

# 1. (De)-coloniality/Contemporaneity: An Ideographic Journey towards Nomothetics

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## **Abstract:**

The perspective of contemporaneity is a highly dilemmatic ideological space which needs to be analyzed and re-thought within the indigenous premises of thought. If we delve into the roots of 'now' ness we find that that we are defined by a past which is mostly girdled by the colonial shadows which continues to invade every segments of human civilization. The biggest dispute of contemporaneity which interrupts the current format of discourse is that the modernity we interpret is the simulated version of coloniality or a form of modernity which still continues to be defined by colonial aesthetics. The ideographical illustrations of the colonizers needs to be succinctly interpreted so that the process of decolonization could be initiated as a logical, constructive nomothetic method de-linked from every form of physical and metaphysical colonial establishments.

## **Keywords:**

Contemporaneity, ideological, ideographical, nomothetic, metaphysical.

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The global dissemination of the concept of contemporaneity, within the matrixes of multifarious modernity programs by negating the preternatural 'cosmos' and the geo-political 'nomos,' ignites unresolved debates questioning the very justified implication of the term. The postmodern philosophers researching on de-coloniality/de-colonialism have already asserted the concept of modernity as a simulated version of coloniality or colonialism. Modernity is nothing more than a simulacrum of reality in which a abstract sheen of deception is continuously conceptualized, created and executed for seducing individuals towards an illusionary world of dreams and liberty where the liberal perceptions of unity or diversity are being heralded within a totalitarian allegory where every forms of individual uniqueness is being evacuated in the name of globalization. The concept of contemporaneity or contemporariness is vast and ambivalent as it varies within the respective junctures of time and space. But the current fashion of totalitarianism has consistently erased these junctures in order to propagate its own hegemonic discourse. Usually the multidimensional perspectives of contemporaneity are being presented in a mere objective-capitalist state but initially its functioning commences from the semantic-pragmatic point of view. Arjun Appadurai in his essay *Disjuncture and Difference in the Global Cultural Economy* analyzes that:

*...the political narratives that govern communication between elites and followings in different parts of the world involve problems of both a semantic and pragmatic nature...audiences may be subject to very different sets of contextual conventions that mediate their translation into public politics.*

(1990:300)

The contemporariness functions according to the power of words and also the various individual and institutional processes involved towards the execution of these words. The inception of the various post-modern functionalities seems to be a mere imitation of Plato's 'Cave Allegories' where the truth is perceived in its shadows. Plato defies the Aristotelian perceptions of constructivism which believes in systematic controlling, where unidirectional thoughts are being legitimized and then propagated amongst the masses through the weapons of knowledge which leads to categorization and classification. Through this process of classification the hegemonic system builds up to marginalize a major section of the society, negating their past, constructing version of (hyper) reality where the borderline between the 'real' and 'virtual' fades away into total oblivion. The present in which we all live in is not a self realized version but form articulated through mere

seduction and then we are all thrown into a huge cauldron of *jouissance* (pleasure) where everything exists in a highly contradictory, intermingled state.

The gaze of globalization have always been towards a highly privileged minority where everything appears to be utopic and well furnished which actually disrupts and divulges our attention from the non-privileged or the negated ones. The concept of contemporariness has nothing been more than a process of promoting one side of the globe that actually satisfies all the norms and conditions of commercialism and rejects the other side. In the post-Aristotle or post-Plato era, the intellectual firmament underwent major shifts in its thoughts and actions. Theories and philosophies flooded the knowledge field. It was during this time when the various disciplines deliberately violated their limited contours to invade the other disciplines resulting towards inter-disciplinarian and trans-disciplinarian developments. But the very objective of theory has undergone continuous exploitations and violations over the ages.

If we see into the etymological origin of the term we find that the term 'theory' has originated from the Greek word *theoros* which means spectator and from Latin word *theoria* which means contemplation or speculation. And what is the responsibility of a spectator? Our common sense reveals to speculate and observe the reality from different corners. But the current situation seems that Lyotard's voice have failed to flourish across and over the globe and have consistently failed to come out of the totalitarian structure or disrupt the center that continues to play the center-periphery game. Eminent postmodern philosopher Jean Francois Lyotard through his seminal essay *The Postmodern Condition* philosophized that every versions of grand/meta-narrative should be sliced into multiple versions of little narratives so that the over-arching analytical method can be dispensed at the cost of individualism. But the construct of narrative is itself a universal concept within which multiple versions of narratives engage into a never ending tussle of occupying the center and own the privilege of wielding power. The concept of an ideal world was long time back given by Thomas More in his eminent work *Utopia* which has always been both an epistemic and a symbolic referent over ages. But Utopia itself ignites multiple controversies while addressing the issues in a very self-contradictory style.

