

Study Guide

GENDER AND POSTCOLONIAL STUDIES

Code 9172

Units 1-9

Credit Hours: 3



**Department of Gender & Women Studies
Faculty of Social Sciences and Humanities
Allama Iqbal Open University, Islamabad**

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Gender and Women Studies with its interdisciplinary approach offer the students of the Gender and Women Studies Department, Allama Iqbal Open University an opportunity to explore a variety of important topics by studying various courses. I would like to acknowledge the inputs of the members of the committee of courses, the unit writer and the unit reviewer who worked with me and their work cited in the study guide.

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FOREWORD

Allama Iqbal Open University is one of the pioneers among the universities of Pakistan to introduce the discipline of Gender and Women Studies at the university level. This discipline draws on the strengths of many disciplines and has been instrumental in creating awareness about women's critical issues and their changing status.

Being a distance learning institution, the university is serving society by creating consciousness and providing sensitive study regarding women and gender issues through the discipline of Gender and Women Studies. This course of BS "Gender and Post-colonial Studies" (9172) developed by this discipline is located at the juncture of gender and post-colonial studies. The course provides an in-depth analysis of the concept of post-colonialism and its relevance to gender, and other defining issues which we are facing in the contemporary world.

It also discusses many concepts and debates applicable to the post-colonial scenario through core topics covering its theories and debates. It is an attempt to introduce the critical theories and approaches used in the study of post-colonial discourse through the lens of genders.

The course is focused on recent scholarship on the origin of post-colonialism that examines orientalism, feminism, literature, films, subaltern studies, and indigenous research methods.

The course will also be beneficial in providing the students with the understanding of post-colonialism through the lens of genders and will transform the course entrants into more informed and enlightened in direction.

Dean Faculty of Social Sciences and Humanities

INTRODUCTION

Dear Students,

Welcome to the course Gender and Post-colonial Studies (9172). This 3 credit hours course comprises nine units. This study guide will introduce and familiarize you with the core concepts of the above-mentioned course.

Colonialism is primarily defined by exogenous domination. Colonialism restructured the gender dynamics of both colonizing and colonized societies. These contributions have engaged well-established historiographies in social reform movements, colonial governance, and national cultures by integrating concerns of race, class, religion, and sexuality. This course looks at colonialism from the post-colonial perspective and investigates the impact it has created on the social milieu of the colonizers.

Learning Objectives and Outcomes

1. Understand gender and post-colonial studies as one of the important fields of research.
2. Explain how post-colonial studies have influenced many social institutions including gender.
3. What are the main subtopics of understanding that belong to post-colonial studies.

How to Study:

For studying material, you need to follow the given instructions.

- This study guide presents an overview. You are encouraged to study on your own by studying the suggested readings given under each topic for preparation for assignments/exams. Since BS Gender & Women Studies aims to prepare a lot of social scientists and researchers in gender and women issues. Thereby, being a researcher, the more you will equip yourself by studying available online materials, the more you will be aptly fulfilling the role of a social scientist and researcher and will complete your degree.
- If you spend one hour daily studying your course, you will be able to complete your course in eighteen, 18 weeks.
- As soon as you are assigned tutors, you start working on your assignments. Try to contact your tutors if you need to understand any topic or call GWS Faculty members (phone numbers are in your prospectus/on AIOU web aiou.edu.pk) for guidance. Assignments are your notes, so always keep a copy with you before sending it to your tutor.
- In the mid/quarter of your study period, a workshop will be arranged for you, which is a compulsory component of your study. This workshop gives you more clarity about topics. You interact with your peers and internal and external resource persons in the workshop. Therefore, avail yourself the best of information at the workshop and take notes of the lectures as well.
- Extensively use the internet and Library for a better understanding of the topics.

Tutors Guidance:

In a distance learning system basically, the students must study on their own. However, the university appoints tutors for the guidance of students. Part-time tutors hold scheduled tutorial meetings online or in study centres established by the university. The students are required to regularly attend these scheduled meetings. Most probably in this course, you will be assigned a correspondence tutor who not only checks your assignments but you are also encouraged to be in contact with the tutors for guidance regarding the course as it is convenient for both of you. The Regional Office as well as your tutor will inform you about the appointment of the tutor.

Assessment and Evaluation

According to the university system your performance in the course will be evaluated through two modes that are:

- Home Assignments
- Final Examination
- You will be required to prepare two assignments for this course. The assignments are spread over course units and according to the schedule provided in your student kit and on aiou.edu.pk Allama Iqbal Open University website. Each assignment is to be submitted through the post and as well as /uploading online through the AGAHI portal for checking.
- The main objective of the assignments is to encourage you to study and appraise your performance. The tutor's assessment will guide you in the preparation for your next assignment.
- The marks obtained in assignments add up to the final examination. The papers for final examinations are prepared, based on the complete course. The final examinations are held in specified examination centres¹. For passing a course, one must pass both the components of the assessment and the final examination.

Best wishes for your studies.

Atifa Nasir

Course Development Coordinator/

Course Coordinator

¹ Can be arranged online as per AIOU policy

UNIT 1

INTRODUCTION TO POST- COLONIAL STUDIES

Written by: **Dr Atifa Nasir**
Reviewer: **Aqleem Fatimah**

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INTRODUCTION

This unit is primarily concerned to define the core concepts of colonialism and post-colonialism. It also defines history, post-colonial perspective, its types, merits, and demerits. Thus, this unit gives an overview to the students to make them familiar with the basic introduction of the post-colonial studies and its relevance in the social milieu of the colonized nations.

OBJECTIVES

After studying this unit, you will be able to:

1. Understand what is meant by colonialism and post-colonial studies
2. Familiarize students with the nature and scope of colonialism and post-colonial studies and its relevance in the cultural and social life of the colonised

explore the key features of colonialism and post-colonial studies.

LEARNING OBJECTIVES

1. understand basic concepts of colonialism and post-colonial studies.
2. the debate about the nature and scope of colonialism and post-colonial studies and its relevance in the cultural and social life of the colonised
3. identify basic concepts of colonialism and post-colonial studies.

1.1. WHAT IS COLONIALISM

The term colonialism is important in defining the specific form of cultural exploitation that developed with the expansion of Europe over the last 400 years. Colonialism is almost always a consequence of imperialism, is the implanting of settlements on distant territory' (Said 1979: 8). Colonialism is defined as "control by one power over a dependent area or people." In practice, colonialism is when one country violently invades and takes control of another country, claims the land as its own, and sends people as "settlers" to live on that land. Although the terms colonialism and imperialism are often used interchangeably, they are not the same thing. Imperialism is defined as a set of policies or practices that extend the power and control of a nation over the political, economic, and cultural life of other areas. Imperialism can be understood as the ideology, or logic, that drives colonial projects.

Colonialism is a practice of domination, which involves the subjugation of one person to another. One of the difficulties in defining colonialism is that it is hard to distinguish it from imperialism. Frequently the two concepts are treated as synonyms. Like colonialism, imperialism also involves political and economic control over a dependent territory. The etymology of the two terms, however, provides some clues about how they differ. The term colony comes from the Latin word *colonus*, meaning farmer. This root reminds us that the practice of colonialism usually involved the transfer of population to a new territory, where the arrivals lived as permanent settlers while maintaining political allegiance to their country of origin. Imperialism, on the other hand, comes from the Latin term *imperium*, meaning to command. Thus, the term imperialism draws attention to the way that one country exercises power over another, whether through settlement, sovereignty, or indirect mechanisms of control.

The scale and variety of colonial settlements generated by the expansion of European society after the Renaissance show why the term colonialism has been seen to be a distinctive form of the more general ideology of imperialism. Although Said (1979)'s formula, which uses 'imperialism' for the ideological force and 'colonialism' for the practice, is a generally useful distinction.

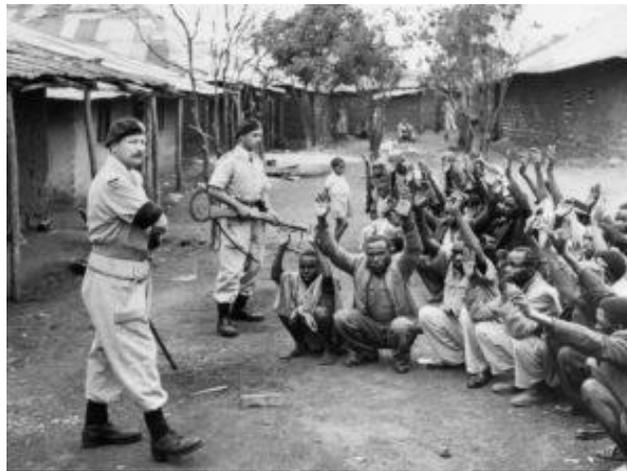
The fact that European post-Renaissance¹ colonial expansion was equivalent to the development of a modern capitalist system of economic exchange meant that the perception of the colonies as primarily established to provide raw materials for the burgeoning economies of the colonial powers was greatly strengthened and institutionalized. It also meant that the relation between the colonizer and colonized was locked into a rigid hierarchy an unfair and unequal exchange, whether economic, cultural, or social.

Colonialism refers to the combination of territorial, juridical, cultural, linguistic, political, mental/epistemic, and/or economic domination of one group of people or groups of people by another (external) group of people. European colonialism refers to the various formulas of territorial domination effected by European powers upon non-European people (indeed, upon much of the world), from the late 1400s to the mid- to late 1900s. These European countries included Belgium, Britain, Denmark, France, Germany, Italy, Norway, Portugal, Russia,

¹ The period of the Post-Renaissance Revolution was characterized by significant political change in Europe. The most important Post-Renaissance Revolution was the French Revolution (1789–99). Following the French Revolution, significant political reactions came up all over Europe.

Scotland, Spain, Sweden, and the Netherlands. At various points in modern history, European powers colonized, in some form, most of Africa, the Americas, Asia, Europe, Oceania, the Middle East and the Arctic (excluding Antarctica). As with any large-scale, multidimensional, and socially holistic phenomenon, there is incomplete transferability of the characteristics of one form of European colonialism upon another. Heterogeneous material practices and imaginaries emerged from and within European colonial systems. These colonialisms are extensive, porous, and dissimilar imagined and material re/orderings of the world. Frictions and power struggle between European powers as well as colonial subjects for control over territory, markets, labour, and ideology shaped the patterns of European colonialism.

1.2 HISTORY OF COLONIALISM



There were two great waves of colonialism in recorded history. The first wave began in the 15th century, during Europe's Age of Discovery. During this time, European countries such as Britain, Spain, France, and Portugal colonized lands across North and South America. The motivations for the first wave of colonial expansion can be summed up as God, Gold, and Glory: God, because missionaries felt it was their moral duty to spread Christianity, and they believed a higher power would reward them for saving the souls of colonial subjects; gold, because colonizers would exploit resources of other countries to strengthen their economies; and glory, since European nations would often compete with one another over the glory of attaining the greatest number of colonies.

Colonial logic asserted that a place did not exist unless white Europeans had seen it and testified to its existence, but colonists did not discover any land. The "New World," as it was first called by Amerigo Vespucci, an Italian navigator and cartographer², was not new at all: People had been living and thriving in the Americas for centuries.

Yet, in many history books, Europe's expansion is remembered as exploration, and the men who directed ships that landed in foreign countries and proceeded to commit violence and genocide against native peoples are remembered as heroes. One of these men, an Italian explorer named Christopher Columbus, even a recognized holiday to honour him. Columbus thought he was on his

²A person who draws or produces maps

way to Asia but found himself in the Caribbean instead. The first Indigenous people he came across were the *Taíno*, who accounted for most people living on the island of Hispaniola (which is now divided into Haiti and the Dominican Republic). They had a highly evolved and complex culture. But this did not stop Columbus from claiming the island and its inhabitants for Spain. By 1550, a mere 58 years after he first landed on the island, what was once a thriving culture and community was severely decimated by European diseases and the brutality of a newly instated slave economy.

The second wave of colonial expansion began during the 19th century, centring around the African continent. In what is called the Scramble for Africa, European nations such as Britain, France, Portugal, and Spain sliced up the continent like a pie, creating arbitrary borders and boundaries, and claiming large strips of land for themselves. These artificial borders split cultural groups, resulting in fierce ethnic tensions that have had devastating ramifications throughout the continent. Indigenous political, economic, and social institutions were destroyed, as were traditional ways of life, which were deemed inferior. Among the most brutal colonial regimes was that of Belgium under King Leopold II, known as "the Butcher of Congo." His well-documented acts of violence against the Congolese people resulted in an estimated 10 million deaths.

Colonialism has been the most frequent way for one group of people to dominate another. Colonialism is the maintenance of political, social, economic, and cultural domination over people by a foreign power for an extended period (Bell, 2016).

Colonialism has often led indigenous people, such as tribal groups, to become a minority in an area they once were the majority (dominant) group. Examples of this process include the Maori³ of New Zealand, the First Nation people of Canada, and the Hawaiians of Hawaii. Societies gain power over a foreign land through military strength, sophisticated political organization, and the massive use of investment capital. The extent of power may also vary according to the dominant group's scope of settlement in the colonial land. Relations between the colonial nation and the colonized people are like those between a dominant group and exploited subordinate groups. The colonial subjects are generally limited to menial jobs and the wages from their labour. The natural resources of their land benefit the members of the ruling class.

In short, colonialism is domination by outsiders. Relations between the colonizer and the colony are like those between the dominant and subordinate peoples within the same country. This distinctive pattern of oppression is called internal colonialism. Among other cases, it has been applied to the plight of blacks in the United States and Mexican Indians in Mexico, who are colonial peoples in their own country. Internal colonialism covers more than simple economic oppression. Nationalist movements in African colonies struggled to achieve political as well as economic independence from Europeans. Similarly, African Americans also call themselves nationalists in trying to gain more autonomy over their lives (Bell, 2016).

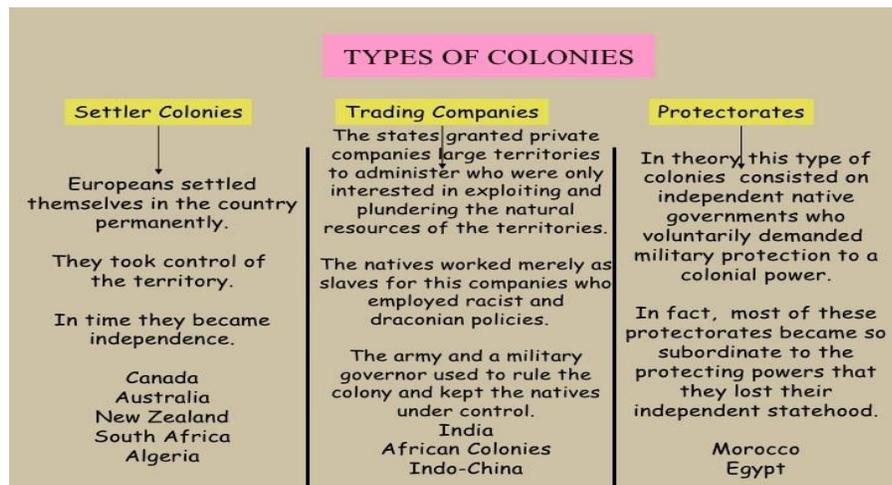
1.4 TYPES OF COLONIALISM⁴

Historians have classified four different types of colonialism that have been practised throughout the ages. They are as follows:

³ Native people of New Zealand

⁴ <https://www.insightsonindia.com/world-history/colonialism/types-of-colonialism/>

1. **Settler Colonialism:** This involves immigration on a grand scale, with political, religious, and economic factors being prime motivators. The outcome is that any local existing population will be largely replaced. The colony in question will be exploited for mainly agricultural purposes. The former colonies of Australia, the United States of America and Canada are examples of settler colonialism.
2. **Exploitation Colonialism:** Exploitation colonialism focuses on the exploitation of natural resources and the local population as cheap labour that benefits the mother country economically. An example of this is the use of local labour in India and Southeast Asia where the indigenous population was used as slave labour to cultivate cash crops such as tea and rubber.
3. **Surrogate Colonialism:** Surrogate colonialism involves a settlement project supported by a colonial power, in which most of the settlers do not come from the same ethnic group as the ruling power. South Africa and Rhodesia (Modern-Day Zimbabwe and Zambia) were examples of Surrogate Colonialism, where large numbers of British settlers became the dominant group despite being in minority as compared to the local indigenous population.
4. **Internal Colonialism:** It is a notion of uneven or even discriminative power structure between different areas of a state. This is demonstrated in the way control and exploitation may pass from whites from the colonizing country to a white immigrant population within a newly independent country.



1.5 COLONIAL RATIONALE AND RESISTANCE

Colonial powers justified their conquests by asserting that they had a legal and religious obligation to take over the land and culture of indigenous peoples. Conquering nations cast their role as civilizing “barbaric” or “savage” nations and argued that they were acting in the best interests of those whose lands and peoples they exploited.

Colonial domination, law, appropriation, and containment were distinct and dynamic over time in each respective colonial territory, but European colonialisms shared various broad tendencies. Chief among them were.

- (a) the initial penetration and restructuring of colonial markets, territories, and cultures by concessionary companies and Christian missionary work.
- (b) “accumulation by dispossession,” or colonial enrichment through legalized territorial domination, natural resource extraction, forced labour, and tax administration (later to be replaced by colonial debt burdens and subsequent economic restructuring)
- (c) racialized, patriarchal, and heteronormative logics and shared white supremacy that afforded ideological foundations for European colonialism⁵

The meaning of colonialism has changed over time. Originally used to describe practices and phrases unique to colonies, it came to represent the process by which some countries established settlements of their populations in other lands. Its modern usage, normally pejorative, refers to the political control and economic domination by metropolitan states over other peoples. Anticolonial movements attacked this relationship and achieved independence, thus ending formal colonialism.

Despite the power of colonizers who claimed lands that were already owned and populated by indigenous peoples, resistance is an integral part of the story of colonialism. Even before decolonization, indigenous people on all continents staged violent and nonviolent resistance to their conquerors.

1.6 MERITS OF COLONIALISM

- **Industrial growth:** Colonialism contributed to the industrial growth of the mother country. Raw materials were brought to the mother country from her colonies. The factories ran quite well and produced more and more which were sent again to colonies for a sail.
- The mother country sent many powerful and genius people to different colonies. They became the head of administration or army. They received their salary from the colonies. Thus, the mother country could very well govern her colonies.
- Colonialism increased the prestige of the mother country. The more colonies a country possessed the more prestige it had before others. They also considered herself more powerful.
- Colonialism also helped in the promotion of education, agriculture, administration, industry, trade, and commerce. In due course of time, these colonies became self-sufficient.

⁵ Amber Murrey, in *International Encyclopedia of Human Geography* (Second Edition), 2020

- Colonialism taught the people about ‘Nationalism’, ‘Democracy’ and ‘Constitutionalism’. In later times, these ideas helped the people of the colonies to achieve independence.
- This helped a lot of the missionaries. They taught English to the people in different colonies. This educated people who knew many new ideas and spread them among the native people.

1.7 DE-MERITS OF COLONIALISM

- **Columbian Exchange:** The term Columbian Exchange refers to the widespread exchange of plants, animals, culture, human populations, technology, and ideas that occurred between the new world (Americas) and the Old World (Eurasia) in the 15th and 16th centuries, because of European colonization and trade.
- **Slave Trade:** To effectively utilize the resources, colonizers needed an immense amount of labour. During the initial years, the European settlers met labour requirements by enslaving the native populations. However, the decline in the native population led to importing of slaves from Africa which emerged as a lucrative alternative.
- **Boost to Mercantilism:** Mercantilism⁶, in a way, was both the cause as well as the effect of colonialism. Mercantile economic policies were an impetus for the start of colonization. But subsequently, the benefits due to colonial exploitation further reinforced the ideology of mercantile capitalism and augmented its spread across Europe.
- **Introduced diseases:** Encounters between explorers and populations in the rest of the world often introduced new diseases, which sometimes caused local epidemics of extraordinary virulence. For example, smallpox, measles, malaria, yellow fever, and others were unknown in pre-Columbian America.

