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Major Issues and Challenges in Postcolonial Studies

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Abstract:

Since the events of 11 September 2001, so called global war on terror, and the U.S. invasion of Afghanistan and Iraq it is harder than ever to see our world as imply 'Postcolonial'. As the New American empire develops, openly and shrilly advocated by policy-makers, politicians and academics within the U.S. and elsewhere it is more urgent than ever to think about the questions of domination and resistance that have been raised by anti-colonial movements and postcolonial studies worldwide at the same time, these violent events are also part of the phenomenon we think of as globalization, Which has provided fresh ground for examining the relevance of postcolonial perspective to the world which we now inhabit. Globalization seems to have transformed the world so radically, many of its advocates and critics suggest, that it has rendered obsolete a critical and analytical perspective which takes the history and legacy of European colonialism as its focal point. It is meaningless to continue to define our world in relation to the dynamics of Europeans colonialism or decolonization. Globalization, they argue, cannot be analyzed using concepts like margins and centers, so central to postcolonial studies. Today's economies, politics, cultures and identities are all better described in terms of transnational networks, regional and international flows and the dissolution of geographic and cultural border, paradigms which are familiar to postcolonial critics but which are now invoked to suggest a radical break with the narratives of colonization and anti-colonialism.

Keywords: colonialism, imperialism, post colonialism, globalization, Marxism, culture, market, identity.

Post colonial studies raised the image of third world erode the stereotype, Eurocentric and nominated image of first world. Edward Said 'orientalism' can be said to inaugurate a new kind of study of colonialism. Said presents 'Orient' as an allegory in which all is superior what is European and all is inferior what is non European. They dominated non Europeans. Europeans were 'telling lies, or that they individually dislike non Western people or cultures.

“In the colonies, too, literature could indicate an unbridgeable gap between colonizers and colonized people. But the effort to convert the natives also assumes that the latter can be transformed by the religious or cultural truths enshrined in the colonial text.” (Loomba – P 79)

It is European allusion that English literature and education gave natives the idea freedom and liberty and take Western notion of enlightenment and democracy to make Indians and Africans demand equality themselves. This dynamic is perhaps best symbolized by Shakespeare's Caliban, who tells Prospero and Miranda:

You gave me language, and my profit on't is, I know how to curse in red-plague rid you for learning me your language! (The Tempest)

For new current ways of discussing colonial and post colonial studies, it is necessary to put them within two broad contexts. First, the decolonization, in which intellectuals and activists who fought against colonial rule and their successors who now engage with its containing legacy, challenged and revised dominant definitions of race, culture language and class in the process of making their voices heard. The second context is the revolutions, within 'Western intellectuals traditions, in thinking about some of the same issues languages and how it articulates experience, how ideologies work, how human subjectivities are formed, and what we might mean by culture. Frantz Fanon in 'The wretched of the Earth' stated:

This world cut in two different species. The originating of the colonial context is that economic reality..... when you examine at close quarters, the colonial content, it is evident that what parcels out the world is to begin with the fact of belonging to or not belonging to a given race, given species.” (The wretched of the Earth)

Another major work in this field was done by Marx and Engels 'The German Ideology (1846) suggested that ideology is basically a distorted false consciousness of the world which disguises people's real relationship to their world. A white worker might mistakenly think that his joblessness is the fault of black immigrants. This misrepresentation mentions the term 'Camera obscura.'

Marx in his 'Das Capital' suggested the capitalism in context of power. In colonized world the labor is not free at all to sell their labor as in South Africa. The Ideology of racial superiority translated easily into class terms. The superiority of white races, one colonist argues, clearly implied that the black man must forever remain cheap labor and slave.

Racism and classism and ethnicity can be traced in colonial works in two ways, the first, which stems from Marxist analysis, can be referred to the 'economic'. Because it regards social groupings, including racial ones, colonialism was the means through which capitalism achieved its global expansion racism simply facilitated this process, and was the condition through which the labor of colonized people was appropriated. The second approach, which has been called 'sociological' and derives partly from the work of Marx Weber, argues that economic explanations are insufficient for understanding the racial features of colonized societies.

Frantz Fanon's work (*Black Skin, White Masks* and *The Wretched of the Earth*) directly intervened in the legacy of racist theories of biological and psychological development. It pushed to its logical conclusion the view that 'modernization' led to native madness by suggestion that it was not modernization as such but colonialism that dislocated and distorted the psyche of the oppressed. There were some who challenged such absolute notions of psychic difference between races. The South African psychoanalyst and doctor Wolf argues that there was no fundamental difference between his black and white patients. An African mind or Psyche is different that of European and is it at all possible then, to use Psychoanalytic paradigms to think productively about colonial relations, or are they too bound up with colonialist ways of ordering culture and biology? Psychoanalytical theories of subject-formation have been widely deployed within postcolonial studies, even by those who otherwise strongly disagree with. Another critic Abdul Jan Mohammad who emphasizes the 'Manichean' opposition between colonized and colonizers. Homi Bhabha suggested the fuzziness and ambiguity of this divide.

