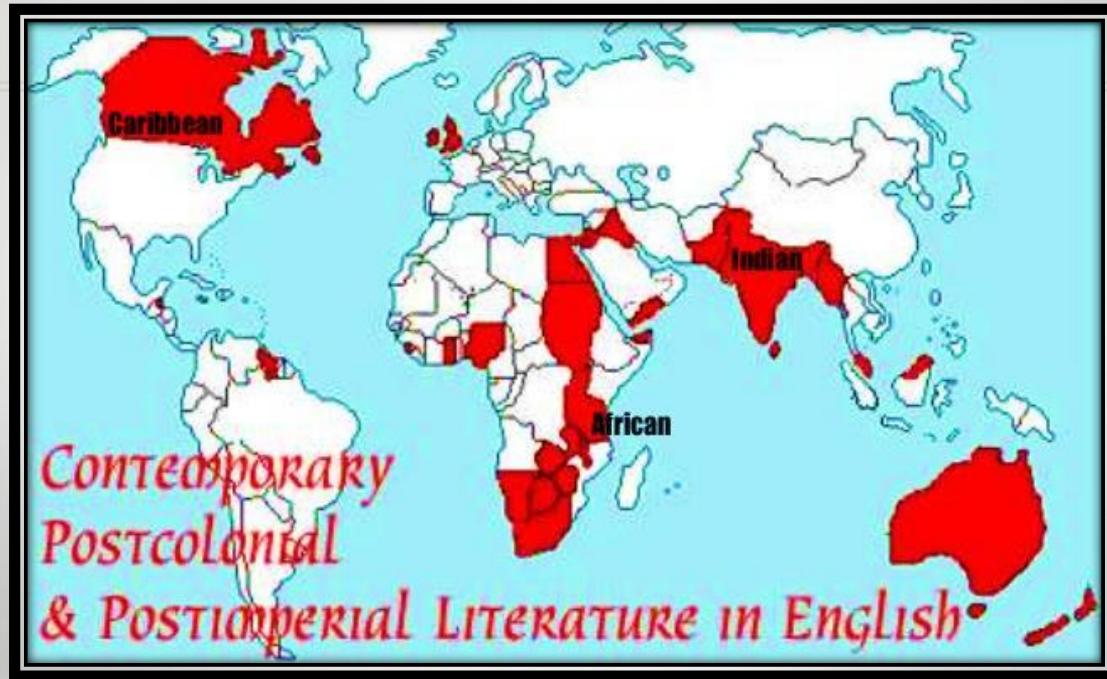



An ornate, symmetrical decorative border in a light gray color frames the central text. The border features intricate scrollwork, floral motifs, and a central crest-like element at the top. The background is a solid dark blue.