⁶ Mercantilism is an economic theory that emphasizes self-sufficiency through a favorable balance of trade. Mercantilist policies focus on the accumulation of wealth and resources while maintaining a positive trade balance with other countries.

1.- POLITICAL
Creation of artificial boundaries

2.- CULTURALS
Acculturation

3.- ECONOMICAL
Exploitation of men and women and of their territories for the benefit of the metropolis.
Land expropriation and destruction of traditional agriculture.
Colonies were forced to trade with the metropolis with the consequent destruction of craftsmanship.
The natives had to pay taxes and had to work in the mines or in the plantations

4.- CONSEQUENCES

1.8 COLONIAL STUDIES

In contrast to earlier schools of scholarship that focused on European powers and their impact on the colonial periphery, colonial studies examine the diversity of colonial histories, the varied responses of the colonized, and their role in shaping the metropolitan powers and the modern world. Colonial literature is the literature written during the colonization, using colonies as a setting. Postcolonial literature is literature that expresses opposition or resistance to colonization.

1.9 POSTCOLONIALISM

Postcolonialism is the historical period or situation representing the outcome of Western colonialism; the term can also be used to describe the concurrent project to reclaim and rethink the history and agency of people subordinated under various forms of imperialism. Postcolonialism signals a possible future of overcoming colonialism, yet new forms of domination or subordination can come in the wake of such changes, including new forms of a global empire. Postcolonialism should not be confused with the claim that the world we live in now is devoid of colonialism.

Postcolonial theorists and historians have been concerned with investigating the various curves of modernity as understood and experienced from a range of philosophical, cultural, and historical perspectives.⁷

⁷ <https://www.britannica.com/topic/postcolonialism>

POSTCOLONIALISM A Review
Postcolonialism is an academic discipline and theoretical structure that analyzes, explains, and responds to the cultural legacy of colonialism and imperialism.
It speaks about the human consequences of external control and economic exploitation of native people and their lands.
A new perspective to look
Rejects the dominant western way of seeing and the superiority of western culture.
The reality is that the world today is a world of inequality and much of difference falls across the broad division between people of the waste and those of the non-waste.
Postcolonialism is about changing the world
A world that has been changed by struggle.
It disturbs the order of the world.
It is all about language and power and identity crisis.
It threatens, privileges and power re-forces the acknowledgement of the superiority of the western culture.
Its radical agenda is to demand equality and wellbeing for all human beings on this earth.
Postcolonialism also examines the effects of colonial rule on the cultural aspects of the colony and its treatment of women, language, humanity, and literature

Google image



1.9.1 Post-Colonial Studies

Postcolonial studies" denotes a loosely defined inter-disciplinary field of perspectives, theories and methods that deal with the non-material dimensions of colonial rule and, at the same time, postulates the deconstruction of colonial discourses and thought patterns

that continue to exert an influence up into the present. One of the reasons for the importance of this current for European history is that its adherents define colonialism as a cluster of reciprocal relationships that have shaped not only the colonized region. In addition, the nuanced methodological and theoretical apparatus developed by "postcolonial studies" to describe and analyses asymmetrical power constellations and hierarchical modes of representation in colonial contexts.⁸

Post-colonial studies is a body of academic study that draws on critical theory to understand the loss of power, identity, and culture when a group of people is dominated by a conquering force.

It is rooted in the history of the West's colonization, imperialism, and decolonization in, for example, India, Africa, Asia, and Latin America, though it has been broadened to include a diversity of geographical, racial, and cultural contexts and histories. Post-colonialism has some of the following defining attributes:

- It is about human experience that has traditionally been either silenced or marginalized by dominant groups or discourses.
- It is about how one's national origin and race define one's place and value in the eyes of the dominant groups/ nations.
- It is also about those geographic areas that have traditionally been under the direct or indirect control of dominant world powers.
- It is also about the resistance offered by these groups and the challenges posed by them to the dominant groups in the realm of representation.
- It focuses on the plight of the oppressed and recovers silenced subaltern voices.

In other words, postcolonialism is a field of study that might focus on the experience of colonization but is not necessarily a catalogue of victimhood. It rather challenges the assumptions formed and circulated by the colonizers and offers native responses and native resistance to past and current colonial imperatives. It, however, is also a field of study which is not afraid of borrowing western knowledge and bending it to its use. It also focuses on hybrid knowledge and distrusts all postures of cultural or racial purity. Thus, while blind following the Western order is neither encouraged nor proposed, obvious nativism is also not acceptable.

The primary contribution of postcolonial theory is to challenge the traditional value system and epistemology that fuels western philosophy, politics, education, and social-economic theory. Such traditional thought is embedded in the sense of superiority demonstrated historically by Europe and the United States in encountering the people of other countries. It also tends to portray other cultures as an undifferentiated mass of "other" people; setting forth an "us-them" dichotomy that arises from the interaction of the colonizer and the colonized, the generalized "other".

Colonialism is primarily defined by exogenous domination. It thus has two fundamental and necessary components: an original displacement and unequal relations. Colonizers move to a new setting *and* establish their ascendancy. Therefore, not all movements across space and not all

⁸ <http://ieg-ego.eu/en/threads/theories-and-methods/postcolonial-studies>

types of domination are 'colonial'. Migrants, for example, move but remain subordinate; elites are in charge but do not necessarily come from elsewhere⁹. Within postcolonial studies there are various emphases and methodologies: some scholars are Marxists, while others are culturalists and poststructuralists. But no matter what their philosophical method, the questions mostly always focus on the plight of the formerly colonized, their struggles, triumphs, histories, and their stories all retrieved and articulated to complicate the simplistic imperial and colonial narratives about the inhabitants of the global periphery.

Some study the impact of economics on postcolonial communities or indigenous communities within postcolonial nation-states. These scholars, thus, rely on a thorough knowledge of Marx, Marxism, macroeconomics and the neoliberal economic model to understand the nature of exploitation still functional within the global economic order. Major issues which are debated and researched in post-colonial studies are diverse. Despite the reservations and debates, research in postcolonial studies has continued to grow because postcolonial critique allows for a wide-ranging investigation into power relations in various contexts. The formation of empire, the impact of colonization on postcolonial history, economy, science, and culture, the cultural productions of colonized societies, feminism and postcolonialism, agency for marginalized people, and the state of the post-colony in contemporary economic and cultural contexts, capitalism and the market, environmental concerns, and the relationship between aesthetics and politics in literature are some of the more prominent topics in the field¹⁰.

1.9.2 Impact of Postcolonialism on Other Fields of Study

The postcolonial scholarship is a comparatively recent branch of study in academia, yet the extent to which it is infiltrating various social theories across numerous academic disciplines necessitates its inclusion in the mainstream analysis of social phenomena (Goss, 1996). Furthermore, postcolonial studies also focus on the internal colonialisms within the postcolonial nation-states including, but not limited to, the plight of minorities, tribal groups, and women. It is, safe to assume that studying world literature with an eye on how the native authors represent their cultures, mostly in colonial languages, and how they challenge the pre-established prejudices and cultural biases against their cultures is an important concern of postcolonial literature.

Postcolonial studies are no longer restricted to only literary studies. It has by now impacted some of the following disciplines and fields of study:

- Archaeology
- Sociology
- Anthropology

⁹ <https://scholarblogs.emory.edu/postcolonialstudies/about-postcolonial-studies/>

¹⁰ Lorenzo Veracini is QE II Fellow at the Institute for Social Research, Swinburne University of Technology, Melbourne. His research focuses on the comparative history of colonial systems and settler colonialism. He has authored *Settler Colonialism: A Theoretical Overview* (2010) Settler Society (2006).

- Political Science
- History
- Philosophy
- Cultural Studies
- Feminism
- Marxism

1.10 DECOLONIZATION

Decolonization is the process of revealing and dismantling colonialist power in all its forms. This includes dismantling the hidden aspects of those institutional and cultural forces that had maintained the colonialist power and that remain even after political independence is achieved.

Decolonization is the process by which a colony gains its independence from a colonial power, a process opposite to colonization. Decolonization could be achieved by attaining independence, integrating with the administering power or another state, or establishing a "free association" status.

In other words, **decolonization** is a process by which colonies become independent of the colonizing country. Decolonization was gradual and peaceful for some British colonies largely settled by expatriates but violent for others, where native rebellions were energized by nationalism. After World War II, European countries generally lacked the wealth and political support necessary to suppress faraway revolts; they also faced opposition from the new superpowers, the U.S., and the Soviet Union, both of which had taken positions against colonialism. Korea was freed in 1945 after Japan's defeat in the war. The U.S. relinquished the Philippines in 1946. Britain left India in 1947, Palestine in 1948, and Egypt in 1956; it withdrew from Africa in the 1950s and '60s, from various island protectorates in the 1970s and '80s, and from Hong Kong in 1997. The French left Vietnam in 1954 and gave up its North African colonies by 1962. Portugal gave up its African colonies in the 1970s; Macau was returned to the Chinese in 1999¹¹.

One of the most important effects of decolonization is the instability of the post-colonial political systems, which entails other, far-reaching consequence. These include deep economic problems, inhibiting growth and widening disparities between the northern and southern parts of the globe. Decolonization is about "cultural, psychological, and economic freedom" for Indigenous people to achieve Indigenous sovereignty, the right and ability of Indigenous people to practice self-determination over their land, cultures, and political and economic systems. True decolonization means genuinely listening to Indigenous community members and creating shifts in the power dynamics that uplift Indigenous ways of connecting with the lived environment.

Decolonizing is about reclaiming what was taken and honouring what we still have. This takes conscious work and effort. There is value in actively seeking what was lost, in remembering what was forgotten. Values matter to us as individuals and as a community.

¹¹ <https://www.britannica.com/topic/decolonization>

1.11 KEY TERMS IN POST-COLONIAL STUDIES

These are a few terms which are very popular in post-colonial studies.

1. **Diaspora**

The voluntary or enforced migration of peoples from their native homelands; literature is often concerned with questions of maintaining or altering identity, language, and culture while in another culture or country.

2. **Hegemony**

The power of the ruling class to convince other classes that their interests are the interests of all, often not only through means of economic and political control but more subtly through control of education and media.

3. **Orientalism**

A broad Western generalization about Oriental, Islamic, and/or Asian cultures tends to erode and ignore their substantial differences.

4. **Semiotics**

A system of signs which helps one know what something is; cultural ones often provide how a group defines itself or by which a colonizing power attempts to control and assimilate another group.

5. **Subaltern**

The lower or colonized classes have little access to their means of expression and are thus dependent upon the language and methods of the ruling class to express themselves.

6. **Exoticism**

The process by which a cultural practice is made stimulating and exciting in its difference from the colonizer's normal perspective. Ironically, as European groups educated local, indigenous cultures, schoolchildren often began to see their native lifeways, plants, and animals as exotic and their European counterparts as "normal" or "typical."

7. **Ambivalence**

Ambiguous way colonizer and colonized regard one another, the colonizer sees colonized as inferior yet exotically other, colonized sees the colonizer as enviable yet corrupt.

8. **Mimicry**

In colonial and postcolonial literature is most seen when members of a colonized society (say, Indians or Africans) imitate the language, dress, politics, or cultural attitude of their colonizers (British or the French).

1.12 SELF-ASSESSMENT QUESTIONS

1. What is Colonialism? Write in detail with examples.
2. How would you define post-colonialism? Support your answer with examples.
3. Discuss post-colonial studies.
4. Write a history of colonialism.
5. Discuss two waves of colonialism with examples.
6. Discuss key terms of post-colonialism studies with your understanding of the terms with examples.
7. Discuss the benefits of colonialism in the subcontinent context.
8. Describes the demerits of colonialism in a global context.

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UNIT 2

THEORIES OF COLONIALISM

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Reviewed by: **Aqleem Fatimah**

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INTRODUCTION

This unit is primarily concerned with the theoretical aspects of colonialism and post-colonialism. It also looks at the core foundational concepts, nature, scope, and features. Thus, this unit gives an overview to the students to make them familiar with the basic theories like dependency theory, neo-colonialism and Benin theory which have been impacted by colonial imperialism.

OBJECTIVES

After studying this unit, you will be able to:

1. understand what is meant by theories related to colonialism and post-colonialism
2. explain the theoretical aspects of colonialism and post-colonialism perspectives
3. analyze the relevance and impact of basic theories that come under the term post-colonialism perspectives

LEARNING OBJECTIVES

1. Understand the basic theories of colonialism and post-colonialism and their relevance to social life.
2. Compare theories of colonialism and post-colonialism.
3. Distinguish between salient features of the different theories explained in the unit.

2.1 DEPENDENCY THEORY

Dependency theory is a school of thought in contemporary social science which seeks to contribute to an understanding of underdevelopment, an analysis of its causes, and to a lesser extent, paths toward overcoming it. It arose in Latin America in the 1960s, became influential in academic circles and at regional organizations, spread rapidly to North America, Europe, and Africa, and continues to be relevant to contemporary debate. Dependency theory is broadly based on a Marxist theory of development. According to the theory, the ex-colonies are being economically exploited by former colonial powers and need to isolate themselves from capitalism and the 'free market' to develop the resources from Africa, Asia, and Latin America are extracted from the 'peripheral' underdeveloped ex-colonies to the 'core' wealthy, advanced states.

2.2 DEPENDENCY THEORY: HISTORY

Under colonialism, powerful nations took control of other territories for their benefit. The countries under colonial rule essentially became part of the 'mother country' and were not seen as independent entities. Colonialism is fundamentally linked to the idea of 'empire building' or imperialism.

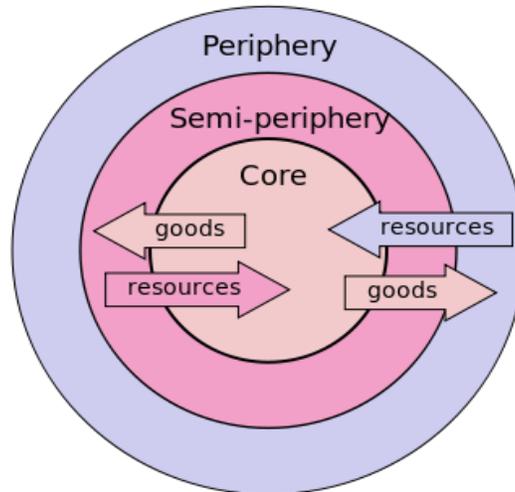
Frank (1971) argues that the developed West has 'underdeveloped' developing nations effectively by relegating them to a state of dependency. According to Frank, the global capitalist system we know today developed in the sixteenth century. Through its processes, nations in Latin America, Asia, and Africa became involved in a relationship of exploitation and dependency with the more powerful European nations. Frank argued that the prime period of colonial expansion took place between 1650 and 1900 when Britain and other European nations used their naval and military powers to colonize the rest of the world. According to dependency theorists, these measures created a rift between ethnic groups and sowed the seeds of conflict for future years of independence from colonial rule.

During this time, the powerful nations saw the rest of the world as sources to extract from and exploit. For example, the Spanish and Portuguese extracted metals like silver and gold from the colonies in South America. With the industrial revolution in Europe, Belgium benefitted by extracting rubber from its colonies and the UK from oil reserves. European colonies in other parts of the world established plantations for agricultural production in their colonies. The products were to be exported back to the mother country. As the process evolved, colonies started engaging in specialized production, the production became climate dependent.

Sugarcane crop, for example, was exported from the Caribbean, coffee from Africa, spices from Indonesia, and tea from India.

Consequently, many changes occurred in the colonial regions as colonial powers established local systems of government to continue plantation and extract resources. We can say that the use of brute force to keep social order became common, and the tactful

employment of natives to run local governments on behalf of the colonizing power to maintain the flow of resources to the mother country.



2.3 CRITICISM OF DEPENDENCY THEORY

Critics of the dependency theory argue that this dependency is exaggerated. They also say that the theory focuses too much on economic factors and does not take into consideration the country's political, social, cultural, and environmental factors that might be contributing to underdevelopment. Critics also argue that dependency theory is very pessimistic and unrealistic. Critics say that the suggestion that a developing country can disconnect from capitalism and go its own way is impossible in our globalized economy. However, Frank's (1971)'s ideas and the huge volume of writing that he completed continuing to be debated.

Goldthorpe (1975) suggests that some nations have benefitted from colonialism. Countries that were colonised, such as India, have developed in terms of transportation systems and communication networks, compared to a country like Ethiopia, which was never colonised and is much less developed.

Modernization theorists might argue against the opinion that isolation and socialist/communist revolution are effective means to foster development, referring to the failure of the Communist movement in Russia as well as in Eastern Europe. They would further add that many developing nations have benefitted by receiving help from Western Governments through Aid-for-Development programs. Countries that have adapted to a capitalist structure have witnessed a faster development rate than those that pursued communism.

Neoliberals would mainly consider the internal factors responsible for underdevelopment and not exploitation. In their opinion, poor governance and corruption are to blame for the shortfalls in development. For example, neoliberals argue that Africa needs to adapt to more of a capitalist structure and pursue less isolationist policies.

2.4 DEPENDENCY THEORY: COLONIALISM AND LOCAL ECONOMIES

Colonialism knocked down independent local economies and replaced them with mono-culture economies which geared themselves to export specific products to the mother country. For example, due to this process, colonies got involved in producing goods like tea, sugar, coffee, etc., to earn wages from Europe instead of growing their food or products. As a result, colonies became dependent on their colonizing powers for food imports. The colonies had to purchase food and necessities with their inadequate earnings, which invariably disadvantaged them. European countries further used this wealth to drive the industrial revolution by increasing the value of production and manufacturing goods for export. This accelerated their capacity to generate wealth but increased economic inequality between Europe and other countries. The goods manufactured and produced through industrialization entered the markets of developing countries, weakening local economies and their ability to develop internally on their terms. We already know that in India during the 1930s—40s, when cheap imported goods from Britain, such as textiles, sabotaged local industries like hand-weaving.

2.4.1. Dependency Theory - Key Points

- Dependency theory refers to the idea that ex-colonial powers retain wealth at the expense of the impoverished former colonies due to the wide-ranging effects of colonialism in Africa, Asia, and Latin America.
- The developed West has 'underdeveloped' poor nations effectively by relegating them to a state of dependency.
- This global capitalist structure is organized so that the rich 'core nations' like the USA and the UK are at one end, and the undeveloped or 'peripheral nations' are at the other end. The core exploits the periphery through its economic and military dominance.
- Under colonialism, powerful nations took control of other territories for their own benefit.
- Colonial powers established local government systems to continue plantation and extract resources.
- Colonialism knocked down independent local economies and replaced them with monoculture, export economies.
- Exploitation persisted through neo-colonialism.
- Three main principles of dependency theory that underpin the dependent relationship in neo-colonialism are: terms of trade benefit Western interests, the increasing dominance of transnational corporations, and that the rich exploit developing countries.
- Strategies to break out of the cycle of dependency are isolation, socialist revolution, and associate or dependent development.
- Criticisms of dependency theory are that ex-colonies have benefitted from colonialism and that there are internal reasons for their underdevelopment.

