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**Poonam Rani**  
Assistant Professor in English  
Hindu Girls College, Sonipat,  
Haryana, India

## **Imperialism Marks the Beginning of Post Colonialism with reference to Frantz Fanon's Views on Post Colonialism**

**Poonam Rani**

### **Abstract**

Post colonialism is the part of post modernism. Postcolonial refers to the writing of those people who were once colonized by the European powers. Postcolonial theory is an attempt to uncover the ideologies implicit in European texts about the other non-European texts. The term post-colonial literature now replaces the traditional category of Common Wealth literature or third world literature. Imperialism is a policy in which large or powerful countries seek to extend their authority beyond their own borders. Imperialism focuses on how power and ideology work, both consciously and unconsciously to form and maintain a system of domination that goes beyond military force.

**Keywords:** Imperialism, post colonialism, colonialism, developed countries, rationalism, Marxism, orientalism, culture and literature

### **Introduction**

The imperialism derives from the Latin word imperium, which has numerous meanings including power, authority, command, dominion realm and empire. Though imperialism is usually understood as a strategy where by a state aims to extend its control forcibly beyond its own borders over other states and people, it should be remembered that such control is usually not just military but economic and cultural. From 1492 to mid-nineteenth century and WW1, Spain, and Portugal, England, France and Netherlands established colonies and empires in the Americas, the East Indies and India.

There are three major phases of imperialism from 1492 to mid-eighteenth century, mid-eighteenth century to WW1 and the end of nineteenth century. By the end of nineteenth century more than one fifth of land area of the world and a quarter of its population had been brought under the British Empire: India, Canada, Australia, New Zealand, South Africa, Burma and Sudan. The next colonial power was France and Germany Italy and Japan entered the race of colonies.

The primary motive behind imperialism has usually been economical benefits. A second motive has been security of the home state. The third motive has been presented by Machiavelli, Bacon, Hitler, and Mussolini and said that imperialism was a natural struggle for survival. The final motive propounded by the figure such as Rudyard Kipling and questioned by the writers such as Conrad that imperialism is a means of bringing the blessings of a superior civilization.

After the end of WW2 in 1945 there occurred the large scale process of decolonization of the territories. Post colonialism literature arose during and after the struggles of many nations in Africa, Asia, Latin America and elsewhere for independence from colonial rule. Frantz Fanon's *The Wretched of Earth* marks the beginning of Post colonialism. According to Robert Young, "the founding movement of post-colonial theory was the journal the *Tricontinental*, launched by Havan Tricontinental of 1996. Robert Young sees post colonialism as continuing to drive its inspiration from the anti-colonial struggles of the colonial era. Anti-colonialism had many of the characteristics commonly associated with post colonialism such as diaspora, transnational migration and International.

Post-colonial criticism has embraced a no. of aims: most fundamentally to reexamine the history of colonialism the history of colonialism to determine the economic, political and

### **Correspondence**

**Poonam Rani**  
Assistant Professor in English  
Hindu Girls College, Sonipat,  
Haryana, India

cultural impact of colonialism on both the colonized people and colonizing powers and to analyze the process of decolonization.

The struggle of post-colonial discourse extends over the domains of gender, race, ethnicity and class post-colonial discourse includes a broad range dialogues within the colonizing powers, addressing various form of internal colonization as treated by minority studies of various kinds such as African American Native American, Latin American women studies. Western democracy rationalism, objectivity, individual autonomy were all considered to be slogans which concealed the society's actual oppression of blacks, working class people, gays, women as well as imperialist exploitation of third world countries. These oppressive ideas are reproduced in the conventional canons of literature and philosophy, the literary tradition from Homer to T.S. Eliot and the philosophical spectrum from Plato to logical positivism.

Nathaniel Berman suggests that this reaction against the western mainstream tradition was fostered largely by the rise of French literary theory which insisted that the text was an indirect expression and often a justification of the prevailing power structure. This structure was inevitably a hierarchy in which the voices of minorities, women and the working classes were suppressed. These voices now had to be heard.

Frantz Fanon, a leading theorist and activist of third world struggled against colonial oppression was one of the most powerful voices of revolutionary thought in the twentieth century. His most comprehensive and influential work was *Les Damnés de la Terre* (1961) was translated as *The Wretched of the Earth* (1963). This classical text is now analyzed the conditions, the requirements for effective anti-colonial revolution from a Marxist perspective. Fanon overall point on post-colonial studies concludes "the bourgeois phase in the history undeveloped co is a completely useless phase (WE, 176)."

In Marxist thought, the rise of bourgeois is of course an integral and decisive stage in the ultimate historical progress towards socialism and classless society. A rapid step should be taken from national consciousness to political and social consciousness. By this Fanon means that national sentiments must be enriched by a consciousness of social and political need as framed by humanistic outlook. At the end of his book Fanon stresses that the way forward for the colonized nations of Africa and others parts of the globe lies not in the imitation of Europe but in the working out of new schemes on the basis of humankind. Fanon's account reminds us, however there are culture around the world - which in recent have included much of the middle east, the Indian Subcontinent, parts of Russia and Yugoslavia-where literature is often deeply and directly involved in the political processes not merely effect but as cause, in a profoundly reciprocal relationship.

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