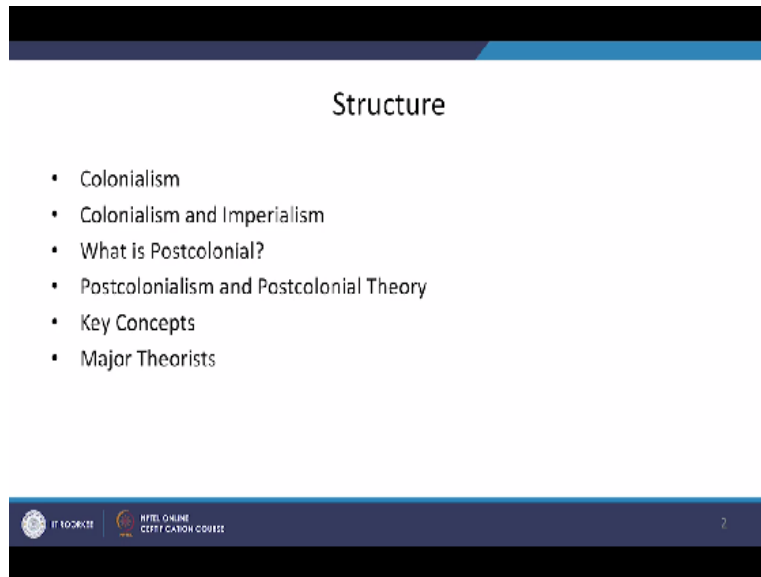


Literature, Culture and Media
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Lecture – 22
Introduction to Postcolonial Theory

Welcome dear participants. In the previous module in our discussions on Kimberly and intersectionality, we had seen how race can be a basis of discrimination. In fact, race can be bases not only of discrimination but also of disempowerment. When this is taken further, we find that the issue of race leads to a communal identity and gradually, it goes into the direction of ethnicity and related discussions. And that is why we find that the debates of intersectionality are related with the postcolonial argument in the sense that the issue of race is common in both these two arguments. So the correct module and the module after it are based on the discussion of postcolonial arguments.

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This is the structure of our discussion. We would begin our discussion in these modules with an understanding of what colonialism stands for, what is the difference between colonialism and imperialism, what exactly is postcolonial, how do we look at postcolonialism and the postcolonial theory, what are the key concepts and also what are the major thinkers. After having discussed it, we will also take up certain literary works as a case study.

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- Postcolonialism can be treated both as a subject matter and a theoretical framework
- As a subject matter post-colonial criticism analyzes literary works that developed in response to colonialism in countries which were at some point colonized
- Debates about the time-line
- As a theoretical framework post-colonialist criticism seeks to understand the operations—politically, socially, etc.—of colonialist and anti-colonialist ideologies

Postcolonialism can be treated both as a subject matter and as a theoretical framework. As a subject matter, it analyzes those literary works which have been written in those countries which were erstwhile colonies. There have been serious debates about the time line. Some critics think that the idea of postcolonial studies should begin only when the political empire of the colonizers has ended.

And some people think that we have to look at the background also and we have to take up the historical development of the colonized states also in order to understand the total impact of the colonization. So these debates have continued but as a subject matter, we should see that postcolonial criticism looks at the literary works which have been produced in these diverse countries. As a theoretical framework, we find that it seeks to understand the operations, the political and social operations of the colonized as well as the colonialist ideologies.

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Colonialism

- According to the *Oxford English Dictionary (OED)*:
 - Colonialism derives from the Roman 'colonia'; meant 'farm' or 'settlement'
 - Denoted those Romans who had settled in newer lands but still had their Roman citizenship
- The *OED* describes it as:
 - 'A settlement in a new country ... a body of people who settle in a new locality, forming a community *subject to or connected with their parent state*; the community so formed, consisting of the original settlers and their descendants and successors, *as long as the connection with the parent state is kept up.*'

According to the Oxford English Dictionary, the word etymologically has been derived from Roman word colonia which meant farm or settlement. And it denoted those Romans who had settled in newer lands but still had their Roman citizenship or were working under the sovereignty of the Roman Emperors.

The OED describes it as a settlement in a new country, a body of people who settle in a new locality forming a community subject to or connected with their parent state; the community so formed, consisting of the original settlers and their descendants and successors, as long as the connection with the parent state is kept up. So we find that these arguments are very valid even in today's context.

So colonizers were those people who settle in a new locality but they are still either a subject of their own country or they are maintaining their links with the parent state. And it is not only those people who have settled down in a new country but their descendants and successors as long as the connection with the parent state is kept up by the colonizers.

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- The OED definition only refers to the colonizers or these new settlers
 - Completely glosses over the existence of indigenous and natives living in the places which were colonized
- Hence, the word 'colonialism' is not caught up with the politics of a conflict/encounter between the colonizers and the colonized
 - Ignores the fact that colonialism is steeped in conquest and domination of new lands
 - Process of forming a new community could be unfair to the local inhabitants

The OED definition however only refers to the colonizers or those people who are settling into a new country or a new land. It glosses over the existence of indigenous or natives who were already living in those parts of the world. And therefore, this definition at best is a one-sided definition because it ignores the travels the trauma and the pain of those people who were already living over there and have been colonized by the other people.

So the word colonialism is not caught up with the politics of a conflict or an encounter between the colonizer and the colonized. This is a one way process which has been highlighted by this definition ignoring the fact that colonialism is steeped in conquest and domination of new lands. And process of forming a new community could be unfair to the local inhabitants in a very serious manner. We also have to understand that the process of colonization has not been an identical process in different parts of the world.

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- Not an identical process in different parts of the world
- But everywhere it “locked the original inhabitants and the newcomers into the most complex and traumatic relationships in human history” (Ania Loomba, 2005)
- This process of creating new communities meant that communities that already existed in those places had to undergo change and were, often, unmade and drastically reconfigured.