In the colonial period, a dependency was the area on which colonial powers made the major economic, political, or military decisions affecting the colonies, and other forms of dependence, with little or no real participation by indigenous.

2.4.2 Un- unequal and Dependent Relationship

What is often forgotten in world history is the fact that before colonialism started, there were several well-functioning political and economic systems around the globe, most of them based on small-scale subsistence farming. 400 years of colonialism brought all that to end. Colonialism destroyed local economies which were self-sufficient and independent and replaced them with plantation mono-crop economies which were geared up to export one product to the mother country. This meant that whole population had effectively gone from growing their food and producing their goods, to earning wages from growing and harvesting sugar, tea, or coffee for export back to Europe.

As a result of this, some colonies became dependent on their colonial masters for food imports, which of course resulted in even more profit for the colonial powers as this food had to be purchased with the scant wages earned by the colonies.

The wealth which flowed from Latin America, Asia and Africa into the European countries provided the funds to kick start the industrial revolution, which enabled European countries to start producing higher value, manufactured goods for export which further accelerated the wealth-generating capacity of the colonial powers, and led to increasing inequality between Europe and the rest of the world.

The products manufactured through industrialization eventually made their way into the markets of developing countries, which further undermined local economies, as well as the capacity for these countries to develop on their terms. A good example of this is in India in the 1930s-40s where cheap imports of textiles manufactured in Britain undermined local hand-weaving industries.

2.5 Neo-Colonialism (Dependency Theory)

In 1965, Kwame Nkrumah, who became Ghana's first president, coined the word neo-colonialism to describe the influence of the former imperial nations on the ex-colonies in the areas of the economy, language, culture, and political philosophy. In the era of 15th to 20th-century colonialism, the practice was observed around the world. Colonialism is setting up colonies in developing countries by power and afterwards exploiting them for their benefit. In those times European countries sought control over many African and Asian countries. For example, India was politically under the control of the Britishers. The developing country India attained freedom almost after 200 years when most of its resources were used by colonizers.

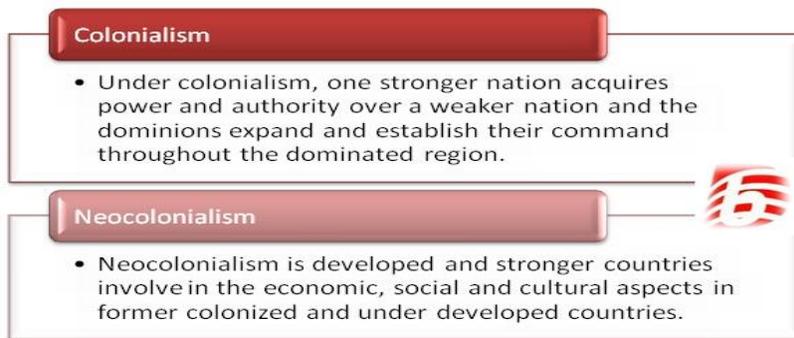
Most of the colonies achieved independence by the 1960s. However, European countries continued to view developing countries as sources of cheap labour and resources. Dependency theorists believe that the colonizing nations had no intention of helping the colonies to develop as they wanted to continue reaping benefits from their poverty. Thus,

What is Neocolonialism?

Intrusion of foreign economic domination, as well as military and political intervention, in states that have already achieved independence from colonial rule



exploitation persisted through neo-colonialism. Although European powers no longer exercise political control over developing countries in Latin America, Asia, and Africa, they still exploit them through subtle economic ways. Neo-colonialism can be described as the subtle propagation of socio-economic and political activity by former colonial rulers aimed at reinforcing capitalism, neo-liberal globalization, and the cultural subjugation of their former colonies.



Exploitation continued via neo-colonialism, which describes a situation where European powers no longer have direct political control over countries in Latin America, Asia, and Africa, but they continue to exploit them economically in more subtle ways. According to Gillen & Ghosh (2007), Colonialism describes the ability and power of industrialized and advanced nations to effectively rob their colonies of valuable resources like labour or natural elements and minerals. Neo-colonialism refers to the overall domination of more advanced countries over those that are less developed, including their colonies, through economic pressure and oppressive political regimes. Neo-colonialism took over, suppressing developing nations through capitalism and finance. Many developing nations in Africa became so indebted to developed nations they had no reasonable chance of escaping that debt and moving forward.

Frank (1971) identifies three main types of neo-colonialism.

Firstly, the terms of trade continue to benefit Western interests. Following colonialism, many of the ex-colonies were dependent for their export earnings on primary products, mostly agricultural cash crops such as Coffee or Tea which have very little value in themselves. It is the processing of those raw materials which adds value to them, and the processing takes place mainly in the West.

Second, Frank highlights the increasing dominance of Transnational Corporations in exploiting labour and resources in poor countries because these companies are globally mobile, they can make poor countries compete in a 'race to the bottom in which they offer lower and lower wages to attract the company, which does not promote development.

Finally, Frank argues that Western aid money is another means whereby rich countries continue to exploit poor countries and keep them dependent on them, aid is, in fact, often in the form of loans, which come with conditions attached, such as requiring that poor countries open their markets to Western corporations¹.

Neocolonialism takes the form of economic imperialism, globalization, cultural imperialism, and conditional aid to influence or control a developing country instead of the previous colonial methods of direct military control or indirect political control (hegemony). Colonialism is different from neocolonialism because colonialism involves direct control over a territory and its people while neocolonialism involves indirect methods to control territory and its indigenous people. Colonialism is a form of direct control over a territory and its people by an external power.

2.6 BENIGN COLONIALISM

Benign colonialism is a term that refers to an alleged form of colonialism in which benefits outweighed risks for indigenous populations whose lands, resources, rights, and freedoms were preempted by a colonizing nation-state. Benign colonialism refers to a commonly held belief among Canadians that the early explorers, those involved in the fur trade (the Hudson's Bay Company), early police forces (the Royal Canadian Mounted Police), missionaries (Anglican, Roman Catholic and Moravian), and bureaucrats had a benign or beneficial effect on Inuit culture since the Inuit were perceived as being part of a culture that was already doomed to extinction through the unavoidable expansion of the modern capitalist and democratic systems².

Current debates on colonization and human rights (Falk, 2000) raise questions about the notion of benign colonialism. The dominant language, culture and values of colonizers imposed on colonised peoples are often narrated as salutary. Dominant social and cultural institutions contributed to facilitating the entry of indigenous peoples trapped in unsustainable subsistence economies. Previously colonised peoples claimed that the colonization process resulted in a parallel process of the colonization of the minds of indigenous peoples. The process of decolonization of memory (Ricoeur 1980), history and spirit are crucial for the social inclusion of indigenous peoples and nations within nations, such as Canada³.

¹ <https://revisesociology.com/2015/10/17/dependency-theory/>

² http://en.wikipedia.org/wiki/Benign_colonialism

³ [Analysis of Western European colonialism and colonization Attribution-Noncommercial-Share Alike. BY-NC-4.0](#)

2.7 SELF-ASSESSMENT QUESTION

1. Discuss dependency theory in detail.
2. Explain the history of dependency theory.
3. Discuss the connection between dependency theory with colonialism and the local economies of poor countries.
4. Write down the key point of dependency theory.
5. Write down the criticism of dependency theory. What is your point of view about its critique?
6. What is neo-colonialism and in what ways it is different from colonialism?

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UNIT 3

**THEORIES OF POST
COLONIALISM – MAJOR
CONTRIBUTORS**

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INTRODUCTION

This unit describes in detail the post-colonial theory, its salient features and the key terms that have been used in the understanding of post-colonial theory in academic debates. Moreover, major contributors who critique colonialism and post-colonial theory are also a significant part of this unit.

OBJECTIVES

The unit aims to.

1. introduce the basic concepts related to post-colonial theory.
2. familiarize salient features of post-colonial theory.
3. explore major contributors to post-colonial theory.

LEARNING OUTCOMES

After studying the unit, you will be able to

1. know the post-colonial theory and its salient features.
2. identify the major contributors to post-colonial theory.
3. recognize basic terminology of post-colonial theory.

3.1 POST-COLONIAL THEORY

Postcolonial theory is a body of thought primarily concerned with accounting for the political, aesthetic, economic, historical, and social impact of European colonial rule around the world in the 18th through the 20th century. The main features of the postcolonial theory are as under.

- an initial awareness of the social, psychological, and cultural inferiority enforced by being in a colonized state.
- the struggle for ethnic, cultural, and political autonomy.
- a growing awareness of cultural overlap and hybridity.

Postcolonial theory is a theoretical approach that attempts to disrupt the dominant discourse of colonial power. Put simply, postcolonial theory is about colonialism, emphasizing the effects of colonialism on both the colonized and the colonizer. For example, the British had a colonial presence in India from the 1700s until India gained its independence in 1947. As you can imagine, the people of India, as well as the characters in Indian novels, must deal with the economic, political, and emotional effects that the British brought and left behind.

Post-colonial is synonym with “post-independence” or the era after the independence when the colonialists had left the country. However, their concepts remain, and their practices are still used up to now. The concept of the ruling class is significant in colonialism. As we see today in our community, it is a fact that the concept still exists. There are gaps between the Rich and Poor, the Superior and Inferior, the Lord and Servant, the Aristocrat and Commoner, or the hegemony and subaltern. They are two contradicting aspects to play the roles of the “colonizer” and “colonized” just like in the colonial era. These are the reasons that gave birth to post-colonial literary productions in purpose to reject that concept and meant to be the theme of many post-colonial literary works. Cultural critic Edward Said is considered "the originator of the post-colonial theory and discourse" due to his interpretation of the theory of orientalism explained in his 1978 book, *Orientalism*. Postcolonialism address the politics of knowledge. The postcolonial identity of a decolonized people, derives from:

- (1) The colonizer’s generation of cultural knowledge about the colonised people.
- (2) How that Western cultural knowledge was applied to subjugate a non-European people. Non-western lost their language, identity, and culture. "The Third World" is seen as a world defined entirely by its relations to colonialization.

Postcolonialism signals a possible future of overcoming colonialism, yet new forms of domination or subordination can come in the wake of such changes, including new forms of a global empire. Postcolonialism should not be confused with the claim that the world we live in now is devoid of colonialism.

3.2 Major Points of Post Colonialism

Post-colonialism (or Postcolonialism) is the outlook and studies as responses to the colonial subjugation of European or Western to the Third and Fourth world that emerged in the 70s.
However, it's not only talking about Western colonial subjugation but also various realities of injustice, culture and gender domination, sexual orientation issues, social class, subaltern people's experiences, etc.
Thus, in literature, it is an interaction and reaction in colonial societies and the effects of colonial practices on literary productions.
Post-colonialism realized that even though the colonial era has finished yet, the practices have not come to an end and now have turned their face into neo-colonialism.
From a post-colonial perspective, literary works emerged to unveil subjugation, injustice, violence, discrimination, and inequality, to sound the marginal and subaltern people, so that post-colonial productions yielded social and political products.
Post-colonial literature is a kind of literary work which describes the realistic experience of what happens around us and reminds don't just shut our eyes. It is believed that one voice could lead to the betterment of our future and society.

3.3 KEY TERMS OF POST-COLONIAL THEORY

These are the few key terms which are essential for the understanding of post-colonial and post-colonial studies.

1. Mimicry

The copying of the colonizing culture, behaviour, manners and values by the colonized contains both mockery and a certain 'menace'¹, 'so that mimicry is at once resemblance and threat'. (Bhabha, 1994:86). From the theory of Homi K. Bhabha, mimicry is a concept of imitating a coloniser's behaviours intended to mock which can appear as a parody in literature. It's a sort of anti-colonial movement in literature that produces social-political works. Mimicry is a severe criticism as an implement to resist colonization. The most radical anti-colonial writers are often called the "mimic men".

¹ Threat

2. Hybridity

The fusion of two traditions to which creates new trans-cultural elements and produces a double identity that is contradicted, as a colonizer and colonized at the same time. In literature, it causes uncertainty and confusion about whether it is opposing or supporting colonialism. Because for whatever, post-colonial texts are supposed to be uncorrupted by the colonialist's concepts. In this perspective, anti-colonial texts, which reject the premises of colonialists' intervention i.e., the civilizing mission and transformation of inactive cultures. (Childs & Williams 1997: 4)

3. Orientalism

It is, rather than expresses, a certain will or intention to understand, in some cases to control, manipulate, even incorporate, what is a manifestly different world" (Said, 1978: 12). In Edward Said's book "Orientalism" orientalism is the project of European/Western for having authority over the orient and reconstruct in European thinking. In another word, it's the concept of dominating, manipulating and exploiting the orient. An interest in the Orient world is recorded in so many Western texts.

4. Universalism

Universalism is a Eurocentric view that claims their civilizations experiences and values are the standard for all humanity. In literature, we are often told that what makes Shakespeare 'great' is his ability to reveal something of 'the universal human condition. Universalism gives the assumption that 'European' equals 'universal'. It's the way of Europeans elevate their status. That is why universalism was rejected by post-colonialism. Universalism is a strategy of imperialism and colonialism by saying the 'universal' features of humanity are the characteristics of those who occupy positions of political dominance, in this case, European/Western.

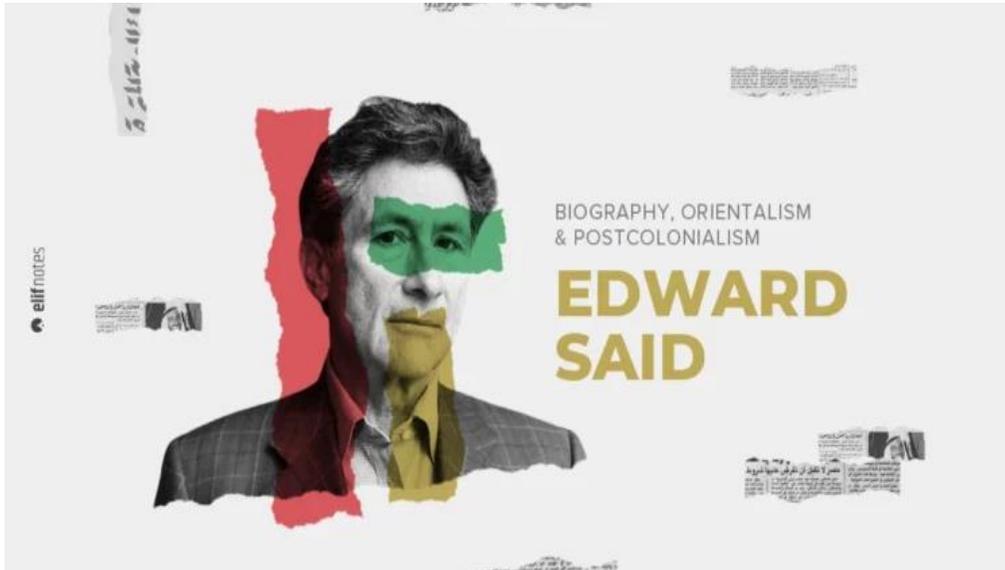
5. Other

The social and/or psychological ways in which one group excludes or marginalizes another group. By declaring someone "Other," people tend to stress what makes them dissimilar from or opposite of another, and this carries over into the way they represent others, especially through stereotypical images. For example, race is the division and classification of human beings by physical and biological characteristics. Race often is used by various groups to either maintain power or to stress solidarity. In the 18th and 19th centuries, it was often used as a pretext by European colonial powers for slavery and/or the "white man's burden.

3.4 MAJOR CONTRIBUTORS TO POSTCOLONIAL THEORIES

3.4.1 Edward Said

Edward Said's book *Orientalism* in 1978 is considered the foundational work on which post-colonial theory developed. Said, then, could be considered the 'father' of post-colonialism.



'Orientalism is the academic study, or acquisition of knowledge, of the Orient, with a pedigree going back at least to the fourteenth century as people from the West travelled and sought to understand the Orient. Primarily for Said, this means Europeans travelling to the Middle East. Generation after generation of Europeans, and more lately those from the USA, travelled to 'the Orient to study and know it better. Said defines Orientalism as an academic discipline that only emerged with colonial occupations of the Middle East and India by Western powers. This academic discipline, in Said's view, was primarily an expression of colonial domination.

Orientalism is also a clear study of the fabricated ideologies of the orient. Political and social ideas that were manipulated and implanted by the British mainly dominated the East during colonization. Said looks deeply into the opinions and propaganda that were fueled in the East by the colonial powers that governed the continent. Orientalism, as traced back as far as three centuries ago, entailed English. The British colonizers deemed the translation of Oriental materials into the dominant British language to understand the people they sought to rule over.

The Western colonizers believed themselves to be superior to other races. They saw the Orient as the opposite of themselves. The Oriental was the entire Asian continent. It is made up of many nations with completely different cultures. All these cultures were summarized into one

culture which created room for deliberate misrepresentation of them. Orientalism played a significant role as the system used by colonial governments in the Orient to amass power, control millions of people and have autonomous control over the East. Even though colonization is somewhat over, the mentality, way of life and representation which were the pillars of colonial rule are still deeply rooted in the world. Acting as a post-colonial read, it fundamentally seeks to expose the dark sides of colonialism. It exposes why the deliberate assumptions made during the colonial period still prevail some 200 years later.

These false assumptions are still harmful to the Eastern continent. This type of thinking divided people who resorted to conflict to affirm back their culture and way of life. It makes it even harder for a genuinely interested outsider of the culture to see the honest and pure way of the Eastern side of the world. The West deliberately made the people from the East be viewed as irrational, overtly passionate and stereotypically seductive and exotic. The study of Orientalism did not benefit the Eastern world at all, it only promoted the west's domination of the world. The colonial masters from the west even went as far as to claim that they knew more about the Eastern landscapes and history than the people who had lived there for generations. The text calls out the grounds on which oriental studies were built. It's also viewed as a political statement meant to further push the exploitative and controlling ideology of the West.

In *Orientalism*, Edward Said has used various derivatives of the word *Orient* which means *the East*, the direction from which the sun rises. Geopolitically, Orient signifies the Middle East, Asia and the Far East, territories that were once a part of one or another European Empire. Said uses the word *Orient* to signify a system of representation framed by political forces that brought the *Orient* or the East into the Western Empire, Western learning, and Western consciousness. The West uses the word in relation to the East. It is a mirror image of the inferior, the alien (*other*) to the Occident (*West*).

Oriental is a noun form which means an individual or people of the Orient. As an adjective, the word qualifies anything belonging to the East *e.g.*, Oriental landscape, literature, attitude, etc.

Orientalist means a person who studies or writes about the Orient.

Orientalism is used academically to signify Western doctrines and theses about the *Orient*.

Said also makes it clear that he is not attempting to cover the whole area. He focuses on how American, English and French scholars have approached the Arab societies of the Middle East and North Africa. The period he covers in his book extends from the late eighteenth century to the present.

3.4.2 Frantz Fanon



Fanon perceived colonialism as a form of domination whose necessary goal for success was the reordering of the world of indigenous (“native”) peoples. He saw violence as the defining characteristic of colonialism. In defence of the use of violence by colonized peoples, Fanon argued that human beings who are not considered as such (by the colonizer) shall not be bound by principles that apply to humanity in their attitude towards the colonizer.

