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Deconstructing the Metaphysical Origin of Subaltern Linguistics on A Non-Linear Temporality Through Manto's Stories

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Abstract:

The barrier between the elite and the subaltern has seen a rise during the present political discourse. The amalgamation of post-colonial trauma, nationalistic attitude and changing sensibilities; there is an urgent need to comprehend the increasing bifurcation. The Dichotomy may look rigid but is in fact very much fluid. And there is a dire need to find a new method. Using genealogical method, we will be deconstructing of the subaltern linguistics in a forward linearity of time that will help us to navigate through to discuss a new origin. Through Derrida's theory of deconstruction, we shall prove that the barrier between the elite and the subaltern is not rigid. The alienation of subalternity from political histories from the past should be reconsidered. As a work of post structuralist is to challenge the foundations of the theories. It is accurate to think that it can be used as a tool of analysis. We may need empirical research; the new method helps us to not alienate subalternity from political histories and not alienate groups from transformative politics.

Keywords: Deconstruction, Partition, Post-colonial, Metaphysics, Subaltern Literature.

Introduction

Basic Idea About Manto's Times and The Birth of His Short Stories

The pre-independence period was a time of tumult; socially, economically and politically in India. Leading to the birth of many ideologies, identities and cultural spaces.

The two decades of Indian independence put forth an intense and an in-depth understanding of the political scenario and the desolation that impacted the lives of the individuals. After a hundred and fifty years of British rule, it had led to conflicts between the two major religions. But not only did it affect the religious sentiments, but in the process many minorities, women, children were abducted, hurt and abused. The heartbreak and the mental agony were very long living and are strong even today. The stories and writings of that time showcase the complexities of the period as the boundaries between the mainstream and the subaltern are blurred.

When emerged a great writer, Saadat Hasan Manto, who wrote about the struggling times. The most interesting element of fiction writing is how the stories that the writers tell us are full of underlying meanings that are influenced by the writer's own personal life and experiences. These meanings can mean the difference between pointing out and breaking social stereotypes, or further reinforcing them in a reader's mind. Saadat Hasan Manto is that writer to whom many people related to and connected with on many different ideological and literary levels. This is the reason why he is called a writer of the progressive group.

Manto's observations and declarations of the partition bought an honest perspective to the subaltern sensibility. The raw assertion of the psycho-analysis and the semiotics of the language, was perfected through the characters. Manto bought forth an unaltered version of the subaltern linguistics. He wrote about the perils of the subalterns. Across time and space, the foundation of his writings stands strong even today. Somdev Banik says that the subaltern is not specific to the postcolonial period and nor can they be reduced to a homogeneous group characterized only by their marginalization. And yet, we see today, the underlying trauma, may it be post-colonial or not, within all hybrid forms of subalternity, some more similar than the others.

Derrida: Deconstructing Subaltern Linguistics

As Derrida said, "we need to interpret the interpretations". No literary threshold marks out from fiction. The mimesis in the texts uphold the trauma, war existentialism and the distinct subaltern linguistics. With subaltern existentialism, we can observe the changes that it brings in the language too. Metaphysics submerses with subaltern existence forming a centre that is transient, within and without. The high mimetic mode

challenges the social norms. If we consider to “interpret the interpretations”, the paradox tells us that a neoteric structure is born out of the old one and collides with the new.

During the partition, a rupture occurred that changed the prevalent ideology. The meaning within words shifted and hence the centre shifted. Manto speaks about the members of the society; the so called fallen and rejected who were frowned upon for their depravity. The stories unfold their lives layer by layer, offering one revelation after another. He unmasks the hypocrites who masquerade as the custodians of society, who day and night dole out, parrot-like, moral homilies, but are in fact the lords of oppression and are solely responsible for the degradation of the minorities and the subaltern. The arbitrary relationship of language and the rupture became culturally constructed and defined by something it wasn't. Derrida's post structuralism is sceptical of the very realities presented by the discourses and the theories of subaltern linguistics and language back then. This gives us an insight of today's mainstream relations of the power and subaltern.

