



Cultural Elements and Identity in Post-Colonial Writings

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Abstract

All languages work in accordance with their culture and numerical order. As for the Indians, English is a foreign language. Expressing emotions in an acquired language, to an Indian writer, seems to be a difficult task. Since every language is based on its indigenous culture, Indian writers who write in English face the challenge of mastering another language in order to succeed in their field. During this process, they succeed in imitating English only in grammar, structure and style but fail to convey the true spirit and soul in a foreign language. An effort was therefore made in this paper to analyze the dialogue elements identified in other Indian literary texts. Key words: Indian Writing, English, revival, culture, identity

Language helps a person to communicate with the world around him and express his feelings and emotions in the understanding of others. It is the only factor that separates mankind from animals. Both written and spoken forms of language are the most widely accepted forms of communication. Learning another language offers you the opportunity to learn more about your language, to broaden your horizons, to understand foreign cultures, and to find a competitive advantage in choosing a career. worldwide communication. Kachru notes that "English now has different national and international activities that are different and interdependent. English has thus gained new strength and new elitism. The current state of competition and growing global competition.

English is said to be a British language but is used in many parts of the world as a first or second language. India is used as the lingua franca of both the world and the governments of the world because it is the only language that includes the

diverse regions of India. Before independence English was considered a foreign language but after independence, the view changed and the number of people who began to read and write in English grew significantly. Although English has been with us for over 300 years, the number of people who speak English is very small. However, the industrial and economic progress in India is led by English-speaking people who have a role to play in the global market. However, it has been noted that the English language used in India is different from other English-speaking countries.

Early in the history of Indian literature, writers had adopted the language and style of English writers since they were not the only beauties present. One could see the use of the pure language in the original Indian texts because the text was intended only for the elite class who knew English. In addition, literature could be produced only in Britain. Bankim Chandra's wife Rajmohan, India's first novel belongs to this category even though the story is in an Indian story. Later, when the language

was universally praised, writers dared to include their own titles in their writings rather than imitate English. The rural building of Mulk Raj Anand and RK. The mythical city of Narayan Malgudi can only be better understood by students who know the history, religion, culture and customs of the Indian people. To convey the essence of the Indians, modern Indian writers such as Salmon Rushdie and V.S. Naipaul adheres to a non-linear narrative and mixed or corrupted language.

One of the greatest writers of the 20th century, R. Narayan prints Indian culture, beliefs and values in all his works. With theme, place, philosophy, characters and language, he presented a typical Indian novel. The quote below is from his book *The Guide* in which Raju's mother asks Rosie as she comes home alone in the evening: The first question she asks is, 'Who went with you, Rosie?' he looked at me. I moved a few steps back so that he could see me faint and not all cowardice. "I think you came alone, mother," I replied. My mother was amazed. „Girls today! How brave you are! In our day we did not want to go to a corner of the street without an escort. And I have only been to the market once in my life, while Raju's father was still alive. [2]. Raju's mother was raised in a culture where women were not allowed to go out of the house alone. He is shocked to see a woman go out of the house alone without the help of her father or her husband and the character seen in Rosie is still modern. As a modern woman her longing for freedom makes her negotiate for meetings and social traditions. The novel depicts the gathering of the Hindu community in which weddings are organized, the astronomer is asked for a good time, and kneeling before the elderly and saints as a mark of respect. At the same time Raju's racist thinking does not allow Velan to fall under his feet: Velan stood up, bowed, and tried to touch Raju's feet. Raju declined the offer. "I will not allow anyone to do this. Only God has the right to such a bow. He will destroy us if we try to rob Him of His rights," [3]. The holy ashes are applied to the forehead and the sacred verses are read. Traditions give confidence to people and sometimes certain characters. Narayan does not believe in writing an English novel with English flavor since he does not express himself in tribal customs.

Often his writings require a thorough understanding of the religious practices and customs of the Indian people in order to explain the meaning. His characters express Indian thoughts on the right backgrounds. The middle character, Raju, although in love with a married woman, remains Indian by doing well in the community in which he lives. The books produced by the scattered Indian writers reveal more aspects of cultural dialogue and ownership than those of writers born and raised in India. Like diaspora writers, the authors themselves focus on such conflicting backgrounds. Jhumpa Lahiri, an American Indian writer writes extensively on the dialogue between two different cultures, the Indians and the Americans. His novel, *The Namesake*, is about the history of exiled characters and their conflicting cultures in a multicultural society. The admiration for culture and human roots has never gone unnoticed and the first generation of immigrants always expect their children to admire the same roots and traditions. Immigrant children are made aware of the cultural products of their country by their parents - fairy tales, stories and books. At the same time, the value of the accepted world culture is unquestionable. As the future of the second generation lies there, they must be made to learn the customs of that culture again: Most of the toys of his son Gogol come from the sale of the yard as do their furniture, curtains, toaster and so on. At first Ashima is reluctant to put such things in her house, embarrassed by the thought of buying what was first owned by strangers, strangers Americans at the time. But Ashoke points out that even his chairman sells on the premises, that even though he lives in a Native American house; he no more wears second-hand pants, bought for fifty cents. [6]

English was distributed in the hands of Indian writers for public use. They also incorporate a wide range of terminology from regional languages into their texts in order to articulate their social, cultural and religious practices more clearly. The combination or disruption of many words from the mother tongue in the English language is known as code switching and code mixing. Sarojini Naidu, who hails from a noble family, feels as if her emotions are running high. When advised to write poetry, she

could not distinguish himself from Indian culture and customs. A fan of Indian mythology and mythology, he composed traditional Indian-inspired poems. Her poems, *The Bangle Sellers* and *In the Bazaars of Hyderabad*, depict Indian competitions in simple and rhythmic language. Given below is an example of Mrs. Naidu's exhibition of local color in English. Had she chosen the theme of the alien, her writings would not have been widely available to Indian readers. *In the Bazaars of Hyderabad poem*, though the poet was a high-ranking official, educated abroad and powerful in his thinking, his inner consciousness was always in line with the characteristics of Indian life. All her poems spread the idea of nationalism and nationalism and not European. Giving English form to Indian thought is, in fact, a complex one. This is evidenced by prices in the past. When something is done in one native language, it is really fun. Take, for example, the Bengali poems of Tagore. WB Yeats, the promoter of Tagore's poems, was not happy with Tagore's English translation. Those translations only led the Yeats to say that the Indians did not know English. After reading both Bengali and English translations of Tagore's poems, AmartyaSen observes: "Anyone who knows Tagore's poems in Bengali may find it difficult to be satisfied with any translation, no matter how good." [12] E.M. Forster, a prominent English writer and translator, agrees with the fact that the text can be transmitted in any language but not by magic.

English has reached the status of a foreign language. It has opened the way for political, economic and cultural communication between India and the rest of the world. During the creation process, it is inevitable that English users in India will add words that are appropriate for the local audience. The abundance of Indians in Indian writing gives Indian readers a sense of self-expression and, at the same time, such texts send Indian history, culture, values and traditions to an overseas audience. The text that has no influence on any aspects of India will be regarded as western in language and thought. Such dependence on the west will fail to pave the way for the various experiences the author wants to convey.

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