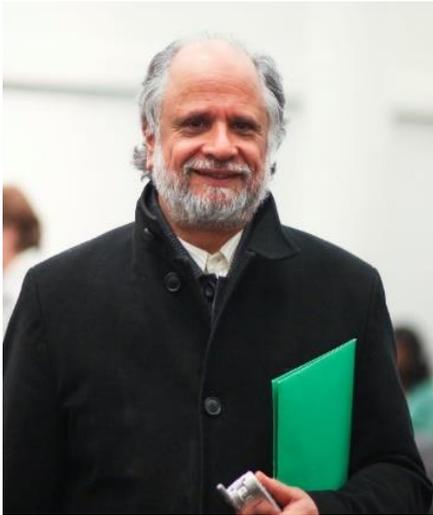
His book was censored by the French government. For Fanon, Black consciousness is the psychological manifestation of liberatory self-actualization; the psychic movement away from the reductive, racial designation of 'the black,' to the self-affirming identification of 'the Black,' an actional agent catalyzing revolutionary socio-political change. Fanon's basic assumption was that colonialism is a machine of “naked violence,” which “only gives in when confronted with greater violence “had become uncontroversial across Asia and Africa wherever armed mutinies erupted against Western colonialists. Fanon is an important thinker within postcolonial and decolonial thought whose work has had a widespread influence across the social sciences and humanities. Like many canonical postcolonial thinkers, Fanon's biography is often viewed as important in understanding his published work.

His book, “The Wretched of the Earth begins with Frantz Fanon’s explanation violence in colonial situations. According to him, decolonization is never achieved without violence. The colonists took over the colonized by using military tanks and guns, and they continue to control them in the same way. There are two different worlds: one for the colonists which is modernized with conveniences, and one for the colonized which has poverty and illiteracy. Both sides are divided into light (the white people) and dark (the black people). This creates an atmosphere of violence where both groups know that their liberation can only be achieved through violent means during a time when there was a Cold War between socialism (the Soviet Union) and capitalism (the United States).

Fanon claims that the masses of a colonized country and its nationalist political parties are not on the same page. The nationalists represent less than one per cent of the actual population, while the rest is composed of peasants who live in rural areas and have little interest in politics. Fanon also argues that there’s an urban working class made up of people living Western

lifestyles who are mostly interested in preserving their privileges rather than fighting for liberation from colonialism. However, he says that this group is crucial to any revolution because they're more likely to fight against colonial oppression. Finally, Fanon points out that many countries have won independence, but they'll still be oppressed if new forms aren't addressed by those governments or revolutionaries. Fanon was naturally critical of the institutions of colonialism, but he also was an early critic of the postcolonial governments, which failed to achieve freedom from colonial influences and establish a national consciousness among the newly liberated people.

3.4.3 Homi K. Bhabha



The leading postcolonial theorist Homi K Bhabha is indelibly associated with specific words. There is his notion of cultural hybridity, the idea that world cultures do not appear fully formed and distinct but are flexible entities endlessly being shaped.

The idea of contradiction sees culture as consisting of opposing perceptions and dimensions. Bhabha claims that this ambivalence, this duality that presents a split in the identity of the colonized other, allows for beings who are a hybrid of their own cultural identity and the colonizer's cultural identity. The term 'hybridity' has been most recently associated with the work of Bhabha, whose analysis of colonizer/colonized relations stresses their interdependence and the mutual construction of their subjectivities.

In the book "The Commitment to Theory," Bhabha argues that literary theory (and literature) can and should play a vital role in political activism. His notions of hybridity and a "third space" underscore the idea that social formation is much more interactive than a simple Us/them structure. As Bhabha explains that mimicry is an exaggeration of copying of language, culture, manners, and ideas, thus mimicry is repetition with difference. Mimicry is also one response to the circulation of stereotypes (1994: 122).

In “Of Mimicry and Man” Bhabha lays out his concept of mimicry. Bhabha's essential argument is that mimicry can become unintentionally rebellious, though the colonized, in the process of mimicry, rarely realizes he is undermining the powerful systems enacted by the colonizer.

3.4.4 Gayatri Chakravarty Spivak



Gayatri Chakravorty Spivak is one of the most influential figures in contemporary critical theory. Spivak is perhaps best known for her overtly political use of contemporary cultural and critical theories to challenge the legacy of colonialism on the way we read and think about literature and culture. Spivak champions the voices and texts of those marginalized by western culture and takes on many of the dominant ideas of the contemporary era. Her literary texts which are the most popular academic work consist of post-colonialism scholarship. She has been influenced by Immanuel Kant, Ranjit Guha, Derrida, Marx, Edward Said, Foucault and Mahashweta Devi.

You will read her work in detail in unit 9 of this course.

3.5 Self-Assessment Questions

1. What is a postcolonial theory? Discuss in detail.
2. Write the major point of post-colonial theory in detail.
3. Discuss the main concepts of post-colonialism.
4. Explain the main contributors of the post-colonialism

3.6 Bibliography

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UNIT 4

POST-COLONIAL FEMINISM

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Reviewed by: **Aqleem Fatimah**

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INTRODUCTION

This unit looks at the prominent post-colonial theorists who contributed to the scholarship of post-colonialism through a gender lens. The detailed information about post-colonial feminism includes core foundational concepts, nature, scope, and the features of their critiques. Thus, this unit gives an overview of the basic introduction to the post-colonial feminists and also explores more the foundational concepts of post-colonial feminism.

OBJECTIVES

After studying this unit, you will be able to:

1. understand what is meant by post-colonial feminism
2. familiarize students with the major contributors to post-colonial feminism

LEARNING OUTCOMES

1. understand basic concepts of post-colonial feminism.
2. the debate about the major contributors to post-colonial feminism

4.1 POST-COLONIAL FEMINISM

Postcolonial feminism was born as a response to colonialism, imperialism, and Euro-American feminists' emphasis on sisterhood, which is one-way Euro-American values are imperialistically imposed on other cultures. Postcolonial feminism is an intervention into such problematic frames of thought in hegemonic Euro-American feminism. The theory resists Euro-American feminists' tendency to universalize the forms of oppression they face in their own lives, a tendency which ignores the crucial differences in the way women from various national, ethnic, and religious backgrounds experience gender.

Postcolonial feminism reminds us that "equality" looks different for a white, middle-class woman in the U.S. and a Muslim woman in Iran, and it denies the idea of universal oppression. If Euro-American feminist movements focus on the gender pay gap, unpaid domestic labour, or the dehumanizing aspects of pornography, these forms of oppression and subsequent resistance are not necessarily useful for women outside of Euro-America. Therefore, postcolonial feminism goes beyond Euro-American ideals about what gender equality looks like, depending on the social, political, and historical context of the country on which the discussion is based around. In this capacity, postcolonial feminism is a branch of intersectional feminist thought. Postcolonial feminism provides a similar critique of white Euro-American attempts to "save" women outside Euro-America, often called the "white saviour complex." This complex plays dangerously into the historical rationale for the colonization of "Eastern" lands, i.e., educating "barbarians" or anglicizing¹ native languages. Postcolonial feminists believe feminism should emerge locally from regional knowledge instead of being imposed by Euro-America. The white saviour complex is used by Euro-American politicians through the trope of the "third world woman," who is oppressed by a supposedly backward regime, as justification for war and occupation in non-Euro-American countries, as the Bush administration did regarding Afghanistan.

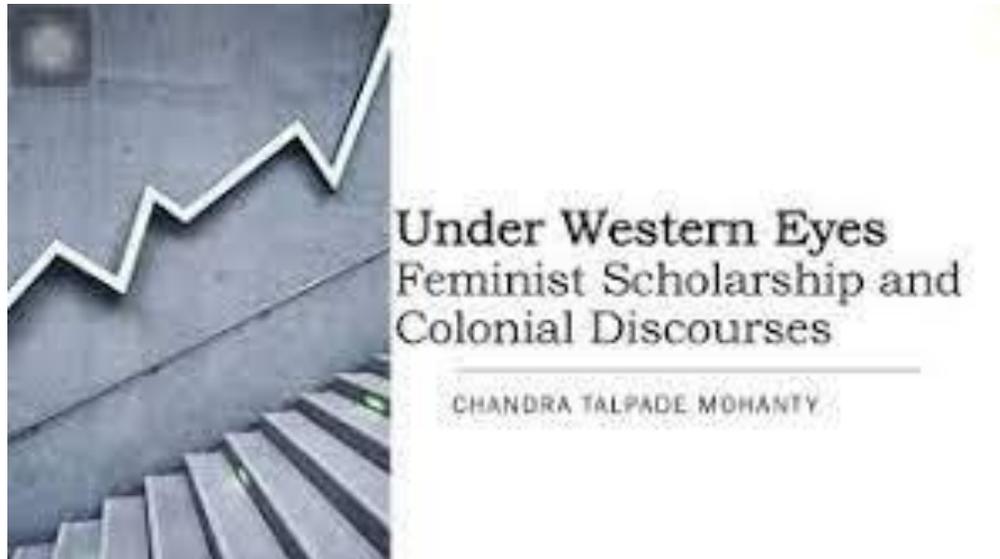
This perspective has been reflected in many feminists' academic work while discussing post-colonial theory. The most prominent work which is about South Asia is presented by Chandra Mohanty 'under the western eyes "which is being discussed in detail below.

4.1.1 Women are not a Monolith

Mohanty begins "Under Western Eyes: Feminist Scholarship and Colonial Discourses" by explaining that some Western feminist scholars tend to group all women from the third world or developing nations and treat them as a monolith and as if they all have the same needs regardless of geographic location, race, class, religion, or ethnicity. This proves to be problematic because the scholars get it wrong when they try to apply the same method of help to all third-world women. Their needs and priorities might be different from each other and different from the conclusions drawn by Western scholars. Mohanty states that this problem occurs when any kind of discourse sets the author up as the yardstick by which to measure everything else.

¹ to change a word or name to make it sound or look like English

4.2 UNDER THE WESTERN EYES: CHANDRA TALPADE MOHANTY



"Under Western Eyes: Feminist Scholarship and Colonial Discourses" (1984) is an academic essay by Chandra Talpade Mohanty, an Indian American feminist scholar. In this essay, Mohanty argues that Western feminist scholarship has reduced all women of the third world into a single, collective other. She critiques the approach to feminism and third-world women, arguing for more nuanced scholarship from Western scholars.

²*In this* essay, Mohanty addresses how Western feminist scholars characterize women of the third world as a single cohesive group. Mohanty explains that broad assumptions are made about women of the third world or what is widely considered to be underdeveloped nations of the world. Some of these assumptions are that women who wear a veil are subjugated and sexually oppressed or that women are victims and men are their oppressors. Mohanty further explains that grouping all third-world women together is not an effective way to tackle problems or create change. When Western feminist scholars view their experience as the norm, they are unable to understand the priorities and needs of women in the third world. The few main points of her scholarly work are as under.

4.2.1 How Third-World Women Are Grouped by Western Feminists

Mohanty takes issue with how some Western feminists group all third-world women together. They do this in specific ways. One analytical category that Mohanty takes issue with is the category of "women." She explains that the assumption that women are a solid,

²44a4bxedxPwGQtSnEzGzdejnCdtrDJqkJ6uqWwGbXmdx5zrjGdHivmr9pyd7x8rVQMgumwGP CfuwseieCg8tuN5jNNeMJPU

cohesive group with the same needs, interests, and desires regardless of location, class, or religion is a problem. This way of thinking assumes that what ties women together and makes them a group is that they share the same kind of oppression.

Religion is another way that Western feminist's group third-world women to form a category that they can analyze. Mohanty criticizes feminist writings for treating the religion of Islam as an ideology separate from social relationships and practices rather than a system that includes rules for social and economic relationships and power dynamics. She also discusses how Western feminists group third-world women based on their shared dependence. She claims that this dependency-based grouping turns women into apolitical subjects because it ignores the more common contexts of political struggle concerning class, race, gender, and imperialism which is the extending of power over other nations.

Mohanty discusses groupings related to reproduction, marriage, family, households, patriarchy, and the sexual division of labour. Feminists deploy these concepts to explain the subordination of women in the third world. Mohanty asks how it is possible to generalize and refer to the sexual division of labour when the work being divided is different from one environment to the next and from one historical moment to the next. She agrees with Western feminists that the fact of the sexual division of labour is noteworthy, but the fact is different from the meaning or value that the labour represents in different contexts. Mohanty asserts that if the sexual division of labour constitutes a devaluation of women's work, it must be proven through analysis of specific contexts and locales.

4.2.2 Faulty Methodology

Mohanty criticizes the methodology of Western feminists and calls into question the validity of the results of their studies. A method she takes issue with is what she calls the "arithmetic method." An example of this method is when Western feminists decide that the number of women who wear veils in a society correlates to how widespread sexual oppression is within that society. Mohanty maintains that this method is simplistic and inaccurate. Without considering factors such as ethnicity, class, and religious affiliation, there is no way to know what the fact of wearing the veil means. She believes that it is the meaning of the fact rather than the fact that yields accurate and meaningful results.

Another method Mohanty takes issue with is the practice of looking at the level of development in a country and assuming that a more developed country has fewer oppressed women. The problem with this methodology is that it assumes that the level of development affects all women equally. It is imperative to consider factors such as education, religious affiliation, class, and ethnicity. She explains that an educated urban housewife is going to charge better than an uneducated maid.

4.2.3 Context Provides Meaning

Chandra Talpade Mohanty explains that context provides meaning. A fact has no meaning unless it is considered within a context. "That women mother in a variety of societies is not as significant as the *value* attached to mothering in these societies." She points to several different ways that Western feminist scholars make assumptions about entire populations of women based on facts such as the division of labour according to sex, women wearing a veil or women's financial dependence on men. Mohanty maintains that these facts alone are not meaningful sources of information unless they are considered in context.

Mohanty explains that it is from the meaning of an action that a person can gain understanding. Western feminists assume that when women wear a veil it is a sign of sexual oppression, but they have not considered the context in which the veil is worn. Mohanty (1995) gives an example of two different instances of Muslim women in Iran wearing the veil and how donning the veil signified different things in different contexts. During the 1979 revolution in Iran, middle-class women take the veil to express solidarity with working-class women. After the revolution, women in Iran were obligated to wear the veil of Islamic government.

4.2.4 Feminist Relationship to Postcolonial Theory

The postcolonial feminist movements look at the gendered history of colonialism and how that continues to affect the status of women today. In the 1940s and 1950s, after the formation of the United Nations, former colonies were monitored by the West for what was considered social progress. The definition of social progress was tied to adherence to Western socio-cultural norms.

The status of women in the developing world has been monitored by organizations such as the United Nations. As a result, traditional practices and roles taken up by women, sometimes seen as distasteful by western standards, could be considered a form of rebellion against colonial rule. Some examples of this include women wearing headscarves or female genital mutilation.

These practices are generally looked down upon by western women but are seen as legitimate cultural practices in many parts of the world fully supported by practising women (Mohanty,1995). Thus, the imposition of Western cultural norms may desire to improve the status of women but has the potential to lead to conflict.

To understand the postcolonial feminist theory, one must first understand the postcolonial theory. In sociology, postcolonial theory is a theory that is preoccupied with understanding and examining the social impacts of European colonialism (Mills,2003). Post-colonialism can provide an outlet for citizens to discuss various experiences from the colonial period. These can include: "migration, slavery, oppression, resistance, representation, difference, race, gender, place and responses to the influential discourses of imperial Europe (Mill, 2003). Postcolonial feminists see the parallels between recently decolonized nations and the state of women within patriarchy taking the "perspective of a socially marginalized subgroup in their relationship to the dominant culture.

In this way, feminism and postcolonialism can be seen as having a similar goal of giving a voice to those that were voiceless in the traditional dominant social order. It means that colonialism carries both an inside and outside force in the evolution of a country concluding 'postcolonial' to be loaded with contradictions.

4.3. FEMINISM AND POST-COLONIALISM SCHOLARSHIP

Postcolonial and feminist theorists state that women are oppressed by both patriarchy and colonial power and that this is an ongoing process in many countries even after they

achieved independence. Thus, women are colonized in a twofold way by imperialism and male dominance.

Postcolonial feminism exposes the continued impact of colonialism. It is critical of the western forms of feminism that tend to consider the Third World as a monolithic entity, and the women in these geographic areas as backward and uneducated, waiting to be liberated. It seeks to change the hegemonic approaches to theorization and knowledge production, and undo the global power relations (Khan,2022).

Born out of resistance to the exclusions and generalizations of second-wave feminism, postcolonial feminism is a critical approach to theory that aims the legacies of colonialism and their ongoing effects on women and gender. Though there is a rich diversity of social and political convictions among postcolonial feminists, they all share a commitment to attend to the literal and symbolic forms of violence that emerge from universalist assumptions about women, including the idea that they are all united as a sisterhood. (Zuckerwise, 2014).

4.4 DECOLONIZED FEMINIST THEORY

Feminist theories each with their own ontological and epistemological assumptions offer critical perspectives of the status quo to challenge our idea of progress in the discipline, yet there is limited engagement with ideas, theories, or practices from the lived experiences of women globally.

Decolonial feminism engages with debates coloniality/modernity and indigenous identity and gender while providing a space for the voices and lived experiences of marginalized, non-westernized women. Decolonial feminism is an emerging theoretical concept led by Lugones (2008; 2010) that centres decolonial theory in a racial/gendered feminist context. Decolonial feminist theory is introduced as a framework to provide space for the silenced voices of women to become agents in the production of knowledge and a visible part of many discourses. By this means, this theoretical perspective facilitates the production of knowledge from the perspective of “otherness”, specifically the gendered colonial difference.

Decolonial theory critiques Western representation of the “other” and reveals how knowledge produced in and by the West is layered with the colonial power, thereby creating, and sustaining a politics of Western knowledge dominance and rendering the “other” an object of knowledge (Mignolo, 2007). Integrating this theoretical lens enables us to understand knowledge as situated. That is, knowledge is embedded within a social, cultural, historical, and political time and place that reflects contextual features and lived experiences (Haraway, 1988). Decolonial feminist theory values all knowledge and lived experiences as equal, and in so doing provides a new framework within the geopolitics of knowledge production, one that demands respect for the pluralization of differences. Grounded in women’s lived experiences, decolonial feminist theory challenges the male/masculine, white/Western and bourgeois/managerial epistemologies that have come to dominate many disciplines (Metcalf and Woodhams, 2012), thereby encouraging the acceptance of *another* way of working and organizing.

4.5 Post-Colonial Feminists and Their Relationship To Western Feminisms

Women in many societies have been downgraded to the position of the “other”, marginalized and colonized “. Women like post-colonized people must construct a language of their won when their only available tools are those of the colonizer.

Postcolonial feminism began as a criticism of the failure of Western feminism to cope with the complexity of postcolonial feminist issues as represented in Third World feminist movements. Postcolonial feminists seek to incorporate the struggle of women in the global South into the wider feminist movement (Mohanty, 1995). Western feminists and feminists outside of the West offer different perspectives in terms of race and religion, which is not acknowledged in Western feminism and can cause other differences. Western feminism tends to ignore or deny these differences, which forced Third World women to exist within the world of Western women and their oppression to be said on an ethnocentric Western scale (Mohanty, 1995).

Postcolonial feminists do not agree that women are a universal group and reject the idea of a global sisterhood. Thus, the examination of what truly binds women together is necessary to understand the goals of the feminist movements and the similarities and differences in the struggles of women worldwide. The aim of the postcolonial feminist critique of traditional Western feminism must understand the emancipatory battle between western and third-world feminists (Marie-Claire, 2007).

However, this highlighted the lack of representation of women of colour in feminist scholarship comparing the weight of whiteness This issue is not due to a shortage of scholarly work in the global South but a lack of recognition and circulation of non- women. This reinforced western hegemony and supported the claim of dominated representation of white, western scholars. Most available feminist literature regarding locals was written by western theorists resulting in the influencing histories of the locals (Mills, 2003).

