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Dr. Mudasir Rahman Najar (Researcher)

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The main focus of this paper is the dynamic changes that keep on occurring in identity formation. Encountering the colonial masters for their suppression and victimization of the colonized world as 'other', the flush of resisting power in the mind of the colonized people that leads to certain reclaiming of lost identity status. So, in this state of struggle, many additional changes also happen. The perplexed discoveries related to colonial conspiracy against the Asian ethnocultural legacy has been exposed by Edward Said with magnified glimpses on the suppressed societies. Their efforts paved the way for protest literature in Africa, India and in many other previously occupied nations. Rereading and reinterpreting some colonial text in a deconstructive perspective proves physical and psychological enslaving of colonized done by colonizers. The intellectuals have interpreted the colonizer-colonized encounter as bilaterally affected. Manipulating some situated conditions like diaspora and globalization, the colonial masters want to prove their pretentious goodwill for another world. The close contact of coloniser-colonised effaces the so-called essential differences amongst the various racial classes over there. Therefore, the reclamations for the lost identity elevate the intensity of struggle for the determinations of global representations with the relevant identity. Bhabha provides new insight into the colonizer-colonized relationship by using the terms like 'hybridity,' 'mimicry,' to give a broader deconstructive prospect of culture and identity. Undoubtedly, the suitable appropriation of deconstructive philosophy and other ideas by postcolonial scholars is a great success in the colonized world with the re-claiming of identity. Further research is required in the field of knowledge production and power structures of European empires in order

to secure a respectable and rightful place for the colonized people in the global context.

Keywords: power, colonized, colonizer, governance, rights, politics, identity.

I. IDENTITY FORMATIONS VIS A VIS POSTCOLONIAL EVENTUALITY

The process of longterm governing the foreigners on the mere pretext of civilising them is trying to change their identity by preaching them new principles of new logic. There also occurs reflexive change in the subordinates against this unjust suppression by the colonizer. The process of creating the suppressed one as 'other' below the dignity of the colonizer is the causative factor for the debate of identity. The broad concept post-colonialism has explored identity with the other social-cultural and intellectual discussions. This is evident with comments from the various critics. For instance, the spelling of the term post-colonialism or postcolonialism has also become debatable among critics. They discuss the significance of "post" and whether to put hyphen (-) after "post" or not. In this context, Bill Ashcroft et al. comment in *The Empire Writes Back*,

The hyphen in the postcolonial is a particular form of 'space clearing' gesture (Appiah 1992: 241), a political notation which, in a very great deal, says about the materiality of political oppression (198).

They emphasize that the hyphen, in the term post-colonialism, is an alternative force for restoration and regeneration of post-colonial societies. Ania Loomba, Professor of English at University of Pennsylvania, in her book *Colonialism/Post colonialism*, expresses the significance of 'post' as: "the prefix 'post' complicates matters because it implies an 'aftermath' in two senses--temporal, as in coming after, and ideological, as in supplanting.

It is second implication which critics of the term have found contestable. . ." (12). Robert J. C. Young in his book, *Postcolonialism: An Historical Introduction*, also discusses about it as: "Postcolonialism" commemorates not the colonial but triumph over it. The 'post' marks the many remarkable victories that should not be allowed to fade into the amnesia of history"(60). A Marxist, post-colonial critic, named Aijaz Ahmad, discusses power with the age-old conflicts between hierarchy and equality. With issues like class struggle and identity, Aijaz critically studies postmodernism and post colonialism. Commenting about term 'post' in one of his lectures, "Postcolonial Theory and the 'Post-' Condition", he writes: "prefix 'post' in these terms not only partakes of a generalized 'post-' condition but contains within it a sense of that ending, even if that sense of endings produces in most of them not a sense of loss but a feeling of euphoria" (364). These views enhance the validity of this concept post-colonialism for its extended project.

