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## English language and the postcolonial conditions

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### Abstract

*The paper 'English language and the postcolonial conditions' seeks to examine the status of English language and the structural impasse regarding the subversion of its unchallenged universal status. The paper also probes the postcolonial responses, retributions to the colonized minds engaged in a wilful awe and liberation. Some of the contradictions have worked out.*

**Keywords:** Response, surrender, anger, submission, language, culture.

Universally colonized and coerced into the expansion of its acceptability English language today is the need and the colonial legacy in the context of the colonized to propel it even politically it stands taller and almost essential.

To the extent that all that is good in terms of higher education is essentially English. Elitist in nature as part of the cultural imperialism which even today is as revered as it has been. The non-native speakers in the post-colonial era are politically assertive with translations as tool to unearth what is required to be equated with acwided reading audience.

English in the changing political conditions continue to remain unchallenged and its language and literature keep flourishing universally in exercise of the political powers while being more pronounced in terms of otherization challenged subsequently by the Holy trinity, Edward Said, Homi Bhaba and Gayatri Spivak who

refused to be callow in their postcolonial retributive responses to the idea of the otherization. And thus teaching of English in the gulf and African nations assumed prominence though the Nigerian writer Chinua Achebe, Irish James Joyce and polish Joseph Conrad had their resistance using the weapon of the colonial language to hit back at the supposed cultural superiority of the West while using the long handle of imperialistic politics.

Most of the colonized minds in the wordings or the third world countries have a sharp division in their education system that produces two kinds of education, one is elitist which is English medium schools while the public education remains as much subaltern in the face of the structural impasse and infrastructural absence and the subsequent gap in the determination of social status and dignity. One of the pleas generally offered in defence of the elitist structure of education is the unabated prejudice against the language of the land.

This second class treatment of the native language in its own backyard has given the impetus and fillip to such a prejudicial construction of minds which in public domain has a disdain to the education given in Hindi and other regional languages. And thus political conditions and the politics of language keep growing and dwell in the lingering chambers of uncertainty. Postcolonial minds are not free in the subcontinent from the vicious influence of colonized minds under intense pressure to uphold what has been handed down to them by generations together. Minds of kids, kinder garden students, early education all conjoin to produce colonized minds in a free country as the freedom English has been a long, dark night or a morning that has a weal of dog about it.

The precolonial syllabus in the Universities of India had the western prejudice embedded in it and the agency to carry it forward was English language. The postcolonial syllabi are no different as it remains a bumbershoot with elitist malice adumbrated brazenly, for example we acknowledge without disagreement that Shakespeare is the greatest dramatist ever and for all times to come and this canonical status is again the product of a much pursued political agenda. No one refutes it which is again a great example of mental slavery and an intellectual surrender to the western design. Even for future the roads are blocked because till eternity Shakespeare will

remain unchallenged as part of the British control on literary imagination.

And thus English language will never be challenged in the colonized minds but there are examples too where it has been shown the door like Russia and China where the language could never find a foothold. There is nothing wrong in learning a language but language is not an isolated entity, its a cultural invasion, an invisible parasol, a smiling assassin which has untrammelled cultural powers which eventually impact the mind and the life style. Those who do not know English language suffer from a complex and languish in isolation from the mainstream existence while education in English language is a privileged mistress of the honourable concubine. What we have examined so far is the status of English language in pre and post India placing odd postcolonial responses in between to suggest the ire and fire, resistance and retribution by western educated free minds which entail no fear of the colonial powers. And it's here only that Orientalism by Edward Said written in 1978 comes into play to engage in a cultural conflict with the Western propaganda of being the unchallenged culturally while Gayatri Spivak has a serious question in her essay 'Can the subaltern speak' about minds held hostage possessing servile imagination. Nobody has the moxie nor the prowess to resist the elitist wonders of privileged classes. And thus English as a universal donor will surround the consciousness of the free with a luminous halo about it. My contention was not to underplay English language but to look deep into the growth of tempers subservient to its ultimate goal which is the grandeur and the glory of this language, and that's why I discussed the postcolonial conditions predisposed to a bias against nurturing native minds rooted into the falsity of vanity and valour.

In the light of Edward Said's, Gayatri Spivak and p theory, all of this text has been examined. The basic elements of post colonialism are: 'Easternism' idea by Edward Said and 'Subaltern' concept by Gayatri Spivak. Texts written by the authors of the nations conquered once by the British. Texts created by immigrants from countries with colonial history. Reading texts Reading the writings created during colonialism with the colonial discourse ideas in mind. EDWARD SAID: Eastern Europe "Wisdom is not innocent, it is constantly driven by power" informs Edward Said's book Orientalism with Foucauldian idea (1978). Orientalism is an expression applied as found, seen and