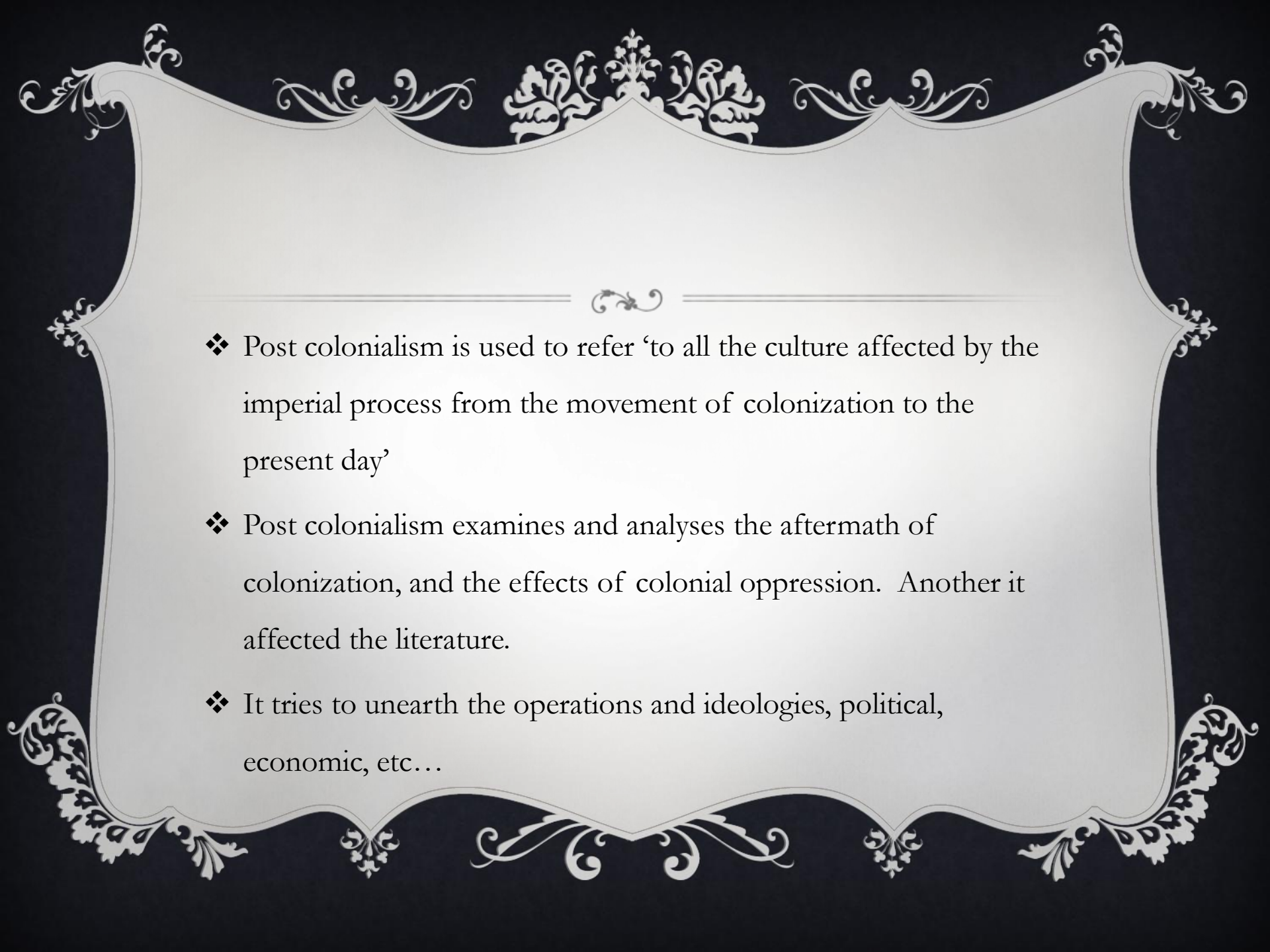
POST COLONIALIST THEORIES




WHAT IS MULTICULTURAL IDENTITY?



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- ❖ Great Britain was the single largest imperial power ruling over a quarter of the world by the end of the nineteenth century. India, Australia, New Zealand, Canada, many states of Africa, the west Indies, the Middle East and Southeast Asia
 - ❖ 1980 England had lost almost all its colonial possessions.
 - ❖ Post colonialism emerged during the late 1980s or rather in the early 1990s of the last century

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- ❖ Post colonialism is used to refer 'to all the culture affected by the imperial process from the movement of colonization to the present day'
 - ❖ Post colonialism examines and analyses the aftermath of colonization, and the effects of colonial oppression. Another it affected the literature.
 - ❖ It tries to unearth the operations and ideologies, political, economic, etc...



Edward Said, Gayatri Spivak, Frantz Fanon, Bill Ashcroft,
Ngũgĩ wa Thiong'o, Chinua Achebe, Leela Gandhi, Gareth
Griffiths, Abiola Irele, John McLeod, Hamid Dabashi, Helen
Tiffin, Khal Torabully, and Robert Young.

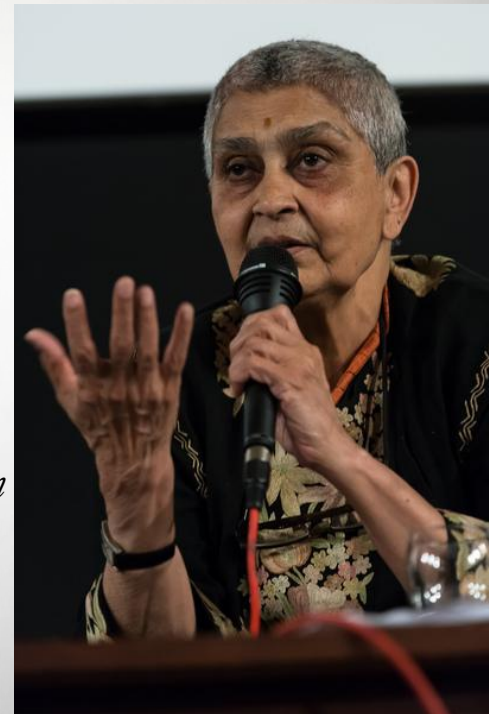
EDWARD SAID

Notable Ideas: Occidentalism, Orientalism



GAYATRI CHAKRAVORTY SPIVAK

- ❖ *The Post-Colonial Critic – Interviews, Strategies, Dialogues* (1990)
- ❖ *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present* (1999).
- ❖ *An Aesthetic Education in the Era of Globalization* (2012).



