



IDENTITY CRISIS IN POSTCOLONIAL LITERATURE IN NOVEL OF ARAVIND ADIGA AND SALMAN RUSHDIE

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ABSTRACT

The concept of postcolonial theory does not emerge until a significant amount of time after the act of colonialism has been carried out and the people who were colonised have had the opportunity to think about and document their experiences of being oppressed and losing their cultural identity in writing form. The notion of postcolonial theory originated from the dissatisfaction of the people who were subjected to colonisation. The colonial people's ambitions, concerns, and aspirations for the future and their own identities, as well as their direct and intimate cultural encounters with the culture of the people who conquered them, all contributed to their unhappiness. Additionally, the colonial people's cultural experiences with the culture of the people who conquered them also contributed to their dissatisfaction. The civilization that was colonised or indigenous was either forced to go underground or was totally wiped out as a consequence of its interaction with the culture that was conquered. The concept of postcolonial theory does not emerge until a significant amount of time after the act of colonialism has been carried out and the people who were colonised have had the opportunity to think about and document their experiences of being oppressed and losing their cultural identity in writing form. Adiga examines societal challenges as well as altering political and national boundaries. While Midnight's Children, the challenges of post coloniality are analyzed from the perspective of magical realism.

Keywords: *Identity , Crisis , Postcolonial , Literature*

INTRODUCTION

Postcolonial Theory

The word "postcolonial theory" can refer to either a literary theory or a critical method that explores literature that was generated in nations that were formerly or are currently presently considered to be colonies of other countries. In either case, the term "postcolonial theory" is used to study literature that was produced in these countries. The term "postcolonial theory" is open to a number of interpretations. The study of literature that was written in or by inhabitants of nations that colonised other countries and that takes the people of the colonies or the colonies themselves as its subject matter is another possible area of specialisation that may be found within this topic. The concepts of otherness and resistance are at the heart of this theoretical framework, which uses these concepts as its primary building blocks.

Post-colonial theory places an emphasis not only on the reading and writing of literature that was published in nations that were colonised in the past or are still being colonised at this time, but also on literature that was created in countries that did the colonising and deals with colonisation or people who were colonised. This is because post-colonial theory was developed through the reading and writing of such works. This might refer to literature that was written in nations that carried out the colonial rule, or it can refer to literature that was written and published in nations that have been colonised in the past or are still being colonised at this time. The way in which literature produced by the culture that colonises misrepresents the experience and reality of the people who were colonised, and the way in which this literature then reinforces the notion that the colonial people are inferior in the minds of readers, are both focal points of this discussion. This is especially true when the colonised people are striving to explain their identity and reclaim their history, despite the fact that their past will always be distinct from the pasts of other people. In other words, this is especially true when the colonial people are trying to regain their past. This is due to the fact that their individual histories will always distinguish them from those of other people.

Postcolonialism, according to critics of the concept, may be translated literally as "to be removed from history." This is something that has been brought up by these critics. The civilization that was colonised or indigenous was either forced to go underground or was totally wiped out as a consequence of its interaction with the culture that was conquered. This occurred as a direct result of the encounter. Neither of these outcomes was an acceptable option. This meeting took place as a direct consequence of the culture that was dominated.

The concept of postcolonial theory does not emerge until a significant amount of time after the act of colonialism has been carried out and the people who were colonised have had the opportunity to think about and document their experiences of being oppressed and losing their cultural identity in writing form. The notion of postcolonial theory originated from the dissatisfaction of the people who were subjected to colonisation. The colonial people's

ambitions, concerns, and aspirations for the future and their own identities, as well as their direct and intimate cultural encounters with the culture of the people who conquered them, all contributed to their unhappiness. Additionally, the colonial people's cultural experiences with the culture of the people who conquered them also contributed to their dissatisfaction. As the colonised respond to changes in language, curricular concerns in education, racial disparities in the economy, questions of morality and ethics, and the act of writing itself, postcolonial ideas and practises arise. This is the milieu in which they emerge.