But wherever it has happened, we find that it thrived on a direct confrontation with the local people. To quote Ania Loomba, "everywhere it locked the original inhabitants and the newcomers into the most complex and traumatic relationships in human history". So, the process of creating new communities meant that the communities that already existed in those places, the indigenous people, the local people had to undergo changes and often these changes were drastic and their whole identity, whole history and culture had been very steeply and forcibly reconfigured.

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- This process of 'forming a community' was achieved through a diverse set of practices and strategies
 - Trade and commerce, military intervention, loot, compromise, massacre, enslavements and uprisings
- Such wide range of practices not only spawned a great deal of writing on the practices, they were also, in turn, shaped and influenced by writings—
 - Public and private documents, letters, administrative and trade documents, fictional literature on the colonizers and the colonized
- Studies on Colonialism and Postcolonialism
 - Examine these writings to understand the range of these practices
 - Their impact on the socio-political and cultural realities of the colonized and the colonizers

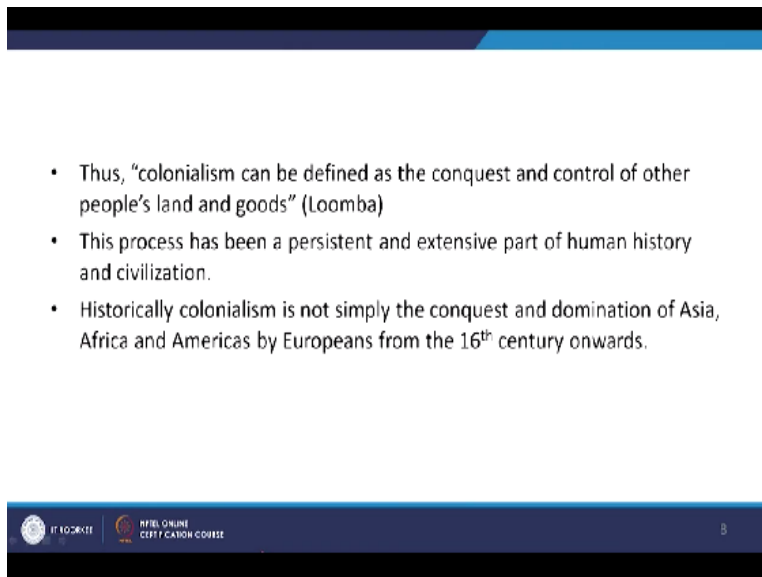
The process of forming a community was also achieved through a very diverse set of practices and strategies. For example, trade and commerce, as the British started in India with the help of

the East India Company, a direct military intervention as the Britishers did in Burma, methods of loot, compromise, massacre, enslavements and uprisings were often a part of this narrative. Such wide range of practices spawned also a great deal of writing on the practices of the colonizers.

The colonizers as well as colonized were involved in these writings and at the same time, they were also influenced by them. And here we do not necessarily mean the literary types of writings. But you would find that public and private documents, the letters, the administrative and trade documents, sometimes fictional literatures, the diary entries or letters and memoirs of the colonizers and the colonized are important documents which give us very clear glimpses of what exactly it was to establish a new colony in a land and also simultaneously what it was to be one of the colonized people in this historical situation. So you would find that a historicist argument coupled with the postcolonial theory also sensitizes us to this fact that in order to understand the postcolonial situation, we also have to look through these type of documents very carefully.

So studies on colonialism and postcolonialism scrutinized these writings to understand the range of these practices what had been the impact of these practices on the socio-political fabric of the land and also the cultural realities of the colonized and also to a large extent the colonizers.

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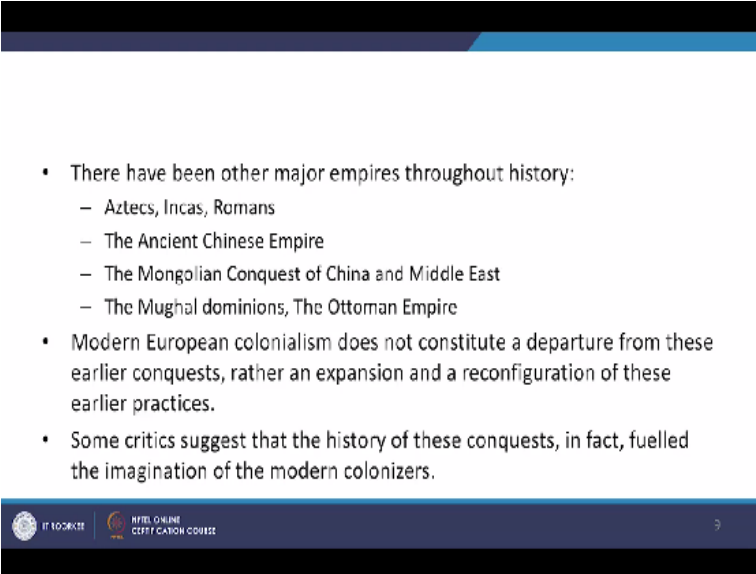
- Thus, “colonialism can be defined as the conquest and control of other people’s land and goods” (Loomba)
- This process has been a persistent and extensive part of human history and civilization.
- Historically colonialism is not simply the conquest and domination of Asia, Africa and Americas by Europeans from the 16th century onwards.

Thus colonialism can be defined as the conquest and control of other people’s lands and goods.

So here we would find that the idea of colonialism has never taken into account the fate or the lives of those people who were colonized. So this process has been a persistent and extensive part of human history and civilization as long back as we can remember.

And historically we would find that colonialism cannot be linked with simply with the conquest and domination of Asia, Africa and Americas by the Europeans from the 16th century onwards. In the human history, we would find that there has been a long history of colonial empires. There have been major empires throughout the history.