FRANTZ FANON

The Wretched of the Earth is a 1961 book by Frantz Fanon, in which the author provides a psychiatric and psychologic analysis of the dehumanizing effects of colonization upon the individual and the nation, and discusses the broader social, cultural, and political implications inherent to establishing a social movement for the decolonization of a person and of a people.



NGŪGĨ WA THIONG'O

Novels

1. Weep Not, Child, (1964)
2. The River Between, (1965)
3. A Grain of Wheat, (1967, 1
4. Petals of Blood (1977)

Awards

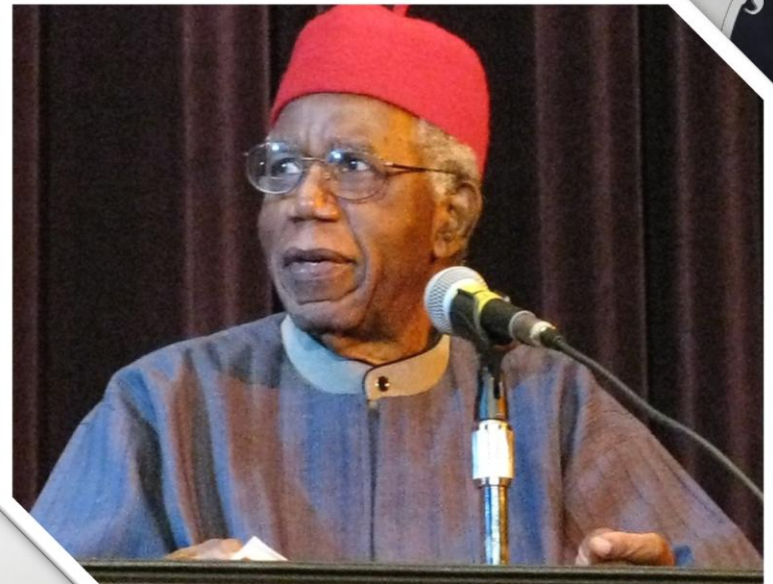
1. 1973: Lotus Prize for Literature
2. 2001: Nonino International Prize for Literature
2009: Shortlisted for the Man Booker International Prize
3. 2012: National Book Critics Circle Award
4. 2014: Nicolás Guillén Lifetime Achievement Award for Philosophical Literature
5. 2016: Park Kyong-ni Prize