The deceptions of contemporariness are very much prominent in the text, as the various terms and conditions create geo-political controversies at several levels. The very shape of the island, representing a crescent moon is thick at the centre and narrow towards its edges. The very concept of equalization and systematization towards articulating a perfect nation-state never blooms successfully because in the current perspective it was nothing more than what Appadurai claims as 'Indianization for Sri Lankans, Vietnamization for the Cambodians, Russianization for the people of Soviet Armenia and Baltic Republics (1990:300).' Usually whenever the term globalization is

enunciated within discussions or debates it is the image of the west that psychologically invades our mind. The west can be dissected into two broad sections the one that existed before Second World War and the one that exists after it.

Utopia is the product of the west that existed prior to the world wars and it is this global minority which has designed its own colonial programs. If we have to intervene into the current fashion of contemporaneity we have to meticulously analyze how one continent waved its entire control over the globe and there comes the issue of modernity/coloniality research programs. According to me, modernity is a legitimizing process through which pseudo-structures of existence are blanketed in the shroud of a virtual realism through a continuous process of expropriation and appropriation in all the fields of human epistemology. Often the post-colonial scholars nostalgically look behind towards harnessing utopian dreams of achieving perfection which masquerades the perceptions of master-slave relationships through the frequent uses of terms like 'liberty', 'equality', 'freedom' which are immediately juxtaposed with the ideologues of speaking in favor of exploitative notions that propagated colonialism in disguise.

So, as I was speaking of dissecting the west into two major sections, the West with capital 'W' flourished very much after the Renaissance during which voyages in different parts of the world was financed by the church for the invading and discovering new lands. The mission under 'modernization' undertook its flight when Germany, Spain and Portugal turned towards the Americas for the sake of exploring the nature and civilizing its natives. The discovery of the continent of Latin America instigated a new world order which never existed prior to their invasion where the invaders very soon realized the promising trading possibilities of the place which will surely benefit the European minority. The present scenario in Latin America is not much different. It is still the 'Western' European dominators and their Euro-North American descendants are still the principal beneficiaries together with the non-European part of the world.

Usually the perspective of modernization is being represented through the lens of capitalism and commercialism which have an objective representation. But the very impulse of its beginning commences through psychological manipulation and it can only commence through the system of languaging or the process of executing language. Eminent Chilean biologist Humberto Maturana in his book *The Tree of Knowledge* uses the perceptions of neurons and the human body functioning system towards the development and functioning of the epistemic system of modernity. According to Maturana the human society functions as the system of organism and its niches. The niches are the like interconnected neurons crisscrossing with each other but their joints are distinctly visible. The epistemic violence unleashed by the Europeans evacuated these distinctive spots in the name of unity in diversity and ultimately they were all framed within universal superstructures

interconnecting political, social and cultural dominations. This is particularly classified as Euro-centered colonialism.

According to Peruvian socialist and human thinker *Anibal Quijano* in his essay *Coloniality and Modernity/Rationality*:

*In the beginning colonialism was a product of a systematic repression, not only of the specific believes, ideas, images, symbols or knowledge that were not useful to global colonial domination, while the same time the colonizers were expropriating from the colonized their knowledge, specifically in mining, agriculture, engineering, as well as their products and work.*

(2007:169)

Usually whenever the critics and experts interpret the term colonization or the later forms of developments like coloniality or neo-colonization then the violent histories of power repressions occupies the basic objects of discussions but the process started through a systematic expropriation of the native knowledge in their respective fields and also trying to identify the various negative perspectives which the native are themselves enforced with. Thus before expropriation of the local knowledge and appropriation of the colonizers' the Europeans socio-culturally seduced the natives with their alluring agendas which provided large number of natives to come out of their cloistered cults and practices. Infact the religious groups played pivotal roles sending organizations across the globe, preaching their 'open-hearted' manifestoes to the culturally backward natives in different continents.

The colonizers imposed a mystified image of their patterns to produce and impose their own system of knowledge and discipline. In order to make it attractive and special the patterns were deliberately placed out of reach from the natives and then it was made easily available to them. This process of seduction later on was transcended towards its own commercial motives which gave birth to global capitalism within which the entire globe is pursuing. In this way Cultural Europeanization was pursued as a form of aspiration which liberated the natives from the clogged traditionalism and steered them towards a dream vision, a dream world which deliberately exhausts the borderlines and to create its own borderlines. The eastern journey of the west happened much later and it has not been so severe in the continents of Africa or Asia as compared to Latin America but their attitude remained the same. The Two world wars brought a massive transgression to the global scenario and as usual from the ideological point of view. The perceptions of colonialism started undergoing rapid transformations creating multiple patterns of illusions or what Plato terms as 'Cave Allegory.' Plato claims that we are actually never associated with the reality but always lurching in the shadow of reality which he illustrates through an instance inside the cave. Suppose an individual is sitting inside

the cave and he sees the sunlight sipping through the crevices illuminating the dead darkness which is present inside and he declares, 'Wow! The sunlight is so bright and energetic.' But the question is does he sees the sunlight or the reflection of the sunlight? And if it is well analyzed the answer will obviously go in favour of the second. It is at this very point where the differences between reality and illusion exhaust in a very spontaneous and unconscious way.

