

A review of Investigation of problems in post-colonial writing

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Abstract

In this essay, we will look at how post-colonial discussions have shifted the conversation away from the traditional sociology of knowledge. To demonstrate how normativity of social practice builds reality over historical time, the authors suggest an approach that “views knowledge not as an abstract social creation but as the outcome of particular types of social labor. Knowledge workers and their work process, knowledge institutions like as workplaces and communication networks, economic strategies, and the resourcing of knowledge work and workforces are all the subjects of study in three southern-tier nations. This study demonstrates explicitly how the global metropole's predominance in several fields of study is hotly disputed”. It demonstrates the significance of global change dynamics for knowledge workers and discloses modes of negotiation that modify knowledge creation.

Keywords intellectuals, labour process, postcolonial, sociology of knowledge

Introduction

There is a public culture in which fundamental issues about knowing are expected and discussed. Corporations' boasts about the knowledge economy and social critics' discussions of the creative classes are constant distractions. Oil and coal interests are challenging climate science, and religious fanatics are challenging evolution science. States that want to dominate internationally invest much in their educational and scientific institutions. It's hardly shocking that modern sociologists have picked up on questions of knowing. Anyone who hasn't attempted to figure out “Foucault's power/knowledge, Castells' network society, or the Internet has failed. From the early modern period through the late nineteenth century, European colonial powers conquered, occupied, or annexed a significant portion of the world. Despite political resistance and debates about the morality and even the feasibility of colonial occupation, that outward migration persevered so persistently that it came to shape the cultural and political character of the globe. The worldwide reach of was unparalleled, as was the recentness of its acquisition of preeminence. The emergence of capital-driven, twentieth-century imperialism greatly sped up Europe's centuries-long march toward modernity. The huge contradiction of empire (which also reached its most subtle expression at that time) between geographical

expansion, meant to increase the prestige and economic or political power of the imperial nation, and its professed moral justification, its civilizing mission, to bring order and civilization to the barbarous hordes, continues in subtler forms in the modern exercise of global power. Colonialism may have had positive effects on the non-European globe in several ways. There is no getting around the reality that these colonized peoples, cultures, and, in the end, countries were never permitted to mature into the society they could have been.

In discussing the charismatic leadership of Nelson Mandela, Basil Davidson argues that the legacy of colonial authority for newly independent nations in Africa was not a lucrative colonial enterprise. According to Ghana's independence leader Kwame Nkrumah, the dish the new leaders were given on independence day was old, broken, and unfit for use. It wasn't even an empty dish, which was the worst part. The new... ministers had to take the dish and all the rubbish and confusion that came with a century of colonial disarray and make do. On its ostensibly bright surface, however, were not the reflection of liberating new ideas and methods, but rather the specters of outmoded ones. However, one of the most surprising aspects of colonial history is how postcolonial cultures typically developed in ways that displayed extraordinary adaptability. It is sometimes overlooked in the narrative of colonialism as a cultural catastrophe that colonized civilizations actively interacted with and adapted imperial culture for their own goals. The responses of colonial peoples to European political and cultural supremacy are the focus of this book. There are others who claim colonialism was responsible for the annihilation of native civilizations, yet this view ignores the dynamic nature of culture and fails to account for the resilience and flexibility of colonial communities. Cultures that have been colonized, on the other hand, have shown to be so adaptable and revolutionary that they have altered the very nature of imperial culture. This 'transcultural' influence has not been uniform or without friction, but it does make us question the assumptions we've made about the powerlessness and passivity of colonial peoples. Attempting to reclaim some pre-colonial cultural reality as a means of countering the influence of European imperialism is a typical tactic of post-colonial self-assertion. Such approaches consistently fail because they fail to properly account for the intertwined nature of culture and individuality. A people's culture is immortal because it defines the infinite ways in which its members interpret, depict, and live in the world. One's cultural practices, uses, and productions all contribute to cultural development. When discussing the Caribbean, it is said that culture has life since its content provides resources for people who utilize it, transform it, and give it flesh. Each person uses their own unique set of interpretive skills to meet the challenges of daily life and the ability to

think outside the box and put those abilities to use rather than let them rust away in a drawer. Cultures are always shifting and forming new forms. At its core, postcolonial studies aims to explain how formerly colonized peoples subtly fought back against the dominating authority of the colonizer. In 1912, the head of the voiced his opposition to the annexation of Morocco in Parliament.

The field of postcolonial studies of science and technology (PCST) has shown that what we often refer to as Western science is, in fact, just one of many significant knowledge systems that have emerged throughout time. Scientific rationalities and wellsprings of innovation may be found in the Chinese, Indian, and Islamic cultures, among others. Because of its hybridized character, PCST show how Western science is dependent on and appropriated by other knowledge systems. By way of illustration, Western science is often said to have originated in Greece. But this Originary point is fictitious since the Greeks knew about and used scientific achievements (including medicine, mathematics, and astrology) from Egypt and Mesopotamia. Further hybridization of Islamic science occurred when the governing classes of Muslims (about AD 750) looked to Indian and Persian science for inspiration, particularly their adaptations of Greek science. The early Western canonical knowledge, notably in Europe's burgeoning universities, was strongly impacted by Islamic philosophy, providing yet another example of the hybridization of scientific knowledge. Muslim scholars had an important role in shaping the early reception of Aristotelian philosophy via their readings and translations. To emphasize, they were not only translators or interpreters", but also independent thinkers.

