Edward said or intellism which was published in 1978, I think.

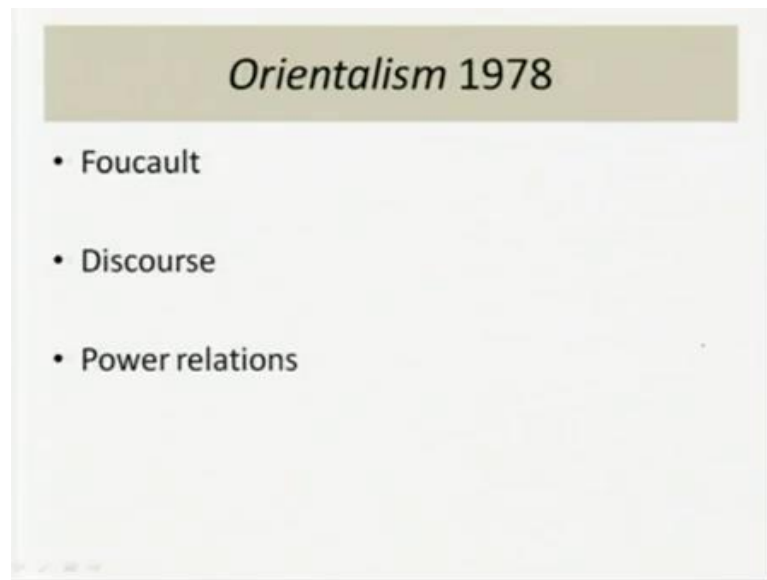
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Where he says, let us look at this slide here and that book, he says, he talks about orientalism. As a systematic discourse by which Europe was able to manage, look at this manage. And even, produce the orient, look at this. Said says that, the orient the east was systematically produce, constructed, managed, given direction to. Where, discourses were created by Europe about the orient, about the east in so many different ways, politically, sociologically, militarily, ideologically, scientifically and imaginatively.

If you look even as the standard lone quotation, you will find that, it is a one directional or one dimensional way of looking. He is not talking about the orient too not simply temporally postcolonial situation. Even, within the colonized situation, the orient too having it is own structure about the west. So, this is one of the problems, nevertheless orientalism his work orientalism, that is published in 1978.

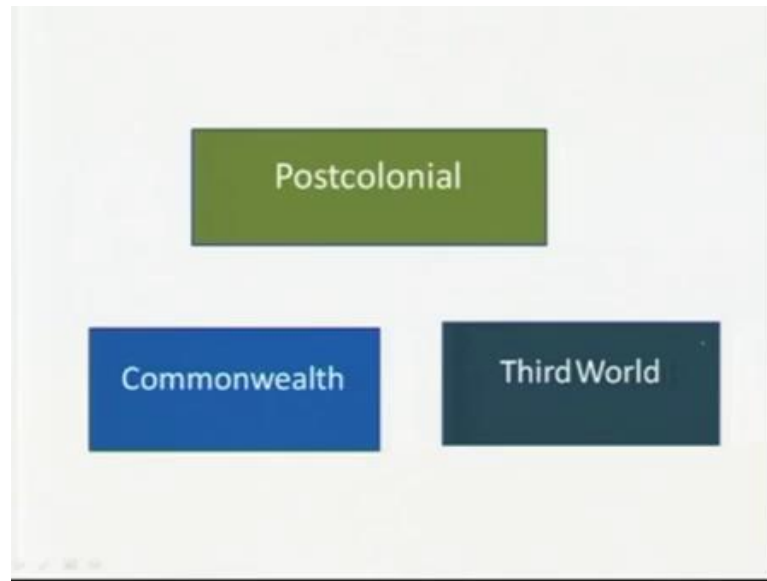
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Clearly showing the showing inspiration from Michel Foucault as far as discourse and par relations are concern was a seminal book. It was a landmark really. From which, people took the queue, critiques should a queue, took the queue and started to improvise on. It started to show the multiple directions and dimensions of it. But, really, without having, I would say to grant Edward Said, this without a book like orientalism.