Existentialism holds an important place since the 20th century. It bought a new sensibility of subaltern existentialism that was garish. The paradigms of migration, nuclear technology and the world wars changed the narratives. In south Asia, the partition holds an important shifting point in history: merging traumas, psychological stunts and political emergences. His writing allows a re-telling of the story of partition and the subaltern narrative that it brought. They can be seen as a form of literary resistance against the dominant structures and hegemonies.

The amalgamation of politics, religion, communalism, and nationalism creates dismal situations, which Manto has tried to depict in his stories. He portrays the consequences of communal politics and the perplexed case of forgotten identities. Looking beyond the irony of identities, his stories are marked by the trope of resistance. This gave a rise to the subaltern consciousness, especially in the North belt of the country. Writers like Manto and Chughtai emerged and wrote about their experiences.

The deconstruction of the subaltern linguistics in a forward linearity of time will help us navigate through to discuss a new origin. Through Derrida's theory, we shall prove that the barrier between the elite and the subaltern is not rigid but in fact quiet fluid. The alienation of subalternity from political histories and the past should be

reconsidered. And since, the contention surrounding post-structuralism makes it an interesting theory to study. As the work of post-structuralist is to challenge the foundation of the discourses. Post-structuralism can be used as a tool of analysis. (Babita 1)

Manto clearly emotes in his works about the brevity of trauma, psychology, gender. Most of his characters are minority oriented or subalterns. He captures the essence of existentialism caused by the war and migration. "If instead of dying plainly, people could be martyred, wouldn't that be wonderful? What was the point of dying an ordinary death? A complete waste." (Manto 5) From his short story, we begin by analysing the nature of the system that romanticises the brevity of the subaltern existentialism.

Manto's writing has a way of challenging interpretations of the social norms which were based on existential conventional notions. The magnum of subalternity should be read and interpreted, especially the subaltern characters and writings should be deconstructed. Many of the writings delve into the issue of depression, helplessness, being broke, irony and satire.

In "Khol do", it is a firmly compressed rape narrative that highlights how the traumatic experience of sexual violence may lead to a total breakdown of language and meaning for the female cognizance.

Manto's search is deeper into the fractured polity (Venkatesh 2), hidden motivations and pathological impulses that ideologies could mask over. Sirajuddin's joy at his daughter's survival can be premised on misrecognition of her situation and his own failure to understand the trauma that she has underwent. The eyes of his readers, forcing his readers to justify their attitude and behaviour. Manto's concern is not the commodity, but the pain, the suffering, and the loneliness of the human soul that sells it. The two are not the same. You can pay for the commodity, but you cannot set a price on the dignity of the human soul.

Through language can we check the subaltern linguistics and existentialism, deconstruct it, to understand its implications in time (the present, past and future) and question its origin. The conclusions of the time linearity in the present could tell us about subaltern existentialism and its origin and its future. The offshoot of postmodernism, Subaltern Linguistics derives its force from Post-Structuralism. The class that derived

access to the hegemonic power tend to create unconsciously a specific vocabulary which can be used to study the discourse to understand the subaltern existentialism. Subaltern studies, differed from the western historians attempts to write history from below. There is no way to find the voices of the original authentic subaltern since they did not leave behind any written material. Therefore, to find Indian subaltern voices we have read the available documents. The study of linguistics gives the authenticity to understand language and read between the lines to interpret the hidden meaning.

The work of Post-Structuralism is mainly concerned with challenging the aims and motives of existing theories and acts like a method of analysis. Derrida groups metaphysics, linguistics and structuralism together. The addition of Derrida's theory will shed a new light. Literature is a signifier without a centre and it is used to deconstruct words, not as an outward form of their meaning but only the 'trace of a quest' (Mohanty 31). Derrida's works, 'of grammatology', 'speech and phenomenon, 'writing and differance', question the notion of centre and identity. By embodying Derrida's critical engagement into Subaltern Linguistics, it will exhibit us the answers to understanding the origin of the vocabulary and language in Manto's stories and comprehend meaning within subaltern language.

The increased emphasis on language itself, is no longer treated as unproblematically revealing the world. This 'linguistic turn' strongly marks the subsequent history of analytic philosophy, as pursued in mainly the English-speaking world. Jacques Derrida is well-known for deconstructing binary oppositions such as the one between speech and writing. For Derrida, the stakes of metaphysical tradition are essentially linked at the question of culture, since the tradition expresses belief in his own superiority when it comes to establishing the nature of meaning and truth.