Apart from these fields colonialism in recent time emerged as a distinction among modern theories and criticism. It developed last in a form of post-Colonial criticism. Postcolonial criticism emerged as a distinct category only in the 1990s.

One significant effect of postcolonial criticism is to further undermine the universalist claims. We claim that great literature has timeless and universal significance. We disregard cultural social, regional and national differences in experience and outlook, preferring instead to judge all literature by a single, supposedly 'Universal' standard, Frantz Fanon. In *The Wretched of the Earth* 1961, published in France sort voicing what might be called 'Cultural resistance' to France's African empire, Fanon, (a psychiatrist) argued that the first step for 'colonials' people in finding a voice and an identity is to claim their own past. If the first step is to reclaim one's own past, then the second step is to erode the colonialist ideology by which that past had been devalued.

More controversial trends, like hybridity, the notion of the double, or divided or fluid identity which is characteristic of the post-colonial writers explain the attraction which post-structuralism and deconstructionist have proved to be for the post-colonial critic. These controversial trends, hybridity, post colonialism and liberal postcolonial are probably reactions to the communitarian history of post colonialism which was and still is embedded in identity politics.

Ethnic studies, sometimes referred to as minority studies, has an obvious historical relationship with postcolonial criticism in that Euro-American imperialism and colonization in the last four centuries, whether external (empire) or internal (slavery) has been directed at recognizable ethnic groups; African and African-American, Chinese, the subaltern people of India, Irish, Latino, Native American, Filipino and among others. Ethnic studies concern itself

generally with art and literature produced by identifiable ethnic group either marginalized or in subordinate position to a dominant culture. Post-colonial criticism investigated the relationship between colonizers and colonized in the period of post-colonization. Though the two fields are increasingly finding points in intersection the work of the bell hooks, for example, both activist intellectual enterprises Ethnic studies and postcolonial criticism have significant differences in their history and ideas.

In the field of African-American criticism in postcolonial period it's major theorist. Henry Louis gates, directs his attention to other African-American critics declaring that they and he must refine 'Theory' itself from within (their) own black cultures, refusing to grant the premise that theory is somewhat that white people do "we are all heir to critical theory, but we black critics are heir to the black vernacular as well". Gates developed the idea that African-American literature draws on two voices and cultures, the white and the black. Thus African American feminist critics, Houston Baker and other believe that they must develop a culturally specific theory of African-American literature.

Colonial studies and post-colonial criticism, in short, is a form of Marxist criticism, feminism, close to post-structuralism, ethnic studies and psychoanalytic criticism.

Anti-colonial approach challenged Colonialism on political or intellectual level and gave rise to the notion of nationalism as in fourteenth century nationalistic spirit opposed French influence, but in modern history anti-colonial study has been 'a minor industry' until it remained a curiously 'indertheorised' phenomenon, especially in relation to non-European societies. Aim cesaire's in 'Discourse on Colonialism's made an announcement.

The colonialists may kill in Indochina to stare in Madagascar, imprison in black Africa, crack down In the West Indies. Hence forth.the colonized know that they have an advantage over them. They know that their temporary 'masters' are lying and therefore that their masters are weak. (Aspect of India-154)

Benedict Anderson In recent study 'Imagine Communities' Reflections on the Origin and Spread of Nationalism (1991), defines as the nation as an 'imagined community' born with the demise of feudalism and the rise of capitalism. Through print-capitalism in form of novels, newspapers, books etc. created standardized language which set the basic stage for modern nation.

The ending of nationalism, serfdom or legal slavery, new kind of nationalism arose in response of popular national movement and European dynasties and aristocrats forged new identifications with the people they ruled: Romanovs discovered they were great Russians, Hanoverians that they were English and so on. Such official nationalism was 'an anticipatory

strategy adopted by dominant groups so that they might not be excluded from newer communities struggling to be born. Such a reactionary conservative nationalism was not confined to Europe, but extended to the colonies in Asia or Africa. There was a world-wide contradiction whereby the ruled and the colonized were invited to become one of the rulers.

After first and second world wars native colonized intelligentsia played crucial role in forging nationalist consciousness in other words anticolonial nationalism is itself made possible and shaped by European political and intellectual history.