Themes of Post Colonialism

As a direct outcome of colonisation, everything is subject to transformation and gets transferred about. By employing this strategy, the traditions, beliefs, and cultural norms that comprise the imperial canon are forced on each and every one of their subjects, who are left with no other choice than to comply with these new ways of life. The imperial canon consists of a collection of edicts that were issued by the emperors during the course of their rule. At this stage, their traditional culture is already showing signs of being impacted by a variety of outside factors. The subjects of the colonial power initially educate themselves in the language of the newcomers in order to open up a channel of communication with the newcomers. They eventually found themselves merging their own language with that of the coloniser as a result of the severe treatment they received at the hands of the coloniser. Either via education or by subverting the colonised person and compelling him to acquire the colonizer's language in order to interact with the coloniser, the coloniser will eventually introduce his language.

After a very long length of time during which they were forced to endure suffering and a horrific contact with the coloniser, the colonised ultimately discovered that they had accidentally assimilated components of the colonial practises into their own identity. This realisation came after the colonised had been exposed to pain and a terrible encounter with the coloniser. In addition, the colonisers use education as one of the mechanisms by which they manage their colonies and shape the national identities of the people who live there. This was done in order to maintain their control over the people who lived there. The colonisers have the ability to exert influence over the thoughts and ideas that are held by the younger generation because they are able to put colonial ideals in the minds of the younger generation. The establishment of the new world order has, as a matter of fact, been responsible for the obliteration of the native culture as well as the identity of the next generation.

Identity Crisis in Postcolonial Literature: South Asian literature from the postcolonial era and the search for identity

People have been captivated by the mystery that surrounds their own identities ever since the beginning of time. Over the course of the past several decades, there has been a spectacular

explosion of literature on the subject of identity in the shape of books, essays, journals, reports, and websites; in addition, the planning phases are presently underway for a significant amount of further work to be carried out. Each and every one of us has a self-conception that is based, not only on our singularity, but also on our sense that we belong to a certain group. Because we don't simply perceive ourselves as individuals, but also in relation to the other people around us, we have two distinct personas: one that is private and one that is public. This indicates that we have our own distinct personality. One's racial or ethnic heritage, religious beliefs, gender, cultural practises, and country are only few of the many aspects that contribute to their overall identity.

The ability of an individual to engage in self-reflection is said to be related to the notion of identity in cognitive psychology, as stated on page 3 of Leary and Tangney's (2003) book. Peter Weinreich, who teaches psychology at the University of Ulster, refers to a "totality of identity" and presents a perspective of it that is composite as well as all-encompassing (2013). The cognitive-psychological school of thinking is where this way of looking at things first emerged. If identification is based on the self according to cognitive psychology, then the process of negotiating one's identity is discussed in social psychology. This is the stage in which we get an understanding of who we are in connection to other people by gaining knowledge about various social roles via the course of our own personal experiences. Utilising a wide array of sensory markers that are both objectively acquired from society and individually internalised by ourselves, we are able to establish who we are. These markers can come from either source.

According to William James (1890), the idea of identity has been described as "the most puzzling puzzle with which psychology has to deal." He also warned us that it is notoriously difficult to construct a definition for this notion. It is vital to mention that it is famously difficult to develop a definition of identity; this is something that needs to be said in connection to the definition of identity. The Latin terms "idem," which means "same," and "identidem," which means "over and over again, repeatedly," are the sources of the English word "identity." After a period of time, it also began to be used as a synonym for other concepts such as similarity and unity (Owens, 2006). In light of this, one way to think about identity is as the "categories that individuals draw from in order to identify who they are and where they stand in relation to others". Another excellent explanation of identity has been supplied by John P. Hewitt, who teaches sociology at the University of Massachusetts Amherst. Hewitt contends that an individual's identity is established by the biographical sense of connectedness they have to the individuals with whom they have been and who they frequently associate themselves."