Postcolonial feminism intended to reduce normalizing language coupled with a strategy to incorporate all women into the theoretical background. While efforts are made to eliminate the idea of the Third World "other", a western Eurocentric feminist framework often presents the "other" as a victim of their culture and traditions.

There is a tendency throughout many different academic fields and policy strategies to use Western models of societies as a framework for the rest of the world. This critique is supported in other scholarly work including that of Sushmita Chatterjee who describes the complications of adding feminism as a "Western ideological construct to save brown women from their inherently oppressive cultural patriarchy (Mohanty, 1995).

Feminist and post-colonial discourses both seek to reinstate the marginalized in the face of the dominant, and early feminist theory, like early nationalist postcolonialism, sought to reverse the structures of domination. Both groups are powerless, exploited and have a subordinate position in society.

4.6 SELF-ASSESSMENT QUESTIONS

1. Discuss the scholarly work of Chandra Talpade Mohanty.
2. Discuss the critique of Chandra Mohanty on colonialism.
3. Discuss Feminism and Post-Colonialism scholarship from Mohanty's (1995) perspective.
4. What is meant by Decolonized Feminist Theory? Discuss
5. Is Pakistan still in the spell of colonialism? Discuss in detail.

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UNIT 5

**ORIENTALISM (KNOWLEDGE AND
POWER)**

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INTRODUCTION

The unit discusses orientalism in detail along with its core foundational concepts, nature, and features. It also explores the link between power and knowledge it adheres to Orientalism and its critique. Therefore, this unit gives an overview to the students to make them familiar with the basic introduction of orientalism and its foundational concepts and its connection to power and knowledge.

OBJECTIVES

After studying this unit, you will be able to:

1. understand the perspective of orientalism and its relevance to power and knowledge
2. familiarize yourself with the nature and scope of orientalism thought
3. explore and analyze the key features of orientalism

LEARNING OBJECTIVES

1. understand basic concepts of orientalism and its connection to power and knowledge
2. the debate about orientalism, its nature, and its need in post-colonial studies
3. identify the importance of orientalism in research studies

5.1 ORIENTALISM, KNOWLEDGE, AND POWER

Orientalism is both a discourse of knowledge and a material practice of power. One of the primary writers to unpack this connection is Edward Said. His book “Orientalism” “copes with the relationship between knowledge and power in the European discourse, focusing on the European representation of Arabs, which amounts to a form of knowledge production. Knowing certain aspects of life, such as modes of reasoning and language, conferred upon Orientalist discourses an authority to manipulate “truth” in a way to benefit both the European and materially affect individuals who are assigned a position of marginality in its hierarchy of power.

Orientalism was initially intended to depict the “Occidental West” as civilized in contrast to the “backward and irrational Oriental East”. To establish a sense of superiority, one must completely detach oneself from the “others”. In this sense, a set of fixed meanings is produced to give the European a sense of culture and intellectual superiority by detaching themselves from the “East”. The processes of detaching necessitate the creation of a binary between “self” and “other”. These processes are achieved through multidimensional societal factors such as culture, religion, history, technological achievement, military superiority, morality, language, race, and ethnicity.

Thus, the European created the idea of an “inferior orient” to subjugate and control it. This necessitated the creation of a hierarchical structure in which the Europeans represented democracy, modernity, progress, enlightenment, and tolerance, while the Arabs stand in the opposite hierarchy as backward, stagnant, barbaric, primitive, and intolerant. The Orientalist, therefore, defines the world in an artificial value hierarchy of the “superior West” and the “inferior East”.

Moreover, knowledge is power and those in positions of influence construct systematic knowledge and meanings of reality to benefit themselves. As the knowledge produced about the East increases, they tend to grow in importance, and further lend themselves to being used by the European to justify dominating the Arab region. The creation of certain ways of comprehending reality takes place via interrelationships of community formations, narratives, assertions, and organizations. This web of connections guarantees that modes of influence are firmly rooted in the relationship between the Arab region and the US and Western European. The way we understand the world is constructed through the creation of narratives which produce a communal status quo which deeply affects our behavior.

5.2 WHY STUDY THE PRODUCTION OF THE DISCOURSE OF ORIENTALISM?

Understanding Orientalism as a modality of knowledge production allows one to challenge the historical legacy of power structures, which perpetuate colonial power structures into the current era. As Said explains, Orientalism is “the corporate institution for dealing with the Orient – dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it” (Said, 1978: 3).

Orientalism has shaped our paradigms towards the region and the peoples of the middle east and Asia. A distorted view of the Arab world has been created in a way to fit within this Orientalist paradigm; these misrepresentations may romanticize the region, demonize its people, or otherwise create a distorted depiction of reality. Orientalism produces images, stories, and political discourses, which shape the geopolitical policy directions that countries take. These misrepresentations often serve as justification for Euro-American military and neo-imperialist interventions in the region. Therefore, we must critically analysis the discourse of Orientalism to rectify these misrepresentations and the adverse political choices they inspire.

For Said, Orientalist discourses are problematic not only because they fail to capture reality and, in fact, succeed in concealing it, but also due to how the Euro-American voice presumes to speak for the nonwestern and silence their voices. Consequently, understanding Orientalist discourse's production is essential to analyze the transition from the colonial era to the current time. Hence, Orientalists' representations of the nonwestern region are deeply problematic since Orientalism, as a discourse or knowledge, is entangled with power; it shapes representations of the Asian and middle eastern, denies their 's voice, and establishes how Orientalists' knowledge production may serve as an instrument of social control. Orientalism is not just about subjugation; it is about challenging the subjugation and "East-West" binary.

5.3 THE TERMS

5.3.1 The Orient signifies a system of representations framed by political forces that brought the Orient into Western learning, Western consciousness, and Western empire. The Orient exists for the West and is constructed by and about the West. It is a mirror image of what is inferior and alien ('Other ') to the West. Snake charmers, carpet vendors, and veiled women may conjure up ideas of the Middle East, North Africa, and West Asia, but they are also partially indebted to Orientalist fantasies. We understand now that this designation reflects a Western European view of the "East," and not necessarily the views of the inhabitants of these areas.

5.3.2 Orientalism is 'a manner of regularized (or Orientalized) writing, vision, and study, dominated by imperatives, perspectives, and ideological biases seemingly suited to the Orient.' It is the image of the 'Orient' expressed as an entire system of thought and scholarship. **The Oriental** is the person represented by such thinking. The man is depicted as feminine, and weak, yet strangely dangerous because his sexuality poses a threat to white, Western women. The Oriental is a single image, a sweeping generalization, and a stereotype that crosses countless cultural and national boundaries.

5.3.3 Latent Orientalism is the unconscious, untouchable certainty about what the Orient is. Its basic content is static and undisputed. The Orient is seen as separate, unusual, backward, silently different, sensual, and passive. It has a tendency towards dictatorship and away from progress. It displays feminine penetrability and passive flexibility. Its progress and value are judged in terms of, and comparison, too, the West, so it is always the Other, the conquerable, and the inferior.

5.3.4 Latent Orientalism is the set of unconscious ideas about what defines the Orient that permeated Western writing on the subject. It is the idea of the Orient as static, unchanging, barbaric, superstitious, and in need of interpretation by Westerners.

5.3.5. Manifest Orientalism is what is spoken and acted upon. **Manifest Orientalism, on the other hand, refers to how Europeans and Americans acted upon the Orient when they had direct contact with it.** If Latent is mainly found within the world of academia and discourse, then Manifest is found in the realms of public policy, commerce, and empire. It includes information and changes in knowledge about the Orient as well as policy decisions founded in Orientalist thinking. It is the expression in words and actions of Latent Orientalism.

5.4 EARLIER ORIENTALISM

The first ‘Orientalists’ were 19th-century scholars who translated the writings of ‘the Orient’ into English, based on the assumption that a truly effective colonial conquest required knowledge of the conquered peoples. This idea of knowledge as power is present throughout Said’s critique. By knowing the Orient, the West came to own it. The Orient became the studied, the seen, the observed, and the object; Orientalist scholars were the students, the fortunetellers, the observers, and the subject. The Orient was passive; the West was active.

One of the most significant constructions of Orientalist scholars is that of the Orient itself. What has considered the Orient is a vast region, one that spreads across cultures and countries. It includes most of Asia as well as the Middle East. The depiction of this single ‘Orient’ which can be studied as a whole is one of the most powerful accomplishments of Orientalist scholars. It essentializes an image of a prototypical Oriental, a biological inferior that is culturally backward, peculiar, and unchanging to be depicted in dominating and sexual terms. The discourse and visual imagery of Orientalism are laced with notions of power and superiority, formulated initially to facilitate a colonizing mission on the part of the West and perpetuated through a wide variety of discourses and policies. Language is critical to the construction. The feminine and weak Orient awaits the dominance of the West; it is a defenseless and unintelligent whole that exists for, and in terms of, its Western counterpart. Since the notion of the Orient is created by the Orientalist, it exists solely for him or her. Its identity is defined by the scholar who gives it life.

5.5 CONTEMPORARY ORIENTALISM

Said argues that Orientalism can be found in current Western depictions of 'Arab' cultures. The depictions of 'the Arab' as irrational, menacing, untrustworthy, anti-Western, dishonest, and perhaps most importantly prototypical, are ideas into which Orientalist scholarship has evolved. These notions are trusted as foundations for both ideologies and policies developed by the Occident. One would find a depiction of Arabs is less objectionable as political propaganda that Muslims and Arabs cannot be objective but that Orientalists writing about Muslims are, by definition, by training, by the mere fact of their Westernness.

5.6 EDWARD SAID THE PROJECT

Edward Said's signature contribution to academic life is the book *Orientalism*. It has been influential in about half a dozen established disciplines, especially literary studies (English, comparative literature), history, anthropology, sociology, area studies (especially middle east studies), and comparative religion. However, as big as *Orientalism* was to academia, Said's thoughts on literature and art continued to evolve and were encapsulated in *Culture and Imperialism* (1993) a book which appeared nearly 15 years after *Orientalism* (1978). Said directly challenged what Euro-American scholars traditionally referred to as "Orientalism." Orientalism is an entrenched structure of thought, a pattern of making certain generalizations about the part of the world known as the 'East'. As Said puts it:

“Orientalism was ultimately a political vision of reality whose structure promoted the difference between the familiar (Europe, West, "us") and the strange (the Orient, the East, "them").

Just to be clear, Said didn't invent the term 'Orientalism'; it was a term used especially by middle east specialists, Arabists, as well as many who studied both East Asia and the Indian subcontinent. The vastness alone of the part of the world that European and American scholars thought of as the "East" should, one imagines.

The stereotypes assigned to Oriental cultures and "Orientals" as individuals are specific: Orientals are cruel and stupid. They are despotic when placed in positions of power, and sly and submissive when in subservient positions. Orientals, so the stereotype goes, are impossible to trust. They are capable of sophisticated abstractions, but not of concrete, practical organization, or rigorous, detail-oriented analysis. Their men are sexually incontinent, while their women are locked up behind bars. Orientals are, by definition, strange. The best summary of the Orientalist mindset would probably be: “East is east, and west is west, and never the twain shall meet” (Rudyard Kipling¹).

¹ Joseph *Rudyard Kipling* was an English journalist, short-story writer, poet, and novelist. He was born in British India, which inspired much of his work.

In his book, Said asks where is this sly, devious, despotic, mystical Oriental? Has anyone ever met anyone who meets this description in all particulars? This idea of the Oriental is a particular kind of myth produced by European thought, especially in and after the 18th century. In some sense, his book *Orientalism* aims to dismantle this myth, but more than that Said's goal is to identify Orientalism as a discourse.

5.6.1 From Myth to Discourse. The oriental is a myth or a stereotype, but Said shows that the myth had, over two centuries of European thought, come to be thought of as a kind of *systematic knowledge* about the East. Because the myth was imitated as fact, the results of studies into eastern cultures and literature were often self-fulfilling. It was accepted as a common fact that Asians, Arabs, and Indians were mystical religious devotees incapable of rigorous rationality. It is unsurprising, therefore that so many early European studies into, for instance, Persian poetry, discovered nothing more or less than the terms of their inquiry were able to allow mystical religious devotion and an absence of rationality.

5.6.2 Political Dominance. Said showed that the myth of the Oriental was possible because of European political dominance of the Middle East and Asia. In this aspect of his thought, he was strongly influenced by the French philosopher Michel Foucault. The influence from Foucault is wide-ranging and thorough, but it is perhaps most pronounced when Said argues that Orientalism is a full-fledged discourse, not just a simple idea, and when he suggests that all knowledge is produced in situations of unequal relations of power. In short, a person who dominates another is the only one in a position to write a book about it, to establish it, to define it. *Orientalism* was a book about a particular pattern in western thought. It was written before the peak of the academic 'culture wars' when key words like relativism, pluralism, and multiculturalism would be the order of the day.

In his later literary and cultural work, especially in *Culture and Imperialism* Said generally avoided the language of confrontation. Whereas others have angrily rejected the literary heritage of the West. Where others condemned Joseph Conrad and Rudyard Kipling as racist dead white men, Said wrote careful reassessments of their works, focusing on their representations of India and Africa respectively.

5.7 CRITIQUES OF EDWARD SAID'S ORIENTALISM

One of the main things which trouble critics of Said is that he defines Orientalism in three different ways: Orientalism as the academic profession; Orientalism as a way of viewing the world; and Orientalism as a mode of hegemony. Below are Said's three definitions of Orientalism.

The most readily accepted designation for Orientalism is an academic one, and indeed the label still serves several academic institutions. Anyone who teaches, writes about, or researches the Orient and that applies whether the person is an anthropologist, sociologist, historian, or philologist either in its specific or its general aspect, is an Orientalist, and what he or she does is Orientalism (Said, 2003: 2).

The type of this service is explained in the second definition, which relates very closely to the first.

Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident." Thus, a very large mass of writers, among whom are poets, novelists, philosophers, political theorists, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, "mind," destiny and so on (Said, 2003: 2).

At last, Edward Said defines Orientalism by the actual political and colonial relations that "the West", as constructed epistemologically based on the above two definitions, conducts itself with the Orient.

Orientalism is something more historically and materially defined than either of the two. Taking the late eighteenth century as a very roughly defined starting point, Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient dealing with it by making statements about it, authorizing views of it, describing it, teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient (Said, 2003: 3).

One can see the enormous things which Said designates as Orientalism. For Said, all these things are closely interrelated, especially at the level of constructing and framing knowledge, but even though it was accepted that Orientalism meant different things even before said wrote his book, his critique still caused the biggest stir around this inclusion of different "kinds" of knowledge.²

² Güven, F. (2019). Criticism to Edward W. Said's Orientalism. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi*, (15), 418-430. DOI: 10.29000/rumelide.580700

Aijaz Ahmad (1992: 14) refers to Said as the central figure influencing the study of postcolonial literature. The visibility of Said's text was heightened by the increased attention paid to political events in the Middle East during the 1970s, including the 1973 Ramadan war and Arab oil embargo, the civil war in Lebanon, the jihad against the Soviets in Afghanistan, and the Iranian Revolution of 1979. The initial reviews, of which there were more than 50, were mixed. Most praised the effort of Said to expose the blatant ethnocentrism and racism in much of the previous literature on the Orient, but many pointed out historical errors and Said's lack of familiarity with the academic genre. "The basic problem," wrote historian Richard Bayly Winder (1981) "is that *Orientalism* is a polemic³, in a good cause, but a polemic."

Anthropologists, while respecting Said's critique of Western ethnocentrism, have for the most part faulted Said for his lack of knowledge about ethnography and anthropological theories of culture. The 'rise of ethnography' is traced by Said (1993) to Gobineau, Maine, Renan, and von Humboldt, none of whom did ethnographic fieldwork or provided methodological models embraced by modern anthropology as a formal discipline.

5.8 GENDER, ORIENTALISM AND REPRESENTATIONS

Gender features heavily in Orientalism. The Eastern Man and Woman are portrayed through multiple lenses within this paradigm and certain values, such as the exotic and the effeminate, are attached to these representations for the information of the Western reader. While many of these labels are caring, threat and mystery are also present in gendered characterizations of the Middle East and Western Asia.

In the 1800s, artwork played an important role in gendering Middle Eastern and Asian men and women. An entire genre or school of art, orientalism was established in this period and remains popular in the West.

Europe yielded celebrated painters, such as Eugène Delacroix (1798-1863) and Frederick Lewis (1804-1876) among others, who created suggestive and attractive works that attempted to "capture the exotic otherness and colours of the Orient which tried to reproduce dress, customs, and architecture to portray the unpleasant life, the poor, the lame, the blind, and the beggars. Violence is a key concept in the body of pessimistic or 'negative' stereotypes that form the Orientalist network. Brutality and luxury are active concepts in this work and provide the unspoken comparison between Eastern uncertainty versus Western justice. For example, Jean-Joseph Benjamin-Constant's book, *The Favorite of the Emir* (1879) has explicit gendered values attached to the subjects in his work. Both women's poses suggest luxury and corrupt. But crucially, this painting demonstrates Westerners' view of Muslims as "lustful and sexually perverse," with women, like the subject, considered "constantly available for the erotic gratification of oversexed Muslim men. Women of the Middle East are a source of curiosity and hold an aura of mystery to the Western viewer.

³ Means discourse, a discussion /dialogue

Although *Orientalism* did not discuss gender in-depth, Said's work has been utilized by feminist scholars who have read women and gender into the uncovering of the relationship between power and representation in orientalist discourses (Abu Lighted,2001). Feminist and gender-conscious works on orientalism have examined the impact of gendered orientalism in a colonial context. For example, Melika Mehdid argues that orientalist depictions during colonial times, created by both men and women, served to objectify female colonial subjects (Mehdid, 1993). As Mohja Kahf explains, the image of the oppressed Muslim/Arab woman became important during the building of the French and British empires in the nineteenth century which, 'in subjugating whole Muslim societies, had a direct interest in viewing the Muslim woman as oppressed (Kahf, 1999). Indeed, the idea of 'saving brown women' was taken on by many British feminists as much as it was by male British colonialists. Drawing on orientalist notions of civilization and barbarity, the colonial project put forward an image of victimized and subjugated women for whom the 'civilizing mission' of colonialism would spell freedom and liberation (Abu-Lughod,2001). As Ann Tickner points out, gendered narratives in which men must save women and children have often been used to justify military intervention (Tickner,2001). Thus, taking gender and orientalism together as analytical approaches, we can examine how gendered and orientalist identities, meanings, and images construct and organize the way we give meaning to and interpret our world, its people, and events, and 'the positions and possibilities for action within them (Connell, 1995).

5.9 SELF-ASSESSMENT QUESTIONS

- 1) Discuss orientalism in detail with examples.
- 2) Discuss the following terms: **Oriental**, **Latent Orientalism** and **Manifest Orientalism**.
- 3) What is the difference between earlier and contemporary orientalism? write in detail.
- 4) Explain the work of Edward Said (1978) in detail.
- 5) Write down the critiques on orientalism with examples.

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UNIT 6

**DEVELOPMENT FROM A
POSTCOLONIAL PERSPECTIVE**

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INTRODUCTION

Development has been the organising and guiding principle of economic, social, and even political policies of most underdeveloped and developing nations. The attainment of economic growth was predicated on a persistent idea consisting of the desirability and need for developing underdeveloped areas with the assumption that this development would be possible only with some assistance from or intervention by the developed world. This entire development has increasingly been the object of much criticism. During the 1990s, post-structuralist¹ critiques on development lobbed serious doubt not only on the feasibility but also on the desirability of development. This unit looks at the concept of development and its related perspectives like colonialism, neo- post-colonialism, and dependency theory as meant by western nations for poor nations.