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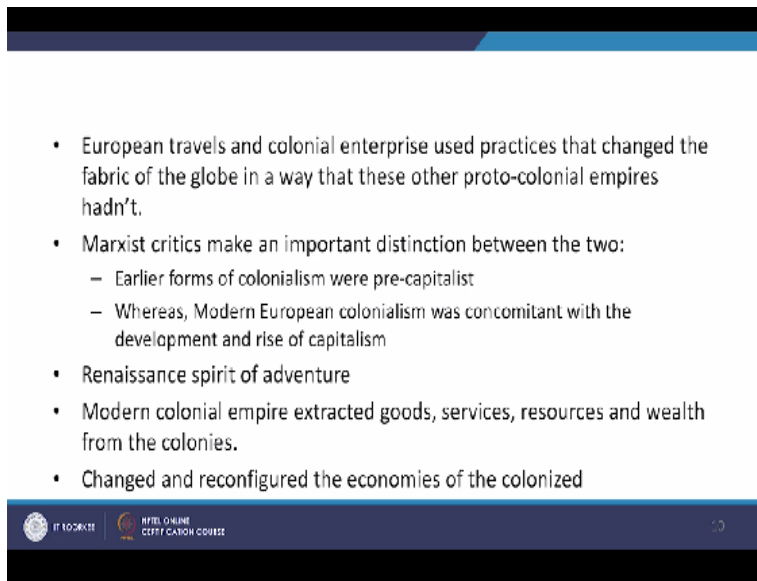
- There have been other major empires throughout history:
 - Aztecs, Incas, Romans
 - The Ancient Chinese Empire
 - The Mongolian Conquest of China and Middle East
 - The Mughal dominions, The Ottoman Empire
- Modern European colonialism does not constitute a departure from these earlier conquests, rather an expansion and a reconfiguration of these earlier practices.
- Some critics suggest that the history of these conquests, in fact, fuelled the imagination of the modern colonizers.

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Some of them are recorded and documented. Some of them are a part of our folklore and collective memories. For example, the Aztecs and the Incas, the empires of the Romans, The Ancient Chinese Empire, The Mongolian Conquest of China and the Middle East, and afterwards the Mughal dominions and The Ottoman Empire.

However, we would find that modern European colonialism does not necessarily constitute a departure from these earlier conquests. It is very much a continuation of that, an expansion of that and a reconfiguration of these earlier practices. However, as we would see, Marxist critics hold a very different opinion about it. In fact, some of the critics also maintained that the history of these conquests, the previous conquest of human history fuelled the imagination of modern colonizers.

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- European travels and colonial enterprise used practices that changed the fabric of the globe in a way that these other proto-colonial empires hadn't.
- Marxist critics make an important distinction between the two:
 - Earlier forms of colonialism were pre-capitalist
 - Whereas, Modern European colonialism was concomitant with the development and rise of capitalism
- Renaissance spirit of adventure
- Modern colonial empire extracted goods, services, resources and wealth from the colonies.
- Changed and reconfigured the economies of the colonized

European travels and colonial enterprise used practices that changed the fabric of the globe in a way that the previously referred two proto-colonial empires could not. And therefore, we would find that Marxist critics make an important distinction between the proto-colonial empires and the European empire which started in the 16th century. Here I am using the word European empire to denote the European colonial practices.

Now according to the Marxist critics, the earlier forms of colonialism were pre-capitalist whereas the modern European colonialism was concomitant with the development and rise of capitalism. The European colonial adventure was also abetted by the Renaissance spirit of adventure and the aim was to extract goods, services, resources and wealth from the colonies so that their own man could be enriched.

So you would find that these colonial practices changed and reconfigured not only the economies of the colonized but the worldwide the economic balance has been shifted as a result of these colonial empires.

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- Characterized by a two-directional flow of goods, resources and human resources between the colonized and the colonial powers
- Both the colonized and the colonizers moved:
 - The former not only as slaves but also as indentured laborers, domestic servants, travelers, traders
 - The colonial masters as administrators, soldiers, merchants, settlers, travelers, writers, domestic staff, missionaries, teachers
- Movement of slaves and indentured labourers
- Movement of raw materials from the colonies to manufacturing units in the country of the colonizers
- Movement of mass-scale manufactured products to the colonies, destroying the indigenous manufacturing sector of the colonies

The process of colonialization has been characterized by a two directional flow of goods, resources and human resources also between the colonized and the colonial powers. Both the colonized and the colonizers moved in certain ways. The former not only as slaves but also as indentured laborers, as domestic servants, travelers, as traders and later on as a student, the colonial masters also moved a lot as administrators, as soldiers, as merchants, as settlers, simply as travelers or writers, as missionaries, sometimes as domestic staff in a higher position and as teachers. In the European colonial powers, we would find that the movement of slaves and the movement of indentured laborers constitutes a major history. The movement of the raw materials is only next to it and the movement of the raw materials from the colonies to the manufacturing units in the country of the colonizers enriched their trade activities.

So the movement of mass scale manufactured products to the colonies also destroyed the indigenous manufacturing sector of the colonies. So the economic impact of the colonization has been as strong as the political and cultural have been.

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- Thus, they established a very complex relationship with the economy and people of the colonies.
- Profits always accrued to the colonial powers at the expense of the colonies
 - Famines and forced crops
- European colonialism used diverse techniques and practices of conquest and domination—sometimes they deeply penetrated the colonies or simply maintained a very superficial contact.
 - Colonialism always produced an economic imbalance and hierarchy that assisted in the growth and development of European capitalism and industry
 - Bengal weavers

So you would find that there has been a very complex relationship with the economy and the people of the colonies during this time. It is futile to say that the profits always accrued to the colonial powers at the expense of the colonies. In our own history, in our own Indian history, we have seen how devastating famines were deliberately constructed during the Second World War. The famous or the infamous Bengal famine was a man made affair by the British policies.