Individuality and consciousness, according to Mead's interpretation, are characteristics of nature that are independent of human experience and are only present under certain conditions. Mead is credited as being the first person to investigate whether or not it is possible to explain consciousness and personality as objective components of nature. However, more serious

research on identity didn't start to develop until the second half of the 20th century, when Don Martindale (1981) published his work. supplied it with an articulation that was more systematic and empirically-rooted. Prior to this time, the concept of identity remained mostly uncharted territory. The seminal research conducted by Howard Gardner (1985), which approached the topic largely from the perspective of cognitive psychology and made substantial contributions to the discussion around this subject as a whole, was another important factor.

In connection to the idea of identity, it is essential to keep in mind that G. H. Mead and William James made a distinction between the pronouns "I" and "me," which refers to the self both as an object and as a subject (that is, as a knower and as known) in their respective writings. The following examples can be helpful in elucidating this distinction: The pronoun "I" is used to indicate the subject, whereas "me" is used to indicate the object of the subject. They were successful in accomplishing their goal because they insisted on preserving that the pronoun "me" referred to the object, while the pronoun "I" referred to the subject. According to him, the pronoun "I" refers to the creative aspect of a person, whereas the phrase "me" refers to the social aspect of a person's personality. This phenomenon, which is more often known as reflexivity, is something that is familiar to a great number of people. The ability to recognize oneself as a "object capable of being not just apprehended, but also labeled, categorised, evaluated, and manipulated" (Owens, 2006) is a quality that is unique to the human species. The capability of viewing oneself as "something that can be labelled, classified, evaluated, and controlled in addition to being captured"" is one definition of reflexivity. Another definition of reflexivity is the ability to view other people as objects that can be manipulated. This reflexivity is dependent, to a significant extent, both on the utilisation of language and on a psychological link between the individuals involved. It is also beneficial for humans to observe themselves from a distance and with a certain degree of detachment, which is the same as seeing themselves from the perspective of how other people see them. The exceptional potential of the self to reflect back upon itself gives rise to the possibility of self-reflection.

OBJECTIVES OF THE STUDY

1. To study on Themes of Post Colonialism
2. To study on Identity Crisis in Postcolonial Literature

RESEARCH METHOD

In this research method theory of , post colonialism is a representation of the "resistance" movement that developed in nations that are commonly referred to as "third world" countries after World War II. These nations were mostly governed by European imperial troops throughout the majority of their histories. Third World literature, English-language literature from other parts of the world, postcolonial literature, Different names have been given to various

expressions of literary defiance against colonialism, including resistance literature, multicultural literature, minority literature, multicultural literature, New English literatures, and literatures in English.

Postcolonial scholars admit that a significant portion of the assumptions used to demonstrate how colonialism is still in force today still follow the logic of colonialism. Their main goal is to foster an atmosphere where different viewpoints may coexist. The efforts made to explain the numerous hardships of the underclass that were shown in the chapter are also notable. In addition to the literature produced by colonial powers, postcolonial critics are interested in the literature written by individuals who were themselves colonized. Postcolonial theory examines problems with power, the economy, politics, religion, and culture in relation to the hegemonic impact of colonialism.

DATA ANALYSIS

In White Tiger examines societal challenges : altering political and national boundaries

The White Tiger, written by Adiga, is a bildungsroman that delves into the spiritual and mental growth of a varied group of Indian characters during the time period of Balram Halwai. In contrast, Last Man in Town gives a clear picture of the situation in the slum after independence, including its condition, the problem of corruption, the absence of active leadership, and the decline of traditional values. Imagined Communities, an important piece of research written by the well-known historian Benedict Anderson, investigates the meaning of nationalism. In his third work, Adiga examines societal challenges as well as altering political and national boundaries.

