

Literature, Culture and Media
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Lecture – 23
Key Concepts in Postcolonial Theory

Welcome dear participants. In the previous module, we have discussed the theoretical beginnings of the postcolonial theory. In today's module, we would start a discussion about the key concepts and would also incorporate the major contributions of certain theorists.

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Key Concepts	Theorists
<ul style="list-style-type: none">• Othering• Diaspora• Double Consciousness• Subaltern• History• Race• Gender• Mimicry and Hybridity	<ul style="list-style-type: none">• Edward Said• Gayatri Spivak• Homi K. Bhabha

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The key concepts are here. The first concept which I would discuss is the concept of othering. The concept of othering is based on binary opposition which we have discussed in detail during our discussions on postmodernism.

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Key Concepts

Othering:

- Based on binary oppositions (male/female; masculine/feminine; night/day)
- Racial othering: Black/white, East/West, European/non-European, Orient/Occident (Said's *On Orientalism*)
- Based on the white supremacy discourse: the colonized others are seen as heathens, savages, intellectually inferior in need of Enlightenment
- Colonies seen as devoid of rationality, culture and society
- The ideology of "White's Man Burden" to justify colonial expansion and domination

As Said has talked about the concept of othering in his book on orientalism. This is an issue of racial othering. The binary based on racial hierarchies, the white and the black, the West and the East, the European and the non-European always providing a place of privilege to the West. So based on the white supremacy discourse, the colonized others are seen as heathens, savages, intellectually inferior who have to be saved somehow.

So colonies are seen as being devoid of rationality, culture and society and the ideology of White Man's Burden was used to justify colonial exploitation, domination and expansion also.

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Mission Civilisatrice or "The White Man's Burden"

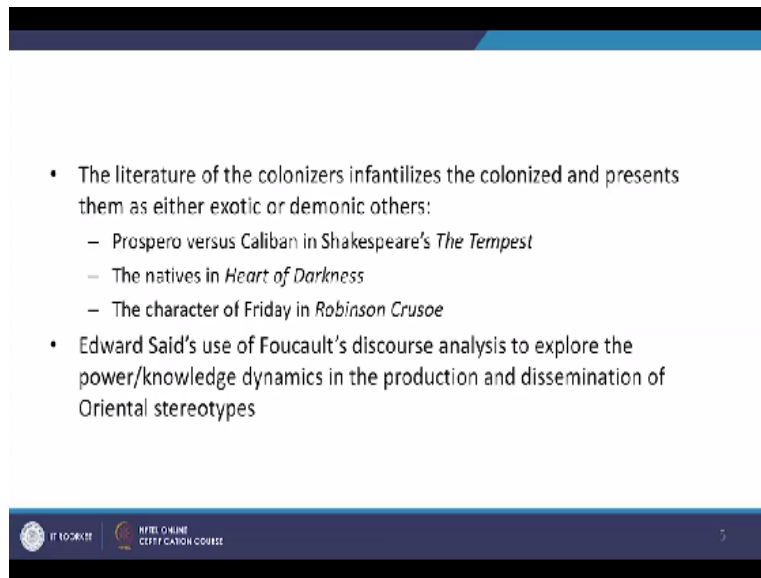


"Take up the White Man's burden—
Send forth the best ye breed—
Go send your sons to exile
To serve your captives' need
To wait in heavy harness
On fluttered folk and wild—
Your new-caught, sullen peoples,
Half devil and half child
Take up the White Man's burden
In patience to abide
To veil the threat of terror
And check the show of pride"
(*"The White Man's Burden"*, Rudyard Kipling)

This poem by Rudyard Kipling on the White Man's Burden brings up this idea very clearly when

he says that a particular colonized person is like a half devil and half child who has to take up the White Man's burden in patience to abide to veil the threat of terror and check the show of pride. The sorrow and trauma of a colonized person has been very successively presented in this poem by Rudyard Kipling.

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- The literature of the colonizers infantilizes the colonized and presents them as either exotic or demonic others:
 - Prospero versus Caliban in Shakespeare's *The Tempest*
 - The natives in *Heart of Darkness*
 - The character of Friday in *Robinson Crusoe*
- Edward Said's use of Foucault's discourse analysis to explore the power/knowledge dynamics in the production and dissemination of Oriental stereotypes

The literature of the colonizers has traditionally infantilized the colonized and presented them as either exotic or demonic characters. We can take the example from Shakespeare's play, *The Tempest*, where the Prospero and Caliban controversy is one of the best examples of it. Whereas Caliban has been presented simultaneously as an exotic as well as a demonic character.

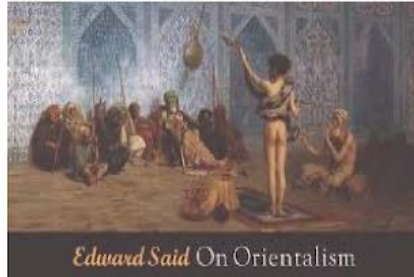
The similar has been the portrayal of the natives in the *Heart of Darkness* by Conrad and the Character of Friday, in *Robinson Crusoe*. Edward Said in his treatise has taken up Foucault's discourse analysis to explore the power/knowledge dynamics in the production and dissemination of oriental stereotypes.