You would not probably have had postcolonialism as an academic discourse; that has enormous way at least during a certain period of time and in sort of the verified range of academia. So, this was the book that sort of inaugurated it.

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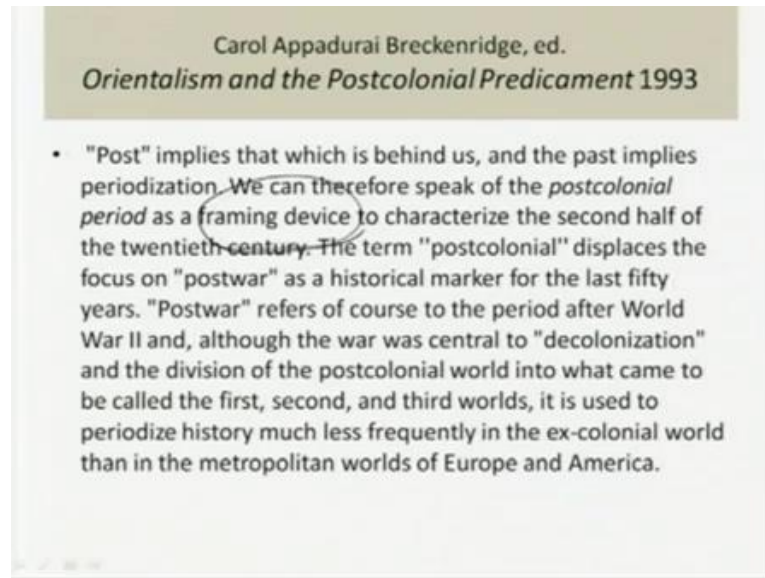
So, well, also, if you look at see, he want to compare, this is the next point that I would like to talk about. He want to compare, postcolonialism say to it is kindred terms. For instance, what are it is kindred terms, some of the synonymous really are commonwealth in top of postcolonial literatures. Some people say, all commonwealth literature, all third world literature.

Now, the point that raised by students is are these the same, are these three terms, commonwealth, third world and postcolonial the same. From the point of view of time, from the point over temporal dimension, I would say, simply say that postcolonial is a relatively new term. We have been talking about commonwealth literatures, the discourse of commonwealth literatures is not. I would say, not so anti essentialist, not so radical as that of the postcolonialism.

Neither is third world, the term third world literature, a postcolonial criticism as a discourse has a far larger terminology has had a far a more longest way. And it is far, I would say for more as sort to be far more powerful, discursively, academically and politically, then the kindred terms, commonwealth and third world. That is why; we have cleared terms in postcolonialism as I said the subaltern, orientalism.

Then, postcolonial discourses for instance, hybridity, liminality, there are clear cut. This is really a discourse that has grown and has as I had said earlier has had a longest way in academics.

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What I am going to do now, I will quickly read the passage from the book edited by Carol Breckenridge. And you have some very fine grained and very important relooks as relookings into orientalism. In Edward Said orientalism, which talked as I said about the way the orient has been constructed systematically and managed in many directions and dimensions by the west.

So, this is an important book, if you want to move further from orientalism and look at the critique and improvisations of orientalism. She says that, 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 it is already it is past. It is behind us talking about something that we have left.

And now we are in the 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, a colonize past that has gone and being a postcolonial situation. It is an epistemologically, it is a framing device. That is you have a different paradigm, if I may a use word, it is a paradigm is a strong word here.

