

EDITORIAL

The nomenclature 'Postcolonial Literature' automatically suggesting Colonial Literature, historically pointing out to the writing which 'came after colonial', is virtually a misnomer. Postcolonial Literature is remarkable because it, one way or the other resists colonial perspectives : the theories concerning the superiority of European/colonial culture and the rightness of empire with the help of machinery of systems and language choices. In a significant way, it aims to be a defense mechanism to scrutinize, re-interpret and deconstruct all the myths of power, the images of subordination and subtle symbolisms that the colonial proliferated and strengthened for perpetuating dominance over the colonized. Hence, postcolonial writers/thinkers, by and large, engage themselves in "symbolic overhaul, a reshaping of dominant meanings" (Boehmer). The works of Indian postcolonial thinkers such as Homi Bhabha, Gayatri Spivak, Ashish Nandy, Ranjit Guha, Aijaz Ahmad, Leela Gandhi, Gauri Viswanathan and Rajeswari Sunder Rajan etc. form a significant part of this 'symbolic overhaul'. They have not only deconstructed the discourse of the colonialism but also emphasized the fluidity of meaning, the fictionality of history, the ambiguity of language and the lopsidedness of so called 'truths' so brilliantly that a host of writers in India have felt quite enthused to interpret concepts like 'Home', 'Nation', 'Border', 'Diaspora' etc. in their creative works in such a non-essentialist manner that these terms have acquired new meanings and have given new insights in the present global context.

The present issue - a special on Postcolonial Literature is largely focused on Indian authors and critics, and it should be read as a companion to its former issue on New Literatures in English that shared much of its issues and concerns in global perspective. Research papers on Karnad, Kipling, Kiran Desai, Chitra Banerjee, Manju Kapoor, Jhumpa Lahiri, Thrity Umrigar and above all Amitav Ghosh present varied insights into postcolonial discourse, and its articulation in a creative work. Vivek K Dwivedi's paper on Bhabha and Spivak provides a theoretical base to understand how language has been put to use by the postcolonial thinkers.

Homi Bhabha's contribution to postcolonial discourse is above board, hence the issue is dedicated to him. Hope the readers would find the papers useful and send the feedback.

Wishing you a very fruitful academic New year 2016.

Sudheer Chandra Hajela