

COMPARATIVE ANALYSIS OF POST-COLONIAL PERSPECTIVES

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Paper Received: 07.06.2022 / **Paper Accepted:** 24.07.2022 / **Paper Published:** 25.07.2022

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Abstract

An in-depth investigation into the myriad of ways in which formerly colonised cultures have responded to and interacted with the legacies of colonialism can be obtained through the comprehensive examination of post-colonial viewpoints through comparative research. This technique entails analysing the works of authors, researchers, and artists who come from a variety of post-colonial contexts in order to uncover recurring themes, difficulties, and solutions for decolonization and cultural reclamation. The assessment of the impact that colonialism had on different parts of society, such as culture, politics, economics, and the creation of identities, is an important component of this comparative study. Different post-colonial civilizations have been subjected to colonial dominance in a variety of distinct ways, which has led to a wide range of resistance, adaptation, and power dynamics negotiation strategies. This paper discusses about comparative analysis of post-colonial perspectives.

Keywords: Society, Post-Colonial, Culture.

Introduction

To add insult to injury, a comparative study of post-colonial viewpoints makes it possible to investigate the various literary, artistic, and intellectual movements that have surfaced as a reaction to colonialism. The examination of the ways in which post-colonial authors and artists have recreated and reclaimed indigenous languages, cultures, and histories in their works is one aspect of this.

This comparative analysis also includes an assessment of the intersections between post-colonialism and other theoretical frameworks, such as feminism, Marxism, and globalisation studies. This is an important aspect of the analysis. Through the investigation of these intersections, academics are able to acquire a deeper understanding of the intricate mechanisms by which power is exercised in post-colonial cultures, as well as the ways in which various social identities cross and exchange information with one another.

Women writers in post-colonial India have created their own literature by placing women in relation to the shifting social landscape and, notably, concentrating on these women's thoughts. Nonetheless, she has been limited in her ability to study by growing education, improved employment opportunities, and acquaintance with the advantages of women and the evenings. Indian women today are exposed to a different set of attributes, such as financial independence and education, which puts them in a conflicting situation where they fear their traditional jobs yet lack the courage to leave them. The woman must now reconsider her standing, which is undoubtedly a difficult task.

Although female writers have taken the Indian women into consideration in this movement and have fairly portrayed them as mentally and compassionately capable of supporting women's activism, a thorough analysis reveals a strong commitment to women's activism, as women's issues are the primary focus of their stories.

Review of Literature

Thomas in 2021 [6] the literature has recognised the significance of diaspora studies due to the financial inflow into the local economy, particularly the travel and hospitality industry. Nonetheless, it seems that not much empirical research has been done on the topic, especially when looking at emerging nations. By examining the influence of family legacy and diasporic cultural heritage on the travel preferences of West African Indian migrant visits to their birthplace, this study seeks to address research requests. The theory about acculturation serves as the foundation for this study. A sample comprising 312 diasporas provided quantitative data, which were then analysed using regression analysis.

According to the study, migrant tourists' preferences for travel to their home country are positively and significantly influenced by their cultural and familial history. An in-depth examination of the t-test for independent samples indicates a noteworthy distinction in the perception of cultural heritage between Indian Ghanaians as well as Ghanaian Indians. The family heritage and preferred method of returning home of Ghanaian Indians and Indians from India, however, did not differ significantly. This study focuses specifically on Indian migrant

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tourists' destinations. In order to draw generalisations about the study's findings, a bigger sample size would be necessary. In order to promote a diaspora tourism destination, the study provides insightful information on travel preferences, family heritage, and cultural legacy.

The study demonstrates that integration as well as separation methods of the theory describe the positive desires of the migrant visitors' travelling preference to their homeland and broadens the applicability of the theory of acculturation inside the diaspora literature. From a non-Western developing nation perspective, the study makes a substantial contribution to the broader knowledge of the impact of cultural and familial legacy on the travel habits of diaspora tourists. Additionally, the research was able to demonstrate how the travel preferences of diaspora members are significantly influenced by their cultural and familial origin. The current study fills up important gaps in the body of existing knowledge on diaspora tourism. First, by expanding our awareness of the significance that cultural along with familial heritage perform in diaspora tourism & its considerable influence on travel preference, this study has heeded the research requests by adding to the body of knowledge already in existence. This is essential for creating business plans and strategies for the tourism industry. Second, using cultural and family perspectives, our study has thoroughly investigated the travel preferences of Indian diaspora tourists in each country. We have also looked at how key control variables like immigration generations and the number of travels to the homeland contribute to this explanation.