II. EMERGING TRANSITIONS IN COLONIAL THOUGHT

Many changes happened with the newer interpretations of the social phenomena and even to the extent of emerging philosophies. This is also analysed via psychological, semantic and intelligeny laws and is used to understand the ideologies embedded in the texts, by relating them to the historical evolution. This has revolutionized European thought that resulted in such literary and philosophical movements as Post structuralism, Postmodernism, Deconstruction and Post-colonialism. The rapid expansion of the colonial empires grew into an excess of exploitation of human and material resources of subject countries. All this did not go unnoticed; this practice of exploitation was discussed by many prominent thinkers time after time. Adam Smith, the Scottish economist and a moral philosopher, wrote *The Wealth of Nations* in 1776. In the introduction to the book, we find an inquiry into the nature and causes of wealth of different colonial empires. In response to the political economy at the beginning of Industrial Revolution (1760-1785), Smith studies the

production, division and wages of the labour. He exposes the manipulated causes and distribution of labor and wealth as per the class consciousness. This helps to unveil the political and capitalist policies against working class. The texts like these lead to Neoclassical Liberalism of late nineteenth century that raises slogan to reduce the power of government and favor the interest of self-development of an individual, irrespective of class. This gives impetus to post-colonial studies. Karl Marx (1818-1883), a German philosopher, also questions the economic perspective of society. His socio-economic theory developed in the nineteenth century; it was based on materialistic interpretation and exploration of exploitation, and social change. Marx was critical of capitalism. He believed that there is always class dominance on the basis of material that is economy.

On this assumption, he found capitalism as a refined form of feudalism. He advanced the idea of a classless society. These studies discover that dominating class creates such a sphere in which working class can think of becoming rich but would never be like their masters. To strengthen the statement, J. C. Young says that, "The term post-colonial was, therefore, first identified with Marxist practice which supports the argument for continuing to identify them [post-colonial states] closely. (59). By the early twentieth century, colonization had begun to face opposition. The excessive greed of the colonizers caused differences among themselves that eventually led to two world wars. It put the colonial motives to a hard test. Their sacred mission of civilizing, which Kipling calls as 'White Man's Burden,' proved to be a means of just fulfilling their ambitions. Hence, we can say that in the duration of two world wars, European empires gradually got weakened and started to vanish from the existing powers. That gave an impetus to post-colonial perspects among the various regional literatures. So, there is also a good scope for a colonized people where they can create a self-sufficient living world of equality.

III. THE DISSENT OF COLONISED AGAINST THE EMPIRE

A great social scientist and a critic, Michel Foucault, also an influential figure on post-colonialism, practised the concept of discourse that as verb means to speak or write authoritatively. This is indicated as a literary concept, that refers to a body of strategic knowledge and may be partial to constitute certain values. With the help of this, they set behaviours for people in the colonized or post-colonized societies and define people on the basis of these values. His concept of discourse leads to the existence of Said's concept of Orientalism. In their book, Ashcroft et al discuss and quote Foucault in this context as,

Truth is what counts as true within the system of rules for a particular discourse; power is that which annexes, determines, and verifies truth. Truth is never outside power, or deprived of power, the production of truth is a function of power and, as Foucault says, 'we cannot exercise power except through the production of truth' (165).

The release of the colonized from the colonizer gave them a feeling of freedom. However, the colonized was caught in another trap, i.e. neo-imperialism. There is no doubt that they took some steps towards self-independence, a way for decolonization, yet their institutions-- law, politics, religion--of governance are still intervened by European policies. After years of struggle for independence, most of European colonies like India, had apparently gained freedom by 1960. But, the colonial policies of 'divide and rule' are working covertly to keep boundaries that were there in the colonial times. This resulted in the ethnic and regional rivalries. After getting rid of the colonizers, the inhuman and unjust activities continued, mostly against minorities as in India and Pakistan; and sometimes by minorities as in South Africa by European settlers. J.C. Young in his book, *Post colonialism: An Historical Introduction*, refers to persistence of colonialism even in free and independent countries. He writes,

Post colonialism's central preoccupation is with the politics of the 'fourth world' still colonized within many officially decolonized countries. . . . The problem is compounded by the fact that at independence, power often passed to a native bourgeois elite produced during the time of colonialism that took on board many western presuppositions; for examples, the idea of nation state-itself (Young 59).