The White Tiger illuminates many parts of India's culture and history. The Chinese Prime Minister Wen Jiabao is the recipient of letters written within the novel. It takes the reader on a journey across a number of different places of India and illustrates both the 'dark' and the 'so-called light' sides of the country. It portrays the story of Balram, a man who struggles against societal oppression, discrimination, and inequality throughout his life, and his journey to achieve freedom. Balram, who lives in an undisclosed rural village in Bihar not far from Dhanbad and battles with poverty there, put a lot of work into overcoming the social disruption and prospering as an entrepreneur despite the fact that he lives in a poor community. In this novel, Adiga creates a picture that is both accurate and heartbreaking of India in the present day. The White Tiger is a book that not only investigates the inequities that exist between the downtrodden rural poor and India's obstinate upper class in the urban areas, but it also exposes the excruciating reality of the people who are oppressed. Following the announcement of his victory for the Man Booker Prize, Adiga stated in an interview with Arthur J. Pais that,

"My previous trip to India served as a source of motivation for this piece. After that, in the year 2003, I returned back to the United States and began working for Time. My job as a correspondent for Time required me to spend a significant amount of time exploring new areas, such as Uttar Pradesh and Bihar. This chapter presents an explanation of the process that led to the discovery of a new facet of India. I had never before had an experience in India quite like this one.

The story is told through a series of seven letters. Jiabao gets Balram's confession letter, in which he presents a satirical picture of Indian communities that are ravaged by great poverty. Jiabao is interested in visiting India. When measured with a tape measure and scales, the children in my community, who are fed a nutritious meal consisting of meat, eggs, veggies, and lentils, will test positive for the minimum height and weight standards set by the United Nations and other organizations whose treaties apply, says Balram. This is because the children in my community are fed a diet that includes all of the aforementioned foods. This is because the youngsters in my town have been fed this food ever since they were infants. This has continued throughout their entire lives. Your Excellency, allow me to inform you that Laxmangarh is not your average Indian village. It has modern conveniences like running water, electricity, and telephones that actually work. Because they were brought up in a society that sets a high value on education and hard effort, the children of my village have achieved success in a broad variety of fields, which is another thing that makes me quite pleased to share with you."

Children that are malnourished and undersized for their ages, with disproportionately

huge heads and sparkling eyes, They reflect the Government of India's guilty conscience. (WT 19)

A pessimistic portrait of modern India's routine life is created through the novel's components. The story delves into the most ominous facet of India's emergence as a global force. As a result of India's rapid development in this age of globalization and modernization, the country is now split in half. The story told by Balram Halwai deftly illustrates how the struggle between the wealthy and the impoverished, the problems faced by those living in filthy shantytowns, and the tainted faces of politicians who drank the blood and destroyed the Indian economy are all factors that have contributed to the nation's current predicament. The confectioner Halwai had a difficult childhood because to the extreme poverty in which he was born and reared. Aside from the regular social benefits, he claims that he lives what is considered to be one of the most sinful lifestyles in all of India. In his letter to Jiabao, Balram says that Jiabao should be aware that India is actually two countries in one: an India of Light and an India of Darkness. Please be aware of this fact, Your Excellency.

The story gives an account of the many castes that may be found in India, such as "men with small bellies and men with big bellies." Arundhati Roy, Kiran Desai, Jeet Thayil, and Adiga are some of the Indian authors writing in English who have received the Man Booker Prize for their works. Adiga utilizes a mordant tone to analyze the satirical viewpoint of India's class struggle. Kiran Desai wrote *The Inheritance of Loss*. Jeet Thayil wrote *Narcopolis*.