Kamal (2021) [2] Indian writing in English has been around for more than 150 years, beginning with Bankim Chandra Chattopadhyaya's 1864 novel *Rajmohan's Wife*. Indian writers writing in English, often known as Indo-Anglican literature, is a process of self-discovery and the creation of a distinct identity independent of English literature. Indian writers also began their literary journeys through the immediate impact of English literature, then went on to establish themselves as distinct wings of literary works, just as American literature began to grow to amplify their own issues, cultures, politics, and economics, and nowadays they are altogether distinct entities in world literature. Indian and American literature came from different eras, with different cultures and issues, but they had one thing in common: we both battled for our identities, and literature served as our mean-median-mode. The primary distinction was that while English was not our first language, it was the Americans'.

Thus, the development of Indian English literature, encompassing contemporary diaspora writing, was all penned on the same canvas-the Indian spirit and

soul. The distinctive quality of Indian English literature is that, in spite of the nation's multilingualism, there was never a sense of "difference"; on the contrary, diversity strengthened and enhanced Indian literature in general and English in particular. This exquisite garland showcases a single strand embellished with a variety of stones. Allow me to share some classic English-language Indian literature with you in order to help my international readers comprehend the phrase. *Thought Relics* by Rabindra Nath Tagore, *Malgudi Days* by R.K. Narayan, *Dinabandhu Mitra's The Blue Indigo* (translated into English by Michael Mahdusudan Dutta), Bankim Chandra Chattopadhyaya's first Indian English novel, *Rajmohan's Wife* (incomplete), N.C. Chowdhary's *A Journey to England* *The Blue Umbrella* by Ruskin Bond and *A Train to Pakistan* by Kuswant Singh. I will attempt to provide a brief history of Indian texts in English in this piece. Indian writers who wrote in English had a brief but intense history due to their strong sense of nationalism.

Analysis

All things considered, a comparative study of post-colonial viewpoints provides a nuanced knowledge of the numerous ways in which colonial legacies continue to impact modern societies, as well as the various techniques that post-colonial societies adopt in order to resist, adapt to, and modify these legacies. This comparative examination provides academics with the opportunity to get a deeper understanding of the complexity of power, identity, and resistance in a world that is increasingly globalised.

An examination of post-colonial perspectives from a comparative perspective dives deeply into the various nuances of how civilizations that were formerly colonised have struggled to come to terms with the long-lasting repercussions of colonialism. This strategy involves doing an in-depth analysis of the historical, social, cultural, and political circumstances of various post-colonial societies. The primary objective of this technique is to gain an understanding of the similarities and differences that exist in the ways in which these societies have responded to colonial dominance.

1. Historical Context

The first step in conducting a comparative study is to contextualise the colonial histories of different regions. This involves taking into consideration a variety of factors, including the length of time and intensity of colonial rule, the methods of dominance and control utilised by colonisers, and the specific economic, social, and cultural impacts that colonisation had on indigenous populations. Over the course of several centuries and across multiple continents, the historical backdrop of colonialism involves a huge and intricate assortment of events,

processes, and relationships throughout the world. Colonialism originated as a consequence of European expansionism, which began in the latter half of the 15th century with the expeditions of discovery and conquest that were conducted by nations such as Portugal, Spain, England, France, and the Netherlands.

The pursuit of money was one of the primary motivating factors for colonialism. This was accomplished mostly through the acquisition of precious resources such as gold, silver, spices, and, subsequently, land for agricultural exploitation. This economic drive was frequently reinforced by religious and ideological arguments, such as the propagation of Christianity and the belief in the superiority of Europeans in terms of both race and culture.

Colonialism manifested itself in a number of different ways, including settler colonialism, in which European settlers formed permanent communities in regions that were colonised, and extractive colonialism, in which resources were exploited for the advantage of the colonial power. Relocation, violence, and the spread of illnesses were only some of the negative outcomes that indigenous peoples experienced as a result of these colonial endeavours, which had deep and frequently deadly effects.