As a result, post-colonial dilemmas of identity and ethnic values come to surface, because every individual has first a personal identity and this identity gets fully shaped and constructed by social values, morals and taboos around it. By this, we agree to say that leaving three worlds behind, there is another section of people living in poverty, minorities and disputed territories within the postcolonial states. Under the intractable conflicts and unjust social hierarchy, this section is still oppressed and their voice is deliberately overlooked and not heard.

So, by the dissent of colonised people in the various social cum political phenomena. Most of the people are shocked with the unequal scale of rights and claims. By this, the binary (colonizer-colonized) has been debated and the ways under which the unjust use of power has been challenged both politically as well as intellectually.

IV. DIASPORA, GLOBALISATION AND IDENTITY

The trace of diaspora is accepted around the eighth to sixth BC and has its origin in Jewish migration. Jews had their home in Judea, now Israel. The Jewish diaspora, first known diaspora, suffered invasion from Assyrians and later from Romans that resulted in their exile. The invaders set their own colonies there and displaced the natives. Besides, the inhuman slave trade in Africa, and Indian indentured labour in Africa left people dispersed across different regions. Diaspora is not just the geographical displacement but leaves behind the deep questions of identity formation. In some colonies, the natives were not forced to leave their

homelands. They remained there, but their own place did not belong to them. Because, everything was in the control of the colonizers, they have been deprived of their human rights. This concept of diaspora does not seem to have any concern with identity, but the root-cause of diaspora is itself under the expansive study of identity development whether in case of slavery, indenture, willing or forced migration and settlement. Due to the major political upheavals inclusive of two world wars, the causes of physical dislocation, psychological disintegration and ethnic and national identities of migrants are thoroughly debated in a broader perspective.

Moreover, the term globalization is much debated vis a vis the transitions in identity. The term has been critically interpreted as neo-imperialism in disguise has created a psychological sensibilities among the colonized. The strategic policies and principles of both are akin to exploit post-national tendencies of the colonized for development. Globalization is a Western movement of extending trade in the name of technological advancement. Telecommunications are used to offer so-called multiculturalism but under it, lies the policies of cultural relativism. No doubt, it provides some innovative developments, but it carries the tools of European imperialism and way of living. Hence, imperialist project comes to forefront under the garb of globalization and manages the exploitation of market, natural resources. Ania Loomba in *Colonialism/ Post colonialism*, discusses the strategies of colonial empires for both material and power. He explores the colonial process vis-a-vis indentured labor and West Indian plantation, and refers to term 'capitalist colonialism' as a strategy of imperialism. He writes:

"Direct colonial rule is not necessary for imperialism in this sense, because the economic (and social) relations of dependency and control ensure both captive labour as well as markets for European industry as well goods (11).

With the above ideas there also happened a change in human behaviour with the physical advancement with the surrounding agents.

Besides, globalization is a significant threat to ethnic characteristics and spiritual heritage of East. Because of their economic supremacy, Europeans claim for cultural superiority and challenge the contrasts in identity assertiveness. The trends in globalization are mostly Eurocentric, rarely for the benefit of the colonized. Postcolonial scholars are sceptic about this phenomenon and consider it as another discursive challenge from Europeans. They think it as a creation of colonialism, but by other ways. This process by other means creates a space for the integration of newer identities with the close cultural interactions and the assimilations therewith.

V. LINGUISTIC TOOLS TO RE-CLAIM AND RE-FORM IDENTITY

In the discourse of power treats knowledge as a tool to conquer and control others. Knowledge, according to Foucault, is basically never impartial and unintentional, but there are set objectives behind it. Post-colonialism has emerged with specific tools or strategies that help critics and writers to reclaim and reconstruct certain values and ideals in societies that were once colonized. Bill Ashcroft et al. write as:

Marginality is the condition constructed by posited relation to a privileged center, an 'Othering' directed by the imperial authority. But the abrogation of that center does not involve the construction of an alternative focus of subjectivity, a new 'center'. Rather the act of appropriation in the postcolonial text, issues in the embracing of that marginality as the fabric of social experience (103).