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Orientalism

Basic assumptions of the West

- The Orient is seen as:
 - Timeless
 - Exotic
 - Morally and sexually lax
 - Irrational, heathen etc.



The orientalist stereotypes are based on how the West perceives the Eastern people to be. According to them in their own assumptions and stereotypes, the orient is timeless. It is exotic. It is morally and sexually lax. It is irrational, it is heathen and therefore, it has to be saved. And saving them is the burden of the White man. So we find that this concept of othering ultimately is also interlinked with other key concepts of the postcolonial ideology. Another aspect which is very important to understand for us is the idea of diaspora.

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Diaspora

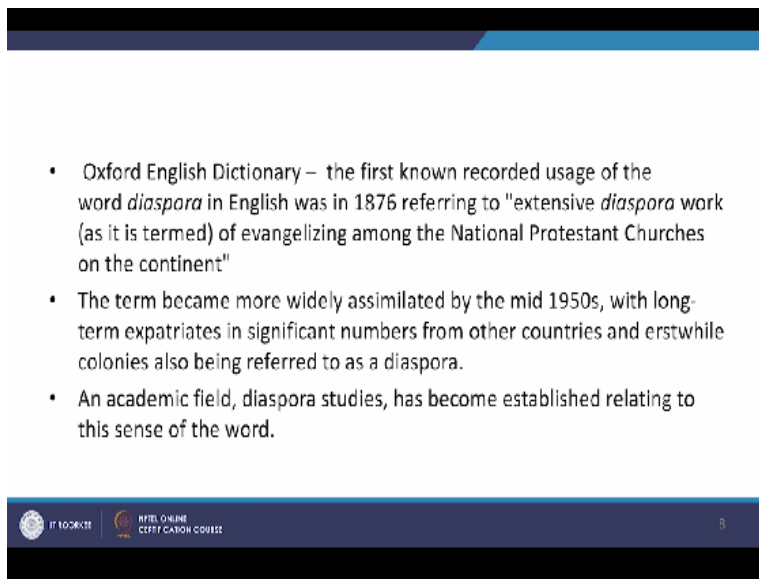
- Greek *diaspeirō* (scattering, dispersion)
 - *Dia* – between, through, across; *Speirō* – I sow, I scatter
- Displacement or dispersion of people from their homelands
 - History: Biblical Diaspora – Jews
 - Displacement due to Indenture labour and Transatlantic slave trade
 - Widespread migration in the second half of the 20th century due to globalization—in search of better jobs, life etc
- Critics define a diasporic population as one that gets displaced (voluntarily and involuntarily) from their native lands/country and is united by their collective memory of the myths/culture and language of the homeland.

Diasporic studies are also an independent field of study but is a part of postcolonial theories, their implications have to be understood. The term diaspora etymologically has been taken from a Greek word *diaspeiro* which means scattering, dispersion. And this very word brings up a very

keen and sharp kinesic image before us that of a villager scattering the seeds in order to plant them. It refers to the displacement of the people, dispersion of the people from their homelands. Historically the earliest use of the term is found in the Bible where it refers to the Jews dispersion recorded in the Old Testament. Later on we find that during the colonial role, it was the endangered labor and the transatlantic slave trade which resulted in the mass and forced diasporic migration of people.

The widespread migration in the second half of the 20th century was also a result of globalization and the aftermath of the colonial rule sometimes in search of a better education, sometimes in search of a better life, sometimes to escape the poverty created by the colonized role. Critics define a diasporic population as one that gets displaced voluntarily or involuntarily from their native lands, their countries and are united by their collective memory of the myths and cultures and the language of the homeland.

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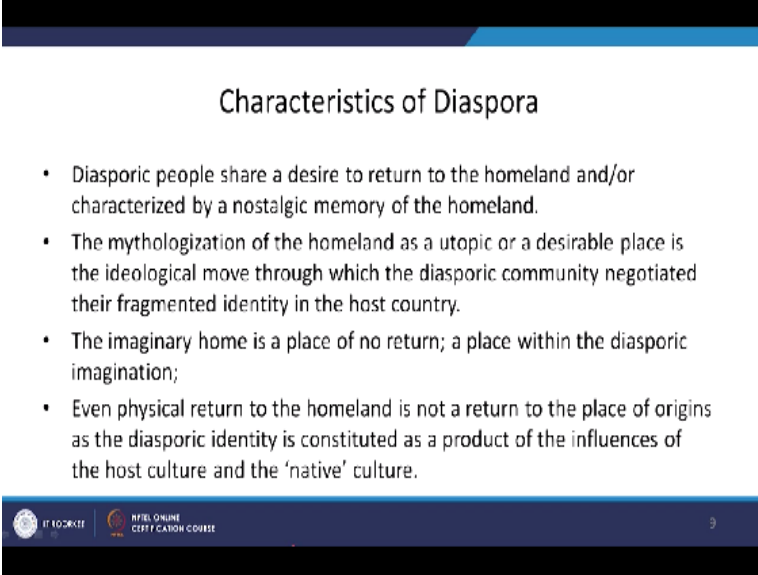
- Oxford English Dictionary – the first known recorded usage of the word *diaspora* in English was in 1876 referring to "extensive *diaspora* work (as it is termed) of evangelizing among the National Protestant Churches on the continent"
- The term became more widely assimilated by the mid 1950s, with long-term expatriates in significant numbers from other countries and erstwhile colonies also being referred to as a diaspora.
- An academic field, diaspora studies, has become established relating to this sense of the word.