Chattetjee's attempts to break from European frame by identifying 'ideological sieve', through which nationalism filtered European ideas; Gandhi's nationalist was anti-industrialist, but strengthened the idea of an eastern anti-materialism, spiritualism and asceticism whereas Nehru's views were socialistic. (The Nation and Its Fragments)

Several critics have suggested that 'Imagined Communities' pays so much attention to who is included in the nation that it fails to consider those who are excluded, marginalized or co-opted, such as women, or lower classes, races or castes for example, in Napoleonic France, women were openly excluded from citizenship. Chandra Bhan Prasad argued for the lower castes in India, British colonialism represented a progressive force because it challenged some of the orthodoxies of the upper caste such as Brahmin domination over education and space for Dalits education

Michael Hardt and Antonio's empire argues that contemporary "global order has produced a new form of sovereignty which should be called 'empire' which was marked by the competition between different European power, new order or single power over determin all. Hardt and Negri do not identify the united states as this new power, although they do argue that 'empire is born through the global expansion of the internal U.S. constitutional project.

Supporters of globalization see new economics order for better lives for people and these orders cultural, economic and political offers new possibilities to the force of liberation. Etienne Balibar's work on Neo-racism gives understanding of cultural-based difference for him, there is no difference between Europeans and Africans seen to be genetic; in origin, rather they are the products of disparate cultures. This doctrine of new racial ideologies is not less rigid simply because they invoke culture instead of nature, but today culture also function like nature. Muslims are supposed to be violent, ideas that dominated the media coverage of Islam after the attacks on the world Trade centre and the Pentagon in the united states on 11 September 2001 . In contemporary views of cultural difference present no accident which proves that it is Muslims who are regarded as barbaric and given to acts of violence and Asians who are seen as diligent but attached to their own rules of business and family, both modes of being which are seen as differently ; incommensurate with the western world.

Globalization, as P. Sainath observes, has made information and technology more widely available, resulted in its own fundamentalism which was reacted in catalyses doctrine.

Market fundamentalism destroys more human lives than any either simply because it cuts across all national, cultural geographic, religious and other boundaries. It's as much at home in Moscow as in Mumbai or Minnesota. As South Africa whose advances in the early 1990s thrilled the world moved swiftly from apartheid to neo-liberalism?

It sits as easily in Hindu, Islamic or Christian societies. And it contributes angry, despairing recruits to the armies of all religious fundamentalisms. Based on the premise that the market is the solution to all the problems of the human race, it is, too, a very religious fundamentalism. It has its own gospel: The gospel of St. Growth of St. choice(Aspect of India's Economy)

Hardt and Negri's suggestion that united states acts as an imperial power not as function of its own motives but in the name of global right thus confuses the discursive self-promotion of us leaders with the actual dynamics of us military power.

Post colonial criticism emerge as a distinct category only in the 1990s. It currency through the influence of such books: In other worlds (Gayatri Spivak, 1987), The Empire write book (Bill Arhcroft, 1989), Nation and narration (Homi Bhabha) 1990, and cultural and imperialism (Edward Said, 1993). (Nation and Narration)

Post colonial criticism draws attention to issues of cultural difference literary text and is one of several critical approaches we have considered which focus on specific issues, including issue of gender (feminist criticism) of class (Marxist criticism), and of sexual orientation (lesbian/gay criticism).

This raises the possibility of a kind of 'super reader' about to respond equally and adequately to a text in all these ways. In practice, for most readers one of these issues tends to eclipse all the rest. (Berry, Petre, 191)

Post colonial literary criticism, a type of cultural criticism, usually involves the analysis of literary texts produced in countries and cultures that have come under the control of European colonial powers at some point in their history alternatively; it can refer to the analysis of texts written about colonized places by writers hailing from the colonizing culture. In orientalism (1978), Edward Said, a pioneer of post-colonial criticism and studies, focused on the way in which the colonizing first world has invented false images and myth of the third (post-colonial) world stereotypical images and myths that have conveniently justified Western exploitation and domination of Eastern and middle Eastern culture and people. In the essay "post-colonial

criticism” (1992), Homi K Bhabha has shown how certain cultures (mis) represent other cultures, thereby extending their political and social domination in the modern world order. (Joseph Chandra)

Today Instead of counter posing new global order against nations and nationalist ideologies, it is better to see them as both forming new aliens, and also engaging in new conflict. North Korea and India’s nuclear programmes are developed in defiance of the US. and challenged the right of new power full nations which concern U.S. universities to train their students for careers in national security, defense and intelligence agencies and foreign service. These study centres became Anti-American under the influence of Postcolonial scholarship and specially Edward Said’s ‘Orientalism’.

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