The colonizers, irrespective of time and space, basically invaded the regions for the sake of trade and commercial benefits. The massive industrial upsurge in Europe was well complimented with the rise of raw materials to be consistently fed to the industries and factories for rapid supply of complete goods. In order to avoid over-exhaustion of Europe the westerners turned towards the rest of the world and besides Americas found Asia and Africa as highly voluptuous and impregnated with endless raw sources. The commercial prosperity encouraged the colonizers to induce socio-economic and political transformations and it was largely influenced by the concept of Leviathanism which already waved endless debates and controversies during the 17<sup>th</sup> century. But Thomas Hobbes, besides several other political philosophers played a crucial role towards propagating the concept globally and is still being followed in different re-contextualized forms. Thomas Hobbes who was a precursor of Social Contract Theory which was later on funneled by Jean Jacques Rousseau initiated the concepts of *summum bonum* and *summum malum*.

*Summum Bonum* means greatest good which according to Hobbes was impossible to achieve as every individuals have their own versions of good which persists in conflict with each other and also plays a pivotal role towards inducing warfare. The other side of it lies in *summum malum* which resorts to the greatest evil the ultimate fear of a painful death. Thus Hobbes predicts a malevolent future psycho-physically crippled:

In such condition there is no place for industry, because the fruit thereof is uncertain, and consequently, not culture of the earth, no navigation, nor the use of commodities that may be imported by sea, no commodious building, no instruments of moving and removing such things as require much force, no knowledge of the face of the earth, no account of time, no arts, no letters, no society, and which is worst of all, continual fear and danger of violent death, and the life of man, solitary, poor, nasty, brutish, and short.

In order to avoid such a glum future he gives the proposal of the commonwealth which is one of the key ingredients towards the modern concept of hegemony which is an integral part of neo-colonialism in the contemporary era. The implication of the term 'commonwealth' has always been self-contradictory because in order to avoid socio-political anarchy it encourages a compromise theory within which individuals should introduce self restraint by sacrificing a few of their own rights, explicitly or forcefully, to the higher institutional authority in return to seek protection for the

rest of their rights. This very concept forms the roots of democracy which claims to recognize people's rights but the common mass is captured within illusionary ideologue which doesn't allow but enforce them.

In the process of legitimization and naturalization of the various prospects of contemporary existence, the individual being is continuously encrusted with existential limitations. These limitations successfully dissipate into the individual lives through collective hypnotization which creates a virtual garb of liberty within which hides the dominant antiquities commercial gains. According to Nelson Maldonado-Torres in his essay *On the Coloniality of Being: Contributions to the development of a concept* reveals that:

*The idea was that colonial relations of power left profound marked not only in the areas of authority, sexuality, knowledge and the economy, but on the general understanding of being as well.*

(2007:242)

The philosophy of Descartes, 'I think, therefore I am' or Heideggerian philosophy of 'I am therefore, I think' has always nurtured the Eurocentric epistemological veins through the construction of an illusionary self which is nothing but the masqueraded image of the colonizer. Within this framework the individual undergoes a stringent form of rhizomation through continuous negation. The very declaration of 'I think' or 'I am' is a deliberate self-proclamation through which the Eurocentric self is asserted by negating the others. 'I think' ensures the others cannot think and 'I am' ensures the non-existence of other beings. The coloniality of power outlines the smooth transition of domination through exploitation and its functionalities spreads across different areas of knowledge production.