OBJECTIVES

After studying this unit, you will be able to:

1. understand various post-colonial perspectives related to development.
2. familiarize students with the nature and scope of post-colonial development critique
3. identify theories related to the development to postcolonialism

LEARNING OUTCOMES

1. recognize concepts of post-colonial development perspective
2. the debate about post-colonial development and its critiques
3. distinguish various theorists and their critiques on post-colonial development

¹ Post-structuralism is a term for philosophical and literary forms of theory that both build upon and reject ideas established by structuralism, the intellectual project that preceded it.

6.1 THE CONCEPT OF DEVELOPMENT

The concept of development arose in the wake of decolonization, mostly after the Second World War. Recently, the validity of the developmental discourse has become increasingly questioned. It is no longer obvious that development is 'good'. Kothari (2006) exemplifies this in stating that when contrasting development and colonialism, development can only be understood as unquestioningly 'good' humanitarian, moralistic, and collaborative when set against colonialism that was oppressive and exploitative. Postcolonial theories have been developed to investigate and expose the ties between various discourses and colonial patterns. In the case of postcolonialism, the term 'colonialism' itself is contested and difficult to conceptualize (Duffield and Hewitt, 2013). Despite its difficulties, colonialism is an important concept to grasp in the study of modern development policy.



Development and colonialism may appear to be opposites, however, in closer analysis it becomes apparent that they share similarities. In that respect, Duffield (2007) contends there is "a close affinity between liberal forms of colonial administration and contemporary development management". This further emphasizes that colonialism and modern development policy share many attributes. The European Union, comprised of several former colonial powers, has evolved into the largest global actor in the field of development aid.

6.2 DEVELOPMENT THEORY

Development theory has evolved from modernization theory to dependency theory, to models of self-reliance and grassroots approaches. More recently, the roles of the environment and human development have gained prominence. Modernization theory was presented by Rostow in his book *Stages of Economic Growth* (1960). Rostow positively viewed colonialism as the occasion of awakening to modernity. Lastly, modernization theory is based on an evolutionist view of history, like Marx (Rist, 2007). Ironically, the rise of the dependency school, supported by neo-Marxists, formed a coherent opposition to modernization.

The dependency school argued that the international system brought domination effects on the countries of the geographic South and locked them into dependent relationships (Rist, 2007). ‘Another development’ stated that there is no universal formula for development; it is a process that needs to arise from deep within a society and not only concern economic factors. It should focus on providing the essential needs of the population, later taken up by the UN. Colonialism hindered a developing country's level of development. A colony helped supply food and minerals to countries like Britain and France. There was an investment in colonies, but this was focused on things that would help the trade between the countries. “Colonialism and development do not, sit together easily, or add themselves to comparison” (Duffield and Hewitt, 2013). Despite the recognition of the historical path that links colonialism to development, development’s colonial legacy has often been hidden and avoided the work of development from the negativity surrounding colonialism (Kothari, 2006). However, upon a closer look, there are hidden similarities and common discourses.

The similarities and differences between colonialism and development can be identified through institutional histories, analyses of the origins of development, and the colonial ancestry of developmental thinking and practices (Kothari, 2006). Colonialism provided the means for capitalism to achieve global expansion. Similarly, it can be argued that development provides the means for capitalist entrepreneurs to have access to new and expanding markets and cheaper production means.

6.3 GENDER AND UNDER DEVELOPMENT

Gender is an important consideration in development. It is a way of looking at how social norms and power structures impact the lives and opportunities available to different groups of men and women. Globally, more women than men live in poverty. Ideologies of women's inferiority are used to justify serious human rights abuses including female infanticide, child marriage, female genital mutilation, sexual violence, and deprivation of equal access to health care, education, property, employment and pay. Second, gender inequality is developmentally inefficient. For all societies, the common denominator of gender is female subordination. For women of the Third World the effects of this position are worsened by an economic crisis, the legacy of colonialism, as well as patriarchal attitudes and economic crises.

Feminist critique has introduced the gender factor to development theory, arguing that the equal distribution of the benefits of economic development can only be achieved through a radical restructuring of the process of development. This thought reviews both policy and

practice in Latin America, Africa and Asia and raises thought-provoking questions concerning the role of development planning and the empowerment of women.

6.4 NEO-COLONIALISM

The economic and political policies by which a great power indirectly maintains or extends its influence over other areas or people². In the era of 15th to 20th-century colonialism, the practice was observed around the world. Colonialism is setting up colonies in developing countries by power and afterwards exploiting them for their benefit. During those times, European countries sought control over many African and Asian countries. For example, India was politically under the control of the Britishers. The developing country like undivided India attained freedom almost after 200 years when most of its resources were used by colonizers.

But in the 20th century period, after the Second World War, a new term erupted known as Neo-colonialism. It was a matter of confusion among sociologists as it was likewise colonialism. But later, it was concluded that neo-colonization is a practice where dominance is present but there is no direct political leadership. For example, a poor country needs some money, and a rich country provides it so in the name of debt former country loses its share of land, resources, and labour too. It was first observed by Kwame Nkrumah, the former president of Ghana at the time when African countries were getting out of colonization.

Some theorists believe that neo-colonization was the idea of controlling but it was also accounting for the exploitation of nations in place of the development of poor countries. The only thing neo-colonization gave to society was more under-development in the name of debts. The amount a nation should use for better industrialization gets used in paying debts as the interest rate goes higher withtime. One of the biggest international borrowings was seen when African countries requested a loan of 200 billion US Dollars from the World Bank but afterwards, everybody knew it would become impossible to repay it. So, the American economist Jeffrey Sachs, a popular economist requested to dismiss the loan for the removal of the Neo-colonization practice. But Africans did not take his advice and lined up their loan process because the poor children were dying out of hunger and less sanitation.

6.5 COLONIALISM AND NEO-COLONIALISM

When a country and its people are directly controlled by a foreign ruling power, through political and economic means, it is referred to as colonialism, for example, India under British rule. Neo-colonialism is this continued exercise of economic (and political) power by a foreign country without any formal (or direct) political control, for example, the craze for expensive and latest gadgets e.g., cell phones among people all over the world adversely affecting local companies in the market and the maintenance of political goodwill between developed countries and their developing markets.

² <https://www.merriam-webster.com/>



6.6 THE ECONOMIC IMPACT OF COLONIALISM³

The economic impact of colonialism leads to the growth of commercial farming and the production of cash crops in the colonised nations. The industrial revolution in England, led to the pouring of British goods into India at an unprecedented rate, which ruined the Indian handicraft Industry and led to de-industrialization in some sectors. Following are a few economic factors that influence the social fabric of colonized nations.

6.6.1 Drain of Wealth

The main arguments regarding the economic impact of colonialism are the ‘drain of wealth’, mainly of land, control over production, trade, the exploitation of natural resources, and the improvement of infrastructure. Colonialism led to a substantial outflow of financial resources. It is best documented in the case of British India, where a controversy between Indian historians and defenders of British colonialism still has not been settled.

6.6.2 Colonialism and Trade

The emphasis on the establishment of dominant state control of cash crop production and exportation as an important impact of colonialism, as well as the exclusive control over the mining of minerals and the development of infrastructure. Thereby, colonialism discourages the development of an indigenous capitalist class by favouring the metropole’s industrial exports and foreign firms.

³ <https://www.worlddevelopment.uzh.ch/en/research/impa/ecoim.html>

6.6.3 Plantation economy

Plantations were core elements of the colonial economy. In general, a plantation is owned by a legal entity or individual with substantial capital resources, the production techniques are based on industrial processing machinery, and the labour force consists of wage labourers resident on the estate. For example, in British Ceylon (Sri Lanka), the plantation boom of the coffee era was enabled through a combination of a special land-sales policy and financial control through banks and agency houses. Working and living conditions on plantations were generally damaging. Many plantation owners used a long-term debt strategy to bind workers to their enterprises. Tropical diseases were widespread and accidents common. In general, the more highly industrialized sugar, tea, rubber, and sisal plantations were considerably more likely to generate labour movements than were less industrialized tree crop plantations in rubber, palm, or copra.

6.6.4 Colonial investment

Opening plantations in the interior depended on adequate means of transport and communication to get the product to the ports. This was a challenge especially in the mountainous areas where coffee and tea were produced, e.g., in Ceylon or Assam, but also the linking of the Indian cotton- and jute-producing “hinterland” with the mills of Bombay and Calcutta required significant investment in infrastructure. Means of communication were not constructed in the colonial period so that Africans could visit their friends. More important still, there were no laid down to facilitate internal trade in African commodities. All roads and railways led down to the sea. They were built to extract gold or manganese or coffee or cotton. They were built to make business possible for timber companies, trading companies and agricultural concession firms, and white settlers (Rodney, 2018).

6.6.5 Mining

Stories about gold in distant, remote countries were causing fascination among medieval sailors from Portugal and other European areas. One part of the West African Coastline was soon to be known as the “Gold Coast”; a name adopted subsequently for the British colony there. The Gold Coast became one of the world’s biggest gold producers but ranked behind another area of the British Empire: South Africa, from where, around 1910, nearly half of the world’s gold came, and nearly all its diamonds (Walshe and Roberts, 1986). The control of mining was one of the key interests of colonial powers, and large-scale mining had a huge impact on the local population. Migrant wage labour and the need for housing, food and entertainment triggered considerable urbanization, social distortion, and the advent of new forms of sociability and political activity. Mining took a heavy toll on the workers, due to accidents, but also because of the unhealthy living conditions which contributed to the spreading of diseases.

6.7 THEORIES OF UNDER DEVELOPMENT

Underdevelopment refers to the low level of development characterized by low real per capita income, widespread poverty, lower level of literacy, low life expectancy and underutilization of resources etc. The state in underdeveloped economy fails to provide acceptable levels of living to a large fraction of its population, thus resulting in misery and

material deprivations. Such countries are characterized by relative development gaps in comparison to developed countries.



(Underdevelopment: mushrooming of hinterland in suburbs of big cities)

It is difficult to find an underdeveloped economy representing all the representative characteristics of underdevelopment. While most of them are poor, they have diverse physical and human resources, socio-political conditions, and cultures. Some of the common characteristics displayed by most of the underdeveloped countries in the world include low per capita income; low growth in per capita income; economic inequalities; low level of living; low rate of capital formation; old techniques of production; low productivity; high rate of growth of population; higher dependency ratio; underutilization of natural resources; large scale unemployment and underemployment; the dominance of agriculture in the economy; backwardness in infrastructure and so on.

By the decade of seventies of the 20th century, the theory of the stages of economic growth became redundant and the structural internationalist theory became prominent. The structuralist approach looks at development in terms of the power relationship between different nations and between different people within the nation. The theory visualizes development as a process in which less developed countries are caught up in dependence and dominance relationships with rich countries and these subordinate countries suffer from institutional and structural constraints. There are two views regarding how the dependence of underprivileged countries destined in the modern approach to economic development:

- (a) One viewpoint is that not only the rich countries desire to have their hegemony over poor countries but also that the elite of a country, such as landlords, businessmen, bureaucrats, trade union leaders and entrepreneurs, support the intention of rich countries because they are rewarded for doing so. It is said that

underdevelopment constitutes a state of backwardness preceding capitalism which is rather a consequence and a particular form of capitalist development known as *dependent capitalism*. Dependence is a conditioning situation in which the economies of one group of countries are conditioned by the development and expansion of others.

In this case, the basic situation of dependence causes these countries to be both backward and exploited. Dominant countries are endowed with technological, commercial, capital, and socio-political predominance over-dependent countries. Todaro (2020) defines development as a multi-dimensional process involving the reorganization and reorientation of the entire economic and social systems.

- (b) The other view that Todaro calls the “false paradigm” model is that the underdevelopment of the countries of Asia, Africa and Latin America is the result of the inappropriate and faulty advice provided to them by assisting agencies like UNESCO, ILO, UNDP, IMF etc (Todaro,⁴ 2020).

The intentions of the advisers may not be doubted as they are experts in their relevant fields, but they are often ignorant of the existing situations of the target countries. Their expert advice proves inappropriate and reinforces the existing power structure and caters to the interests of powerful groups as these countries are beset with the acute problem of social, economic, and landed inequalities. Thus, both views of the structural internationalist model emphasize that development would be more meaningful when attention is drawn not only to the growth of GNP but rather to the planning of poverty reduction and employment for all. The process of development is dualistic. There are countries which have confined themselves to proceeding faster upon what has widely been accepted as the path of development and there are other countries which have not yet confined and refuse to move as fast as the former. These situations have naturally moved ahead to form dual societies: one treated as superior and the other inferior.

The theories of underdevelopment are essentially dependency theories. This model relates to the scholars like Andre Gunder Frank, Samir Amin, Immanuel Wallerstein, and H. Magdoff. Paul Baran, in his work *The Political Economy of Growth* (1966) pioneered the theory of underdevelopment. This model views the underdevelopment of the less developed countries because the developed rich countries exercise dominance and imperialist assertion over the former. In his book *Dependency is dead: Long Live Dependency and Class Struggle* wrote in 1974, Frank underlines the growth of class struggle between the rich and poor nations, which would aggravate due to the aggressive policies of the former.

Another classic example of under development may qualify through a detailed case study of the Thaba-Tseka⁵ Development Project in Lesotho over the period 1975 to 1984 by James Ferguson. Ferguson (1994) exposes the discourse and the practice of 'development' to highly explicit and

⁴ Michael Paul Todaro is an American economist and a pioneer in the field of development economics. Todaro earned a PhD in economics from Yale University in 1968 for a thesis titled *The Urban Employment Problem in Less Developed Countries – An Analysis of Demand and Supply*.

⁵ Thaba-Tseka is a [district](#) of [Lesotho](#). [Thaba-Tseka](#) is also the name of the district's capital or [camptown](#), which is the only town in the district. In the east, Thaba-Tseka borders on the [KwaZulu-Natal](#) Province of [South Africa](#).

critical scrutiny. The importance of Ferguson's book is that it exerts a decisive wrench away from the evaluation of the success or failure of development projects in their terms and towards an analysis of what development does, who does it, and whom it benefits. Through a detailed case study of the Thaba-Tseka Development Project in Lesotho over the period 1975 to 1984, Ferguson exposes the discourse and the practice of 'development' to highly explicit and critical scrutiny. The importance of Ferguson's book is that it exerts a decisive wrench away from the evaluation of the success or failure of development projects in their terms and towards an analysis of what development does, who does it, and whom it benefits.

The critique of James Ferguson in his book *The anti-politics machine* (1994) is the best example in this case. *The Anti-Politics Machine* is a critique of contemporary political socialization by American anthropologist James Ferguson. It focuses mainly on the general term "development" that has been taken up frequently in economics, sociology, and other fields, arguing that it is less a rigorous concept than a political linguistic mechanism which frames as inevitable and ideal the world's existing hegemonic powers and their selfish goals. Ferguson examines political and economic phenomena both inside and outside the popular domain of discourse, namely the failure of Lesotho's Thaba-Tseka Development Project, which ran in the 1970s and 1980s. Projects such as this ostensibly seek to foster economic stability but fail to relate to the actual goals of the regions on which they are imposed. The proliferation of such projects represents a viral logical fallacy, which Ferguson terms the "development discourse fantasy." The book became well known for its incisive criticism of the programs whose inherent goodness is too often taken for granted by world powers and theorization.

Ferguson develops his idea of the "anti-politics machine" and introduces his case study of Lesotho, a region of South Africa. At the beginning of the 1800s, Lesotho's state powers affiliated themselves with non-governmental organizations and coalitions that held a diversity of theories about how to govern populations while optimizing individual life; today, this mode of inquiry is known as population axiology. As a result of these affiliations, the state became fragmented, the guiding philosophy being that no centralized state power should exert full control over any political system. Michel Foucault later addressed this phenomenon in his development of the framework of "biopower"; that is, the self-perpetuating relational system between human biological life and its reflexive political governance. Following the same line of thinking, Ferguson describes the theory of the "development apparatus," which explains how colonial power reasserted itself despite the ostensible independence of third-world nation-states.

6.8 SELF-ASSESSMENT QUESTIONS

1. Explain the concept of development and the theory of development.
2. Explain neo-colonialism with examples. How it is different from colonialism?
3. Discuss the economic impact of colonialism in detail
4. Discuss in detail the theories of under development. Support your answers with examples.

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UNIT 7

**INDIGENOUS RESEARCH
METHODOLOGIES**

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INTRODUCTION

This course develops student understandings of research methodologies, concepts, and practices in Indigenous research methodologies, methods, and techniques. It provides students with research knowledge, skills, and tools for performing research in Indigenous communities. This unit discusses indigenous research and its methodologies and distinguishes it from conventional western methodologies on a theoretical and conceptual basis.

OBJECTIVES

After studying this unit, you will be able to:

1. understand indigenous knowledge, methodologies nature and scope
2. identify indigenous knowledge from conventional western methodologies

LEARNING OUTCOMES

1. distinguish basic concepts of indigenous research methods and methodologies
2. debate indigenous methods from conventional methods in research

7.1 INDIGENOUS KNOWLEDGE (IK)

Indigenous Knowledge or Traditional Knowledge comes from a community. An Indigenous paradigm comes from the fundamental belief that knowledge is relational, is shared with all creation, and therefore cannot be owned or discovered. Indigenous Knowledge is a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission about the relationship of living beings (including humans) with one another and with their environment. Indigenous knowledge refers to the know-how and practices maintained and developed by peoples, generally in rural areas, who have extended histories of interaction with the natural environment. Indigenous knowledge is also a part of a cultural complex that encompasses language, naming and classification systems, practices for using resources, rituals, and spirituality. Moreover, Indigenous knowledge provides the basis for local-level decision-making about many fundamental aspects of day-to-day life such as hunting, fishing, gathering; agriculture and husbandry; food production; water; health; and adaptation to environmental or social change.

In short, the concept of Indigenous Knowledge (IK) can be understood as the pool of beliefs, values, and institutional and technological practices developed over time by individuals and/or communities in each locality for solving their problems. It is an important part of the lives of the communities forms part of their social capital and is the main asset to invest in the struggle for their survival. It is important to note that while there is no accepted definition of indigenous Knowledge at an international level it can be said that.

- Indigenous knowledge (IK) in a general sense embraces the content of knowledge itself as well as indigenous cultural expressions, including distinctive signs and symbols associated with IK.
- IK in a narrower sense refers to knowledge as such, the knowledge from intellectual activity in a traditional context, and includes know-how, practice, skills, and innovations (WIPO, 2020 <https://www.wipo.int/tk/en/tk/>).

Indigenous knowledge (IK) has many characteristics and some of them are enlisted below. Some of them are as such.

- Indigenous knowledge (IK) is transmitted from generation to generation
- Emerge from complete knowledge systems
- Are expressed in many formats. i.e., oral, ceremony, artistic creations, oartefacts, etc.
- Are not all in the past; there is continued growth, innovation and change in practices
- Include history, law, spirituality, agriculture, environment, science, medicine, animal behaviour and migration patterns, art, music, dance, craft, construction, and more.