Heidegger: Temporality and Spatiality to Understand Subaltern Existentialism

Heidegger presents the Being as inseparable from the world. Dasein (being in the world) goes hand in hand with time and space. Heidegger attempts to answer the question what is being? Through studying of the concept of Dasein, he uses it to refer it to humans, as someone who is conscious of their very own existence. His ideology rejects the Descartes value of Duality and his work is associated with existentialism. He begins with does x (x= possibly anything) exist? (Alberto)

In being and time, Heidegger further examines the human beings' own awareness of their own consciousness. This could be used to tell us about the subaltern sensibility during the 1940's and before. The Spivak (Spivak)'s understanding is that the subaltern is aware of their existence and subalternity but cannot voice it. Heidegger rejects the Descartes idea of duality cause we as humans have disembodied consciousness as something separate from the world. The subaltern consciousness is deeply enmeshed in and formed by the world. The worldly consciousness cannot exist without the perceiving of the surrounding.

“You have no patience with the clickety-clack of a loom, but that noise is a weaver's only reason to live” (Manto, Free for all) Here the subaltern character speaks to the reader, that for a weaver, the sound and the existence of the loom is equivalent to survival. While for the others it may just as well be noise.

The human consciousness is deeply enmeshed in and is formed by the world. But the western ideology called the mind-body duality is rejected by Heidegger. He says one cannot perceive his or her place outside of their place in time, history and geographical place. (Manheim) Heidegger puts forth the idea that a particular event as Derrida said, becomes an event when it becomes real or conscious to the person. It is the moment when the philosopher begins to understand the philosophical systems. The moment (T) the subaltern starts thinking about the subalternity is the event (a complex series of historical movements) that Derrida talks about which is highly functioned on their Being (I) and time (t): experience conditioned by time. i.e. 1940s subaltern consciousness. The subaltern language becomes a structure in itself, which needs to be deconstructed. Every present moment is an event and not an event too, since, there is a fleeting moment of anticipation and including the already present memory which causes minimal repeatability. So, to fully understand the subconscious we need to put them in perspective in relation to time and space.

Time is a flat circle. The non-linear temporality from deconstructing on the Y axis to the X axis reverse in negative shall help us to find a new origin. The deconstruction of the past in time will help us to find the projection and the origin, if we look at it in a reverse linearity. Through the origin we can deconstruct the way Derrida wanted. As per Heidegger, the primary phenomena of time is the future that is revealed to me in my 'being towards death'. (Brandom 387) The key to Heidegger's understanding

of time is that it is neither simply reduceable to the vulgar experience of time, nor does it originate in distinction from eternity. It should be grasped in and off itself as the unity of the three dimensions that is future, past, and present. This is primordial or finite time. Time itself is meaningless, temporality is traditionally the linear progression of past, present, future and only in relation to the social organisation of time.