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The Oxford English Dictionary shows that the first recorded usage of the word diaspora in English was in 1876 where it referred to the “extensive diaspora work of evangelizing”. The term became widely assimilated by the 1950s with long-term expatriates in significant numbers moving from one country to other and also erstwhile colonies came to be referred to as people of diasporic origin.

An academic field, Diaspora Studies, has become established relating to this sense of the word. If we have to understand the characteristics of Diaspora, we have to refer to critics like William Safran and others.

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- Diasporic people share a desire to return to the homeland and/or characterized by a nostalgic memory of the homeland.
- The mythologization of the homeland as a utopic or a desirable place is the ideological move through which the diasporic community negotiated their fragmented identity in the host country.
- The imaginary home is a place of no return; a place within the diasporic imagination;
- Even physical return to the homeland is not a return to the place of origins as the diasporic identity is constituted as a product of the influences of the host culture and the 'native' culture.

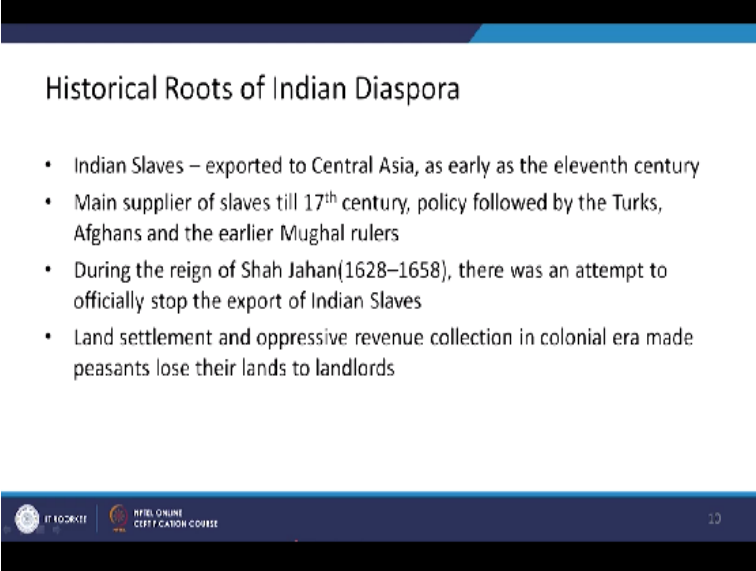
Diasporic people share a desire to return to the homeland and this desire is often characterized by a nostalgic memory of the homeland. The mythicization of the homeland as a desirable place sometimes remains a utopia only and it is also possible that they do not actually move back to their own country of origin but this type of a desire, a utopia that the homeland is the desirable place always exercises as a pull.

So this imaginary home is a place of no return in fact, a place within the diasporic imagination as several literary critics have also shown in their creative and critical works. Even physical return to the homeland is not a return to the place of origin as the diasporic identity is constituted as a product of the influences of the host culture and the native culture or the home culture. In the context of Indian diaspora, we find that the historical roads of diasporic population go back to several centuries.

Even in the prehistorical times or rather those times about the history of which we do not have very clear records, we find that the diasporic movement had taken place. The Buddhist monks had travelled to various other countries, various kingdoms particularly in the south had

relationships marital and military relationships with various other countries. However, we find that the recorded and documented diasporic movement of Indian people begins as early as the 11th century when there was a large scale exportation of Indian slaves to the Central Asia.

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Historical Roots of Indian Diaspora

- Indian Slaves – exported to Central Asia, as early as the eleventh century
- Main supplier of slaves till 17th century, policy followed by the Turks, Afghans and the earlier Mughal rulers
- During the reign of Shah Jahan(1628–1658), there was an attempt to officially stop the export of Indian Slaves
- Land settlement and oppressive revenue collection in colonial era made peasants lose their lands to landlords

Unlike the transatlantic slave trade, the trade of Indian slaves is not very keenly documented but still there are enough historical documents to support this claim. So India has been a main supplier of slaves till 17th century. This policy of exporting Indian slaves to the Central Asia was followed by the Turks, by the Afghans and also by the earlier Mughal rulers of India.

It was only during the reign of Shah Jahan that there was an official attempt to stop the export of Indian Slaves and gradually we find that it petered out towards the last stage of the Mughal era. During the British time, we find that the land settlement and oppressive revenue collection had made peasants lose their lands to landlords and it resulted into another practice which was called as indentured labour.

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- 1843 – Abolition of Slavery in America
- Need of cheap labor on plantations in other British colonies – Mauritius, Guyana, the West Indies, and Fiji; As well as in other European colonies – West Africa, Peru and Cuba
- Indian labor substituted the newly liberated African slaves
- Contract/wage labor
- Tamil Nadu and Andhra Pradesh – Burma, Malaysia and Sri Lanka
- Indentured labor – continued till 1917
 - Bihar and Uttar Pradesh – 15 British, French and Dutch colonies
 - Punjab- Sikhs and Muslims – East Africa (Uganda)
- World Wars I & II

We find that in the international scenario, the movement of Indian diaspora, the movement of Indian slaves and labourers was also marked by the fact that the slavery as a custom was officially abolished in 1843. And there was a need of supply of cheap labour on plantations in other British colonies like Mauritius, Guyana, the West Indies and Fiji as well as in other European colonies including colonies in West Africa, Peru and Cuba.