CHINUA ACHEBE

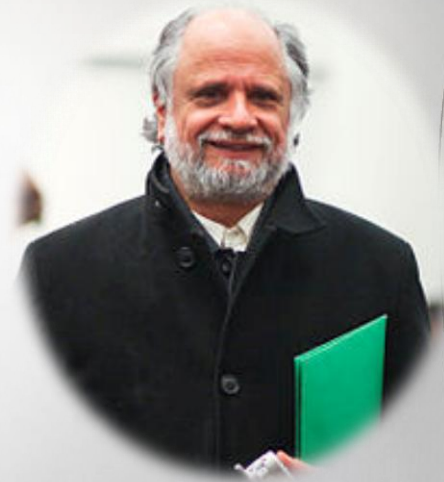
Novels

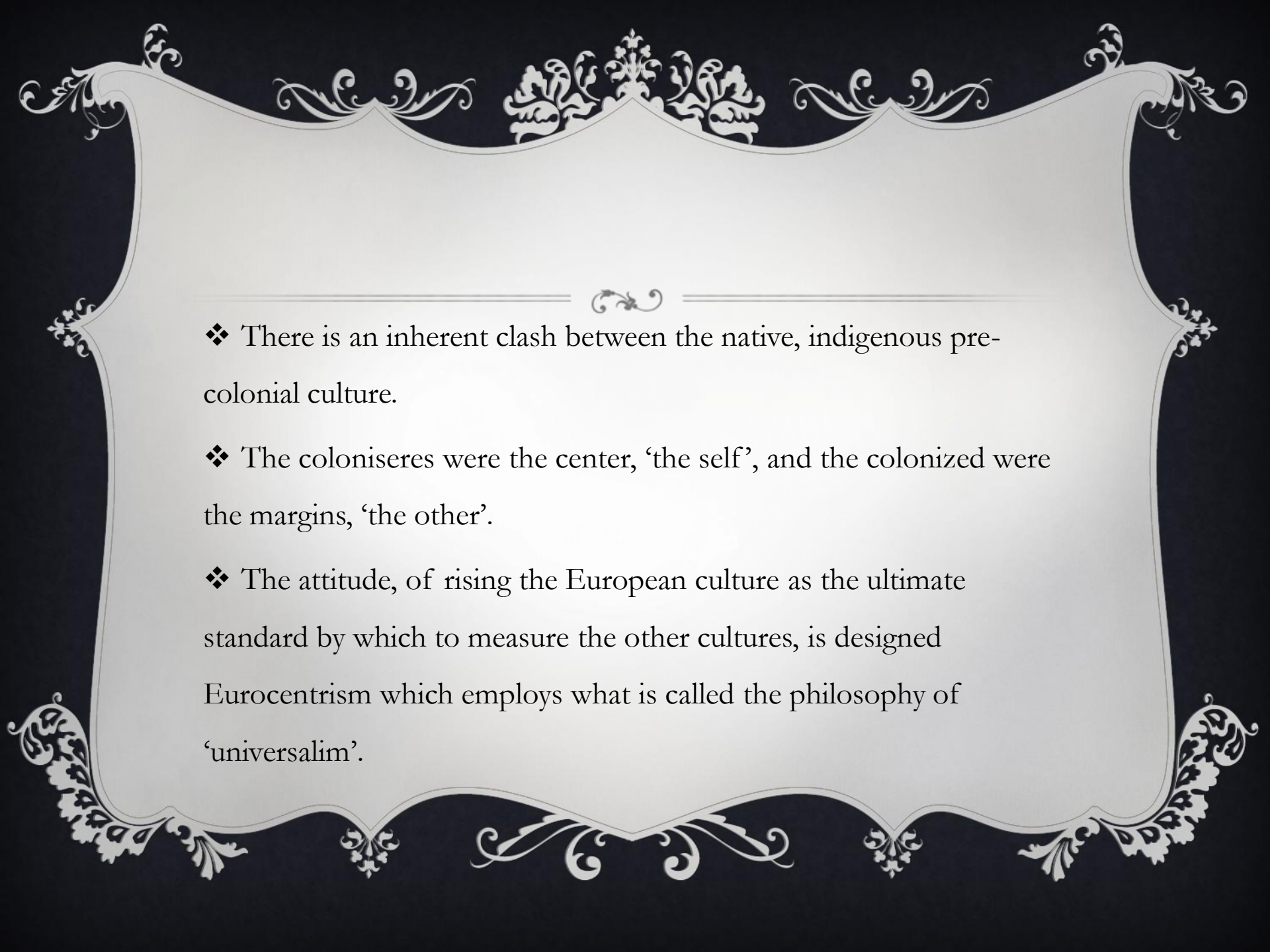
1. Things Fall Apart (1958)
2. No Longer at Ease (1960)
3. Arrow of God (1964)
4. A Man of the People (1966)
5. Anthills of the Savannah (1987)




HOMI K. BHABHA

- Hybridity
 - Ambivalence
 - Cultural difference, enunciation, and stereotype
 - Mimicry
 - Third Space
- works
1. *Nation and Narration*
 2. *The Location of Culture*

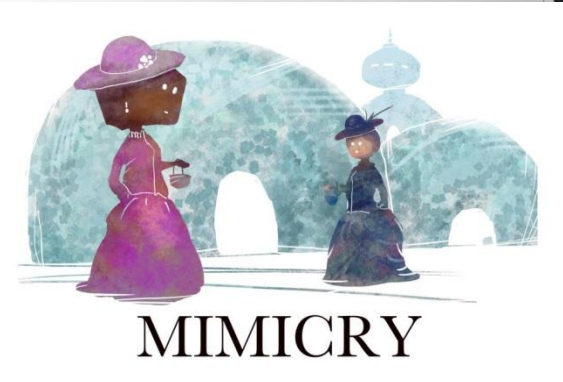
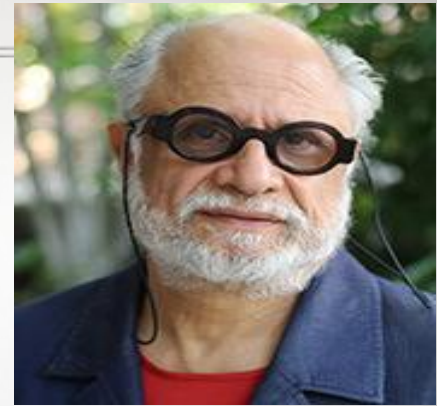