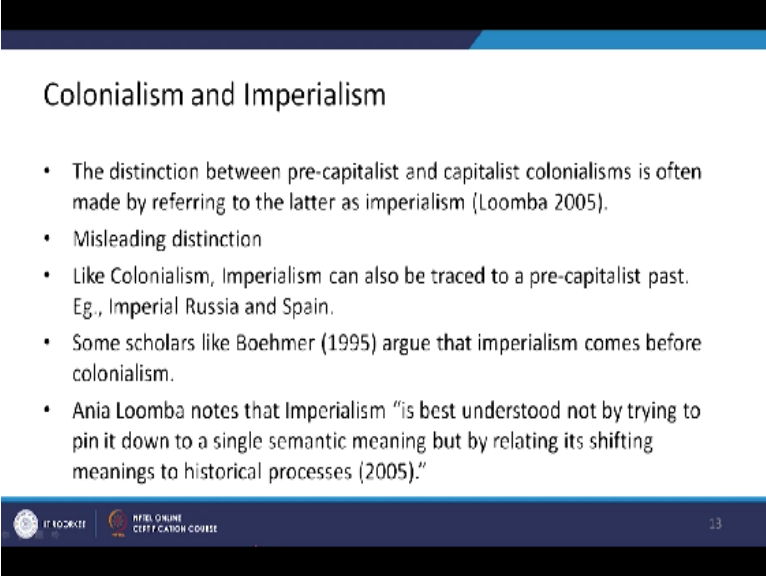
The forced plantation of certain crops, for example, the plantation of indigo in vast tracks of Bihar and Bengal to the detriment of the livelihoods of the local people which also led to an indigo revolt are certain examples of the exploitation which the Indian people as well as the people of the other colonies had to face. So European colonialism used diverse techniques and practices of conquest and domination.

Sometimes they deeply penetrated the colonies or simply maintained a very superficial contact. Either way we would find that they had a certain hold over the goings on of the colonies. We can also say that colonialism always produced an economic imbalance and hierarchy that assisted in the growth and development of European capitalism and industry.

The case of famous Bengal weavers can also be quoted where the whole cloth industry, the weavers market was destroyed so that the cheaper cloth of the European countries could be sold in India and in other colonized states. So we would find that the economic exploitation of the

colony has been part of our narrative, a legacy which the colonized states have inherited.

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Colonialism and Imperialism

- The distinction between pre-capitalist and capitalist colonialisms is often made by referring to the latter as imperialism (Loomba 2005).
- Misleading distinction
- Like Colonialism, Imperialism can also be traced to a pre-capitalist past. Eg., Imperial Russia and Spain.
- Some scholars like Boehmer (1995) argue that imperialism comes before colonialism.
- Ania Loomba notes that Imperialism “is best understood not by trying to pin it down to a single semantic meaning but by relating its shifting meanings to historical processes (2005).”

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Sometimes, the terms colonialism and imperialism are confused with each other. And the distinction between pre-capitalist and capitalist colonialisms is often made by referring to the latter as imperialism. But this distinction is misleading. Like colonialism, imperialism can also be traced to a pre-capitalist past and here we can give the examples of Imperial Russia and Spain. These two societies were basically feudal but at the same time, they had maintained large empires. Some scholars particularly Boehmer argue that imperialism comes before colonialism and I would quote Loomba again who notes that “Imperialism is best understood not by trying to pin it down to a single semantic meaning but by relating its shifting meanings to historical processes”. So in today's context, perhaps it is more important for us to understand what exactly does it mean. The shifting significance of colonialism can be best understood when we relate it with historical and cultural processes instead of pinning it down to a particular historical timeline.

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- In its early usage, the word 'imperial' means command or superior power
 - According to *OED* 'imperial' means 'pertaining to empire', and 'imperialism' is the 'rule of an emperor, especially when despotic or arbitrary; the principal or spirit of empire; advocacy of what are held to be imperial interests'.
- Connections between imperialism and royalty are highly variable
- European colonialism and its trajectory were both financially and symbolically associated with the royalty, but colonialism was also a result of wider social and class interests
- Even where there was direct royal involvement, the role of traders, feudal lords, money-lenders, and the larger bourgeois class was quite significant in the expansion of colonial ventures

In its early usage, the word imperial means command or superior power. According to the Oxford English Dictionary, the word imperial means pertaining to empire and imperialism is a rule of an emperor especially when the emperor happens to be despotic or arbitrary, the principal or a spirit of empire, advocacy of what were held to be imperial interests. So we would find that at the same time, the interconnections between imperialism and royalty are highly variable.

An empire can also be initiated, established and entrenched with a direct help from the royalty or with the tacit tolerance and not by the royalty. European colonialism and its trajectory were both financially and symbolically associated with royalty but colonialism was also a result of wider social and class interests. So we would find that the European colonialism in its early stages was more an enterprise of the business class. The empire directly enters later on. The rulers enter later on, but the empire has been entrenched by because of the business class interest. So even when there was direct royal involvement, the role of traders, feudal lords, money lenders, and the larger bourgeois class was quite significant in the expansion of colonial ventures.

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- In the early 20th century, Lenin and Kautsky (among others) linked 'imperialism' to a specific phase in the development of capitalism.
- In *Imperialism, the Highest Stage of Capitalism* (1947), Lenin argued that in time, the rest of the world would come under the influence of European finance capitalists.
- This global system was referred to as 'imperialism' and according to Lenin, it constituted the highest stage of capitalism.
- In the classical Marxist vein, he argued that conflict between various imperial powers would eventually bring about the demise of capitalism.

In the early 20th century, Marxist critics have looked at imperialism in a particular manner. And it is interesting to quote Lenin and Kautsky among who have linked imperialism to a specific phase in the development of capitalism. In his treatise, in *Imperialism, the Highest Stage of Capitalism* which was published later on in 1947, Vladimir Lenin has argued that in time, the rest of the world would come under the influence of European financial capitalists.

The global system was referred to as imperialism by Lenin who said that it constituted the highest stage of capitalism. Lenin has predicted that not only imperialism suggests the highest and most developed stage of capitalism but he also maintained that it would also begin the doom of capitalism per se as a power because the conflict arising between various imperial powers would eventually bring about the demise of capitalism and the rise of the proletariat would follow automatically.