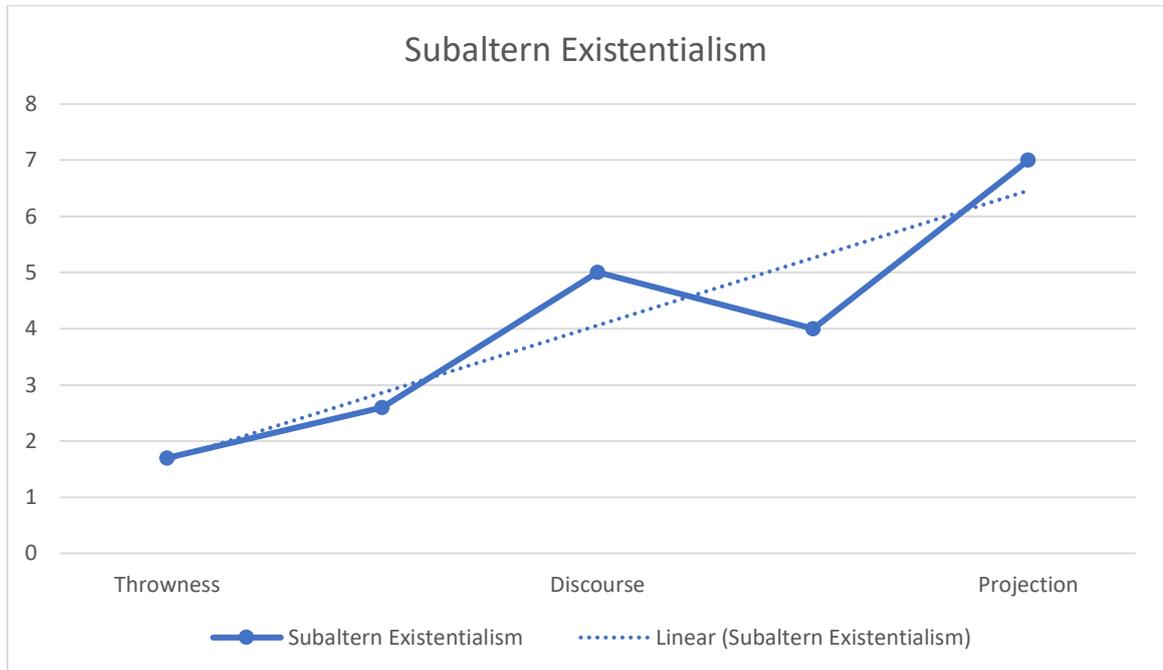
Truth and meaning exist presently but they also exist 'differantly', i.e. fleeting in time and also present in the same moment. Heidegger speaks about the unspoken notion that most metaphysical systems are accepted, are not questioned and become transcendental in a historical and cultural narrative. If a tree sways due to a heavy breeze in a forest but since there is no one to watch it sway so, did the tree even sway or fall? Did someone have to be present for the tree or the leaves to have been swayed by a heavy breeze?

As Derrida says, "A decision that did not go through the ordeal of the undecidable would not be a free decision, it would only be the programmable application or unfolding of a calculable process" (Derrida) *Deconstruction and the Possibility of Justice*. Justice therefore is always to come in the future, it is never present. Derrida stresses the Greek etymology of the word "horizon": As its Greek name suggests, a horizon is both the opening and limit that defines an infinite progress or a period of waiting.

Embeddedness in time is a precondition for things to appear to us the way they do. Kant's ideology of embeddedness in time is code determinative of experience along with embeddedness in space (Taft). According to Heidegger temporality is a unit against which past, present and future stand out as ecstases i.e., a phenomenon that stand out from an underlying unity which while remaining essentially interlocked. "Temporalizing does not signify that ecstases come in 'succession'. The future is not later than having been, and having been is not earlier than the present. Temporality temporalizes itself as a future which makes present in a process of having been" (Heidegger 68)

Subaltern Existentialism and Its Effect on Language on Heidegger's Temporality

Analysis of the graph:



(1-Rigid / 3- Nationalistic/ 8- Transformative)

Graph analysis: The subaltern existentialism was rigid during the 1940's, especially during the partition. But during the 80's and the 90's, with boom in globalisation, there was a nationalistic discourse that was very binary in nature. As of the present, the political discourse and the laws have bought about a new direction which, hypothetically, as we deconstruct, could lead to a drop in the sensibility of the acceptance of subaltern existentialism. But to get a transformative subaltern aspect into the discourse, we need to find an inclusion method.

Subalternity has been rigid as we understand, like a two-storage structure in the past. Subaltern existentialism goes hand in hand with the post-colonial narrative. The subaltern existentialism as we see in the graph was rigid when it began, (what we read in Manto's work). But as its existence and the subaltern narrative gained more reading and understanding, the resistance made it binary in nature. Ordering it into nationalistic and subaltern, bifurcating into two separate halves. Further alienating the subaltern from the national politics. "That was why both the mad and the partially mad were unable to decide whether they were now in India or in Pakistan" (Toba Tek Singh, 2)