7.2 RESEARCH AND INDIGENOUS PEOPLES

Over the past few decades, scholars involved in research on, with and about indigenous peoples have been discussing a great variety of issues relating to indigenous research, which may be viewed from an indigenous perspective, from an outside perspective, or from the perspective of a collaboration between a particular indigenous people and outside experts. Some of the most important issues are as follows:

- Critiques of previous research, conducted by outside researchers (Gegeo, 2001)
- Indigenous approaches, the decolonization of methodology and the human mind (Smith, 1999)
- Indigenous epistemologies and epistemological racism (Gegeo & Watson-Gegeo 2001)
- Culturally safe research, protection from misinterpretation (Stover,2002)
- Mystification and fragmentation of indigenous knowledge (Struthers, 2001)
- Legitimation, power, and control over research on indigenous issues (Harvey, 2003)
- Intellectual property and ownership of indigenous knowledge (Abdullah and Stringer, 1997)

As we already know that in the Western understanding, research, in general, may be defined as an investigation or experiment aimed at the discovery and interpretation of facts. The research includes collecting information about a particular subject, revising accepted theories or laws in the light of new facts, and the practical application of such new or revised theories or laws (as defined, for example, in the Merriam-Webster Dictionary). This definition implies discovery, observation, collection, investigation, description, systematization, analysis, synthesis, theorizing and codifying using the language of theory, comparison, verification, checking hypotheses, etc. Any research project usually starts with the setting of a research problem or a research question. About indigenous peoples, their entire existence seems to be a problem or a question for researchers, often formulated as “The ... (insert name of indigenous group) problem” or “The ... (insert name of indigenous group) question” (Smith 1999).

The Maori scholar Linda Tuhiwai Smith, author of the excellent *Decolonizing Methodologies* (1999), argues that “problematizing the indigenous is a Western obsession” (ibid., 91). Research has been used as a tool for the colonization of indigenous peoples and their territories. Looking it from the indigenous people's perspective, the term 'research' has been linked with colonialism. How scientific research has been implicated in the excesses of imperialism remains a powerful remembered history for many of the world's indigenous peoples. The quest for the decolonization of research and, indeed, of the human mind has recently become one of the hottest and most discussed issues in indigenous research, primarily among those who belong to the growing generation of indigenous researchers.

The process of decolonization requires new, critically evaluated methodologies and new, ethically, and culturally acceptable approaches to the study of indigenous issues. These

approaches may differ in various ways for indigenous and non-indigenous scholars. “Our purposes” are those of indigenous peoples, and “our perspectives” are the indigenous approaches that allow indigenous scholars to decolonize theories, develop indigenous methodologies and use indigenous epistemology; these approaches allow indigenous scholars to make visible what is special and needed, what is meaningful and logical in respect of indigenous peoples’ understanding of themselves and the world. This whole process allows indigenous research to break free from the frames of Western epistemologies, which are in most cases very different from the indigenous ones and are, indeed, suited to Western academic thought, but which are nevertheless foreign to indigenous ways of thinking.

7.3 INDIGENOUS AND WESTERN PERSPECTIVES ON RESEARCH

Simply defined, the methodology is about how research does or should proceed. Thus, the methodology is a body of approaches and methods, rules and postulates employed by research. The Indigenous methodology is a body of indigenous and theoretical approaches and methods, rules and postulates employed by indigenous research in the study of indigenous peoples. The main aim of indigenous methodologies is to ensure that research on indigenous issues can be carried out in a more respectful, ethical, correct, sympathetic, useful, and beneficial fashion, seen from the point of view of indigenous peoples.

Western academic research, which has usually been aimed at solving “indigenous problems” or searching for answers to a series of questions about indigenous peoples, has given power and control to the non-indigenous world because over the past few centuries this research has been affiliated to the interests of a particular (academic) group, or individuals, who have been almost exclusively nonindigenous (Harvey, 2003). The research with a western perspective has somehow disempowered indigenous peoples who have long been used merely as passive objects of Western research (Smith, 1999). Indigenous peoples are tired of research primarily because of their experience of being treated as objects, but also because research taking extensive indigenous knowledge away has given very little or nothing back to indigenous peoples, who have been used as sources of information. Looking at Western research from an academic perspective, collecting information about indigenous peoples may be seen as a contribution to the body of knowledge. Looked at from an indigenous perspective, however, collecting information may be termed ‘stealing’, because the stolen knowledge has been used to benefit the people who stole it (Smith, 1999).

Any research is indissolubly related to power and control, and indigenous scholars take these issues seriously nowadays, making indigenous research part of the decolonization process, which implies an assignment to indigenous peoples of the right to self-determination, not only from a political or economic point of view but also concerning research (Smith, 1999).

For indigenous peoples, this means being able to make decisions about the research agenda and methodologies for themselves without any outside influence. Indigenous scholars from Australia, Aotearoa–New Zealand, the US and Canada have brought to academic discussions the indigenous peoples’ project of reclaiming control over the indigenous way of knowing and being, a project that implies better control over research on indigenous issues. This requires a shift in the research paradigm: the use of indigenous approaches and the development of indigenous methodologies that are suitable for both indigenous and non-indigenous researchers. There are, indeed, some extreme opinions that only indigenous researchers may conduct research on, with and about indigenous peoples.

7.4 INDIGENOUS RESEARCH METHODS

Indigenous methodologies do not reject non-indigenous researchers, nor do they reject Western academic work (Porsanger, 2002). But indigenous methodologies do articulate that indigenous scholars cannot be privileged just because of their indigenous background because there are a great variety of “insider” views. Indigenous methodologies require scholars to think critically about their research processes and outcomes, bearing in mind that indigenous peoples’ interests, experiences, and knowledge must be at the centre of research methodologies and the construction of knowledge concerning indigenous peoples.

Indigenous methodologies have a great array of purposes and objectives. Indigenous methodologies should be designed to ensure that the intellectual property rights of indigenous peoples will be observed; to protect indigenous knowledge from misinterpretation and misuse; to demystify knowledge about indigenous peoples; to tell indigenous peoples’ stories in their voices; to give credit to the true owners of indigenous knowledge; to communicate the results of research back to the owners of this knowledge, to support them in their desire to be subjects rather than objects of research, to decide about their present and future, and to determine their place in the world. Following these methodological issues, indigenous research will strengthen indigenous peoples’ identity, which will in turn support indigenous people's efforts to be independent: not only legally, politically, or economically, but first and foremost intellectually.

7.5 INDIGENOUS RESEARCH METHODOLOGY

Indigenous research paradigm in which the shared ontological, epistemological, and methodological components for indigenous researchers are identified. An Indigenous research paradigm is a guiding set of beliefs, values, and principles that parallel Indigenous ways of being, knowing, and learning. It is through the demonstration of research as a ceremony that the conceptualization of these ideas unfolds.

Research Methodologies that draw from Indigenous Knowledge, histories, languages, metaphors, world views, philosophies, and experiences of former colonized historically marginalized communities to critique mainstream methodologies, decolonize and indigenize the mainstream methodologies are as under.

- Storytelling
- Personal reflection.
- Visiting.
- Ceremony (Formal and informal)
- Art creation
- Dance

Wilson uses the influential work of Maori¹ scholar Linda Smith, from her book *Decolonizing Methodologies* (2006) in addition to that of other notable Indigenous scholars, as a starting point for his articulation of an Indigenous research paradigm. Wilson argues that such literature suggests a need to end Western claims of superiority over Indigenous ways of doing research, and to begin respecting knowledge generated because of Indigenous methodology (P: 16). It is within this context that Wilson intentionally refrains from justifying his work's differences from Western conceptualizations of knowledge and embraces it for being uniquely Indigenous.

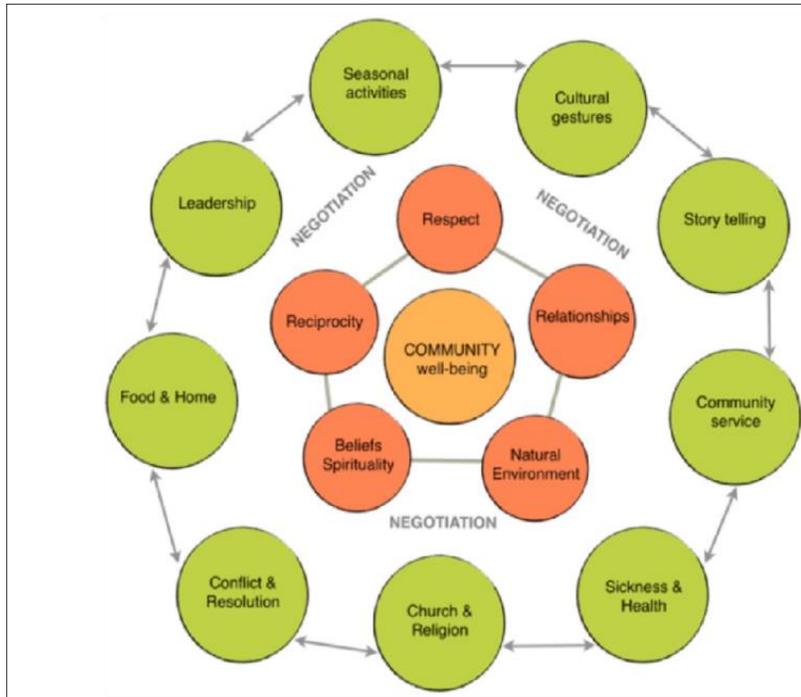
Indigenous research methods are distinct from other research methods not because they are so vastly different many Indigenous methods include interviews, focus groups, surveys, archival research, and other tried-and-true methods of social science but because of the theories that guide them. One of the distinguishing features of Indigenous research methodologies is that they are built upon the concept of relational validity or “relational accountability”²(Wilson, 2008). In other words, what is most “important and meaningful is fulfilling a role and obligations in the research relationship that is, being accountable to your relations” (Wilson, 2008).

When Indigenous methodologies are absent in Indigenous research, the results of the interpretation itself and the dissemination of that interpretation serve as a colonial tool of erasure that manifests in dehumanizing ways (Calderon, 2014). The result is a collective consciousness of superiority over Indigenous peoples in a way that allows generations to feel that Indigenous peoples, communities, and their resources, can be used to the benefit of non-indigenous peoples. Admission

Creating and maintaining respectful and mutually beneficial relationships between researchers and Indigenous communities (even when the researcher comes from the community) is of utmost importance, in part because Indigenous peoples have sometimes been mistreated and misled by academic researchers, both in the distant and recent past (Wilson, 2008). Theories are accountable to these relations between land, sovereignty, belongingness, time and space, reality, and futurity shaping Indigenous research methods (Salmón, 2012).

¹ Local /native people of New Zealand

² Relational accountability holds researchers responsible to participants as well as participants' communities. This sense of responsibility directs researchers to empower youth while acknowledging where youths are at and acknowledging the supports that are, or are not, available to youths within their community.



(Community themes relevant to an indigenous research approach (Egins, 2011).

Indigenous and decolonizing perspectives on education have long persisted alongside colonial models of education, yet too often have been incorporated under broader domains of multiculturalism, critical race theory, and progressive education. Research by and for indigenous people uses techniques and methods drawn from the tradition and knowledge of the people around them. This research has significant features which are enlisted below.

- Recognition of the colonial past and Indigenous Peoples
- Resist colonial narratives
- The resurgence of Indigenous Ways of Knowing and Being
- Insider/Outsider Research
- Preventing research extraction
- Indigenous self-determination
- Combating power dynamics in “traditional” research practices

7.5.1 Indigenous-centered research is

1. Community-led
2. It is context sensitive
3. Creates local constructs, methods and theories derived from local experiences and Indigenous Knowledge
4. Incorporates Indigenous World views
5. Purposeful
6. Personal
7. Based on relationships
8. Pushes back against colonial boundaries
9. Focused on resistance
10. Raises Indigenous voices and peoples
11. It can be integrative combining western and indigenous theories

7.5.2 Challenges in Doing Indigenous Research

- Marginalization and rejection of non-conventional methods by the academy
- Isolation and limited access to literature on local people
- Ethics Review boards of many universities may not be congruent with indigenous Research Methodologies
- Undeveloped partnerships between Universities and Communities

7.6 GUIDELINES FOR INDIGENOUS RESEARCH

1. Situate yourself in your work and the research.
 - Where are you from?
 - Who are you accountable to?
 - What are your biases?
2. Follow Cultural Protocols
 - This will ensure that the research is done respectfully and responsibly while following community traditions, governance structures, and guidelines.
3. Collaboration
 - The goal is to research **with** not research **on** Indigenous peoples.
 - Questions to ask are.
 - Who are we researching?
 - How will the community benefit from this research/project?
 - What are your current relationships with the community?
 - How transparent is your research to the community?
 - At what points in your research are you connecting with the community?
4. Consent and Ownership
 - Do not assume anything is in the public domain.
 - Who is claiming "ownership" of any research data and research materials?

- Consent must be given by the community before any research material is published
- Where are Cultural Protocols followed?
- 5. Compensation
 - Collaboration and consultation take time and effort, it can also take emotional labour. Everyone deserves to be compensated for their time and energy.
- 6. Indigenous Research ethics

Contemporary interest in Indigenous Knowledge (IK) over the past few years has brought new opportunities to explore concepts, contexts and new approaches in policy writing, and research. However, there are challenges in determining best practices and using ethics for IK in research and application. This has led governments and academic institutions to re-think the way that they conduct research with Indigenous communities, and how they develop best practices for engaging in ethical and culturally appropriate research while practising relationality and reciprocity.

7.7. INDIGENOUS RESEARCH METHODOLOGIES (IRM) INTERROGATE THE FOLLOWING QUESTIONS

- How can we conduct research that impacts positively the quality of life of our communities?
- How can we conduct research without using Only Western academic constructs and terminologies?
- How can we minimize the intrusion of terms in our research reports that may culturally and contextually lack contingency with our experiences? Can academic languages accurately communicate our experiences?
- What is the contribution of our languages to the building of indigenous conceptual and theoretical frameworks and the design of interventions to improve the quality of life of our people?
- Who is reading our research and in what and whose language?

Indigenous Research Model



7.8 INDIGENOUS DATA AUTONOMY

Data Sovereignty is the management of information in a way that aligns with the laws, practices, and customs of the community in which it is located. In an Indigenous context, this may manifest at an individual level or a community level. There are two guiding principles.

1. Indigenous nations and peoples have the right to ownership and governance over data about them, regardless of where that data is held.
2. Indigenous nations and peoples have the right to access data about them, this data often comes in the form of government documents, and historic/contemporary archival documents. Often these documents support nation rebuilding. Indigenous

data can come in many forms, but in general, the data is created **by, for, with, or about** Indigenous communities.



Indigenous data can manifest as photographs, videos, sound recordings, textual documents, data sets, and much more.

7.9. SELF-ASSESSMENT QUESTIONS

1. Explain what is indigenous knowledge (IK).
2. How indigenous people can become part of indigenous research? Discuss
3. Write the difference between the western and indigenous research processes.
4. Discuss indigenous research methodologies in detail.
5. Write down the guidelines for indigenous research.
6. Write a note on the following.
 - (a) Challenges in Doing Indigenous Research
 - (b) Data Sovereignty

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UNIT 8

**POST-COLONIAL STUDIES
IMPACT ON LITERATURE /FILMS**

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INTRODUCTION

Postcolonial literature and films often address the problems and consequences of the decolonization of a country, especially questions relating to the political and cultural independence of formerly subjugated people, and themes such as racialism and colonialism. This unit discusses aspects of post-colonial impact on films and literature through which colonizers were presented and portrayed in movies and literature globally. the unit explains the influence of Colonialism on post-colonial media expression through films and literature through the major contributors in both areas.

OBJECTIVES

This unit aims at

1. introduce core concepts of post-colonial influence on films and literature
2. examine different debates that are prevalent in post-colonial films and literature

LEARNING OUTCOMES

After reading the unit, you will be able to.

1. Define relevant concepts of post-colonial films subjects and literature
2. Discuss the debates within the field from the origin of post-colonial films and literature

8.1 POST-COLONIALISM AND FILMS

Post-colonial theory in the context of the film industry limits characters of colour to stereotypes. The postcolonial theory originally emerged from comparative literature departments and film from film and media studies departments. Post-colonial films address the issues and ongoing effects of colonialism. Sometimes this involves portraying historical events, where the story is progressed by themes and devices that come from a colonial source. Postcolonial Cinema Studies argue that current experiences of migration, economic exploitation, militarization, racial and religious conflicts, and tensions between citizens and non-citizens are haunted by colonial and neocolonial histories globally. Despite different genealogies of post-colonialism and films studies, it is not only very natural but also necessary to combine postcolonial theory and film to unearth how the visual field is inherently hegemonizing and hierarchical and therefore in need of critical judgement and a deconstructive take, such as postcolonial theory. Postcolonial theory has critically contributed to revisiting the representation of the Other, addressing long-standing tropes and stereotypes about cultural difference and racial otherness.

This implies new interventions on how visual representations are implicated in the policing of boundaries between East and West, between Europe and the Rest, the self and the other, undoing or rethinking how the visual field conveys the operation of a mastery that needs to be undone and decoded. For example, empire cinema contributed to specific ways of seeing, making films that legitimated the domination of colonies by the colonial powers. Colonial images of gender, race, and class carried ideological connotations that confirmed imperial epistemologies and racial taxonomies, depicting natives, in documentary or fictional films, as savages, primitive, and outside modernity colonialism (Ponzanesi, 2018).

8.2 COLONIALISM AT THE MOVIES

Since the beginning of the motion picture industry, Western colonialism has been one of the themes, and at times one of the popular themes, of European and American movies. Cinema continued the nineteenth-century western European and American trend of telling romantic, exotic, and patriotic stories of expansion, conquest, and increasingly mission, or bringing the benefits of "civilization" to the "inferior races." Such stories had earlier been told in paintings, popular books, museums, illustrated journals, juvenile literature, and comics. Over the decades of the twentieth century, films with "imperial" and "colonial" themes celebrated and glorified imperial adventures and colonial triumphs and crises. Popular movies projected more myth than reality regarding the nature of colonialism, particularly as experienced from the indigenous African and Asian perspectives.



(Australia's *Rabbit-Proof Fence* was released in 2002)

The British, with an empire upon which the sun never set, had uncounted colonial topics and stories that provided themes for popular feature films from before World War I (1914–1918) to the 1950s. The British and Colonial Kinematograph Company began the production of films in 1908 and produced several movies in colonial locales. The British Board of Film Censors, beginning in 1912, assured that "controversial" issues were avoided and only "wholesome imperial sentiments" as the dominion premiers agreed in 1926 would be disseminated in the three thousand cinemas operating in Britain in the late 1920s (Mackenzie, 1999).

In the mid-1930s the Hungarian-born British producer Alexander Korda (1893–1956) produced his "Empire Trilogy," three popular films directed by his brother Zoltan Korda (1895–1961) that glorified the British Empire: *Sanders of the River* (1935), *The Drum* (1938), and *The Four Feathers* (1939). *Sanders of the River*, about a British district commander allied with an African chief played by the American actor Paul Robeson, so offended Robeson's sense of racial stereotyping that he attempted unsuccessfully to buy the rights to the film and all prints to prevent its distribution. *The Drum*, about a native Indian prince who assisted a Scottish army regiment to overcome a rebel tyrant, triggered Hindu-Muslim riots in Bombay in 1938. One of the favourite colonial stories, a 1902 novel by the British author A. E. W. Mason (1865–1948) about the courage of a former British soldier during the Sudan campaign of 1898, *The Four Feathers* was first made into a film during World War I and was remade by Zoltan Korda in 1939. The 1939 film presented the Sudanese enemy, the Arab dervishes, and the African as mindless warriors in the service of a madman.

These and other British films with colonial themes of the 1930s offered little justification for empire other than, writes Jeffrey Richards, "the apparent moral superiority of the British, demonstrated by their adherence to the code of gentlemanly conduct and the maintenance of a disinterested system of law and justice" (quoted in Nowell-Smith 1996). (Mason's 1902 novel has appeared on film seven times, including a 2002 version by the Indian director Shekhar Kapur. His film, unlike the previous ones, injected a dose of anti-imperialism in its double perspective of how British imperialism affected the subordinate native people and the British and native soldiers who enforce foreign rule.