So Indian labour substituted the newly liberated African slaves in these countries and the British Empire started the tradition or the custom of contract labor or the wage labor. So as an outcome we find that hordes and hordes of Indian people were sent forcibly or sometimes they were lured and entrapped to take up these type of contracts either by the circumstances because they were so poor.

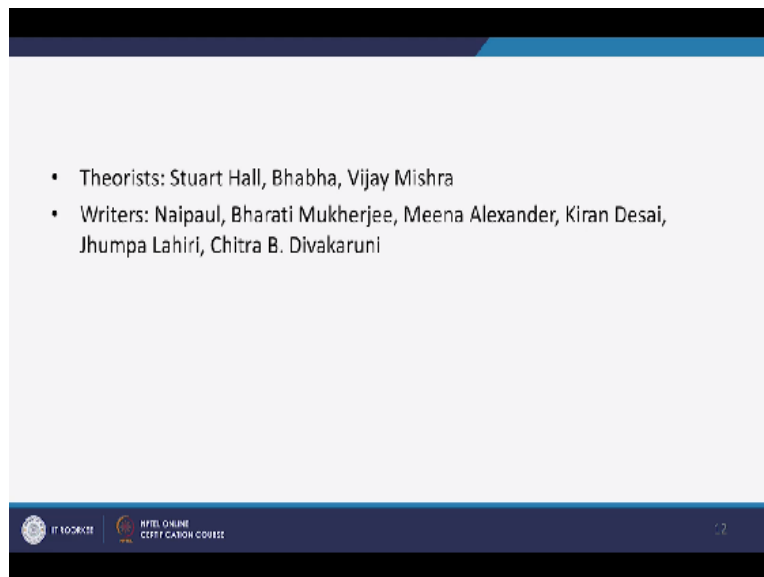
Now the system of contract and wage labor was introduced by the British government. And sometimes people were sent forcibly and sometimes they were entrapped because they had lost their land and they were poor. So we find that the diasporic movement is very well recorded and we can trace the diasporic movement of states from Tamil Nadu and Andhra Pradesh to Burma, Malaysia and Sri Lanka.

From Bihar and Uttar Pradesh, we find that the diasporic movement had been to fifteen British, French and Dutch colonies primarily. And from Punjab, we find that the Sikhs and Muslims

went to East Africa what is known as Uganda now. So we find that the indentured labour, this custom which was started after the abolition of slavery in America, continued till 1917 and it was only when the World Wars started, then this system was finished because the empire at the time needed Indian soldiers and not the Indian slaves.

So we find that all these actions were taken up by the colonized powers in order to serve their own interest. And the interest of the colonized people were never taken into for granted. Under the postcolonial theory, there is an attempt to rewrite the history to understand the exploitation of the colonized people, we find that there is a tendency to talk about these aspects of cultural memories.

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Among the main theorists, we find that along with Fanon, Edward Said, Spivak, there are also writers like Bhabha, Vijay Mishra and Stuart Hall who have contributed mainly to our understandings of postcolonial theory. There are several literary writers also who we can list over here. Particularly I would say Naipaul, Bharati Mukherjee, Meena Alexander, Kiran Desai, Jhumpa Lahiri, Chitra Devakaruni, etc.

When we talk about the key concepts, another key concept is double consciousness.

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Key Concepts

Double Consciousness

- Formulated by W.E.B. Du Bois
- The concept of double consciousness resonates with Frantz Fanon's argument about the divided/fragmented self - the blacks always view themselves from the perspective of the whites.
- Frantz Fanon: *Black Skin, White Masks* (1952),
A Dying Colonialism (1959),
The Wretched of the Earth (1961)



This concept has been formulated by W.E.B Du Bois and the concept of double consciousness resonates with the ideas of Frantz Fanon when he talked about the divided self or the fragmented self. Fanon has talked about the consequences of identity formation by a colonized person. He had said that a colonized person because of an ingrained shame in his personality, his traumatic experiences of inferiority and similar complexes tries to learn the values of the colonizers.

And he tries to understand their language, their cultures, their values, their way of life. But ultimately it remains like a mask which covers the uncivilized nature which is indexed by the black skin of the people. Fanon has said that a man is expected to behave like a man but he was expected to behave like a black man.

So the equality is never accepted in our behaviour between the colonizer and the colonized people. This idea has been presented for the first time documented very well by Frantz Fanon in his book *Black Skin, White Masks* published in 1952, *A Dying Colonialism* in 1959, and *The Wretched of the Earth* in 1961.