Let us stick to framing device, it is a framing device as she says to characterize, what the second half of the 20th century. The second half of the 20th century, maybe look at through the lenses or the framing device of postcolonialism. The term again she says

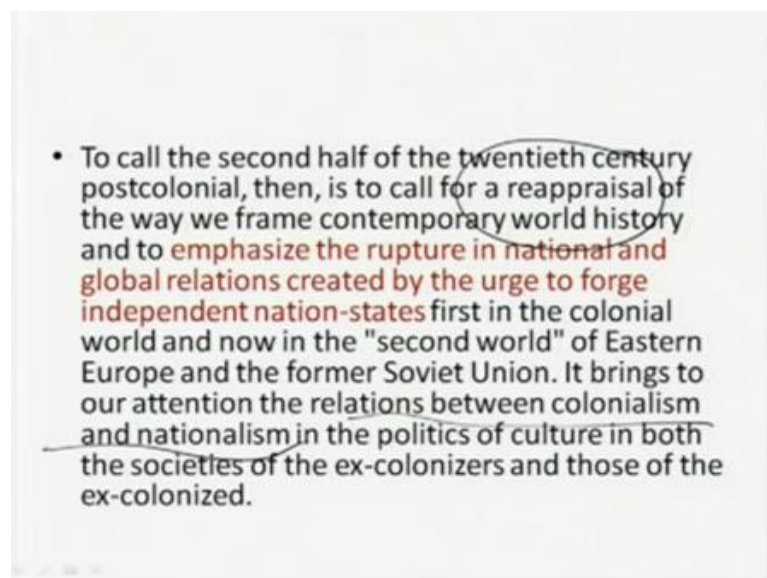
postcolonial importantly, it displaces the focus on postwar. So, it is another post here. It displaces the focus on postwar as a historical marker.

So, it makes a shift from a framing device, which is westly, mostly based on discourse of war and postwar replaces it with postcolonial 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 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 a decolonization, we will talk from a European perspective. Do you understand and it is used to periodize history as she says much less frequently in the ex-colonial world. So, the postwar for in a Oswald colonized nation, postwar is not a strong as far as resistance is concern as far as I think back is concern. And I forget to mention this very important book the empire rise back.

This is a book, that it is immensely important as important as an Edward Said orientalism for instance. You may want to look up that text. So, this discourse of postwar is of no use any talk about colonialism and for the ex-colonized nations. Postcolonialism is a far more politically charge and far more useful and powerful framing device.

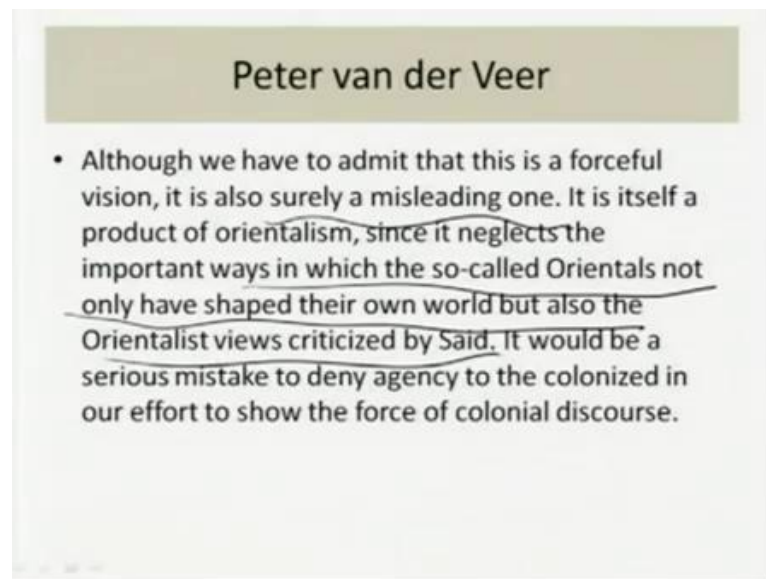
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So, then she says to call the second half of the 20th century postcolonial. Then, is to call for a reappraisal, reunderstanding, a relook of the way, we frame contemporary world

history. So, it is a different again this is different discourse that needs to be highlighted as she says. And to reemphasize the rupture in national and global relations, created by the urge to forge independent nation states, it brings toward a tension. The relation borrowed colonialism and nationalism in the politics of culture in both the societies of an ex- colonizers and those of the ex-colonized.