It is this captivation of the self which finally contributes towards creating an ideological and intellectual void which is another trick of contemporaneity. Analysing in the context of a nation India, it was declared independent sixty nine years before but the concept of democracy and independence is itself under serious question because the very perspectives have been mis-interpreted and mal-practiced since the natives were won the space to be in charge of their own geo-political space. This confusion of native existence which has been deliberately created by the colonizers is what Hannah Arendt phrases as 'No Longer and not yet' in her book *Essays in Understanding 1930-1954: Formation, Exile and Totalitarianism*. She compares the generational transformation of the human civilization with the metamorphoses of silkworms to butterflies. One generation of humans passes away and is taken away by the other generation which leads to the decline of the old and the birth of the new. This continuous process is not an epicurean transformation but highly filled with disruptions which creates an empty space or a 'kind of historical no man's land.' This no man's land what Hannah Arendt terms as 'no longer and not yet.' But Arendt's analysis also fails to intervene and crack

through the deception of 'no man's land' which is actually a 'selective man's land.' It is this space which the power mongers have been using perennially exploiting to dupe the masses with their futile assurances, promises through the weapons of global digitalization not enjoying the license to create a highly private platform at the cost of the public interest. Dr. Homi Bhabha, coined the term 'ambivalence' to designate current global scenario which has degraded towards a paradoxical epistemic disintegration.

Before I continue with my further discussions and analysis, I would like to elucidate that in the coming paragraphs I am going to describe the nation India in a metonymic fashion and the term contemporaneity/contemporariness will be strangled of its totalitarian identity of being a mission and will be shattered into multiple options which can function in its own liberating ways and can successfully dissipate through every potholes of human socio-cultural existence. Contemporaneity has always functioned as a metaphor for the propagation of Eurocentrism globally. But our very approach towards the Eurocentric perspectives has always been flawed. The very hegemony of Eurocentrism has been weaved within the continent itself before being tunneled across the globe. The Europe which is being mediated and channelised all over the world is a capitalist minority within a minority. From the cartographical point of view the continent which is already a small one as compared to the global rest, is further eco-politically confined within the financial yardstick of Euros. In other words, the Europe that reigns along with United States of America is actually the economically flourishing ones and to ensure their consistent global promotions the media undertakes excruciating initiatives. Usually in the oriental side of the globe most of the newspapers engage discussions and debates regarding the western European nations financially and economically prosperous and the socio-politically tumultuous eastern Europe hardly finds a space to generate themselves or sometimes out of sympathy they are given the smallest space available. We have consistently failed to realize that there is a West within a west, an exploitative Continent within a continent, an Occident within an occident.

Neo-colonialism/Capitalism/Contemporaneity has exhausted its fetish towards specifically distinguishing regions and has attained the role of the being the greatest opportunist and this opportunism fails to identify the individual *nomos* or specific ideological regions within a definite time and space. Eminent German Jurist and political theorist Carl Schmitt is of the notion that the first thing that modernity/comtemporaneity programs do is to violate the individualities of the beings and though usually it is physically represented, but its primary articulation starts through massive psychological annihilation. Thus capitalism is no more an all encompassing wings of the immortal Phoenix but in order to make philosophies look attractive and innovative multiple sub-layers have been generated to instigate the common mass. The multi-layered versions of theorizing and philosophizing have successfully generated a limited group of multi-dimensional truths which



are dominant in its own ways. The multi-dimensional imageries generated by the truths successfully entice and hypnotizes the common mass within its dominating hermeneutics. Thus, baptizing the entire concept as Layer Theory, I further elaborate how its functionability needs to be realized towards establishing a de-colonial, de-linked version of the present which Gerhard Richter terms as *Afterness*.

Richter a German visual artist and one of the pioneers of New European Painting significantly questions the various prospects of afterness:

*What does it really mean, for something to "follow" something else either in language or as a concept? Can the "after" ever fully emancipate itself from its predecessor or does it infact remain in the latter's ghostly and largely unacknowledged debt? The after is not merely a temporal dimension.*

But the global capitalist designs rides over the temporal contemporaneity which is a major weapon towards prosperity. The concepts of 'before' and 'after' are ambivalent terms which is very difficult to confine within specific contours of time and space. With reference to the contemporary significance it can be broadly trisected into pre-colonial, colonial and post-colonial. Keeping aside the first category, since the very inception of the colonial stage, the perennial process of ideographic thermolysis began which has been propelled to the contemporary era as ideological epitasis. It is in this very transformation the interception and impositions of layering comes to the question. 'Before' and 'after' has hardly been a continuation for the Third World Nations but has been a highly disrupting and degenerating construct from time to time.

From Shakespeare, through Pope, across Dryden into several modern and postmodern philosophers, acceptance or rejection of the ancients has always been a spurious topic for literary debate. Since a century this debate has been expanded and transported in an inter-disciplinary mode to affect all the other possible elements of human existence. The colonising version of afterness was affiliated towards the expropriation of the native cults which where alienated into the reject of being 'before and backward' and imposing the 'modern' facets over the natives. But in order to delink or decolonize the very concept of the present which largely relies on the visionary perspectives of 'afterness' by introducing a middle path in which the past/present or before/after will persist in symbiosis with each other. Thus it is time not to replace but to displace, to negate the Eurocentric negativities, introducing the series of options through unlearning the west and relearning through border thinking. It is time to disable and dispose ideography and ideology and promote nomothetic elements which invites logic and reason through parallel modes of delinking and border thinking.

