

THE MENTAL NARRATIVE IS YET TO BE DECOLONIZED

Martaza Rahim Bhat^a

^a Student of English Literature, University Of Kashmir

Abstract

The colonial perspective with the Eurocentric discourse is yet to be decolonized. The discourse is so strongly ingrained in us that there are scholarly views regarding the eastern perspectives to be based on Eurocentric lines. The fate is never set by GOD but to be created by the people through freewill. The mental submission to the West during colonial times either by choice or was forcefully imposed is yet to be taken away. The neocolonial structure that was created in the minds of colonized people is still deciding and shaping up the perspectives in almost every activity. The framework is so strong that any resistance to it is rejected and resisted in a thorough way. The discourse is so strong that doing away with it immediately is not possible and one can't help doing transactions without it either through their language, culture etc.

The deconstruction the constructed plot set by the masters is yet to be done. The theme of this manuscript is to deconstruct the colonial hegemonic discourse and to pave ways to construct our own discourse that could decolonize and destroy the colonial discourse. As we know only discourse can break the discourse.

Keywords: Anatomy of Eurocentric perspective, the occident hegemony and the formation of its discourse, Orientalism and the discourse analysis, De-colonization of the mind.

1. Introduction

1.1. Anatomy of Eurocentric perspective

I begin with Ngugi Wa Thiong about his mentioning of the mental captivity which is forceful and illegally (through imperialistic mechanism) imposed upon the African children through the agencies of Schools. The imposition is not only hard and hegemonic but faces no resistance as young minds are liable to slight impressions. The hegemony manifests itself when children in the African schools are alienated through the mechanism of education in schools in Africa. Likewise in Asian countries particularly in the India the medium of education which is English (that was forcefully imposed through the imperial council) structures the biased conceptual framework among the children which then are susceptible hardly to any change. It is also said the mechanism (hegemonic) works so strong that resistance

to it is hardly and vigorously challenged. I bear no criticism to the mechanism but to the repercussions and effects it has on the education, literature and vernaculars of the indigenous culture. In Indian case, the culture is under deracination and the literature under threat. The scholars are of the view that the Asian studies and ideology is even taught through the Eurocentric perspective. The position implies that no matter even after independence the India is still under a colonial impact mentally. I mention here the concept of False Consciousness of Karl Marx which says that the notion of interests under the guise of collective interest pays a further surplus and advantageous supply to the capitalist class. The likewise summation and analysis implies that if the Eastern ideology, education is taught through the imperial and Eurocentric perspective then we end same as the proletariat does. The worthy literature of the indigenous land is a treasure to the

country and if by the imperialistic stick and propelling force is put aside then the education is yet to decolonized. The Macaulay's minute evidences the claim as mentioned above and its effects on the indigenous culture. The ethnocentric claim as done in the Macaulay's memorandum is an evidence and a support to the imperial hegemonic imposition and power which they attained after the imposition. With the passage of time it was thought to be a propelling force and made as a systematic cum clever investment in the colonies. The ethnocentric and the orientalist mode pays a tribute and a derogatory remark to the Western colonial powers.

1.2. The occident hegemony and the formation of its Discourse

The framework (occident) it builds with the passage of time help it retain its dominance in the foreign land like India and mobilize people towards its hegemonic power. The structuralist identity of the language which shapes a person's reason accordingly helps in making the discourse of the masses. The hidden hegemonic power of the English language with the help of the created discourse helps it maintain its smooth sail. The instrumentalisation of language in order to exercise power and the discourse created ultimately serves as its guardian. The system of discourse structures the manner in which to perceive reality (imposed), it determines what constitutes right and wrong, generates a structure to enable any activity within its framework and at the same time limit it. According to Michel Foucault, discourse is a historical and social product that like Language appears synchronically and evolves diachronically. As we know, discourses are produced by the effects of power within a social order, and this power prescribes particular rules and categories which define the criteria for legitimizing knowledge and practices followed, taken truth within the discursive order. The discourse in Indian Case is created by Language that was imposed over the masses and with the passage of time gained structural identity. If we follow Foucault in a statement " Discourse is a set of ideas and practices with particular conditions of exis-

tence, which are more or less institutionalized, but which may only be partially understood by those that they encompass", we make an inference that the ideas which govern the practices and time makes them get institutionalized, it completely supports a statement that the biased ideas transferred through language into Indian education system trapped the country into an ideological apparatus and the transaction is through LANGUAGE (English). As we know that the discourse is so strong that once institutionalized, it disqualifies other meanings and interpretations (resistance). The hyper centrality of English language that alienated and is disqualifying the indigenous vernaculars and literature is point of breaching the Indian discourse. Only discourse can break a discourse. Here (Indian Case), the powerful language of English (cum discourse) is breaking the Indian.

1.3. Orientalism and the discourse analysis

Edward Said who redefines the concept of Orientalism by making a series of assumptions made by the West about the Orient in an derogatory and binary sections of the thoughts. He talks about the assumptions and remarks that the West makes about the orient as irrational, uncivilized, anti-western, menacing and dishonest. He basically explores the constructed (biased) assumptions about the East to define West in its light. He further mentions about the kind of discourse that this thought of the West in terms of the East (other) represents their civilized, rational, and hegemonic (so called) image which they themselves created. The danger as per Said is that these assumptions are taken to be truths and therefore impact our relations and ideologies.