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- Thus, direct colonial rule is not a pre-requisite for imperialism as the socio-economic “relations of dependency and control ensure both captive labour as well as markets for European industry as well as goods (Lomba 2005).”
- ‘Neo-imperialism’ or ‘neo-colonialism’ are used to describe these situations.
- The development and expansion of European capitalism was aided through colonial conquest
- But imperialism is also the highest stage of colonialism.

Thus, direct colonial rule, as we have seen throughout the history, has never been a pre-requisite for imperialism as the socio-economic relations of dependency and control ensured both captive labor as well as markets for European industries as well as goods. So we would find that other two terms which are being still used to denote the economic exploitation and its continuation in the third world countries are neo-imperialism and neo-colonialism.

These two words are used to describe the situations where there are still relations of dependency and control. And particularly we would find that the European industry is still getting the advantage of the third world countries and the goods are being exported to it. So the development and expansion of European capitalism was aided throughout colonial conquest and Imperialism as Lenin has said is often termed as the highest stage of colonialism.

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- “In the modern world, then, we can distinguish between colonisation as the takeover of territory, appropriation of material resources, exploitation of labour and interference with political and cultural structures of another territory or nation, and imperialism as a global system.” (Loomba, 2005)
- If imperialism is taken as a political system in which an imperial center rules colonies, then achievement of political independence would put an end to the imperial/colonial empire.
 - But, if imperialism is understood as primarily an economic and social system of infiltration and control of markets, then political changes are unlikely to have any changes.
 - For instance ‘American imperialism’ exercises massive military and economic control across the globe, without any direct political control over the countries and their economies.

In the modern world, we can distinguish between colonization as the takeover of territory, appropriation of material resources, exploitation of labor and interference with political and cultural structures of another territory of nation and imperialism as a global system. So here we would find that Loomba has clearly distinguished between these two systems.

If imperialism is taken as a political system in which an imperial center runs colonies, then achievement of political independence of a particular country or erstwhile colony would put an end automatically to this colonial design. However, imperialism is understood as being primarily an economic and social system of infiltration and control of markets, then political changes are likely to have any major impact.

For instance, American imperialism exercises massive military and economic control across the globe, without any direct political control over the countries and their economies. So we would find that in a lexical manner, the colonial situation may end but still the neo-colonial tendencies in terms of economic and military hegemony may still continue. And therefore, we have to distinguish between the two and also understand that they are codependent.

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- Differences between imperialism and colonialism are defined differently according to historical changes.
 - Differentiate between them in spatial rather than temporal terms
 - Imperialism and neo-imperialism originate in the metropolis – eventually leads to domination and control
 - Its result – consequences of imperial dominion in colonies – is colonialism or neo-colonialism
 - Thus the imperial country is the ‘metropole’ from which power flows, and the colony or neo-colony is the place which it penetrates and controls (Loomba, 2005)

Thus imperialism, colonialism and the differences between them are defined differently depending on the historical mutations. One useful way in which we can distinguish between them is to separate them not in temporal but in spatial terms and to think of imperialism or neo-imperialism as the phenomenon that originates in the metropolis only. The process which leads to domination and control of the markets throughout the rest of the world.

So what happens in the colonies as a consequence of imperial domination is colonialism or neo-colonization also depending on their economic dependence or power relations which have continued even after they have been able to gain political independence. So thus the imperial country is the metropole from which power flows and the colony or neo-colony is the place which it penetrates and controls.

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What is Postcolonial?

- In other words, Imperialism can function without formal colonies (like American Imperialism) but colonialism cannot.
- This distinction between colonialism and imperialism confound the meanings of the term 'postcolonial'.
- In one way, we can say that colonialism is now over as most erstwhile colonies have achieved political independence. As these former colonized people live all across the globe, it would suggest that the whole world is postcolonial.
- But the term postcolonial is the subject of many ongoing debates and is widely contested.

So in other words, if we have to understand imperialism, we find that it can function without formal colonies like American Imperialism but colonization cannot. Because it means that it has to have certain colonies intact. So imperialism can function without actually having political control over certain countries or colonies. The distinction between colonialism and imperialism confound the meanings of the term postcolonial.

So we can say that colonialism is now practically over in most of the globe as most erstwhile colonies have achieved political independence. And particularly in the second half of the 20th century and immediately after the Second World War as we had seen, the colonies were gaining freedom because of various factors. So as these former colonized people now live across the globe and the diasporic movement has also been there, it would suggest that the whole world is now a post-colonial world. So the term post-colonial is the subject of many ongoing debates and is also a term which is widely contested. And it cannot have a very single or a stratified meaning so to say.

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- The prefix 'post' complicates the meaning of postcolonial as it suggests an 'aftermath' in two senses–
 - Temporal, as in coming after
 - Ideological, as in displacing/supplanting
- Problem with the second sense of 'post' in postcolonial: it is premature to talk about the demise of colonialism if the erstwhile colonies are still struggling with the inequities of colonial rule/history.
- A country can be simultaneously postcolonial (having achieved political autonomy) and neo-colonial (under the socio-economic control of imperial powers).

The prefix post particularly in this world complicates the meaning of the postcolonial as it suggests an aftermath of something in two different senses, temporal and ideological. Temporal as in coming after and ideological as in supplanting. In the second sense, we would find that the term post is premature to talk about the demise of colonialism if the erstwhile colonies are still struggling with the inequalities of colonial rule and history.

If they have not been able to come to terms with their own colonial legacy and gain true independence in every sense of the world. So to say a country can be postcolonial because it has achieved political autonomy and political sovereignty. And at the same time, it can be living as a neocolonial stage simultaneously because it is still under the socio-economic control of the erstwhile imperial powers.

So whereas we can say that a particular meaning of postcolonial is sometimes related only with the political autonomy or its absence; In another sense, the term postcolonial or particularly the neocolonial can be understood as having the impact over the economic, the military and other public policies which have been made and continued to be made under the impact of the erstwhile imperial powers.