So, "the other" was constructed outside the nation. When this kind of bipolarity is established, the opposite tends to be negated. Otherness, once negated is subject to the power of the colonizer. It is this discourse that early post-colonial thinkers, like Said, hoped to displace. Like scholars of gender, Said argued that the bipolar reduced race to an "essentialist" category. "Ghulam Ali carefully picked up the deflated balloon and threw it away as if it were a particularly disgusting piece of filth" (The price of freedom, 17). The aim is not to keep them different, the aim is to understand the difference, accept and not see it in hierarchically in nature but equitably. The nature we bring on the table is that of transformative politics. In the present, the discourse seemed to be moving from binary to exclusive transformative. "Why are you afraid of your own country? Here, Jhun Jhun, have another cracker" (Manto, The dog of titwal)

The 'projection' gives us the hypothesis that there could be a rise in the binary attitude of the subaltern existentialism cause of the current scenario of the national politics. After 1986, the substance of subalternity remained fluid and mixed, but it contained much less material drawn from struggles waged by particular subaltern groups in colonial India and much more literary evidence concerning colonial constructions of culture and power. The meaning of subalternity in Subaltern Studies shifted as the framework of study increasingly stressed the clash of unequal cultures under colonialism and the dominance of colonial modernity over India's resistant, indigenous culture. Subalterns in India became fragments of a nation; their identity and consciousness reflected India's colonial subjugation.

The originality of Subaltern Studies came to be its striving to rewrite the nation outside the state-centred national discourse that replicates colonial power/knowledge in a world of globalisation. A liberated imagined community can only come into its own, in this view, in subaltern language and memory, which historians can strive to recuperate, however partially and tentatively. We need to shake ourselves free of modernity's master narrative, and from the shackles of chronological, linear time. Subaltern Studies' growing diversity of research now coheres like the new cultural history. Its search for hidden pasts evokes textual criticism, fragmentary testimonies, and lost moments, to restore the integrity of indigenous histories that appear naturally in non-linear, oral, symbolic, vernacular, and dramatic forms. "With painful slowness, she unfastened it, pulled the garment down and opened her thighs. 'She is alive. My daughter is alive,' Sirajuddin shouted with joy" (Manto, Khol do). But if we take 35 years of difference from 1947,

1982, 2017, 2052, 2087, we see the rise in support and existentialism merging into the national polity. As much more transformative acceptance of subaltern existentialism. The more hierarchical binary would lead to othering.

- **The Movable Stairs**

Subaltern studies have been accused of reducing the understanding of the dichotomy to a simple barrier. The new substance of subalternity emerged only on the underside of a rigid theoretical barrier between 'elite' and 'subaltern' which really resembles a concrete slab separating upper and lower space.

"There, behind barbed wire, on one side, lay India and behind more barbed wire, on the other side, lay Pakistan. In between, on a bit earth which had no name, lay Toba Tek Singh" (Manto, Toba Tek Singh 1 2) Toba Tek Singh represents the subaltern and with no identity. "The name of the town is unimportant" (The wild cactus, 1).

"Even readers who applauded Subaltern Studies found two features troubling. First and foremost, the new substance of subalternity emerged only on the underside of a rigid theoretical barrier between "elite" and "subaltern," which resembles a concrete slab separating upper and lower space in a two-storey building. This hard dichotomy alienated subalternity from social histories that include more than two storeys or which move among them; and not only histories rendered through the lens of class analysis, because subaltern social mobility disappeared along with class differentiation. Secondly, because subaltern politics was confined theoretically to the lower storey, it could not threaten a political structure. This alienated subalternity from political histories of popular movements and alienated subaltern groups from organized, transformative politics, in the past and in the present." (Ludden)

The structure isn't as rigid and doesn't bifurcate just between the elite and the subaltern. Since the time of conception, in this scenario, we speak about the alleged partition, but the origin can be traced back much further. We can envisage a moving platform moving from the lowest slab of the foundation to the highest slab of the foundation or the structure. Starting from the bottom, the moving platform or "movable stairs". The ability to shift or to even voice out is a difficult thing since it drowns out by the time it reaches the top hence there would be no chance for transformative politics. 'It soon became a game between the two soldiers, with the dog running round in circles in a state of great terror', from the Dog of Titwal.