Eminent professor from Princeton University Simon Gikandi in one of his lecture sessions said that decolonization and decoloniality involves two steps:

- To know the other or more specifically the European Other
- To disengage oneself.

The primary stage to disentangle contemporaneity is to realize the differences and the similarities. Every nation in the world is blessed with different states of histories and genealogies which have been disintegrated through colonialism. But the histories, supposed of India and Africa, has always been a part of European imagination. If we steer back to the works of Herodotus and his contemporaries we find evidences of the names of India and Africa under different nomenclatures. India and Africa were never colonized in the same fashion. Thus, while working on the perspectives of decolonization, the theological structure of India can never match with the humanistic struggle in Africa and this where post-colonialism fails to function.

As we speak about decolonization or delinking of contemporariness in contemporaneity, humanism and humanistic issues automatically falls into the frontline. The question of humanities has always been a problematic one. Colonial Humanities invented the human beings as the non-humans or in other words those who didn't confirm to the Eurocentric notion of humanism. When we engage discussions about India, Africa or may be Latin America most of the times we are unaware about their originalities and continue to discuss. The Zapatistas, a revolutionary leftist political and militant group based in Chiapas, the southernmost state of Mexico declares, 'Because we are equal we have to be different.' It is difference in equality and the equalities in difference which must be harnessed in order to reclaim and reorder the layers of our existence or what I favour to term as the Layer Theory. The tension of ideas that exists between individuals or may be within the different consciences of the same individual is a crucial element to understand the prospects of the present. Thus in order to recreate or reform the concept of contemporaneity the journey must embark through self-assertion of the self by the self not by the other or the other of the self. To simplify, the west has been defining not only its own self but has also mysteriously taken the responsibility on its own shoulders to define the others as well or may be doing the same in a differently manipulative way.

Professor Gerald Taiaiake Alfred of Victoria University in one of his speeches about the *Mohawks* strongly voices that:

*These are my words. These are my thoughts. I am a Mohawk person. I am come from the community of Mohawks. But here I am not representing my community but I am speaking of myself...I am not talking about the Indians. But I am talking as an Indian who belongs to the Indian community.*

And yes! This is the very first step towards decolonization, asserting the self through establishing a sepulchre of oral discourse which needs to be re-enlivened and practiced. The system of oralism will

not only assist towards chiselling vibrant genuine voices but will also help in the process of unravelling the multifaceted hidden layers which remains subdued under one form of totalitarianism or the other. Alfred seems to be very conscious and sensible enough while articulating his discourse where he displays a superb form of 'unity in diversity' or what the diasporic language terms as 'salad bowl.' But the contemporariness and its vast platter of socio-political designs like 'socialism', 'democracy' or 'liberty' seems to have an allergic attitude towards it. Already discussed in the earlier section of the essay that in modernity, languaging is a crucial aspect and it is upon this very prospect that democracy builds its own kingdom of exploitation. Moreover there lie obvious discrepancies between the term 'orality' and 'languaging.' From the linguistic point of view though they function in the same way but the system of languaging is a modern/colonial invention which over powers the traditional mode of speech which is denounced as oral.

History reveals that the term democracy originated in Greece, but with the passage of time it has been tampered with the concepts of modern-imperial, Euro-nation states which were purely constructed on marginalization and modern racism. The concept of democracy originally lies in its possibility. It is a process to create a space for everybody to vote, to assert their rights in the gentlest way. But the colonizers distempered it in order to give it an exploitative, seducing face which doesn't give any provisions to those ancient ideologues which propagated the best possible attitudes. In ancient China the concept of *He/Ho* (harmony), in Africa the concept of *Ubuntu* (friendly, cooperative and commercial life), in Latin America the concept of *Sumakkausag* (to live in plenitude), all alluded to the present concept of democracy which is being preached but never practiced. So we are looking forward towards not de-westernizing but de-colonizing contemporaneity as de-westernization is nothing more than a fraudulent side of neo-colonialism which physically removes itself to articulate a Foucauldian *Panopticon* which haunts or seduces the individual through their ideas.

The biggest challenge in the process of decolonization is to propagate the layer theory through disentangling every version of institutional compartmentalization which legitimizes the illegitimate and vice-versa and it happens through the usage of languages. It is time to go beyond the postmodern to be alter-modern within which the signifier and the signified no more exists so harmoniously with each other as it persisted during the Saussurean times. In the era of hyperrealism where we are all encased within the cocoon of hyperrealism the signifiers continues to remain constant but the signified makes a continuous shuffling like the rapid movement of a wide array of images. It is the shadow within which we persist. In order to further elaborate the concept of layer theory which I have already mentioned in the earlier part of the essay I would like to speak about how India transformed itself from a nation into the Nation. Pre-colonial and post-colonial India intermediated by the two and the half century phase of colonization brush up significant imageries and concepts towards the formulation of the present.