The nineteenth century was the most prosperous period for European colonial expansion, as it was during this time that the continents of Africa, Asia, the Americas, and the Pacific Islands were all colonised. The time in question witnessed the formation of enormous colonial empires as well as the imposition of European political, economic, and cultural institutions on nations that were under colonial rule.

The legacy of colonialism continues to have an impact on the modern world, with long-lasting repercussions on the patterns of wealth and power around the globe, as well as on cultural identities and political institutions. It is vital to have a solid understanding of this historical framework in order to have a complete comprehension of modern concerns such as racism, inequality, and the continued existence of North-South inequities on a worldwide scale.

2. Impact of Colonialism

Impact of Colonialism: Comparative analysis investigates the manner in which colonialism has influenced post-colonial cultures in a variety of different ways. In this context, the examination of the dislocation and displacement of indigenous cultures, the imposition of colonial languages and educational systems, the exploitation of natural

resources, and the disruption of traditional social and economic structures are all included. The effects of colonialism have been significant and far-reaching, leaving behind a legacy that will endure for generations to come and continues to have an effect on the social, political, and economic dynamics of the modern world. Colonialism, which is defined as the dominance and exploitation of one group of people by another, has left permanent scars on the communities that were colonised all over the world.

In terms of the economy, colonialism resulted in the extraction of resources and wealth from territories that were colonised for the benefit of the powers that colonised those areas. For the sake of advancing the economic interests of the colonial power, natural resources were abused, labour was forced to work against their will, and local businesses were frequently marginalised. Many countries that were formerly colonies have been left with a legacy of economic exploitation, which has led to the perpetuation of patterns of poverty, underdevelopment, and reliance.

On a social and cultural level, colonialism was responsible for the disruption of traditional ways of life, the erosion of indigenous traditions, and the imposition of Western values, languages, and institutions upon the people who were colonised. This cultural imposition frequently resulted in the marginalisation and denigration of indigenous knowledge systems and practices, which contributed to sentiments of inferiority and loss of identity among populations that were colonised.

Several countries that were formerly colonised have been left with a legacy of authoritarianism, corruption, and instability as a result of colonialism. Communities of different ethnicities and languages were frequently divided along colonial borders, which resulted in persistent conflicts and tensions. Furthermore, post-colonial governments continue to be influenced by colonial legacies of governance, legal systems, and administrative structures, which in turn shape the political institutions and practices of these states.

In general, the influence of colonialism has been significant and long-lasting, and it has played a significant role in defining the processes of growth and underdevelopment, the construction of identities, and political struggle in the contemporary world. For the purpose of attaining justice, reconciliation, and genuine decolonization in the 21st century, it is vital to comprehend and address this legacy.

3. Responses to Colonialism

Comparative studies shed light on the many ways in which post-colonial societies have responded to the oppression experienced by colonial powers. As part of this, it is necessary to investigate various methods of resistance, such as armed struggles for independence, cultural revival movements, and intellectual criticisms of colonial ideas. Moreover, it entails the examination of the processes of accommodation and adaptation, which are the means by which indigenous cultures and traditions are either conserved or modified in response to the pressures exerted by colonial authorities. The ways in which colonised peoples and nations have responded to colonialism have been extremely different, reflecting the many historical, cultural, and political situations in which they have been situated. answers have been characterised by resistance and rebellion against colonial rule, while other answers have featured accommodation, collaboration, or negotiation with colonial authorities. Some of these responses have been characterised by resistance and rebellion.

Insurgency and armed rebellion were two prevalent forms of resistance to colonialism. These forms of resistance were widespread because colonised peoples tried to express their independence and sovereignty via the use of various forms of force. The Indian Rebellion of 1857, which demanded independence from British authority, the Mau Mau Uprising in Kenya, and the Algerian War of Independence, which demanded independence from French colonial rule are all examples. In addition to playing a significant part in the process of fighting colonial dominance and paving the way for independence, these movements frequently featured the mobilisation of the grassroots, the use of guerrilla warfare, and the holding of major demonstrations.

Civil disobedience, boycotts, and protests were some of the nonviolent means of resistance that were utilised in response to colonialism. Inspiring similar movements all over the world and contributing to the eventual deconstruction of colonial empires, Mahatma Gandhi's leadership of the Indian independence movement, which placed an emphasis on peaceful resistance and civil disobedience, was a significant factor.