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- Du Bois described double consciousness as “two souls, two thoughts... in one dark body”, which Meena Alexander altered as “many souls, many thoughts... in one dark body”— pointing to the migrant’s experience in multiple subject positions
 - Psychological effects of colonialism on the colonized
 - Objectification of the Dark skinned
 - Identity crisis of the dark skinned colonized people
- Recurrent themes in the writings of Naipaul, Rushdie, Amitav Ghosh, Walcott and others

So we find that Fanon had started this idea of double consciousness. Du Bois has described double consciousness as, “two souls, two thoughts in one dark body”, which later on Meena Alexander altered as, “many souls, many thoughts in one dark body”, pointing out the fact that a migrant's experience is multiple and the subject positions are also multiple.

So when these writers talk about the psychological effects of colonialism on the colonized, the objectification of a person simply on the basis of one's skin colour which leads to an identity crisis among the dark skin colonized people. Then Meena Alexander and Du Bois have talked about two souls and many souls. So these ideas ultimately formulate the basis of various themes in the writings of postcolonial writers like Naipaul, Rushdie, Amitav Ghosh, Walcott and others.

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Subaltern:

- Antonio Gramsci introduced the term to refer to the working class (Lexical meaning: of lower status, a low ranking military official)
- Later popularized by Gayatri Spivak in her essay (1985), "Can the Subaltern Speak?"
- Her essay was a critique of the work of Ranajit Guha, Dipesh Chakravarty, Shahid Amin and others who were theorists of the Subaltern Studies group.

Another major term which is used in postcolonial theory is the Subaltern. The word was introduced by Gramsci to refer to the working class. The lexical meaning of Subaltern is of a person who belongs to a lower status or a low ranking military official. This term was popularized later on by Gayatri Chakravorty Spivak in her 1985 essay, *Can the Subaltern Speak?* Her essay was a critique of the work of those theorists who constituted the subaltern studies group namely Ranajit Guha, Dipesh Chakravarty and Shahid Amin among others.

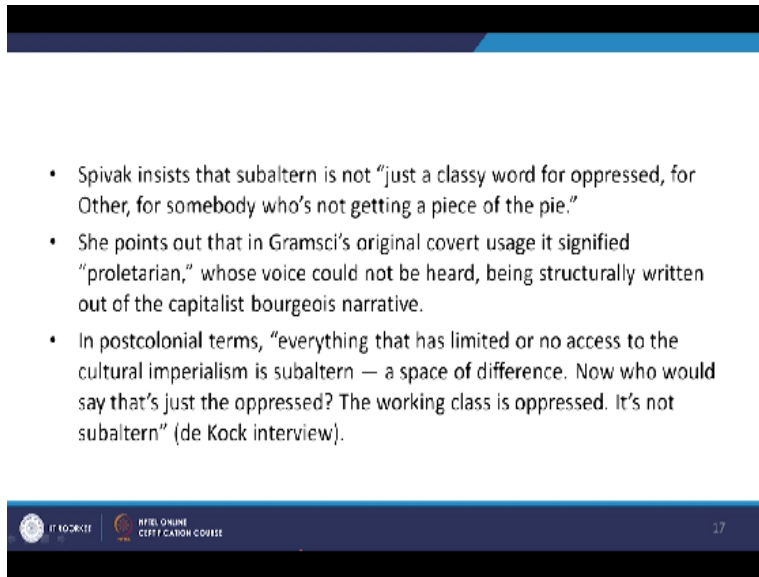
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- Criticizes the extensive use of European theorists like Foucault, Deleuze and Guattari in formulations on postcolonial issues.
- She wonders about the authenticity of the subaltern speech, the ways in which subaltern resistance and protest can be appropriated by various discourses
- Subaltern talk does not achieve the dialogic level of utterance.
- She asks the question: Who speaks for the Subaltern?

She has criticized the extensive use of European theorists like Foucault, Deleuze and Guattari in formulations on postcolonial issues and wonders about the authenticity of the subaltern speech, the ways in which subaltern resistance and protest can be appropriated by various discourses.

She also thinks that the subaltern talk does not achieve the dialogic level of utterance because the act of speech is not completed till it is heard. So she asks the question further, who speaks for the Subaltern?

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- Spivak insists that subaltern is not “just a classy word for oppressed, for Other, for somebody who’s not getting a piece of the pie.”
- She points out that in Gramsci’s original covert usage it signified “proletarian,” whose voice could not be heard, being structurally written out of the capitalist bourgeois narrative.
- In postcolonial terms, “everything that has limited or no access to the cultural imperialism is subaltern — a space of difference. Now who would say that’s just the oppressed? The working class is oppressed. It’s not subaltern” (de Kock interview).

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Spivak insists that the word subaltern is not just a classy word for the oppressed, for other, for somebody who is not getting "the piece of pie." She points out that in Gramsci's original covert usage it signified “proletarian”. And we have to remember that Gramsci was sending his writings out of the prison. So he used to encrypt his own writings so that they could pass through the boundaries of the jail.

So in his original writings, Spivak has correctly pointed out the use of the word subaltern has been there for the proletariat. A person whose voice could not be heard, who is being structurally written out of the capitalist bourgeois narrative. In postcolonial terms, as she says in her interview with de Kock, "everything that has limited or no access to the cultural imperialism is subaltern”. It is a space of difference. Now who would say that's just the oppressed? The working class is oppressed. It's not subaltern." So she has clearly differentiated between the subaltern and the working class.

