

Post colonialism In Indian writing in English - An Overview

Asst. Prof. Gaikwad S.D.

Anandrao Dhonde College

Tq. Kada Dist. Beed.

Post colonialism is a academic discipline that comprises methods of intellectual discourse that present analyses of, and responses to the cultural legacies of colonialism and of imperialism. Postcolonial studies examine the relations of power under colonialism and neocolonialism through analyses of cultural representations. Post colonialism is a form of contemporary history that questions and reinvents the cultural ways of viewing and of being viewed. In anthropology, postcolonial studies record the human relations among the colonial nations and the peoples of colonies they had ruled and exploited. The western way of thinking about the world employed in the discourse of colonialism usually reduces the decolonized peoples, their cultures and their countries to a homogenous whole such as “The Third World”. Anne, Maclintock says, “Colonialism returns at the moment of its disappearances”.

How the knowledge about colonized peoples was used in service of the colonizer’s interest; in particular, postcolonial studies concerns themselves with the relation between the centre and periphery. How knowledge about the world is generated under specific socio – economic relations, particularly these between the powerful and powerless. Laura Christman Comments, “Nations contemporary literature can’t be isolated from the imperial history, which produced the contemporary version of the nation.”

Post colonialism in Indian writing in English: -

Post colonial Indian writing in English is also having its own stamp on English literature. The writing done in past colonial period is malleable and resonant vehicle for subverting and problematising the role of identity, subjectivity and corporeality that colonialism has assigned to the colonized subject. Indian writing in English shows the respective nations socio-cultural and political dignity from the imperial compression. By and large, the plays written after the end of colonialism are committed to champion the nationalist feelings and to inculcate a new vigor in the minds of the people with an awareness of their national pride and cultural values. They do not theories any particular aspect but articulate the categories of social and psychic identity and

their labile new deployments across the ideological spectrum and its is a discipline stands away from the superpowers hold and carve a niche of their own in the history of race, culture and politics.

The basic idea of this process is that the deconstruction of old fashioned perceptions and attitudes of power and oppression that were adopted during the time of colonialism. Decolonizing the minds is the first motto of literature after India. Became independent in 1947. For centuries the colonial suppressor often and been forcing his civilized values on natives. So decolonization is a process of change.

Postcolonial theory also deals with conflict of identity, when countries became independent, they faced challenged of developing a new nationwide and self confidence. This change can be possible by the power of language even more than the use of military violence.

India became a member of the British commonwealth after 1947. After independence around 10 million Hindus and Sikhs were expelled from Pakistan and 7 million Muslims crossed the border from India to Pakistan. Edward Said's book "Orientalism" is regarded as the beginning of postcolonial studies. In this book the author analyses how European states initiated colonialism as a result of what they called their own racial superiority. Said says, "Knowledge is not innocent but has the intimate tie with the operations of power". The most famous novelist of postcolonial India are Salman Rushdie, Ruth Praver Jhabvala, Mulk Raj Anand, Anita Desai and R.K. Narayan.

They represent colonialism in an unbiased common man's view. A.S.P. Ayyer whose life views and language stem from Indian perceptive have discussed Indian landscape and culture in their writings on the wide scale. We can notice in R.K. Narayan Novel's the pattern of the Indian fairy tales. Bhabani Bhattacharya, Manohar Malgonkar, Kushwant Singh and Arun Joshi focus on specific socio-political problems placing the country where as the novelists like R.P. Jhabvala, Kamala Markandaya, Nayantra Sahgal and Anita Desai view, from feminist perspectives, socio-political as well as personal problems. Recent novelists like Salman Rushdie, Kiran Desai, Geeta Hariharan and Amitabh Ghosh highlight postcolonial issues in more specific ways. Darkness of ignorance, illiteracy, starvation, poverty, suffering and humiliation prevailing in Indian writing.

Kamla Markandaya in her novel 'Nectar in sieve', shows how urbanization of rural areas make the people landless and homeless. She notices Rukmani's relentless struggle from survival in the context of urbanization of rural areas where a new founded Tannery upsets the tranquil life of peasant

people during the time of rain, rice draught and fine weather, hope tranquil life of peasant people during the time of rain, rice draught and fine weather, hope, fear, hunger and starvation and then she become the captives of failure of crops, fear and the lure of the essay pleasures of life. In the paddy fields lies the hope of farmers attuned to a patterned existence. This is one of the truths of our existence as those who live by the land know that sometimes we eat and sometimes we starve. We live by our labours from one harvest to the next there is no certain telling whether we shall be able to feed ourselves and our prolonged. We know we must see the week surrender. There is no margin for misfortune. This view is also apparent in Kushwant Singh's Poem 'I shall not hear the Nightingale'.

Salman Rushdie in his *Midnight's children* shows that it is privilege and the course of both masters and victim of their times to forsake privacy and be sucked into the annihilating whirlpool of the multitudes, and to be unable to live or die in peace. Bhabani Bhattacharya's 'so many Hungers' is an analysis of the strength and endless struggle of human beings against the evil forces of mankind. Vikram Seth, author of 'a Suitable boy' is a writer who uses a purer English and more realistic themes in his novels.

Concerning the integration of Western Values in Indian population and culture, one can say that the British influence is still omnipresent in Asian subcontinent.

Hence longer the process of decolonization lasts, the more we get the impression that acceptance of British Legacies and creation of new unique Indian self confidence.

References:

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- 3) Edward Said *orientalism* (1978).
- 4) Internet Source.