With this reference to post-colonialism, it is apparent that minds in the colonized society have protested against the colonial injustice. They initiated strategies to destabilize the invading policies of European imperialism. It enhances the strength of the colonized and gives them a space for protest against the colonizers. This re-organizing the knowledge favours the oppressed people to voice their concerns. The alternative ways of socio-political and cultural

practices support to restoration of post-colonial society.

Religious texts are fundamental sources of knowledge and plays a vital role in identity assertion. Naturally, they have their bearing on the other fields of expertise. The Eastern ways of approaching religion are more spiritual than the Western. European attitude towards religion is secular and more liberal. They have a more atheistic and agnostic approach rather than theistic. They believe more in reason and practical. This clash leads to an argumentative confrontation between the East's theological practices and the West's rationality. With the emergence of secular tendencies, European people started to question the sacred and tended to privilege the secular. They tried to degrade sacred by relating it to ignorance, backwardness and primitivism. The power of postcolilty can prevent subjects from temptations by the colonizer's culture. This also leads to further progression with different identity formations beyond essentialism.

As we know that language plays a vital role in identity assertions, Post-colonial writers are keen to problematize language in history, literature, criticism and critical theory; their languages are considered the languages of protest. They are often in search of ways of analyzing and scrutinizing other means of composing the ideals, morals, fashions of society against European ways. Mostly, the post-colonial writers use the language of the colonizers to expand the sphere of their thinking and make their voices more appealing. Following this shift in their mode of communication, they started to translate their indigenous literature into the English language. In this way, they can articulate their minds well. It has indeed served as a powerful medium for national and ethnic integration. The practices like these are experienced in numerous regions of the world especially in Africa, Asia and Latin America to meet their original histories of ancestors for betterment and harmony of the self and its extreme demands from society. This freedom of expression is vital to realizing their dream of self-governance and individual and social space.

Hence, a peculiar shift triggers a change in identity developments.

VI. RECONSTRUCTIVE REALM OF AFRICAN ASSERTION FOR NATIVE IDENTITY

In the developing process of the concept of post-colonialism, thoughtful and observing minds started to study, write and preach in favour of the colonized. A few among them will be introduced here as follows. a. Aime D. Cesaire Aime D.Cesaire was born in 1913 in Martinique, Africa, then a French colony. He is an African playwright, poet and post-colonial critic. In 1941, Cesaire with his wife founded the literary review, "Tropiques" with the help of other intellectuals to challenge the cultural invasion of the West and to restore the alienated and depressed African selves. Besides, Cesaire with Senegalese President Leopold Senghor and other scholars started 'Negritude Movement' in France in 1930s. They encouraged writers and people of Africa to embrace their hereditary values, accept the fact of being black, recognize the identity and history they have. While studying racial politics, Casaire wrote plays and poetry with ethnic and national spirit in them. His epic poem, (Cashier d'um retour au pays natal 1939) translated as Return to my Native Land, (1969) by John Berger and Anna Bostock is a post-colonial work. Cesaire says: Disinterring memories, all that was buried, bringing it back, presenting it so that it bursts forth fully formed up on the world - I think this sends an important signal. To express not suppress, the force of one's reaction, to wield, reinvigorating words as a miraculous weapon against the silenced world, freeing it from gags that are often imposed from within ("The Liberating Power of Words"). Cesaire has faith in his literary objectives. Influenced by surrealism, he uses the technique of distorting factual incidents to take his readers in the new version of reality, i.e. post-colonial reality. Therefore, through his practices, Cesaire opened the ways towards the hopeful future of African people. b. Chinua Achebe Chinua Achebe is a prominent African writer, born in 1930 in Nigeria. He is one of the best postcolonial novelists and critics.