8.2.1 List of a few colonialism-related films¹

Film	Year	Description
<i>African's Black Star: The Legacy of Kwame Nkrumah</i>	2011	A film about the rise and fall of Ghana's colonial liberation leader Kwame Nkrumah.
<i>Aguirre, the Wrath of God</i>	1972	A film by Werner Herzog, based on the Spanish explorer Lope de Aguirre during his 16th-century attempts to conquer what is now Peru.
<i>An American Genocide</i>	1999	ABC Australia-produced documentary about the genocide of Mayan nations in Guatemala.
<i>Another Country</i>	2015	The documentary examines how a traditional way of life has been disrupted by Australia and the consequences that have had for the Yolngu people.
<i>The Battle of Algiers</i>	1966	An Italian-Algerian film covering the struggle for decolonization in French Algeria in the context of the Battle of Algiers.
<i>Baler</i>	2008	Set in the late 19th century, this historical fiction is based on the siege of Baler, a colonial Spanish military base by Filipino revolutionaries.
<i>Beans</i>	2020	It explores the 1990 Oka Crisis at Kanesatake a Mohawk settlement in southwestern Quebec, Canada.

¹ https://en.wikipedia.org/wiki/List_of_films_featuring_colonialism

Film	Year	Description
<i>Bengal Shadows</i>	2018	This 50-minute featurette is a film on the causes of the Bengal famine of 1943 during the British occupation of India.
<i>Between Two Worlds: The Story of Gonzalo Guerrero</i>	2012	A film based on the life of Spanish soldier Gonzalo Guerrero and his transition to fighting on the side of colonized Mayas.
<i>The Birth of a Nation</i>	1915	A fictional American film that depicts African Americans in a negative light and glorified the Ku Klux Klan. Despite its controversy and protests by activists, the film was a commercial success.
<i>The Birth of a Nation</i>	2016	Based on the life of Nat Turner, a former slave in America, who leads a liberation movement to free African Americans in Virginia that results in a violent retaliation from whites.
<i>Black Robe</i>	1991	Based on the fictional novel of the same name. Set in the 17th century, it depicts the adventures of a Jesuit missionary tasked with founding a mission in New France.
<i>The Book of Negroes</i>	2015	A Canadian television series based on the book of the same name. The series deals with the experiences of Black Loyalists during the Revolutionary War.
<i>Burn!</i>	1969	An agent provocateur is sent to the fictional island of Queimada, a Portuguese colony in the Caribbean to replace the Portuguese administration with a formally sovereign state controlled by white latifundistes friendly to the British government. To realize this project, the agent persuades the black slaves to fight for their liberation from slavery.
<i>Bury My Heart at Wounded Knee</i>	2007	A film about the history of Native Americans in the American West in the 1860s and 1870s, focusing

Film	Year	Description
		on the transition from traditional ways of living to live on reservations.

8.3 POST-COLONIAL LITERATURE

Post-colonial criticism is like cultural studies, but it assumes a unique perspective on literature and politics. Specifically, post-colonial critics are concerned with literature produced by colonial powers and works produced by those who were/are colonized. Postcolonial literature often addresses the problems and consequences of the decolonization of a country, especially questions relating to the political and cultural independence of formerly subjugated people, and themes such as racialism and colonialism. A range of literary theories has evolved around the subject. Postcolonial theory is a literary theory or critical approach that deals with literature produced in countries that were once, or are now, colonies of other countries. It may also deal with literature written in or by citizens of colonizing countries that take colonies or their peoples as its subject matter.

WHAT ARE IT'S MAIN FEATURES?

- Postcolonial Literature is based on concepts like:
 - Otherness
 - Resistance
 - Hibridity

8.3.1 Typical Questions

- How does the literary text, explicitly or allegorically, represent various aspects of colonial oppression?
- What does the text reveal about the problematics of post-colonial identity, including the relationship between personal and cultural identity and such issues as double consciousness and hybridity?
- What person(s) or groups does the work identify as "other" or stranger? How are such persons/groups described and treated?
- What does the text reveal about the politics and/or psychology of anti-colonialist resistance?
- What does the text reveal about the operations of cultural difference - how race, religion, class, gender, sexual orientation, cultural beliefs, and customs combine to form individual identity - in shaping our perceptions of ourselves, others, and the world in which we live?
- How does the text respond to or comment upon the characters, themes, or assumptions of a canonized (colonialist) work?
- Are there meaningful similarities among the literature of different post-colonial populations?
- How does a literary text in the West reinforce or undermine colonialist ideology through its representation of colonialization and/or its inappropriate silence about colonized peoples? (Tyson 378-379)

8.4 What Post-Colonialist Writer's Contribution to Literature?

8.4.1 Re-writing History

European colonizers often thought that the people that they colonized didn't have a history before the Europeans "enlightened" them. The colonizers thought that the colonized peoples had no culture, had made no contributions to human progress, and were ignorant so from that perspective, colonialism was a wonderful thing for them. Postcolonial writers don't like this version of history. It's a version that casts colonizers as heroes, as rescuers who "saved" everyone from ignorance and darkness. So postcolonial writers set about writing history from their perspective, showing how colonialism was a violent, terrible thing. More importantly, these writers also show how history is a matter of perspective. They opined that there are always many perspectives and there is no one "true" history.

8.4.2. Colonial Discourse

Colonial discourse, as you might guess, is the collection of narratives, statements, and opinions that deal with colonized peoples told from the perspective of European colonizers, of course. This discourse isn't very kind to colonized peoples. It usually portrays them as savages, uncivilized, lazy, and as servants. Colonizers themselves are usually presented as civilized and benevolent and generous

8.4.3. Challenging Stereotypes

To justify colonialism, colonizers had to make themselves believe that the people they were colonizing were somehow lesser than they were. Otherwise, how could they go off and enslave and kill and steal from so many people? One way they convinced themselves of their superiority was by developing all kinds of stereotypes about different colonized groups like they were dangerous, untrustworthy and lazy.

8.5 THE IMPORTANCE OF POSTCOLONIAL LITERATURE

A big mission of postcolonial writers is to challenge these stereotypes and show that they are based on nothing but the biases of the colonizers. So, Postcolonial literature is very relevant in our lives even in the 21st century, and the postcolonial studies that were encouraged by Edward Said's book 'Orientalism' have survived till the present age in one way or the other. They debated the 'Us' and 'Other' phenomena in the beginning and highlighted the identity issues next. This literature with its inception after World War II has continued to flourish up till contemporary times and has covered and initiated debates about human life and history from a postcolonial perspective.

8.5.1 Postcolonial Literature Characteristics

• Appropriation of Colonial Languages. Postcolonial writers have this thing they like to do
• Metanarrative. Colonizers liked to tell a certain story
• Colonialism.
• Colonial Discourse
• Rewriting History
• Decolonization Struggles
• Nationhood and Nationalism
• Valorisation of Cultural Identity

8.6 POST-COLONIAL LITERATURE IN PAKISTAN²

Postcolonial literature produced in or about Pakistan has its unique style because of the unique socio-political position of Pakistan. Pakistan as a state is different from the others because it did

² <https://dailytimes.com.pk/534227/the-importance-of-postcolonial-literature-daily-times/>

not exist when the British colonised South Asia. It was founded in 1947 when the process of decolonisation had already started. However, because of the impact and legacy of colonization, Pakistan is very much a postcolonial state but with a different kind of history that lay the foundation of Pakistani fiction in English literature.

The Pakistani fiction being produced by Pakistani writers like Kamila Shamsie, Bapsi Sidhwa, Mohsin Hamid, Mohammad Hanif, Nadeem Aslam, and others, reflects the past of the Pakistani people as well as the conflicts of the current age. The writers tell the stories keeping the backdrop of 1947 and the wars of 1965 and 1971 with their consequences in mind as well as the frequent history of Martial Laws, the Afghan War, and the Current war on Terror and the migrations of the people from east to the west. Seen with this lens, Pakistani postcolonial fiction is the fiction of Pakistani history that fictionalizes the history and then historicises the fiction by relating it with other parts of the world. This aspect of postcolonial literature and theory links it with the history of the nations. Wherever post-colonial literature is being produced may be private or public, Postcolonial literature emerges as a huge but very subtle platform for the debate of the socio-political issues of the current times as well. Postcolonial literature has moulded and changed itself withtime. It stands relevant to any age or country. For example, it has adopted itself into neo-colonial literature and literature of globalization and neoliberalism. It is because of this flexibility in the nature and style of postcolonial literature that it becomes relevant to every space and time. Some examples in this context can be from Mohsin Hamid's *Exit West*, Mohammad Hanif's *Red Bird*, Sidhwa's *an American Brat*, Kamila's *Burnt Shadows* and *Home Fire*, and many others of the same nature and style. Postcolonial literature, like any other kind of literature, may not provide a solution for the issues of humanity but it does make an excellent statement of these issues. Postcolonial literature also becomes relevant because it can provide a representation of the suppressed as well as the suppresser, and hence offers a representation of conflicting views and ideologies.

8.7 SELF-ASSESSMENT QUESTIONS

1. Explain post-colonial critique on film and cinema.
2. Explain post-colonial literature in detail.
3. What are the focused questions that must be investigated while critiquing literature? Discuss
4. Discuss the three main tasks of post-colonialist writers while working on literature
5. Discuss the importance of post-colonial literature in the colonized nation.
6. How Pakistani post-colonial literature is different from the rest of Indian literature? Discuss

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UNIT 9

**SUBALTERN STUDIES –
CRITICISM OF POSTCOLONIAL
STUDIES**

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INTRODUCTION

This course explores Subaltern Studies and their relevant perspective, origin and main contributors that include historians, anthropologists, and literary theorists who investigate how various marginalized communities, women as well as common people. This unit highlights the work of Italian Marxian theorist Antonio Gramsci and from South Asian understanding through the work of Gayatri Chakravarty Spivak. Through these eminent academics, the concept, origin, and salient fathers of subaltern studies are presented for understanding and conceptual clarity.

OBJECTIVES

After studying this unit, you will be able to:

1. understand the basic and core concepts of subaltern studies
2. familiarize students with the nature and scope of subaltern studies
3. discover the contribution of the significant subaltern theorists

LEARNING OUTCOMES

1. identify basic concepts of subaltern studies
2. debate about the origin and importance of subaltern studies
3. recognize important contributions for subaltern studies for post-colonialism

9.1 SUBALTERN -THE TERM

From the Latin roots *sub-* ("below"), and *alternus* ("all others") subaltern means a person holding a subordinate position.¹ A *subaltern* is someone with a low ranking in a social, political, or other hierarchy. It can also mean someone who has been marginalized or oppressed as subordinate, hence, of rank, power, authority, and action. In other words, it refers to the subordination of class, caste, gender, race, language, and culture. It also indicates those groups in society who are subject to the domination of the ruling classes. In general, subaltern classes include peasants, workers and other groups who have been denied access to 'hegemonic' power.

In Postcolonial Theory, "Subaltern" describes people in the lower social classes and the Other social groups that are displaced and marginalized while also living in an imperial colony. If there is little access or no access at all to cultural imperialism, then one is described as a subaltern. The term Subaltern was coined by Antonio Gramsci, who was an Italian Marxist intellectual. who was in prison and his writings subject to censorship used it as a codeword for any class of people (but especially peasants and workers) subject to the hegemony of another more powerful class. In Notes on Italian History, he outlined a six-point plan for studying the history of the subaltern classes which include:

- 1) their objective formation
- 2) their active and passive affiliation to the dominant political formations
- 3) the birth of new parties and dominant groups
- 4) the formations that the subaltern groups produce to press their claims
- 5) new formations within the old framework that assert the autonomy of the subaltern classes; and other points referring to trade unions and political parties.

Gramsci claimed that the history of the subaltern classes was just as complex as the history of the dominant classes, although the history of the latter is that which is accepted as the "official" history. For him, the history of the subaltern social groups is necessarily fragmented and divided, since they are always subject to the activity of the ruling groups, even when they rebel. The term has been adopted by a group of postcolonial studies scholars, forming a sub-discipline within the field known as Subaltern Studies. The group was founded by Southeast Asian historian, Ranjit Guha and over time it has included such scholars as Homi Bhabha, Gayatri Spivak, Partha Chatterjee, and Dipesh Chakrabarty.

Following Gramsci's perspective, they want to examine the formation of subaltern classes in a variety of settings in Southeast Asia, but principally India and its near neighbours, to provide a kind of counter-history, to address the imbalances of 'official' histories, which tend to focus exclusively on the affairs of the state and the ruling class. Guha also used subaltern words when describing cultural hegemony, to identify groups that were excluded, displaced, and marginalized due to the socio-economic institutions put into place, so their political voices would be denied.

¹ <https://www.merriam-webster.com/>



<http://politikaakademisi.org/2018/08/09/subalternpost-colonial-studies/>

Spivak's famous essay 'Can the Subaltern Speak?' (1999) problematizes the key premise of Subaltern Studies, namely that the heterogeneous group of people classified as subaltern can have sufficient unity such that 'they' can speak? Her answer to her question is negative.

9.2 HISTORY OF SUBALTERN STUDIES

The term has been adopted to postcolonial studies from the work of the Subaltern Studies Group, a team of historians, who aimed to promote systematic discussion of subaltern themes in South Asian studies. It is used in Subaltern Studies as a name for the general attribute of subordination in South Asian society, whether this is expressed in terms of class, gender race etc. Subaltern Studies emerged around 1982 as a series of journal articles published by Oxford University Press in India. A group of Indian scholars trained in the west wanted to reclaim their history. Its main goal was to retake history for the underclasses, for the voices that had not been heard previously. The group was formed by Ranajit Guha and included Shahid Amin, David Arnold, Partha Chatterjee, David Hardiman Dipesh Chakrabarty, and Gyanendra Pandey. In other words, Subaltern Studies defined itself as an attempt to allow the people to speak within the pages of elitist historiography, and in so doing, to speak for, or to sound the muted voices of the truly oppressed.

9.3 SUBALTERN FEMINISM

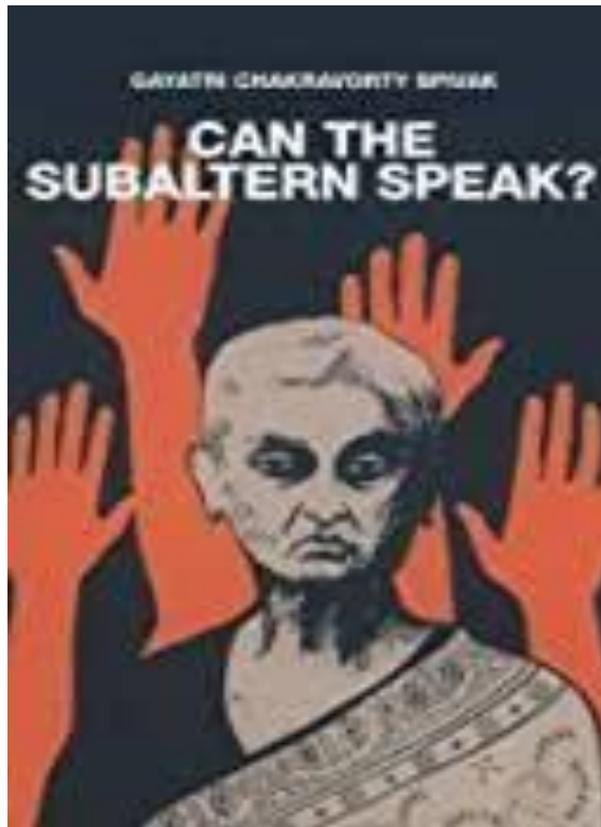
Based on this assumption of inferior position, women are called the "subalterns". The issues agitating women belonging to different cultures are different. According to Spivak (1999), subaltern women are subjected to oppression more than subaltern men. They do not have proper representation, and therefore, are not able to voice their opinions or share their stories. No one is aware of the daily struggles they face; subaltern women are ghosts in society. Spivak (1999) asserts that the subaltern subject is heterogeneous and, by examining the mechanisms of the supposed 'recovery' of their voice, instead an ongoing displacement and effacement are revealed. The key subject position disentangled by Spivak is that of the female subaltern and the practice of Sati or widow immolation.

9.4 MAJOR CONTRIBUTION TO SUBALTERN STUDIES

As mentioned earlier there are many academic contributors to subaltern studies. However, the most significant contribution to the field of subaltern studies, Gayatri Chakravarty Spivak's (1999) work is briefly explained for clarity and understanding.

9.4.1 Gayatri Chakravarty Spivak: Can the Subaltern Speak

Gayatri Chakravarty Spivak, a postcolonial Theory calls herself "a practical Marxist feminist deconstructionist". She discourages and dismantles western centres and challenges there over history and prejudice. She considers postmodernism as politically contradictory and hesitant. In the text "can the subaltern speak" she tries to overthrow the binary opposition between subject and object, self and other. Occident and Orient, centre, marginal and the majority and minority. She introduces the question of gender and sexual difference in her work and according to Spivak (199), those who belong to third-world countries are hardly allowed to speak up as they are divided by gender, class, caste, region, religion, and other narratives.



These divisions do not allow them to stand up in unity. The main points of her arguments are as under.

1. Truth Construction

Spivak (1999) uses deconstruction to examine how true it is constructed. She takes the example of Sati. Sati was a practice among the Hindus in which a woman was burnt alive in the pyre of her dead husband. When the British came to India, they outlawed this practice. Though it saved several lives of women, it also helped the British to secure their rule in India. Again, the outlawing of this practice had a complete absence of Indian women's voices. According to the British, "white men saved brown women from brown men".

This statement created a truth that Indians are barbarians and the British on the other hand are civilized and hence their rules were justified over the Indians Human consciousness is constructed randomly. We do not construct our identities but have them written for us(subaltern).

2. Knowledge is not Innocent

Spivak (1999) criticizes Foucault and Deleuze for committing “epistemic violence”, that is projecting Eurocentric knowledge into the third-world countries. She is of the view that Western academic thinking is produced to support their economic interests. Thus, knowledge is like any other commodity that is exported from Europe to third-world countries. Knowledge is never innocent and expresses the interest of its producer. This westernized knowledge tends to construct our identities and for the third-world people and Europe becomes the ideal.

3. Criticism of Essentialist Ideology

Spivak (1999) uses Marxist ideology to criticize the leftists. According to her, the leftists essentialize the subalterns i.e. They consider the third-world people to be the same as one identity and same issues. It has 3 negative impacts on subalterns.

1. It provides an opportunity to attempt outside to reform subalterns i.e., it paves way for colonialism.
2. It provides a logocentric assumption of cultural unity among heterogeneous people.
3. The subalterns become dependent on the Western intellectuals to speak for their condition rather than allowing them to speak for themselves.

Main points in Spivak essay ‘Can the subaltern speak?’
The Subaltern cannot speak.
There is no virtue in global laundry lists with woman pious.
Representation has not withered away.
This is however not to say that the physical act of speaking is impossible from within the subaltern position.
Post-Colonial literature persistently generated enormous literature, especially by literary critics, feminists, the art of critics, social reformists, political scientists, and political economists.

9.5 SELF-ASSESSMENT QUESTIONS

1. How is the term subaltern discussed?
2. Write the history of the subaltern studies.
3. What is meant by subaltern feminism? Discuss
4. What is meant by subaltern feminism? Discuss
5. Write in detail the major contributors in subaltern studies.
6. Identify and discuss in detail the main points of Spivak's work: "Can the subaltern speak? "

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