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Now, this is one point, that I said because I mentioned earlier, that I will be dealing with it and this is the critique of postcolonialism and postcolonial criticism. And I am reading from Peter Van Der Veer, who one of the editors, I think of the book by Carol Breckenridge that I had mentioned. He says that, although we have to admit, that this is a forceful vision, postcolonialism. It is also surely and it is very categorical in this. It is also surely a misleading one, itself a product of orientalism.

Since, it neglects the important ways is so important here, you see, ways in which they so called Orientals not only have shaped their own world. Also, the orientalist views criticized by Said, this is what I had mentioned earlier being in interstices of the binary between colonizer colonized. To look at what happens in between; to look at it not seemly a said looked at it as systematic construction, one sided construction of the orient.

Here, Van Der Veer is talking about, the need to look at how the Orientals. So, called Orientals have not as she says shaped their own world. That also the orientist 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 a kind of undoing itself.

In the sense that it establishes and reestablishes, the force of colonial discourse and domination. When, it sees the west 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 reappraisals. And it is own attempts; that reappropriation.

So, we come to the end of this and what. I am going to do is, now I am going to oppose few questions and I will give you some hints as how to answers these. For instance, if you begin by saying, name three prominent postcolonial critiques with their corresponding or respective 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 an orientalism, based on the influence of Foucault, terms like discourse and par. Gayatri Chakraborty Spivak and among others her important term the subaltern. Subaltern for that she said not a term constructed by Spivak. It was it is the term that comes from the military and was use by Antonio Gramsci, very productively.

Then, Homi Bhabha and his important term of hybridity, the hybrid condition; the mixed condition, the liminal condition of both the postcolonial and the colonizer and colonized. Next, if you are ask the question like, how does postcolonialism give an epistemological challenge to dominant discourses. Then, you say like postmodernism, like poststructuralism, postcolonialism 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, what the sources of such knowledge or what the limits or conditions under which such knowledge has been formed, the usage to which has been put the nature of such knowledge. Then, if you get a question like, what are the most important terms in postcolonial criticism it is. And what are the most important points that come up in discussions of postcolonialism.

Then, you would say that, words like identity, subjectivity, appropriation, reappropriation, discourse, power, these are some of the terms of subaltern liminality. These are 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 postcolonialism? Postcolonialism critiques west and a knowledge formation about the east. About the Oswald colonies, what are the criticisms to which postcolonialism itself? Maybe, what are the dangers of doing postcolonialism so called narrow way, sort of way. Then, the answer would be, some of the answers are, they go like this, for instance, postcolonialism of the ((Refer Time: 50:32)) kind as we find in orientalism.

Has been guilty of a sort of one dimensional way of looking, the traffic is one dimensional. The west has created the east. So, these are some of the dangers. Some have also seen, people who are critics, who are against postmodernism have also seen postcolonialism of a more discursive kind losing out on many other urgent issues. Local issues, by talking about globalization, by talking about new colonialism, by taking about colonial enterprise.

We also not is sort of not looking at or giving importance to what happens with the nation. So, the self other binary of colonizer or say of colonizer colonized is so huge in this discourse. That is a sort of seems to do away or sort of neglect questions of what happens, even within the colonizing setup. Some of the more important questions have been raised by feminist for instance.

Regarding the why the black woman and the difference between the black women, the political, a power differences between the black woman and the black man. So, these are other binaries that also get formed. But, if we are in the larger discourse of the all important binary of colonizer colonized and these are some of the issues that gets highlight.

So, again as I said I have not taken up any book any work at length. I have tried here to something tell you, what postcolonialism is, what it is orientation is, what it is goals are. And postcolonialist criticism, literary criticism, you would; obviously, look for texts both

from the colonizer and the colonized walls, cultures. And look at, how as through saidian lens, how the west has created the east and from other perspectives.

For instance from Homi Bhabha perspective, the hybrid the mix, the nuances of hybridity of people, whose travel to cultures. So, even in the temporally postcolonial, post independence situation, so there is a lot, of course, to be learnt here, learnt of course, you can look at the empires empire rise backs. You can also look at orientalism and look at some of new books; that have come up.

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