Achebe writes in his famous literary essay, "The Novelist as a Teacher" (1965) as:

"I would be quite satisfied if my novels (especially one set in the past) did no more than teach my readers that their past with all its imperfections was not one long night of savagery from which the first Europeans, acting on God's behalf, delivered them" (African Writing).

The whole essay serves as a request to African writers to be teachers of their culture to restore it in crisis situation. It must refresh the repressed minds of colonialism. His anti-colonial idea, with systematic alternative ways against colonial impact, is praiseworthy in post-colonial world. Chinua Achebe in his masterpiece, *Things Fall Apart* (1958), presents the magnified view of colonial impact on the Igbo culture. Its title is taken from Yeats' poem *The Second Coming*, which is used symbolically for disintegration of African values and ideals with imperialist and colonial strategies of Europeans. Through the typical African personality of Okonkwo, African ethnic style of living is projected in the novel. Besides, the whole process of colonial policies is magnified for readers so that African readers will ponder over them and learn from their mistakes. This will also make them re-construct the culture and rectify the errors in the ethical, rational and political prospects. Achebe instructs his readers how by having weaknesses in their own native culture and institutions, Europeans succeeded in conquering them. Talking of imperialistic activities, Achebe writes in the twentieth chapter of this novel:

The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put knife on the things that held us together and we have fallen apart (Achebe 126-27).

Okonkwo, the main protagonist is shown in shocking condition while coming back to the homeland from his exile and observed the destabilization of Igbo culture. Thus, this is also a

nationalistic thinking that has been put in the text. c. Frantz O. Fanon. Fanon, born in Martinique, was a French Psychiatrist and post-colonial writer. He emphasized much on speaking native language. Fanon suggests in his works that if one speaks French they accept their culture. Because, culture is inherent in practices of language. He analyzed and revealed the sociological consequences of colonialism. Fanon believed that Whitman's value system depends on its negation of the blacks'. Hence, one's existential stability is dependent on the other. But, the psychological construct enforced by the Whites makes the blacks to suffer in their alienated selves. In his *Black Skin White Masks* published in 1952, translated by Lam Markmann. Fanon studies national culture and violence of colonialism for ethnic and national liberation. He focused on strategic policies of the colonizers and suggested collective violent nature against it. In this book, he glorifies the black identity with their sexual vitality, and exposes colonial exploitation. His works are full of argumentative practices in sociology and racial study. They have relatedness to language and reformation of cultural characteristics. This gives larger scope to the post-colonial debate that smoothens the way for reconstruction of societal processes and recovers the psychological disintegration of the colonized. Therefore, both the language along with cultural tendencies are pivotal and assertive in identity hybridisation.

VII. THE NATIVE REFLECTION OF IDENTITY IN INDIAN CONTEXT

The changes also occurred in Asian thinking. In India, it has given birth to anti-colonial ideas in the most of texts. A group of writers and critics have tried to provide alternative ways of writing and incorporating ideas in their texts. Gandhi wrote *Sarvodaya* (Welfare for All), to convey his impressions of 'socialism' predominant in his other writings. It is his translation of Ruskin's *Unto This Last* (1862) that Gandhi speaks for and claims of Indian nationalist tendencies. He developed a new trinity to achieve his vision of a new non-violent social order: *Sarvodaya* (upliftment of all), *Swaraj* (self-government) and