When we explore and deconstruct the assumptions made by the West in defining themselves through the concept of the East, we see and come across a kind of hegemony, imperialism, biased imposition of the discourse and the misbalancing of power relations. The Occident doesn't want themselves to be treated as civilized, rational, worthy only but to be powerful, geniuses etc. The misrepresentation of the concept of Western and Eastern together lays down a thorough im-

plication of the analysis and explorations. The so called labeled as civilized allowed and paved their way to the colonial impositions in the world particularly in the East with some powers of military might and mercantilist thoughts. Further Edward Said helps us explore the processes of constructing binary opposites and uncovering the values that cause these opposites to come into being. By doing so, he calls for an erasure between these boundaries and lines that we construct and a more moderate way of thinking. Said gives us some examples of these binary opposites and how they are applied to the West and to the Orient, in terms of civilized/ uncivilized, democracy/ despotism, developed/ underdeveloped, liberated/ repressed, educated/ ignorant. In fact the foreign policies of the Occident are based on these ethnocentric bisections.

Coming to the concept of Discourse and its formation and analysis, we come across the powerful philosopher of the time Michel Foucault. Foucault in his terminology defines the concept of Discourse as the social set-up and framework of ideas which are more or less institutionalized with particular conditions of existence. When we look at the imperial forcefully imposed biased discourse, we find a pivotal role of the West in imposing the language in a colony with military might and Orientalism theory and furthered their tradition through the mechanism of education. The legislative act 1835 of India in which the Sanskrit and Persian languages we replaced with English was a starting point the Western conspiracy of the plot that they laid here cleverly. They were well aware off the process of making discourse through language. The hegemony come into the existence when we see in India the constitutional language list of which the English is not a part of but remains a dominant language in the country even after independence. I bear no criticism to the point that what language is used but I am fully concerned about the implications of a foreign language in a foreign land like India and its repercussions. As we know that language is not just to make for communication but it is carrier of the culture it belongs to. The honor given to a language on behalf the indigenous language, lit-

erature and culture of the country is where the mental captivated colonial narrative is yet to be taken into consideration.

2. Decolonization of the mind

2.1. *You taught me the language and I know how to curse you*

Edward Said calls us for a new treatment of the Orient— allowing for self representation of authors belonging to the orient rather than depending on the second representation. The mechanism is to be revealed and left to the enquiry. The collective free public speech is to be organized and thoroughly looked into to trim out the biased and horrendous ideology that we are sailing on the support of. The medium of education is to be changed and the colonial perspective is to be thrown away. I am saying that we must do the same ethnocentric attack to them but we must be able to retain and value our language, thought, ideology, culture which is indigenous to us. De-colonization is not simply a two minute process but a decadal fight that ultimately would strengthen our own ways of acknowledging our own culture and literature. De-colonization happens only after the discourse analysis is done, only after the vicious and thorough enquiries are made collectively. The colonial perspective is to be thrown away and replaced by our own indigenous one. The deconstruction of the thoughts is necessary and mandatory if we want to survive with our own ideas. The early imposition of English has to be done away with and to be replaced with our own vernaculars that would make our children learn faster and easily. I am not saying that English language is to be ostracized but to be made secondary and least valued than the ones we owe our loyalty to. “You taught me the language and I know how to curse you” implies here not to destroy their language but to destroy their conspired plots and conspiracies that the language was a medium and way towards. To curse them is to de-value them not to outcast. The De-colonization of the mind is mandatory as it is the initial field where the battle of destroying the conspiracies starts from.

3. Conclusion

The colonial therapy that is a process of making infants in a way Eurocentric so that they could serve their needs tomorrow either terms of their ideology which is helpful in today's globalized world or in their cosmetic markets that is based on racism. All the things which illegally favor them on behalf of the so called modernization which is based on the deracination of the culture of the colonies is to be deconstructed and decolonized. The Edward Said's Orientalism which is a misrepresentation of the Orient and their culture, education, identity is to acted upon and thoroughly reshaped in a worthy culture of the Orient. The mechanism and the basic agencies of socialization is to be seriously looked into and sustained. The ideology that is basically an Occident ideology is to erased and replaced with the ideology of the Orient keeping in view the tradition (in terms of writings, art, literature) of the indigenous land. The De-colonization is yet to happen and is expected to happen through the processes mentioned above. The Orient has lost a lot but better late than never.

References

- [1] Edward S, Orientalism. Vintage publications; 1979.
- [2] Phillipson R. Linguistic Imperialism; (Ist Indian;. Edition 2007) oxford university press. Wikipedia.
- [3] Said E, Imperialism C. Chatto and Windus; 1993.
- [4] Pennycook A. The cultural politics of English as an international language. London, New York: Longman; 1994.
- [5] Crystal D. Language and the Internet. Cambridge: Cambridge University Press; 2001.
- [6] Kevin W. Linguistic Imperialism: the role of English language as an international language. Birmingham: University;.
- [7] Banerjee S. A study of status quo of English as a second language; 2016. in India: study done on west Bengal schools. IJSRP.
- [8] S SS. English in India: A Socio-Psychological Paradox. IIT Patna;. IOSR www.iosrjournals.org.