Another concept which we have to understand in the context of postcolonial theory is history.

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History:

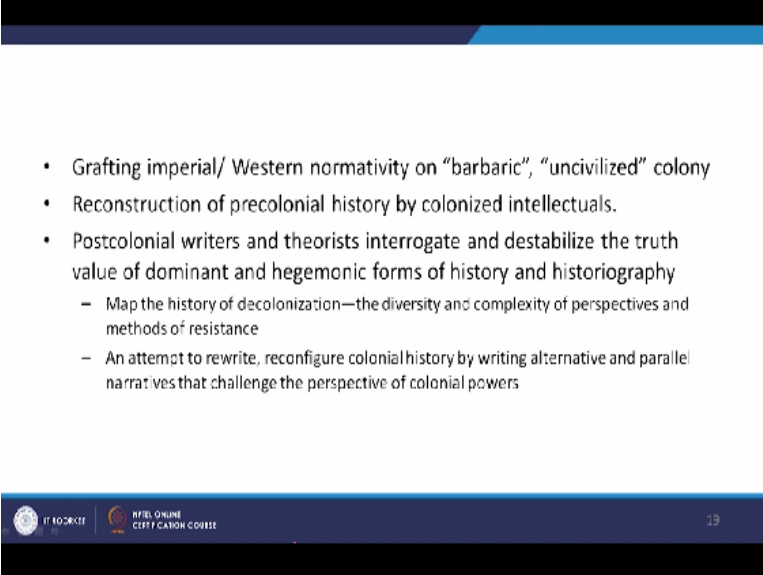
- Colonizers' contempt towards the intellectual traditions of occupied countries
 - "Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of oppressed people, and distorts, disfigures and destroys it." (Frantz Fanon, *The Wretched of the Earth*)
- Macaulay's 'minutes of 2nd Feb, 1835':
 - "It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England..."

Colonizers contempt towards the intellectual traditions of occupied countries is well established. And therefore, the postcolonial writers felt that they have to rewrite the history. This idea was supported by the postmodernist idea that the history cannot be a single one and that there would always be plural voices. Fanon has written in his *Wretched of the Earth*, "Colonialism is not satisfied merely with holding a people, in its grip and emptying the native's brain of all form and content.

By a kind of perverted logic, it turns to the past of oppressed people and distorts, disfigures and destroys it." Fanon's idea is so true that we can find that similar indications are present in various writings of British colonial officers from time to time. One particular incident which I would quote over here is from Macaulay's infamous: minutes of 2nd February, 1835." Though there is a continuous debate going on as to the place where he had actually delivered it. Was a delivered in Calcutta or was it delivered in London. But the records of the minutes dated 2nd February, 1835 are available in a documented shape. And I quote, "it is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England." So the manner in which the intellectual tradition of a whole culture has been rubbished in a contemptuous manner by a colonizer is manifest in Macaulay's writings.

And it has been universally present in other countries and in other colonial context. So we find that the Western countries, the European powers, the White supremacy in fact believed in their own normativity.

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- Grafting imperial/ Western normativity on “barbaric”, “uncivilized” colony
- Reconstruction of precolonial history by colonized intellectuals.
- Postcolonial writers and theorists interrogate and destabilize the truth value of dominant and hegemonic forms of history and historiography
 - Map the history of decolonization—the diversity and complexity of perspectives and methods of resistance
 - An attempt to rewrite, reconfigure colonial history by writing alternative and parallel narratives that challenge the perspective of colonial powers

And therefore, they termed that the colonized people, the colony under them is barbaric and uncivilized. And they wanted a reconstruction of the people. In the same manner, we find that the postcolonial theorists want a reconstruction of history and the colonized intellectuals have started to rewrite the history in order to understand their own legacy in a better manner.

So postcolonial writers and theorists interrogate and destabilize the truth value of dominant and hegemonic forms of history and historiography. They map the history of decolonization, the diversity and complexity of perspectives and methods of resistance and an attempt to rewrite, reconfigure colonial history by writing alternative and parallel narratives that challenge the perspectives of the colonial powers.

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- According to Nasrullah Mambrol (2016), the postcolonial preoccupation with history addresses issues such as:
 - Interrogating the effects of colonialism, especially in terms of cultural alienation;
 - The anti-colonial struggles of the Third World and the rise of nationalism;
 - The creation of mimic men in the colonial culture;
 - The appropriation of history by the colonial master;
 - Attempts to retrieve and re-write their own histories by the formerly colonized cultures;
 - Modes of representations

According to Nasrullah Mambrol, the postcolonial preoccupation with history addresses issues such as interrogating the effects of colonialism in terms of cultural alienation, the anti-colonial struggles of the Third World and the rise of nationalism in different countries which were erstwhile colonies, the creation of mimic men in the colonial culture, the appropriation of history by the colonial master, attempts to retrieve and rewrite their own histories by the formerly colonized cultures and different modes of representations of truth as is understood by the colonized people.