- **The Vertical-Hierarchal and The Horizontal-Transformative**

The vertical hierarchical structure isn't just a two-storeyed but a multi storeyed foundation since the establishment of multi-subaltern consciousness' and existentialism's through ecstases have been derived earlier. As the temporality moved in the forward entropy, the structure emerged with a multi hegemonic subaltern identities. The 'movability' within the slabs of the structure got osmosed in the middle, rigid in the lower and the upper foundation of the structure. Binarism reduced leading to a barrier that made it accessible but difficult to move within the structure. The voice of the subaltern drowned in the verticality of hierarchies.

The moving platform that keeps going up and down through the structure at all the times is the "movable stairs". The shift of voice to get to the top becomes difficult unusually reverberates within the lower foundation and not letting it rise to the highest part of the structure. "All they heard was abuse which echoed across the hills and valleys and then evaporated in the air" (The last salute, 4). The rise in capitalism and globalisation in the 90s lead the lower strata to look up to the elites, like a fantasy, often times forgetting that it is usually them that work for them in the hope of getting on the upper foundation. "He liked her art-less approach to love making, untinged by the hard-baked professionalism common to prostitutes." (The wild cactus, 5). But some may be able to move within the structure on the movable stairs. There are some from the upper foundation that may be able to collect or hear a muffled voice of the lower and speak it for them. The possible solutions are to produce archives of the subaltern voices through arche-writing and preserve them. Through equitable means and provision of space, material and time. "He was once constrained to go into this hell-hole, his nose protected by a handkerchief, while trying all the time not to breathe" (Three simple statements, 1)

Which is one of the underlying issues. Also realise, the structure isn't horizontal (Derrida's differance – moving and intact) but vertical (hierarchal) in nature. "He lay very still, gazing at the dusty sky. He appeared not to notice the confusion or the noise. To a stranger, he might have looked like an old man in deep thought, though this was not the case. He was in shock, suspended, as it were, over a bottomless pit" (The return, 1)

But we've moved away from the binary element to a subjective shouldering ideology that would take us to a place of transformative politics and not be alienated. Instead of looking at the structure in a vertical, from lower to higher, it should be instead

looked at as horizontal structure, which won't diminish or bifurcate the subaltern from the national but instead will the voice switch from one end of the loop with the other end creating a circle of time. "The arrests are horizontal, but feeding the hungry is vertical. How are you going to weave this fabric?" (Free for all, 1)

Only when we look at it from a loop of horizontal structure moving within the loop, the subaltern voice can be a part of the platform moving back and forth. This won't change the social strata or the foundation but will the voice of the subaltern move within the temporality loop, to be heard and to be arche-written. This would not only create transformative national quality but also lead the subaltern stories that could move back and forth through ease and raise much awareness of the subaltern existentialism, consciousness and language. (Sahoo)

Conclusion

Deconstruction of Manto For A Movable Stairs

The short stories of Saadat Hasan Manto, the great recounter, he reflected on and portrayed every section and people of all different localities, psychologies, emotions on the wide canvas of his short stories. Manto was an obedient writer, who reflected on all the ills and evils of society starting from individual, group, family, and community in his short stories. Along with all the odds he presented in his short stories whatever defect, anarchy, immodesty which Manto saw in society reflected in open words to his reader. 'Kohl Do', 'Thanda Gosht,' 'Mozail, 'Bu', 'Kali Shalwar', 'Allah Datta', 'Das Rupay,' 'Uper Neeche Darmiyan', 'Hitak', 'Blouse', 'Mommad Bhai', are the stories for which Manto was accused of using bold topics. This way we can say that Manto could be called as a custodian for Subaltern characters and literature. The research gap we have is evaluation word gap to cheque the solution to help the subaltern voice reach across.

Through deconstructing his work, we learn that the subaltern consciousness has been in a shift. The rigidity between the elite and subaltern has an osmosis element to it. The discourse as we now understand helps us to value the origin's place in a particular flux of space and time so we can comprehend the present and the future of transformative politics in the subaltern sensibility. The subaltern language as we now understand will tend to become more accessible to the open spaces and be able to move through the structure, even though filtered; it shall help us to navigate the subaltern consciousness. The analogy of the movable stairs shall help us to navigate or deconstruct the position of

subaltern linguistics in the present and the future of transformative politics and the language that we understand as a society, will hopefully reduce the gap between the subaltern and the elite and give more space for subaltern linguistics and its consciousness.

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