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## THE CONSPIRACY OF LANGUAGE POLITICS AND IDEOLOGICAL DOMINATION IN CREATING SUBJECTIVE IDENTITY IN POST COLONIAL LITERATURE- A STUDY

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### ABSTRACT



The Post colonial literature is inundated with the exploration of mechanism of colonizer's creation of identity of the colonized which resulted in the destruction of self sustained identity, culture, and ethnic existence of the subject. It had been diabolically proved on international arena that colonizer was sent as the result of Calvinian Predestination to goad and civilize the colonized. The atrocities, inhuman draconic activities which led to the creation of fear and psychopathological disorder in the ruled are justified even by the help of canonical religious texts which otherwise were drafted to herald the world into the principles of fraternity. Profit mongering as the primary hidden principle created an atmosphere of hegemony, the abnegation of which attracted often with corporeal punishment. The horror, the debility, marauding self identity, displaced religious faith and led to the abrogation of cultural identity which has created a sense of alienation in colonized subjects. The centuries together it has been witnessed that the corroding effect of colonialism, on the native living experience, is not easy to be evaporated from the psychological framework of the populace of the colonized countries. My paper will deal with the aspect of literature and language in creating the ideology of physical, moral, intellectual and linguistic domination over the colonized subjects who are reified as just walking mortal frames by the invading colonial forces.

**Keywords:** Ideological superiority, Identity creation, Subjectivity, Reification, Psychic degenerative tendency, Adopting the unreality, Sham pride.

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## THE CREATION OF LANGUAGE SUPREMACY THROUGH BELITTLED THE NATIVE LITERATURE- AN INDIAN CONTEXT:

India, since time immemorial, harboured and nurtured great poets as seers who guided the posterity of the entire globe with the help of literature and psycho-spiritual commentaries to make the humanity achieve more than what they thought they could. Both religious and secular literature adorned the annals of cultural history of India besides constructing strong base for economic growth coupled with ethics of politics. Vyasa, Bharathamuni, Kalidasa, Panini, Varahamithra, Charaka, Bilhana, Patanjali, Banabhatta(Mujumdar, 1952) etc., created the literature of culture, art, music, medicine, yoga which has remained yores together magnanimously incomparable. Yet, investigation as the core principle, India embraced the cherished principles of humanity from every sphere of the world(Muller, 1882).

But in 1835 when Thomas Babington Macaulay presented the Minutes on Education in India to the House of Commons in England, he succeeded in creating a false set of premonitions that if Sanskrit had not been replaced by English language and English literature, every penny East India company was spending on Indian soil (that penny was also accrued from Indian soil) would stand as worthlessly spent. He showed Indian literature as if it was still in its toddling stage and it was not at all on par with a single shelf which contains English literature.

He dared to say easily:

*"I have no knowledge of either Sanscrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanscrit works. I have conversed, both here and at home, with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was*

*worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education."* (Macaulay, 1882)

India and its long tradition of literature and culture was being scrutinized by the man who didn't know even the language of its literature, and the men of wisdom were accepting it as a scholarly findings as if it was the result of a profound research. This was the colonizer's nature of thinking. He can descend to any lower levels of existence to create the inferiority status for the history and culture of his subjects. The comparison was made in unjustifiable manner; even common sense can feel shy of the statements given by Macaulay, yet unfortunately the document assumed the statues of providential scripture to carve out the Indian Education framework which was going to be implanted for centuries together.

Language is the primary salvo which could come to handy for the colonizer to destroy the grand culture of the colonized which otherwise could remain indelible by posing a constant threat to the existence of the colonizer in alien lands and could question the veracity of his Machiavellian claims of self presumed superiority. The politics of language became a tool to justify even the most heinous crimes against humanity.

## UNWANTED PATRONIZATION FOR SELF STYLED SUPREMACY :

The west, during the days of colonization assumed the role of patronizing the colonies as if they are unable to represent on international arena. Every time the onlooker into the history, visited the history of the colonies through the glasses fabricated by the colonial powers only. According to Edward Said the history and culture which were used to be the pride of a nation, articulated in a manner that the true history of a colony starts with the advent of the colonizer. The colonizer was shown as god sent, as the harbinger of the change who can change their lives as if they were getting ready to tread the path of the heaven; because heaven, the occidental heaven was created by the colonizer and the Oriental

heavens have been sneered at and disparaging stories were concocted to belittle and even to demonize native gods...the oriental God/gods. The impact of amnesia towards one's own culture nefariously profited the colonizer in order to make the Orient a place to make a career for Westerner. The orient was chosen as a land of promise where young white men can build their business enterprise at the cost of the lives of the local population.