Ancient Indian society as per the scriptures and the classical texts are well nurtured through certain bordering amenities – caste, class, gender, community, language and religion. The very first element is a very unique feature in India which has always socio-culturally kept the nation apart from the globe. When the colonizers or to be more specific colonizing Britishers arrived in India they as usual came with trading interests, but soon they ‘realized’ the divine necessity to teach and civilize the dark regions of the earth which according to them are lurching in utter darkness. The process was initiated through the religious missions, quite sensibly identified the negative prospects of the Indian religious traditions, which unlike Christianity are infested and infected with multiple caste and communal politics. This multi-layerism within every cross roads of an Indian existence indeed make it a highly excruciating task to remove the kernel, object by object, but it has to happen and it is never impossible! We should always keep in mind that like every colonial inception the concept of contemporaneity has its own sub-layered versions of totalitarianism which is why the Spivackian concept of the subaltern cannot be placed on the same couch with Queer Theory. A Dalit woman or in a broader sense the causes of a Dalit in general cannot be addressed and nurtured within the premises of Fourth World. Moreover the very socio-political divisions of the globe – First world, Second world, Third and Fourth World are the products of the Europe rather to be more specific the minor Europe.

In order to override the west, we have to first invade them, appropriate, explore but not influenced by their unhygienic potions of influence and then expropriate the deceptive shroud of imposition which has always veiled our vision. It is nothing more than using the same weapon to disengage our mind and body. So, as I just differentiated the elements of oral cult with the contemporary concept of languaging earlier, it is very important for us to realize that our very existence undertook its legion if prosperity over and across the globe riding through oral practices. The very anthropological origin of the oral culture dates back to the time when human life evolved. There were no theoretical system of expression and institutional or industrial manufacturing system to generate rapid force of thoughts and ideas and the only source was the oral tongue. Through genetic and hormonal *poiesis*, human civilization continued to evolve in much advanced and better ways and in the process, much before the invention of writing, it was the individual voice, the free flowing manifestation of the self that created every ethics of our contemporary knowledge on which we are feeding.

With respect to Indian and African cult’s oral forms of communication was not simply a medium of construct or expressions but also the indigenous arc through which individual voice enjoyed the provision of their respective space. Even a couple of decade back, India still enjoyed was still blessed with storytelling bards dominated the rural scene and the still the young child slept in his/her grandmother’s lap through the moral thoughts as orally tunneled by her. Long before the

advent of allegorical tales by the west, India's oral tales were well enriched with allegorical elements exposing or criticizing the human intrigues. The *Kavigaan* (musical poetry) folk tradition of Bengal, the masked *Yakshagana* theatrics of Karnataka or may be the tribal language of the *Jarawas* or *Onges* of Andamans all have contributed to the rich legacy of the Indian cult. The above sentence which actually appears very non-linear and non-connected deliberately brings in the expressional, linguistic and anthropological perspective onto the same platform to give a minute illustration the multidimensional aesthetics and hermeneutics involved in the formulation and establishment of the indigenous India which has long been disembellished of its own character and has been the experimental ground for contemporaneity or to be more apt neo-colonial contemporariness which we are all expressing.

May be *Kavigaan*, *Yakshagana* or the tribal languages emerge from three disjointed backgrounds but their inter-collaborative and collective diversity cannot be ignored. Especially talking about the *Kabigaan* folk traditions, the famous figure Hensman Anthony or better known as Anthony Firingee attained a lot of fame as a kaviyaal (the performer of the *Kavigaan*). He was of Portuguese origin, arrived in India as a traveler and settled in Farashdanga in the Chandernagar region of West Bengal. With the passage of time his interaction with the Bengal music traditions was never a matter of displacement and western monopolization but of healthy exchanges. As he entertained the natives with his Portuguese tunes on his mandolin similarly he also adapted to the then prospective tradition of *Kavigaan* which was an integral part of Bengali religious culture. *Kavigaaa's* were basically a lyrical-oral exchange amongst two groups of people lead by the *Kaviyals* or *Sarkars* (leaders). They were accompanied by the *Dohars* who often repeated behind what their leaders sang. The competitive spirit was evoked in a very divine fashion through offering musical allusions to the Goddess Ganesha or Saraswati. The *Kavigaan* was divided into four parts – *sakhi-samvad*, *biraha*, *lahar* and *kheur*. Each of these aspects of the song are encrusted with separate emotions which are being expressed and exchanged in the form of questions and answers or *sawal-jawab* which is a very crucial part if Indian art and aesthetics.