Swadeshi (local economy). The term Sarvodya was appropriated for the political and social struggle against the colonizers. In this book, Gandhi tried to view the ideal state of India after releasing the country from colonial rule (Gandhian sarvodya). His *Hind Swaraj* or *Indian Rule* (1910), was an open rejection of colonial rule in India. He denied the so-called indispensable presence of the West (British) in India, and believed in the ways and style of native Indian living. He says in conclusion to this book, that only those people have patriotic spirit and belief in Indian history and culture, Who consciously believe that India is the best and the Europe is a nine-day's wonder. Such ephemeral civilizations have often come and gone and will continue to do so. . . . Those (colonized) only can be considered to be so imbued who, having experienced the force of soul within themselves, will not cower before brute-force (*Hind Swaraj*). Later, in the history of post-colonial literatures, the essential outcome has been the intellectual approach to adapt and appropriate the practice of writing in the colonizer's language. There emerge the indigenous theories in the English writings and incorporation of elements of nativity into postcolonial texts. One of the landmarks in Indian English fiction was recorded when a famous writer, Raja Rao came up with his assertive literary practices. Raja Rao was born in Karnataka in 1908, worked as a Professor at University of Texas from 1966 to 1980. His contribution is excellent to Indian English writings. Rao is of immense importance in post-colonial Indian English fiction. In preface to his first novel *Kanthapura* (1938), he gives a new field to explore by adapting a writing style in the English language. He presents Indian style by nativizing the English syntax, semantics and other structural aspects of novel writings. By projecting Indian words, scenes, myths and legends, he suggests replacing the Western notions of writing and giving it an indigenous touch. *Kanthapura* is set in 1920s and 1930s. In its preface, he writes:

One has to convey in a language that is not one's own, the spirit that is one's own. English is really an alien language to us. It is the language of our intellectual make up - like Sanskrit and Persian was before - but not of

our emotional make up. . . . And our paths are paths interminable. The *Mahabharatha* has 214,778 verses and the *Ramayana* 48,000. Puranas there are endless and innumerable... We have neither punctuation nor treacherous 'ats' and 'ons' to bother us - we tell one interminable tale. . . (Rao 5-6).

Rao talks of filling the gap between the two languages (Native and English) and the experiences and practices in them. This can only be done by adjusting the structural patterns of two languages. In the preface, Rao speaks for Indian national discourse; he indicates that a shifting and re-shifting of the English language in terms of syntax, semantics, structure, length pattern of sentences can give our literary work the potential of nativity. That means in order to express our emotions and experiences comfortably; we have to adapt the English language. *Kanthapura* is considered a live symbol of postcoloniality in its native technique and presentation. Many critics like Menakshi Mukherji called *Kanthapura* a 'sthala purana', i.e. a pure legendary narrative. The novel is mythic in its background, and tells the tale of Indian freedom struggle in a small remote village of *Kanthapura*. By this technique, Rao takes his readers into the past struggle to free India from the colonizers and to re-gain her ethnic and political identity. Besides, he writes in his preface that writer's style must hold the essence of the experiences of Indian life that is to 'think and talk quickly'. That is why, the novel is full of colloquialism, characters are garrulous, there are long breathless sentences and literary translation of Indian words, for instance, Moorthy is 'like a noble cow', 'Gandhi man', etc. This novel is Indian in its sensibility, thematic concerns, and in its characterization. It would not be an exaggeration to say that *Kanthapura* is a minor classic of Indian English post-colonial writings and is contributing text in the claims of native identity in Indian context.

Later, R.K. Narayan, an Indian English novelist also presented colonial and post-colonial conflicts in his novel, *The Vendor of Sweets* (1967). From an ironic perspective, Narayan projects the identity formation in contrast with the English

traditions. The complexity of colonial process is shown as inherent in inter-generation experiences. In this novel, it is between the father, Jagan and his son, Mali. Narayan provides an opportunity to his readers to re-live the colonial experience and its effects on Indian tradition through the tensions within the family of sweet vendor, Jagan. Jagan is straightforward, traditional Indian nationalist. This traditional and honest shopkeeper is a follower of Gandhi. He treats the British rule and its imperialistic policies with mockery. Mali, who has gone to America, gets inclined to the alien culture there. He agrees with capitalist philosophy and other materialistic tendencies. Having cynical attitude towards conventional India, he criticizes the cultural values and ideals especially notions of marriage in his native land. Returned from America, Mali has a Korean-American girlfriend. Once, patriotic Jagan thinks her as Chinese and tells Mali that he cannot think of marrying Chinese, because, they have attacked our borders. Within the post-colonial framework, the crisis in the consolidation of ethnicity has been reflected in the plot of this novel. Narayan uses irony as a tool to view the inside world of his characters. He tries to highlight the changes occurring in society and zooms on Jagan's despair about his son lost in American culture. With these illustrations, it can be said that post-colonialism in Indian context has got nourished by its focus on adapting the colonizer's language for national consciousness. Thus, these various elements that are focussing on the native effect of identity are very crucial in the overall identity formations.