reported in the 'East' Orientalism is a phrase given to the orient, which is in a way "created" by Europe and the West, found, seen and recorded. In the literary context it refers in all disciplines, including literary, social, and so on, to the speech of the West about the East, which is without a contradiction in the East. This speech adds up to a "text universe." It relates to the western attitudes towards the east, the west towards the east and it explains and interprets. The East grew to the west in the Middle Ages - it was far, inaccessible and strange. Due to the stories of visitors the majority of the conjecture of such research became more important Christianity and the cruises led to the east closer to the west. Constantinople's collapse in 1453 was almost the end of Christianity. Even farther threatening the West was the growth of the Ottoman Empire. This severe military requirement was frightened by the West. The stories of the passengers started to grow. Vasco-da-gama found India, which was used to write about and dream about the East in the west. 'Entertainment' or 'The Arab Night' Antoine Galland appeared in 1704 and 1717 for a thousand and one nights. Adventurous tourists have been far more than the tour's recommended itinerary or limits. By the eighteenth century, the earliest British Orientalist, Mr. Sir William Jones, who translated many Arabic and Persian texts influencing romantic writers' eastern themes. The interests of Napoleon were to preserve East knowledge.. He reminds out that the information about the "orient" generated and distributed in Europe was a colonial power's ideological complement. He alludes to a number of writers, statesmen, political theorists, philologists and philosophers who have contributed to orientalism as 'institution.' The representatives of the "orient" believe that they led to the development of a divide between Europe and its "other." The European predominance remained and spread over other countries. The sum of the west depictions of the orient alludes to Orientalism. The sum of the west depictions of the orient alludes to Orientalism. The work of Foucault to link the creation of knowledge with exercise of power influences the critique. It helps us to observe how our daily lives are governed by institutions. He mainly argued that orientalism or oriental studies was in the end a political view of reality that advocated a binary contrast between the familiar (Europe) and the odd (orient). It says that Orientalism generates binary oppositions between the East and the West, which are all orientations, which are everything that the West is not. . Orientalism is a dream of the West.

The Western perspectives over the East do not depend on the realities in oriental countries, they frequently come from the dreams of the West, from fantasies of the East. Orientalism generates a manufactured building. It functions as an institution that provides objective knowledge with opinions and orientation theories. He claimed that orientation was an object for academic study. Many literary texts which are at the service of Orientalism affect Orientalism. Orientalism has been studying something called Islam without studying the people since this religion is a desert one. Orientalism justifies the superiority of the West above Eastern countries. The link between the idea of orientalism and its practical implications must be emphasised. The article also demonstrates how Orientalism expresses certain preconception regarding the East and the East. The west is seen as a location of scientific advancement and growth whereas the orientation is considered distant, unchangeable, primitive or retrograde. The Orient is odd, wonderful, odd and reasonable, sensitive and familiar. Orientalism produces race hypotheses. Racism is an oriental product. The killers and aggressive Arabs, the faint-hearted Indians and the unscrupulous Chinamen. Orientalism is gendered forms of stereotypes. They view East as a whole as an exotic oriental woman or sexually promiscuous woman. Man of the Orient is not masculine enough. The Eastern ladies are typically portrayed as an object of sexual desire. Orientalism is shown by man's conquerors as a location of perverted yearning. The Oriental figures are always depicted to be cowardly, sluggish, non-civilized and so on, whereas the West typically shows us culturally good and civilized. Subalterns: Gayatri Chakravorty Spivak it is one of Post colonialism, feminism, deconstruction and Marxism prominent critics. She was Derrida's disciple and his interpreter. She is the author of Derrida's "Of Grammatology" introduction for the translator. Instead than revealing errors, she is interested in studying how truth is produced. The idea of subalterns is essential to Spivak's theory. The "subordinate" implies "low rank" and is a military word. It was the Italian Marxist Antonio Gramsci who adopted this word. The oldest political history demonstrates that the voice of subordinate groups (females, tribal people, the third world, orient) is moved in their article "Can the Subaltern Speak?," She is recognized to be a Third World lady, a marginal uncomfortable special visitor, an American professor, an exile of the Bengali Middle Class and occasionally a

success story in the Star system of American Academic Life, for her most popular article "Can a subaltern speak?" she is also known for. The framing of the issue as a third-world topic was taken for granted. In this article, she shows how ironic the subalterns have been aware of their rights by expressing practical things unfair dominance and unequal statements. She denounces the damage done to women and non-Europeans in the Third World. She wishes to give voice to the unfathomable or silent subalterns. She focusses on widow sacrifice speculations. She tries to reestablish the presence of the women authors who were immersed in their husbands. She explores the dual colonisation of women (Dalit/Black women) It is attacking Western Eurocentrism. She says that knowledge, constantly managed by economic interests and power of the West, is never innocent. Knowledge by Spivak The western scholars have always shown that they have an impartial understanding of the eastern civilizations. Third-world knowledge is constantly politically and economically created is like any other commodity or product exporting from the west to the third world. The western scholars have always shown that they have an impartial understanding of the eastern civilizations. Third-world knowledge is constantly politically and economically created.

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