Besides these the several folk versions that formed the very basis of the Indian theatrics, have been substantiated and awarded a distressed identity which doesn't fit within the nation India. *Jatras* in Bengal, *Nautanki* in Uttar Pradesh and Bihar or the *Bhavai* in Gujarat are nomeclatured within the singular terminology of swangs which always possess negative complementation. These have failed to be a part of the famous pop culture and have been tagged as a degraded, barbaric version of the high aesthetics being practiced and nurtured by the uncivilized rustic folk. Isn't this attitude a slant reflection of the very British notions imposed upon the nation? The very first question that arises is how we can define India as a Nation or place her within the perceptions of a postmodern totalitarian state when we have so many tiny nations hidden within. India's oral

traditions have not only been a fascination within but also out and moreover oral exchanges seemed to be more powerful and rapid for inter-cultural and intra-cultural exchanges as compared to the contemporary instruments of technocracy. Technological gadgets have longtime back moved beyond its basic functions to allure the global mass with its 'extra' facilities which encourages the people to engage within multiple functioning within a single gadget. The modern language of contemporaneity rests on technological benefits which create an entirely new world of ethics which uphold a very organized and disciplined form of existence and the very first thing it does in the process is negating all the natural and traditional aspects of a nation.

The very first step to reject is through de-legitimizing the internal and asserting the immoral, illogical external which contributes towards the very construct of the present. With the independence of the nation the conch of modernizing the nation in order to upbring it to the global level was blown. The very concept of modernity that was harnessed by the newly appointed government didn't confirm with most of the cults of the pre-colonial India which were already confiscated and dumped by the Britishers. The very framework of the Indian constitution bore signs of coloniality through its borrowings from the various western constitutional features. It does sound a bit weird, but the very Indianness of the Indian constitution comes into the question. If the constitution comprises of even the best parts of the different world bodies, it is nothing more than a mere emblem of the colonizing west. The ideological, psychological and the geo-political gap that was generated by the britishers where filled once again with the very elements of coloniality. Nation, nationalism and nationhood were defined within the heteronormative perspectives which are nothing more than exploitative designs to fill their personal coffers.

The very birth of modernity took place in India through the hands of the elite class gentry who where nothing more than the mere puppets in the hands of the colonizers. Allured by some worthless, futile 'awards' as given by the colonizers in the forms of titles or small land grants they enthusiastically remained the 'noble savage' to the colonizers. In order to bring a entire nation under control, the Britishers very well identified the loopholes through which they can perform. Besides the religious influences through the Christian organizations the colonizers seduced and manipulated the monarchy and the feudal lords who sat in the zenith of the Indian power prior to their arrival. With the advent of the colonizers, it was a matter of both triumph and lamentation for the natives. The colonial exploitations that the organizational historical narratives provide are nothing but just a small side of the true story. The process of colonization was both domination and seduction. In the era of theo-centrism the colonizers very well analyzed the east, understanding that for nurturing long time strategies they require the cooperation of the natives. Native cooperation meant to influence the individuals to admit such dividends which will be absolutely beneficial for their respective sense but highly detrimental for their collectivity. The religious and communal diversities already pegged with

countless major and minor divisions made things very easier for the Britishers not only to influence the natives but at the same time influence conversions. Before socio-economic or political forms of colonialism, it was the religious versions of colonialism which was primarily propagated all over the nation. Though it attained a much critical identity in Africa through massive tribal conversions, but in India it was no less.

The religious transformations through getting affiliated with Catholic thoughts, was an optimistic source of liberation for the people especially the lower class Hindus or the tribals of the northern and the north-eastern part of India. This is why even when Indians visit the north-eastern part of the nation they are often welcomed with abuses like *khadaar* (outsider) which very much highlight the prevalent anti-Indian feeling in them. It was the very colonial version of religious conversions that is being re-invigorated through the present anti-secular policy of *Ghar-Wapsi* (religious conversions being practiced amongst Hindus). Christianity easily understood that it existed far beyond the entanglements of caste and community and as a result it could easily channelize its alluring policies amongst the common mass. Moreover the tribals and the lower class communities were already pestered with the monarchial regime of the different native kingdoms further worsened with the emergence of the new landed gentry a by-product of the monarchy itself. Religious exploitations were not their sole complain, but in a traditional society which maintained faith on the law books of *Manu* (Indian law maker) ahead of modern innovativeness and constructivism. If the west have sarcastically expressed India once as the land of snake-charmers and orthodoxy then they were never wrong. It might hurt our socio-cultural or religious sentiments, but in an outright way this is what India was prior to the arrival of the colonizers.