Develops an allegorical interpretation of Saleem's identity

Rushdie dedicated the chapter *Midnight's Children* to his son Zafar after working on it for five years. He did this because, despite having gone to Britain and married a woman from that country, he named his son Zafar, which is a name that is strongly associated with Islam. He saw Zafar as the person who would carry on India's history as well as a symbol of his own personal ties to Islam. It is difficult to refute the assertion that a significant portion of *Midnight's Children* is autobiographical. The book is very personal to the author. In response to a question regarding the topic, Rushdie admitted that the character of Saleem was based on him. He stated that Saleem basically lives at my house, attends my school, and that I passed on some characteristics from my youth to him. He also stated that he goes to my school. At the moment, a significant portion of his friend network consists of individuals who attended the same school as I did. The bullies at this school have gained a reputation for being notorious. Rushdie stated in the same interview that he created this chapter to depict all sides of freedom, some of which are favorable and some of which are unfavorable: It was always my intention for the *Midnight's Children* to serve not only as a reflection of my own generation but also as a window into the generation to come. A child who was born at midnight was bestowed with enchanted powers in order to communicate

the message that "freedom is a magical moment, and here is the potential for that freedom." In order to achieve this goal, magical talents were bestowed upon newborns.

The novel *Midnight's Children*, which Salman Rushdie published in 1981, is still considered to be a major work of postcolonial literature. Rushdie's ambitious endeavor to give Indian photos and history more credibility rejects the British colonial portrayals of India and builds a "new" universe with a fresh perspective of Indian people and history. This was done in order to give Indian photographs and history more legitimacy. The objective was to illustrate India's history and culture in a way that was more genuine. The reader follows the anxious narrator, Saleem Sinai, as he tells Padma about his family history in the novel *Midnight's Children*. Padma is the one who is currently paying attention to him. Throughout his account of his grandfather and grandmother's lives, The book Saleem includes historical details and information on Indian culture. The arrival of the child marks the completion of the integration of the history of his own family with that of the Indian people. Saleem was born on the 15th of August, 1947, precisely at midnight. This was the same day that independent India severed its ties with Great Britain. This suggests that Saleem's birthday and the day India became an independent nation are the same. At the moment, Saleem is able to engage in conversation with the other "midnight children," or persons who were born on the same day as Indian freedom. The novel develops an allegorical interpretation of Saleem's identity by linking his experience to the history of India when it had just attained its independence.

The film *Midnight's Children*, released in 1981, tells the narrative of three generations of the Sinai family, beginning with their time spent in Srinagar, Amritsar, and Agra before moving on to Bombay and, ultimately, Karachi. This journey begins in India and ends in Pakistan. The action of the film takes place in India. The movie takes place in India. Saleem Sinai is the one who narrates the events that had place. He works during the day in a pickle factory, and during the evenings he writes about his travels and experiences. In the words of Saleem Sinai, "Perhaps the world will taste history's pickle one day." Even if they are too potent for certain people's preferences, have a smell that is too intense, or cause tears to come up in the eyes, I hope that they may be characterized as having a flavor that is really true.

The main character of the novel, Saleem Sinai, places a strong emphasis on the connection that exists between the private and public sectors of Indian culture. Because of Saleem's own life experiences, the chapter does an excellent job of highlighting all of the key events that occurred in Indian history throughout the 20th century.

In this film, traditional Indian traditions and modernization endeavours are shown with a realistic depiction of typical Indian communal strife, misunderstanding, and illusion, as well as religious fundamentalism, which contrasts with the former. Saleem Sinai is well knowledgeable

on all aspects of historical events. After being "mysteriously handcuffed to history," he informs the audience that his destiny is "indissolubly chained" to that of his country. This is because his fate was "mysteriously handcuffed to history." Even in the best of circumstances, the fact that he was born during the benighted movement required him to get engaged in a precarious circumstance. And there are far too many stories to tell, he says, far too many lives that are entangled with one another, events, miracles, locales, and rumours, as well as a dense mixture of the exceptional and the everyday. It's been said that I have the ability to absorb lives whole, so if you want to come to know the real me, you'll have to go through all of them (Rushdie, *Midnight Children* 4). Saleem is aware that he is responsible for a number of consequences as well as the organization of events on a national scale. When he says things like "I became directly responsible for the outbreak of violence that ultimately led to the division of the state of Bombay as a result of this, and when he added phrases like "as a result of which the city became the capital of Maharashtra," I realized how much of an impact my actions had." he is taking full responsibility for significant turning points in Indian history. After all, I was certain that the entire aim of the conflict (in Bangladesh) had been to reconnect me with my previous life and my old friends (Rushdie, *Midnight's Children* 446). This was the conclusion I reached after reading *Midnight's Children* by Salman Rushdie.