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- We cannot dismiss the significance of –
 - Formal decolonization
 - The fact that unequal relations of colonial rule are reinscribed in the contemporary imbalances between 'first' and 'third' world nations
- The new global order does not depend upon direct rule.
 - However, it does allow the economic, cultural and (to varying degrees) political infiltration of some countries by others.
 - This makes it debatable whether erstwhile colonized countries can be seen as properly 'postcolonial' (Lomba 2005).

So we cannot dismiss either the importance of the formal decolonization or the fact that unequal relations of colonial rule are reinscribed in the contemporary imbalances between the first and the third world nations. So the new global order does not depend upon any direct rule. But it does allow the economic, cultural and political penetration of some countries by others.

And this makes it debatable whether once colonized countries can be seen as properly postcolonial because even though they have been able to gain the political supremacy, they have not been able to gain economic or cultural or let us say, policy related independence and sovereignty in their international scenario and they are still continuing under the impact of certain other countries.

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- Even in the temporal sense, postcolonial cannot be used in a single sense
 - Decolonization has had an uneven history—spanned over three centuries; has diverse beginnings, and the process of decolonization was different everywhere
 - It was challenged from different positions, in different geographical locations, by populations who were not dominated in a similar way or to a similar extent
- Thus, postcolonial is very vague in defining the contemporary relations in erstwhile territories, it cannot even indicate a specific period of history as the term postcolonial has a tendency to obscure social and racial differences.

Even in the temporal sense, we can say that the word postcolonial can have multiple meanings. Decolonization, we have to remember has had a checkered history. It has been a very complex scenario spanning over three centuries. It also has diverse beginnings and the process of decolonization was also different everywhere. No two colonies gain their independence in the same manner.

It was challenged from different positions. It was challenged in different geographical locations by populations and people who were not subordinated in a similar way or to a similar extent. So we would find that there is a tremendous variety in terms of experiences of being a colonized nation also in the globe. So the postcolonial is very vague in defining the contemporary relations in erstwhile territories. It cannot even indicate a specific period of history as the term postcolonial has a tendency to obscure social and racial differences.

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- Postcolonial as a term fails to properly describe the ways in which colonialism wasn't just an external force
 - Survived by conspiring with other forces
 - Fails to account for the ways in which differences along gender, race, class and caste continue after decolonization
 - 'Postcolonialism' cannot be used indiscriminately – its meanings are riddled with internal contradictions
- Need to look at postcolonialism in a more complex and flexible way—as contestation of colonial supremacy and the legacies of colonial powers (neo-colonialism/imperialism)
 - History of anti-colonial struggle with modern-day resistance to imperialism and white supremacy

Even when the process of decolonization is over, we find that postcolonial as a term sometimes fails to properly describe the ways in which postcolonialism was not just an external force. But it survived by colluding with other forces. Does it fails to account for the ways in which differences in hierarchies along gender, race, class and caste have continued to persist after decolonization. So that we can say that the term postcolonialism cannot be used in an indiscriminate manner.

The term and its meanings are always riddled with internal contradictions which are not very easy to understand or to explain. So we can say that instead of looking at postcolonialism as something that comes immediately after colonialism, we should look at it as a more complex affair, we should look at it in a more flexible manner as contestation of colonial supremacy and the legacies of colonial powers particularly neo-colonialism and imperialism as we have already explained it.

So such a position would include the history of anticolonial struggle with modern day resistance to imperialism as well as to white supremacy.

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- Jorge de Alva suggests that postcoloniality should 'signify not so much subjectivity "after" the colonial experience as a subjectivity of oppositionality to imperializing/colonizing'
- He explains this by saying that the notion of history as a single teleological progression has been dismissed in favor of multiple and often contradictory narratives.

Here I would like to refer to Jorge de Alva suggestions who has written in the context of Latin-American countries that postcoloniality should signify not so much subjectivity after the colonial experiences as a subjectivity of oppositionality to those discourses and practices which are basically imperializing and colonizing.

Alva suggests that the discourses and practices do have a subordinating nature is subjectivising influence over the colonized people. He explains this by saying that the notion of history as a single teleological progression should be dismissed in favor of multiplicity and even contradictory narratives.

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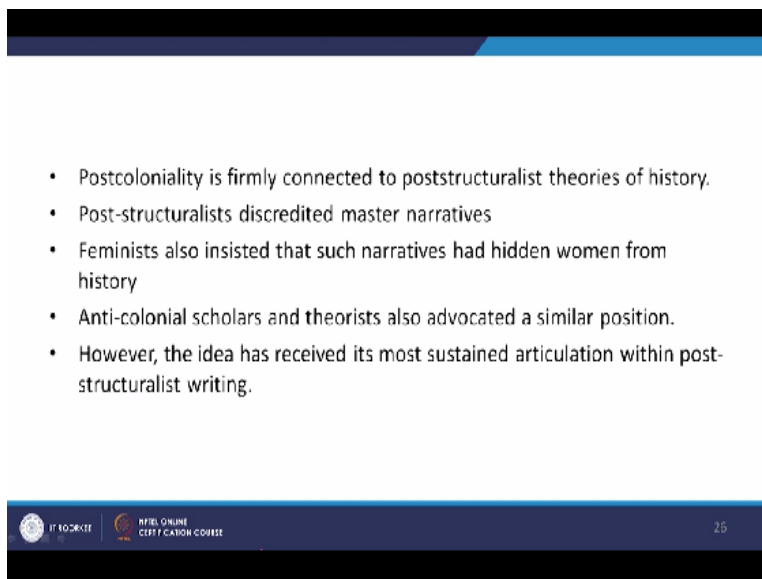
- Talking about the Latin American countries, de Alva suggests that we should "remove postcoloniality from a dependence on an antecedent colonial condition" and "tether the term to a post-structuralist stake that marks its appearance. That, I believe, is the way postcoloniality must be understood when applied to United States Latinos or Latin American hybrids" (de Alva, 1995).
 - Dissociates the term postcoloniality from decolonization because erstwhile colonies and once-colonizing countries are still subject to the oppressions put into place by colonialism

In the context of Latin-American countries again, Alva suggests that we should remove postcoloniality from a dependence or an antecedent colonial condition and tether the term to a post-structuralist stake that makes its appearance. To quote Alva, he says "that, I believe, is the way postcoloniality must be understood when applied to United States Latinos or Latin-American hybrids."