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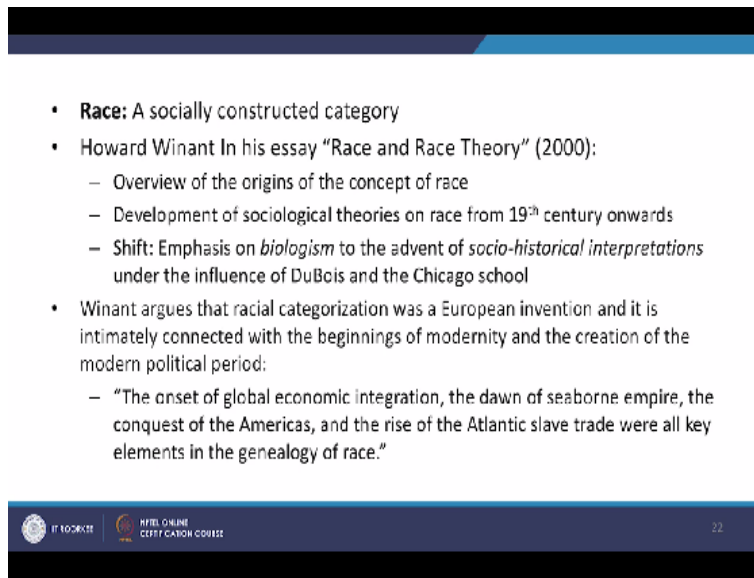
- Retrieving history for a postcolonial culture invariably includes an intense awareness that native history without colonial contamination is not possible.
- The Subaltern Studies project seeks to discover, beneath the layers of colonial historiography, the local resistance to colonialism.
- It is a history from below, utilizing resources in native languages and non-colonial forms of history-recording such as folksongs, ballads etc.
- Anti-colonial writing (cultural nationalist in emphasis) – Negritude Movement, African Aesthetic.

So we find that the process of retrieval of history for a postcolonial culture invariably includes an intense awareness that native history without colonial contamination is not possible. The

Subaltern Studies project seeks to discover, beneath the layers of colonial historiography, the local resistance to colonialism.

In a way we can say that it is the history from below utilizing resources in native languages and non-colonial forms of history recording such as folk songs, ballads, letters, memoirs, etc. It has also given rise to anti-colonial writing or let us say cultural nationalist writing which is also given rise to Negritude Movement, African Aesthetic, etc.

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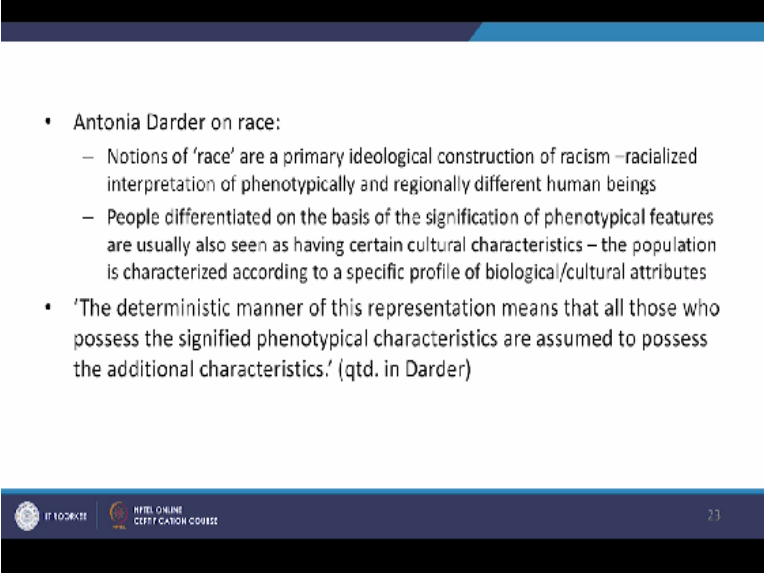
- **Race:** A socially constructed category
- Howard Winant In his essay "Race and Race Theory" (2000):
 - Overview of the origins of the concept of race
 - Development of sociological theories on race from 19th century onwards
 - Shift: Emphasis on *biologism* to the advent of *socio-historical interpretations* under the influence of DuBois and the Chicago school
- Winant argues that racial categorization was a European invention and it is intimately connected with the beginnings of modernity and the creation of the modern political period:
 - "The onset of global economic integration, the dawn of seaborne empire, the conquest of the Americas, and the rise of the Atlantic slave trade were all key elements in the genealogy of race."

Another idea which is important to understand in the context of postcolonial theory is idea of Race as a socially constructed category. I would like to quote Howard Winant who in his essay "Race and Race Theory" published in 2000, gives an overview of the origins of the concept of race and takes us through the development of sociological theories in this context from its 19th century positions which had emphasized on biologism to the contemporary theories of sociohistorical interpretations.

He says that the racial categorization is basically a European invention and it is also intimately connected with the beginnings of modernity and the creation of modern political period. And as we have discussed earlier the nexus of economy and political supremacy have always had a place in the establishment of the colony. So the dawn of the seaborne empire, the conquest of the Americas, the global economic integration, the rise of the Atlantic slave trade, etc. were all

connected elements in the genealogy of race. And this aspect has also been posited by Winant in his essay.