VIII. VICTORY OF SUPPRESSED PEOPLE BY WAY OF HYBRIDISED IDENTITY FORMATION

A highly valued breakthrough that occurs when the relation of master-slave is diffused to a more advanced state identity by way of syncretism, i.e. fusion of cultures, comes forth as a subject of study for post-colonial critics. In this context, Linda Hutcheon in her essay, "Circling the Downspout of Empire: Post-colonialism and Postmodernism" writes of post-colonialism, especially from Canadian perspective. She gives

an alternative interpretation of postmodernist movement as a critique of high modernism. Post-colonialism is antagonistic to high capitalism. She exemplifies Salman Rushdie with other writers as both postmodernist and post-colonial. She talks of "fugue state" a term from medical psychology, to describe a state when an identity of any person gets blurred. In the post-colonial perspective, she suggests that forgetting about colonialism is possible only through memory of postcolonial tendencies. Hence, the assimilation whether about the colonizer or the colonized into alien culture, is always possible. She referred to a New Zealander post-colonial critic, Simon During, who argued for the distinct post-colonial identity, as "uncontaminated by Universalistic or Eurocentric concepts and images" (1937 33). Linda Hutcheon contradicts with it and does not agree in her essay as referred above: Most postcolonial critics would oppose this (uncontaminated identity) as an essentialist, I would have to agree with them that the entire postcolonial project usually posits precisely the impossibility of that identity ever being "uncontaminated", just as the word postcolonialism hold within it, its own contamination, so too does the culture itself and its various artistic manifestation, in Canada as elsewhere" ("Circling the Downspout of Empire 171"). The above statement of Linda Hutcheon is very convincing, because in the contemporary world any person's identity gets formed with overlapping by other cultures.

Thus, this discovery helps critics to expand further the field of post-colonial studies. With the more expositions in the field of post-colonialism, a new aspect of post-colonial consciousness appeared. Presenting the innovative aspect of colonial trauma, Homi Bhabha discovers another version of identity formation in the contemporary world. He studies the effects of colonialism on identity and reconstructs a strategy to unveil the phenomenon where both the colonizer and the colonized get affected. This leads to the vindictive claims of colonized who has been ignored as 'other' so far. Bhabha's famous work *The Location of Culture* (1994), is usually considered complex and often obscure in thought-making. He

is influenced by Derrida, Lacan, and Foucault. In the field of criticism, he has used many new terms- 'hybridity,' 'mimicry,' 'ambivalence', etc. The cross-cultural relationship of the colonizer and the colonized was studied by Bhabha to put forth a state of identity when one is neither the colonizer nor the colonized but a hybrid identity. The culture of any nation is never pure and distinct. Likewise, the identity formed from these influences is mixed, and not distinct. The concept of 'hybridity' has emerged in the context of post-colonial process and leads to the idea of hybrid identity. Bhabha uses the word 'mimicry' to explain the motives of the colonizer that is how he desired of being imitated by the colonized. But the effect of this mimicry on the colonizer is psychologically disturbing. The colonial masters are suffering in a double vision, i.e. whether the colonized should imitate them or not. This rhetoric of creating a congenial space for a hybridised impression of identity is more expansive and greater in magnitude.

Finally, it is very determined to say that by this dialectic power of presenting the colonial process in an innovative way, Bhabha's work of analyses, synthesis and interpretation of identity formation is landmarking in the history of post-colonial scenario and has made everlasting impact on the notions of global identity.

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