So de Alva has dissociated the term postcoloniality from decolonization. Because in his opinion, many people living in both erstwhile colonies and once colonizing countries, that is the countries which had been colonies and the countries which had colonized those countries, they are still subject to the oppression which has been put into place by colonialism. So the effect of colonial tradition has continued and therefore, the two terms postcoloniality and the colonization should be separated from each other. So de Alva has contested it in the context of Latin-American countries but his contestation is true for the general condition of postcoloniality as we see.

To sum up we can say that postcoloniality is firmly connected to poststructuralist theories of history.

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- Postcoloniality is firmly connected to poststructuralist theories of history.
- Post-structuralists discredited master narratives
- Feminists also insisted that such narratives had hidden women from history
- Anti-colonial scholars and theorists also advocated a similar position.
- However, the idea has received its most sustained articulation within post-structuralist writing.

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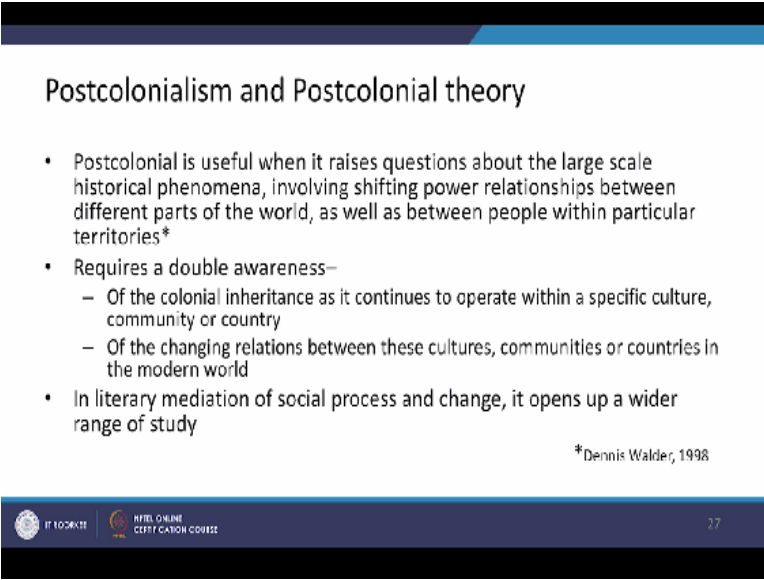
Because it also involves a multiplicity in terms of meaning and in terms of readings of history as well as multiplicity in terms of the creation of history. Like the poststructuralist, we find that the postcolonial theorist also discredit master narratives as we have earlier seen in the case of feminist theories also that such narratives were discarded because according to them, they had

hidden women from history.

So almost the similar argument has been taken up by the postcolonial thinkers who think that the colonized situation somehow has been hidden from the world and has been presented only in a particular light which suited the colonizing powers. So anticolonial scholars and theorists does advocate a position which is poststructuralist and which is also very close to this feminist position as we had discussed earlier.

So the idea has received its most sustained articulation within poststructuralist writing because it also talks of plurality everywhere and it also talks about the proliferation of smaller truths challenging the supremacy of the truth aspirated by the colonial powers.

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The slide is titled "Postcolonialism and Postcolonial theory". It contains three main bullet points. The first bullet point states that postcolonialism is useful when it raises questions about large-scale historical phenomena, including shifting power relationships between different parts of the world and within specific territories. The second bullet point, "Requires a double awareness-", has two sub-points: one about colonial inheritance within a specific culture or country, and another about changing relations between these cultures in the modern world. The third bullet point notes that in literary mediation of social process and change, it opens up a wider range of study. A citation at the bottom right reads "*Dennis Walder, 1998". The slide footer includes the IIT Bombay logo, "IIT BOMBAY", "NPTEL ONLINE CERTIFICATION COURSE", and the number "27".

Postcolonialism and Postcolonial theory

- Postcolonial is useful when it raises questions about the large scale historical phenomena, involving shifting power relationships between different parts of the world, as well as between people within particular territories*
- Requires a double awareness–
 - Of the colonial inheritance as it continues to operate within a specific culture, community or country
 - Of the changing relations between these cultures, communities or countries in the modern world
- In literary mediation of social process and change, it opens up a wider range of study

*Dennis Walder, 1998

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When we have to look at postcolonialism and postcolonial theory, I would like to refer to the work of Dennis Walder at this point. Postcolonial is useful particularly when it raises questions about the large scale historical phenomena which also involves shifting power relationships between different parts of the world, as well as between people within particular territories. It also continuously requires a double awareness that of being colonized and that of being aware that a colonized is being viewed in a certain light as the other.

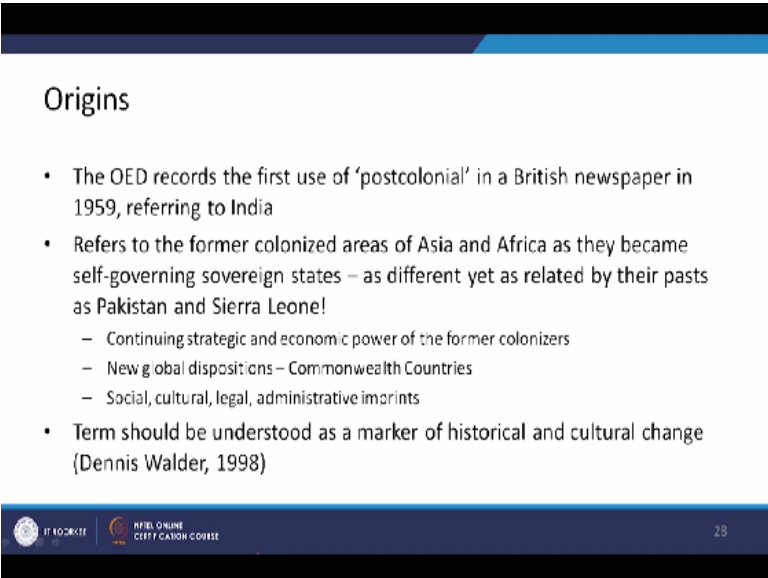
And we would find that, later on, this idea has been built up by Fanon in his books. Now, one has

to have a double awareness continuously of the colonial inheritance as it continues to operate within specific culture, specific community, or specific country. And at the same time, one should also be aware of the changing relations between these cultures, communities and countries in the modern world.