The language and structure of Rushdie's writing help to build the expansive and varied universe he inhabits. He is able to manage significant circumstances without going over the top. His writing is comparable to those of other writers, such as Gabriel Garcia Marquez and Milan Kundera, among others. On the other hand, they never mindlessly imitate someone else. The majority of the chapters are centred on India or have Indian-related topics. The writings of Rushdie are without equal when it comes to spectacular entertainment and cutting political satire. He once said, during an interview, that the British had grossly distorted the history of the 20th century. As a direct consequence of this, the last two of his chapters are his efforts to recreate the history of the Indian subcontinent. He makes commendable attempts to explain the complex and interdependent relationships between history and the individual, as well as to provide the latter its much-needed sense of dignity, which is something that has been lost in recent times.

The social and cultural hybridization of the chapter, which is demonstrated by the extensive cast of one-of-a-kind individuals, makes it feasible for the novel to include historical hybridization. These fresh takes on the course of history are made possible by the story's large cast of characters, each of whom possesses their own unique racial, cultural, and social hybridity. When attempts are made to alter and distort Indian historical traditions, a phenomena known as "Entstellung" occurs.

The image of India as being single (back) is an analogy for this occurrence. The turmoil that results when an Indian tries to drive a colonizer out of his land (country) and ensure that

only members of his own people are permitted to live there is akin to the anarchy that results from that endeavor. But can we be certain that the Indian race actually exists? That brings up still another issue, and this is the one that has to be further examined and defended. India should be regarded as naturally being what colonial rule produced as it is the result of colonial authority. This is because colonial authority led to the creation of India. Balram must eject Ram Persad from the residence in order to make room for a different individual simply because he was chosen to be the first driver.

CONCLUSION

Post-colonial theory places an emphasis not only on the reading and writing of literature that was published in nations that were colonised in the past or are still being colonised at this time, but also on literature that was created in countries that did the colonising and deals with colonisation or people who were colonised. This is because post-colonial theory was developed through the reading and writing of such works. This might refer to literature that was written in nations that carried out the colonial rule, or it can refer to literature that was written and published in nations that have been colonised in the past or are still being colonised at this time. The way in which literature produced by the culture that colonises misrepresents the experience and reality of the people who were colonised, and the way in which this literature then reinforces the notion that the colonial people are inferior in the minds of readers, are both focal points of this discussion. Post-colonialism, according to critics of the concept, may be translated literally as "to be removed from history." This is something that has been brought up by these critics. The civilization that was colonised or indigenous was either forced to go underground or was totally wiped out as a consequence of its interaction with the culture that was conquered. This occurred as a direct result of the encounter. Neither of these outcomes was an acceptable option. This meeting took place as a direct consequence of the culture that was dominated. The concept of postcolonial theory does not emerge until a significant amount of time after the act of colonialism has been carried out and the people who were colonised have had the opportunity to think about and document their experiences of being oppressed and losing their cultural identity in writing form. The notion of postcolonial theory originated from the dissatisfaction of the people who were subjected to colonisation. The colonial people's ambitions, concerns, and aspirations for the future and their own identities, as well as their direct and intimate cultural encounters with the culture of the people who conquered them, all contributed to their unhappiness. Additionally, the colonial people's cultural experiences with the culture of the people who conquered them also contributed to their dissatisfaction. As the colonised respond to changes in language, curricular concerns in education, racial disparities in the economy, questions of morality and ethics, and the act of writing itself, postcolonial ideas and practises arise. This is the milieu in which they emerge.



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