Not only did many colonised peoples engage in resistance, but they also adopted techniques of cultural preservation and resurrection. Their goal was to reclaim and celebrate their indigenous languages, customs, and identities. This cultural rebirth acted as a kind of resistance to colonial attempts to eradicate or marginalise indigenous cultures. It also led to a revitalised sense of pride and self-determination among people who had been colonised over time.

In addition, some responses to colonialism included accommodating or working along with colonial authority. This was done either out of a sense of pragmatism or as a means of obtaining limited autonomy or concessions inside the colonial system. Despite the fact that collaborationist techniques were frequently contentious and polarising inside colonised societies, they occasionally offered specific groups or people opportunities for political engagement and economic growth.

Responses to colonialism have been varied and complicated, impacted by a variety of factors including historical conditions, cultural traditions, and political beliefs. These elements have contributed to each of these answers. In spite of the fact that they are distinct from one another, these reactions together demonstrate a common battle for liberty, self-determination, and dignity in the face of colonial oppression.

4. Literary and Cultural Movements

One of the most important aspects of comparative analysis is the study of the artistic, cultural, and literary productions of post-colonial societies. In this context, it is important to investigate the ways in which post-colonial authors, poets, filmmakers, and artists have attempted to recover and affirm indigenous identities and narratives, as well as how they have depicted and interrogated colonial legacies in their works. At the beginning of the 21st century, there was a plethora of literary and cultural movements that mirrored the dynamic and fast changing landscape of the world. Postcolonial literature, which tried to question and deconstruct the legacy of colonialism while simultaneously celebrating indigenous cultures and identities, was one of the most notable movements that occurred during this time period. Chimamanda Ngozi Adichie, Arundhati Roy, and Chinua Achebe are just a few of the authors that have emerged as important voices in this movement. They have challenged the conventional narratives and provided alternative viewpoints on history and identity. Concurrently, the advent of the digital age led to the emergence of digital literature and online communities, which provided a platform for readers and writers to interact with literature in novel and creative ways. This digital literary movement has made literature more accessible and has contributed to the democratisation of the literary world. However, it has also raised doubts about the future of publishing and authorship in the digital era. Over the course of the 21st century, there was a resurgence of interest in indigenous literature and storytelling. This was a result of marginalised voices attempting to reclaim and celebrate their cultural history. Movements such as the #OwnVoices movement in young adult literature and the return of indigenous storytelling in cinema and television have brought to light the

significance of diversity and representation in the development of contemporary cultural works. In general, the literary and cultural movements that emerged in the early 21st century mirrored a globalised society that was struggling with concerns of identity, power, and representation, while simultaneously appreciating the richness and diversity of human expression.

5. Intersectionality and Hybridity

Comparative studies also take into account the interconnections between post-colonialism and various social, cultural, and theoretical frameworks. It is important to note that hybridity and intersectionality are also taken into consideration. In this context, it is important to investigate the ways in which post-colonial perspectives overlap with other critical ideas such as feminism, Marxism, globalisation studies, and others. In addition to this, it entails the examination of processes of cultural hybridity and syncretism, which are instances in which many cultural influences come into contact with one another and combine to produce new forms of expression and identity. In the 21st century, discourses of identity and culture have become increasingly concerned with the concepts of intersectionality and hybridity, which are two concepts that are interconnected and have been increasingly prevalent. The term "intersectionality" was coined by Kimberlé Crenshaw. It emphasises the interrelated nature of social identities such as race, gender, class, sexuality, and disability, and it shows the ways in which these overlapping identities shape the experiences of privilege and oppression that individuals have. This theory acknowledges the fact that individuals simultaneously occupy various social positions, as well as the fact that oppressive and power structures are intertwined and mutually reinforce one another. As a result, intersectionality promotes a more sophisticated definition of identity, one that takes into consideration the intricate interplay of a number of different social circumstances.

The concept of hybridity, on the other hand, refers to the process of combining or combining parts of other cultures in order to produce something that is fresh and original. Hybridity, when applied to the concept of identity, poses a challenge to fixed and essentialist concepts of culture, country, and belonging. Instead, it places an emphasis on the fluid and dynamic nature of identity development. The junction of many cultural, linguistic, and historical factors gives rise to hybrid identities, which are characterised by their complexity and diverse nature, making them difficult to categorise. In addition to underlining the complexity and inconsistencies that are inherent in the processes of cultural hybridization, hybridity is a celebration of

the creative potential that occur as a result of cultural interaction and trade.