*"When Disraeli said in his novel Tancred that the East was a career, he meant that to be interested in the East was something bright young Westerners would find to be an all consuming passion; he should not be interpreted as saying that the East was only a career for Westerners. There were-and are-cultures and nations whose location is in the East, and their lives, histories, and customs have a brute reality obviously greater than anything that could be said about them in the West".(WSaid, 1978).*

#### **PSYCHOPATHOLOGY OF COLONIZATION – THE INEFFACEABLE IMPRINTS OF THE COLONIZER ON THE MINDS OF THE NATIVES :**

Frantz Fanon was practicing psychiatrist, he was a revolutionary and a doctor stationed in French Martinique. He treated the patients who were suffering from the psychological enervation due to the impact of colonizer's language and self abnegation of the colonized which was the result of inflicting imposition of inferiority complex towards his own language and culture. The language which was being used in Antilles and Martinique, the Creole French was taunted as the language of the uneducated rustics. When we look into the paraphernalia of the change of the languages; when two cultures encounter with each other, the languages merge and they assume singularity of the expression which is revered by both the parties. The Creole unlike pidgin is used even for Public administration and academic writings. It is just mutual acceptance and respecting each other's language behaviour. But the situation in Antilles and Martinique is against the use of the Creole. If a child could not learn and use standard French, he/she

would be considered as the replica of shame for the entire family...

'This Child Will be the shame of us

This child will be the God damn it

Shut up I told you you have to speak French

The French from France

The Frenchman's French

French French' (Fanon, 2008)

The mother is reprimanding the child to learn and speak the French as from the France not as from the Antilles. The irony present in the above stanza tries to state that even God cannot forgive the child if French is not learnt and spoken as it is spoken by the Frenchmen themselves, moreover it would potentially become the cause for eternal damnation (may be even God does not like the Creole). The sham pride is derived in executing phrases in an accent of colonizer which abounds with the elements of slavery but not the being masterly on one's own. Once the language politics pervade the very psyches of the colonized the effect would become so strong that even the generation together would suffer under the catastrophic effects of the failure due to the failure of coping with the travails of non native tongue and inability to use the native tongue in a proper manner to overcome the forged stigma.

Isn't the imposition of Religion on the colonized a sedition against the God himself?

When we read R K Narayan's 'Swami and Friends' which was published in 1935 as his debut as a novelist, we come across various instances where the child Swami was subjected to shame and ridicule when his own gods and goddesses were scorned at and were treated with mockery by Ebenezer in scripture class. The tender mind of swami could not understand the motif of the teacher behind taunting the Hindu gods sarcastically. A religious faith which could not see the truth in other religions, which could not respect the sentiments of other faiths is a dead religion; it would remain no more a spiritual path but a mere resorting to bigotry. The so called religious men lacked the true conviction of their own faith and caused mayhem which remained as bloody spots in the world history. The Colonizer did not

even incline to think against using the religious faith to procure power over the subjects. The soul, the body, the psych everything at selling point for achieving the dominions across the globe, no morality no spirituality nothing can slow down the steps of the colonizer towards attachment of lands and people.

According to Marxist theory, the reification takes place when a human being is robbed of his essence of being human. He will become just like a lump of metal in a big machine on a production life. The importance of human being (the body) is decided by his physical strength which could translate into the production of goods. He remains no more a human being, just a walking flesh and bones. In the same manner in colonial view of the world, the subject has no more human significance, he is prone to every sort of deprivation, and he is given the basic amenities of life like food and shelter if he is productive. The worst affected are women who have been defamed and treated as toys of pleasure as the animalistic pursuit of the colonizer would be at its peak when he encounters a colonized women. Margaret Garner/Sethe in the novel 'Beloved' by Toni Morrison is an eye opening witness in which Sethe was treated in an inhuman manner in the hands of her master. The remnants of her suffering marked as the zigzag lines on her back. For the colonizer the being human sounds nonsense. He becomes demi-creator who can be the master of his slaves in every manner.

## CONCLUSION

Colonialism inflicted the worst crime over humanity which is the heinous one ever inflicted on fellow human beings. It laid its destructive tendencies not only the physical aspect of a human being but also psychological existence. Centuries together may pass but the experiences of the dark hours of the colonial powers would remain in the realms of existential bearings of the colonized. It is the responsibility of the present generation not to seek not to strive whatever enslaves the body, psyche and thought process. The living experience of the temporality of existence may not be retrieved in a full-fledged manner but the vagaries of the pain

and death in the hands of the men who were transformed into the Lucifer's of hell shall not be ignored. We may forgive the time and blind ruthless crime committed against us but it shall not be forgotten. Forgiving, but not forgetting is the real salvation for humanity because then the humanity can safeguard itself from the cataclysmic forces of colonialism/oppressive forces.

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