Review of literature

(Connell et al. 2017) studied "Toward a global sociology of knowledge: Post-colonial realities and intellectual practices discovery; came to the conclusion; In this essay, we will look at how post-colonial discussions have shifted the conversation away from the traditional sociology of knowledge. In order to demonstrate how social practice, on the basis of its inherent formativity, develops reality throughout the course of historical time, the authors suggest an approach that views knowledge as the result of concrete kinds of social labor. Knowledge workers and their work process, knowledge institutions like as workplaces and communication networks, economic strategies, and the resource allocation for knowledge work and workforces are all the subjects of study in three southern tier nations. This study demonstrates how the global metropole's predominance in several fields of study is hotly disputed. It demonstrates the significance of global change dynamics for knowledge workers and discloses modes of negotiation that modify knowledge creation".

(Martin and Ashcroft 2002) studied “Post-Colonial Transformation discovery; came to the conclusion; From the early modern period through the late nineteenth century, European colonial powers conquered, occupied, or annexed a significant portion of the world. Despite political resistance and debates about the morality and even the feasibility of colonial occupation, that outward migration persevered so persistently that it came to shape the cultural and political character of the globe. In terms of worldwide reach, Western civilization's extraordinary supremacy in 1914 was still a relatively new phenomenon. The emergence of capital-driven imperialism in the late nineteenth century greatly sped up Europe's long-term march toward modernity. Even in its more nuanced forms today, the huge contradiction of empire remains: the geographical expansion, designed to increase the prestige and economic or political power of the imperial nation, and its professed moral justification”, its civilizing mission to bring order and civilization to the barbarous hordes.

(Westwood and Jack 2007) studied “Manifesto for a postcolonial international business and management studies: A provocation It was discovered that Postcolonial theory (PCT) has risen to prominence in today's intellectual landscape. As has been pointed out many times before, the post word in the title of this corpus of knowledge really has two distinct connotations when applied to the post-colonial era. First, a specific chronological meaning: the period after the formal, hegemonic dominance of certain conquered countries by a chosen number of European nations (also known as colonialism). The fact that different countries were legally colonized at various periods, by various conquerors, and with varying results further complicates matters. There was never a precise moment when colonialism ended. Within this context, post-colonial theory includes accounts of local anti-colonial movements and their relations to a politics of nationalism, as well as critical discussions of the economic, cultural, and political workings of colonial regimes from various vantage points” (e.g., under the aegis of colonial discourse analysis inspired by the seminal work of).

Conclusion

It would be inaccurate to say that the modern art, philosophy, and literature of “postcolonial cultures are just continuations or adaptations of European patterns. According to the author of this book, there has been much cultural borrowing and adaptation. Certainly, post-colonial subversion and appropriation of the dominant European discourses has been important to the process of cultural decolonization. In tandem with this deconstruction has come the yearning for a reconstructed, pre-colonial reality. Given the social harshness and cultural denigration inherent in the colonizer-colonized relationship, such a demand is understandable. Yet, we have

shown that this is impossible. A dialectical interaction between the 'grafted' European cultural systems and an indigenous ontology, with its urge to construct or recreate an autonomous local identity, characterizes postcolonial culture. Only in the dynamic interplay between European hegemonic structures and 'peripheral' subversions of them can such creation or reconstruction take place. Neither can pre-colonial cultural purity be recovered nor new national or regional forms be established that are not in some way connected to the European colonial endeavor. Thus, post-colonial literature has sought to examine the methods by which Europe imposed and maintained its rules during its colonial dominance over so much of the rest of the globe from its vantage point inside and between two worlds. To this end, a key and necessary work at the core of the postcolonial endeavor is the rereading and rewriting of the European historical and fictional record. Instead of building basically national or regional alternatives, these subversive maneuvers are what define the post-colonial text. Counter-discursive rather than homogenous behaviors create post-colonial literatures and civilizations. Furthermore, post-colonial literature and its study is fundamentally political since its evolution and the accompanying theories drastically contradict the seeming assumptions upon which the entire discipline of English has been established. Not only does the existence of post-colonial literatures shatter the canon of 'classical texts,' the disruption of which can be easily countered by a strategy of incorporation from the center, but it also shatter the very idea of English Literature as a study that occludes its own specific national, cultural, and political grounding and offers itself as a new system for the development of 'universal' human values. Post-colonial literatures compel three judgments on the future of English studies and its institutions, despite the fact that the situation still leaves much to be desired and that there are still many conflicts for control to be won. Before anything else, the very existence of post-colonial literatures completely undermines any project for literary studies in English which is postulated on a single culture masquerading as the originating centre, just as the existence of varieties of English has meant that the concept of a standard English has been exploded. The second result of this downgrading is that the English canon is much diminished in the context of the emerging paradigm of international English studies. Any remaining texts from the conventional canon may show signs of significant alteration and rereading”.

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