The concepts of intersectionality and hybridity, when combined, provide significant frameworks for comprehending the complexity of identity and culture in a society that is becoming increasingly globalised and interconnected. They inspire us to move beyond binaries that are overly simplistic and to appreciate the complexity and diversity of the human experience.

6. Globalization and Neocolonialism

The comparative analysis takes into consideration the influence that globalisation and neocolonialism have had on post-colonial societies. Examining the ways in which global economic forces, media, and cultural industries continue to create power relations and impact the cultural, political, and economic development of post-colonial nations is a necessary step in this process.

Globalisation and neocolonialism are two phenomena that are profoundly intertwined and have transformed the global landscape. These two trends have also contributed to the perpetuation of power imbalances and economic disparities between nations. The movement of capital, goods, and information across international borders has been made easier as a result of globalisation, which is characterised by growing connectivity and integration of economies, cultures, and societies. Some people believe that globalisation is beneficial because it encourages economic progress, cultural interchange, and technical improvement. However, others believe that it is detrimental since it reinforces neocolonial systems and results in an unequal distribution of advantages.

The term "neocolonialism" refers to the continuous rule and exploitation of countries that were formerly colonised by nations that are more powerful and industrialised. Many nations that were formerly colonised continue to be economically dependent on former colonial powers or other entities from the global North, despite the fact that they have achieved political independence. The perpetuation of this dependency is accomplished through a variety of strategies, including uneven economic ties, burdens of debt, and the exploitation of natural resources by corporations. The global South is subject to enormous economic influence from multinational firms, which are often headquartered in the global North. These corporations extract revenues and resources from the global South while also contributing to the destruction of the environment and the dislocation of society.

Furthermore, globalisation has made it easier for Western cultural hegemony to spread around the

world, which has resulted in the loss of indigenous cultures and identities in many regions of the world. Western standards and values frequently dominate global media, entertainment, and consumer culture, which marginalises non-Western perspectives and reinforces neocolonial power dynamics. Non-Western perspectives are also marginalised.

In conclusion, although globalisation has the potential to encourage collaboration and mutual benefit, the fact that it is intertwined with neocolonialism highlights the urgent need for a global order that is more equitable and inclusive, and that places priority on the interests and ambitions of all nations and peoples.

Generally speaking, a comparative study of post-colonial viewpoints provides a complete understanding of the complicated legacies of colonialism as well as the various ways in which post-colonial countries have responded to and navigated these legacies. Researchers are able to obtain a better understanding of the dynamics of power, identity, and resistance in a globalised society by analysing a variety of case studies and scenarios.

Conclusion

A great number of works of Indian English literature investigate the complexity of post-colonial identity. These works grapple with questions of cultural hybridity, identity creation, and the legacy of colonialism. On the one hand, authors like Salman Rushdie, Arundhati Roy, and Amitav Ghosh have questioned the influence that British colonialism had on Indian society and culture, yet on the other hand, they have celebrated India's resiliency and the cultural wealth that it possesses. In the wake of colonial control, a post-colonial identity arises as a result of a complex interaction between historical legacies, cultural hybridity, and movements for self-determination.

In the process of navigating the challenges of identity creation and cultural rebirth in a post-colonial world, it incorporates the varied experiences and points of view of peoples who were once colonised. On the other hand, the legacy of colonialism, which has left lasting traces on colonised nations in terms of economic exploitation, cultural erasure, and political dominance, is at the core of post-colonial identity. As colonised peoples reclaim and celebrate their cultural history, languages, and customs, post-colonial identity is also characterised by persistence and resistance. This is the case despite the hurdles that have been presented. The mingling of indigenous and colonial cultures, languages, and worldviews is reflected in

cultural hybridity, which is another defining element of post-colonial identity.

This hybridity is the consequence of centuries of interactions and exchanges between colonial powers. Furthermore, post-colonial identity is fundamentally political, as it encompasses fights for sovereignty, self-determination, and decolonization in the face of continued forms of neocolonialism and overall injustice in the world. Post-colonial peoples continue to assert their agency, challenge dominant narratives, and build alternative notions of identity and belonging in a world that is quickly changing. They accomplish this through the mediums of literature, art, activism, and grassroots movements.

Conflict of Interest

There is no conflict of interest between the authors in this manuscript.

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