So we would find that the historical aspect as it happened and its continuation and the relevance or the irrelevance of its legacy in the modern world and the interconnections between the erstwhile colonies is something which we have to be aware of. Particularly when we look at the literary mediation of the social processes and changes, we find that it opens up a wider range of study.

Because suddenly we would find that in Indian author is placed with and is being compared with a South African writer not because of the commonalities of their styles or other experiences, but simply because they belong to this vast umbrella term of postcolonial authors. So you would find that it does involve a lot of questioning which cannot be simplistic in any way.

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The slide is titled "Origins" and contains the following text:

- The OED records the first use of 'postcolonial' in a British newspaper in 1959, referring to India
- Refers to the former colonized areas of Asia and Africa as they became self-governing sovereign states – as different yet as related by their pasts as Pakistan and Sierra Leone!
 - Continuing strategic and economic power of the former colonizers
 - New global dispositions – Commonwealth Countries
 - Social, cultural, legal, administrative imprints
- Term should be understood as a marker of historical and cultural change (Dennis Walder, 1998)

At the bottom of the slide, there are logos for "IT TOOLS" and "HTEL ONLINE CERTIFICATION COURSE" along with the number "28".

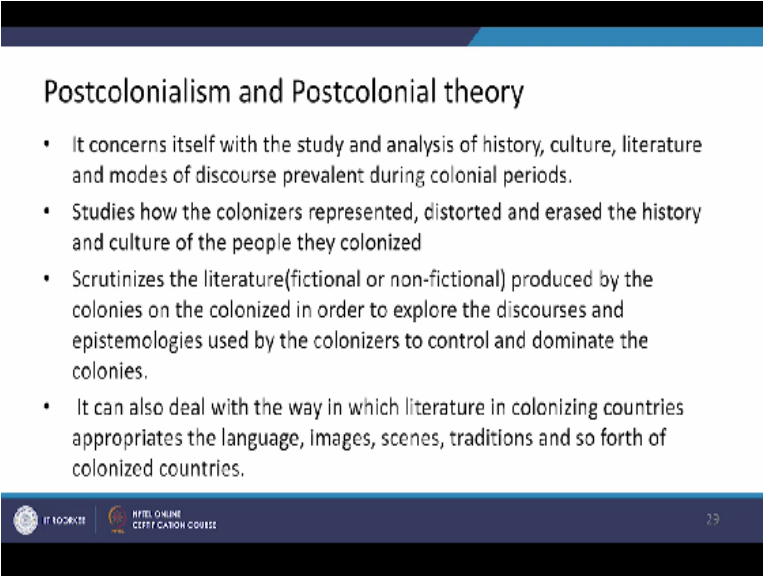
The word postcolonial was used for the first time in a report in a British newspaper in 1959 and it referred to the laws of India as a prime jewel in the crown of the British monarch. It also referred now to the former colonized areas of Asia and Africa as they became gradually self-governing sovereign states as different yet as related by their pasts as Pakistan and Sierra Leone.

So the only thing common which these two countries may have is the fact that they have to undergo a colonized experience.

Now at the same time, we would find that the term postcolonial refers to continuing strategic and economic power relations between the former colonizers and the colonized people. It also looks at new global dispositions in political term and in terms of economic cooperation, etc. For example, the group of the Commonwealth Countries and it also looks the social, cultural, legal and administrative imprints which have been left on the colonized nations by the colonial powers.

So as Walder has said the term postcolonial has to be understood rather as a marker of historical and cultural change than any other thing. We cannot use this term per se to denote a particular point in history but rather it has to be treated as a marker of certain fundamental changes in our history.

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The slide is titled "Postcolonialism and Postcolonial theory" and contains a bulleted list of four points. At the bottom of the slide, there are logos for "IT TOOK 112" and "HTEL ONLINE CEPT CATION COURSE" along with the number "29".

- It concerns itself with the study and analysis of history, culture, literature and modes of discourse prevalent during colonial periods.
- Studies how the colonizers represented, distorted and erased the history and culture of the people they colonized
- Scrutinizes the literature (fictional or non-fictional) produced by the colonies on the colonized in order to explore the discourses and epistemologies used by the colonizers to control and dominate the colonies.
- It can also deal with the way in which literature in colonizing countries appropriates the language, images, scenes, traditions and so forth of colonized countries.

So we find that postcolonialism and postcolonial theory concerns itself with the study and analysis of history, culture, literature and modes of discourse prevalent during colonial periods. It also scrutinizes the literature, fictional as well as non-fictional which has been produced by the colonies on the colonized in order to explore the discourses and epistemologies used by the colonizers to control and dominate the colonies.

It can also deal with the way in which literature in colonizing countries appropriates the language, images, scenes, traditions and so forth of colonized countries. So we can say that the policies of racial supremacy have been challenged by the postcolonial critic. And there are certain key concepts with which we have to be familiar.

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Key Concepts	Theorists
• Othering	• Edward Said
• Diaspora	• Gayatri Spivak
• Double Consciousness	• Homi K. Bhabha
• Subaltern	
• History	
• Race	
• Gender	
• Mimicry and Hybridity	

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In order to understand the postcolonial theory properly as well as the arguments and contestations of major theorists. So in our next module, we would continue with our discussion of the key concepts of postcolonial theory. Thank you.