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- Antonia Darder on race:
 - Notions of 'race' are a primary ideological construction of racism – racialized interpretation of phenotypically and regionally different human beings
 - People differentiated on the basis of the signification of phenotypical features are usually also seen as having certain cultural characteristics – the population is characterized according to a specific profile of biological/cultural attributes
- 'The deterministic manner of this representation means that all those who possess the signified phenotypical characteristics are assumed to possess the additional characteristics.' (qtd. in Darder)

Antonia Darder in her essay suggests that the notions of race are a primarily ideological construction of racism or a racialized interpretation of phenotypically and regionally different human beings. People who are differentiated on the basis of phenotypical features are also represented collectively as they possess certain cultural characteristics with the result that the population is represented as exhibiting a specific profile of biological and cultural attributes.

And the concept of differences has been abolished in this understanding. The deterministic manner of this representation means that all those who possess signified phenotypical characteristics are assumed to possess the additional characteristics. So we find that this particular idea of race incorporates a basic understanding that the racial features are common not only in terms of biology or skin colours but also in terms of cultural attributes.

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- Critical race studies, ethnicity studies, and specific traditions in literature and philosophy, explicitly addresses questions of race and racial discrimination.
- Critical and political exploration of race and racial othering has significantly impacted Feminism, Diaspora Studies, Cultural Studies, Media Studies, Asian American Studies and the disciplines of history and anthropology.
- The question of race has occupied a central place in the development of movements like Black Arts, Negritude Movement and Harlem Renaissance.

So critical race studies, ethnicity studies, and specific traditions in literature and philosophy, etc. have suggested how this issue of race has occupied a central place in the development of different movements and how it is important for us to understand the postcolonial theories.

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Gender

- Talks about the double oppression of women under colonialism, imperialism and patriarchy
- Critical writing on postcolonial literature pays special attention to the role of gender and sexuality:
 - They look at the relationship between racial and gendered identities—the experiences of black men and black women.
 - Postcolonial gender studies examine how class, caste, economy, political empowerment and literacy have contributed to the condition of women in the postcolonial countries
 - Postcolonial feminists and black feminists like Barbara Smith, Audre Lorde, Angela Davis, Patricia Collins and Alice Walker interrogate the premise of middle-class white feminists to reveal the embedded racial bias and white supremacist ideas.

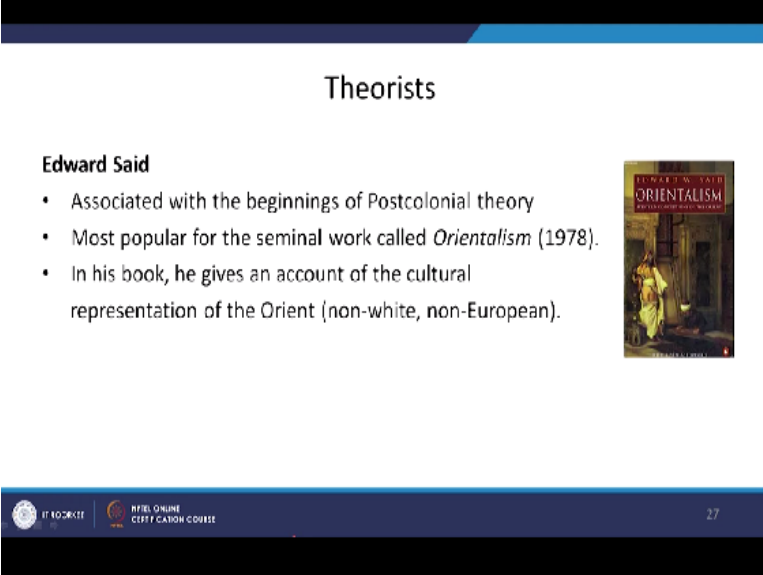
The issue of gender as we have discussed in detail earlier also in the context of postcolonial theory talks about the double oppression of women under colonialism, imperialism and patriarchy. So critical writings pay a special attention to the role of gender and sexuality and the experiences of men and women of colour or men or women of different race, races which have been subjugated under the colonial empowerment.

So postcolonial gender studies examine how class, caste, economy, political empowerment and literacy have contributed to the condition of women in the postcolonial countries. And this aspect we have discussed in detail in the context of our discussions of writers like Audre Lorde and Patricia Collins as well as Alice Walker.

And now we come to a discussion of major theorists of postcolonial studies.

So these have been the prominent words with which we have to be familiar when we start talking further about the postcolonial theories. Now as far as the theorist of postcolonial study are concerned, we would particularly focus on Edward Said, Gayatri Chakravorty Spivak, and Homi Bhabha.

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The slide is titled "Theorists" and is part of a presentation. It features a list of bullet points under the heading "Edward Said". To the right of the text is a small image of the book cover for "Orientalism" by Edward Said. The slide has a dark blue header and footer. The footer contains the logos for "IT 102&111" and "RFFEL ONLINE CERTIFICATE COURSE", along with the page number "27".

Theorists

Edward Said

- Associated with the beginnings of Postcolonial theory
- Most popular for the seminal work called *Orientalism* (1978).
- In his book, he gives an account of the cultural representation of the Orient (non-white, non-European).



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So Edward Said has been associated with the beginnings of postcolonial theory with the publication of his book *Orientalism* in 1978 in which he has given an account of the cultural representation of the Orient. Major discussions of Edward Said along with the discussions on Spivak and Bhabha will be taken over further in the next module. Thank you.