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- ❖ There is an inherent clash between the native, indigenous pre-colonial culture.
 - ❖ The colonisers were the center, 'the self', and the colonized were the margins, 'the other'.
 - ❖ The attitude, of rising the European culture as the ultimate standard by which to measure the other cultures, is designed Eurocentrism which employs what is called the philosophy of 'universalism'.

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-
- ❖ First World: Britain, Europe, and the USA
 - ❖ Second World: Canada, Australia, New Zealand, South Africa, and the former Soviet Russia
 - ❖ Third World: India and countries in Africa, Central and South America, and Southeast Asia
 - ❖ Fourth World: native populations – Native Americans, the aboriginal Australians, and non-white population with the minority of the First World
 - ❖ Earlier World: Greece, Egypt, Africa...

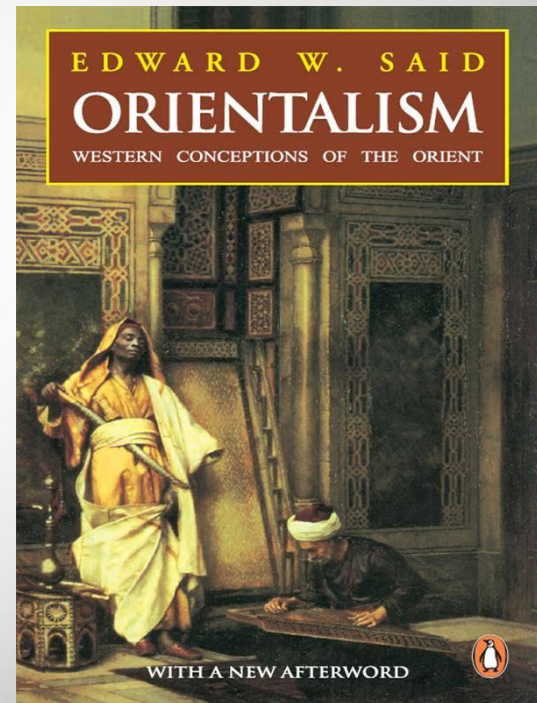
MIMICRY

An increasingly important term in post-colonial theory, because it has come to describe the ambivalent **relationship between colonizer and colonized**. When colonial discourse encourages the colonized subject to ‘mimic’ the colonizer, by **adopting the colonizer’s cultural habits, assumptions, institutions and values**, the result is never a simple reproduction of those traits.



orientalism

- ❖ Eurocentrism as practiced in England, Europe, and the USA
- ❖ Orientalism is the discourse of the West about the East, a huge body of text – literary, topographical, anthropological, historical, and sociological.
- ❖ the Western scholarship about the Eastern World



HYBRIDITY

- ❖ Hybridity, in its most basic sense, refers to mixture. The term originates from biology and was subsequently employed in linguistics and in racial theory in the nineteenth century. Its contemporary uses are scattered across numerous academic disciplines and is salient in popular culture. Hybridity is used in discourses about **race, postcolonialism, identity, anti-racism and multiculturalism, and globalization, developed from its roots as a biological term.**
- ❖ Nowadays, one notices that there has been an ongoing process of globalization, resulting in a merger of these two cultures



❖ Some authors resort to writing in their own native language:


Ngugi, the Kenyan writer, for instance. But they face publishing industry – English publication.

❖ Culture always changes, and does not exist in the same pristine form. Change is changes, and does not exist in the same pristine form. Change is the condition of art remaining as art.



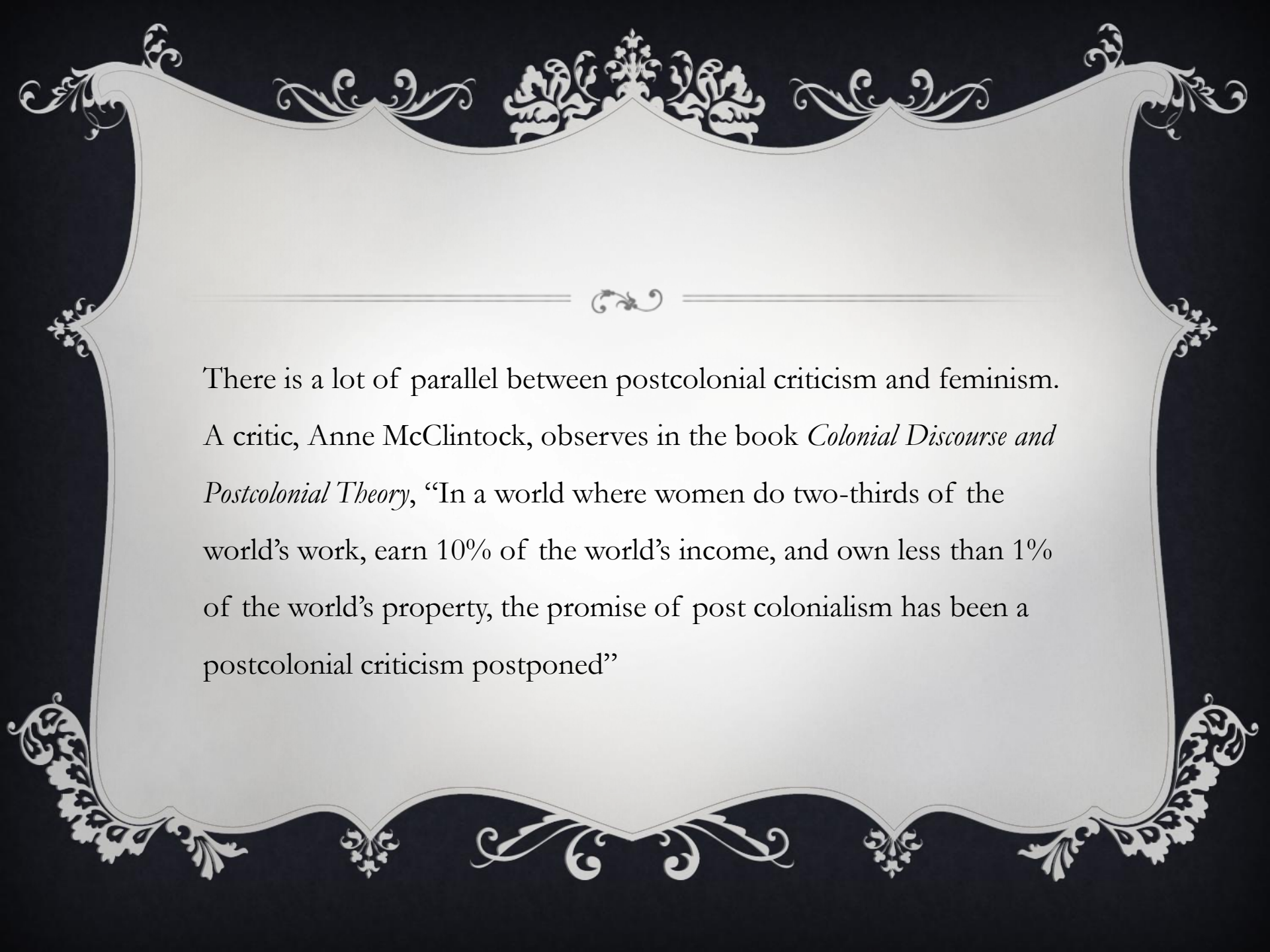
❖ One side – Wole Soyinka – decolonization: tradition of our native culture

❖ Other – Derek Walcott – cultural transplantation and cross-pollination



Postcolonial or third world literatures follow a transition or periodisation of three phases which can be termed as 'adopt', 'adapt', and 'adept'

- ❖ Adopt – models universally acclaimed
- ❖ Adapt – European form is modified to suit indigenous requirement.
- ❖ Adept – new literature breaks away from all the previous norms and conventions, and strikes a path creating a literature that is one's own.



There is a lot of parallel between postcolonial criticism and feminism. A critic, Anne McClintock, observes in the book *Colonial Discourse and Postcolonial Theory*, “In a world where women do two-thirds of the world’s work, earn 10% of the world’s income, and own less than 1% of the world’s property, the promise of post colonialism has been a postcolonial criticism postponed”

Thank You!