But the very same form of modern representation is no more acceptable. Within the massive jargon of technocratic capitalism of which the entire seems to be addicted off, the eternal conscious or may be the unconscious seems to somewhere or other echo the pedagogical lamentation of Leanne Simpson, 'No one ever asked me what I was interested, nor did they ask me for my consent to participate in their system' (2014:6). The lamentation of Simpson in her essay *Land as Pedagogy: Nishnaabeg Intelligence and Rebellious Transformation* pre-resonated during the pre-colonial to the colonial times and continues to do so in contemporary India. The very opposite extreme of constricted traditionalism was anarchism or to be more apt ideological vagabondism. The Britishers liberated the Indians from themselves to be trapped with the deceptive gyre of colonialism and to make things attractive for them, the primary medium of accessibilities were kept far out of the native reach. The parallel attraction and segregation of the native was an element of both success and humour for the colonizers because they could attract a majority of their herds into their shoes. They could very well understand that the lower class Hindus, the Muslims along with the women in

common are absolutely dejected with the multi-layered system of habitual oppression within and outside the domestic boundaries.

We are already intimate with the instances of the so called outcastes like the sweepers, washer-men or the prostitutes where not allowed to access the common village well which where accessed by the *Brahmins*, *Kshatriyas* or the landlords. As a result people mistakenly accessing those or may be deliberately under severe scarcity where subjected to severe humiliations and often the women ending being sexually harassed. It is the same religious leaders who preached high morals in the temples during the day and engaged in raucous immoralities at night and the lineage continues. In modern India, religion has taken a worse direction with the cult of self-declared demi-gods feasting on the materialistic donations of the common mass. Nothing just another highly aesthetic side of contemporaneity indeed! It is this version of contemporaneity where financially privileged individuals take advantages of the immoral laxities of the common mass; dupe them within their hyper-realistic constructs masqueraded within their highly purified loins of saffronization. The process started during the pre-colonial times and it still continues in a more alarming stature. Moreover the element of 'saffronization' which was earlier concocted within the preferability of the Hindu religion has become an all encompassing political entourage in the current political context. The pre-conscious or the unconscious which exists embedded within the human psyche plays a highly motivating role towards influencing the human society with their actions.

The very production of the oral thoughts which ultimately culminates into variegated actions is nothing but multiple products of the human preconscious and his/her unconscious. Human performatives in daily life depends on these deeper layers of the mind rather than the surface consciousness. During the colonial times it is this very layer that was being invaded and infected by the colonisers. In the perspective of economy, the outsiders knew very well how to control the common mass agitations which became very frequent towards the end of their rule. The resources of Indian mass movements where obviously the elite class people who where monetarily enslaved by the Britishers and which widely affected the Indian struggle for freedom as well. The trisected socio-political division of the nation – India, Pakistan and Bangladesh along with continuous misrepresentations through the literary texts and translations kept India lurching under their shadows. The main issue that India faced was that nation was left in a total lack-lustrous state lurching in utter psychological void. During the pre-colonial or the colonial times the mental faculty was absolutely crippled and numbed. The sudden withdrawal of the colonial rule was an-other colonial design to operate back from their land, their own continent. If colonialism have dominated and exploited the nation the coloniality has trafficked India to the west.



The process is still continuing only in different ways and forms with the west having being expanded beyond the Eurocentric to the United States, the Freudian preconscious/unconscious continues to hold the power within which the Althusserian apparatuses (Ideal State Apparatus and Repressive State Apparatus) continues to function. The idealism that is being preached by contemporaneity continues to function within the grips of coloniality in different shapes. The Arab Spring Revolution, war against military dictatorships in parts of Africa or the communal wars waged by Boko Haram or ISIS only represents a mad rush after totalitarian politics and it is at this place where the surface layer has long being vanquished to reveal the multi-layered conflicts which has made the total game of contemporaneity a riddling one. When all the layers of the human being, engages into never ending tussles it is the 'Big Brother' who have the final laugh, the capitalist panopticon that keeps on eyeing upon us. When a nation is wrecked by the any forms of communal violence or terrorist attacks an array of major government officials comes up to express their concerns and grievances for the losses but later investigations which often mysteriously fades away reveals major institutional supports from the very same source. This is the very corruptive image of the present which universally persists in the present. In the present governmental scenario, innumerable policies have been formulated towards re-establishing the indigenous perspectives but it is nothing more than a mere continuation of universalism.

The 'Make in India,' campaigns or the model villages which has won a lot of global recognition as highly impactful national policies are nothing but superficial efforts towards building a nation which drowns further into the vast ocean of already prevalent extreme commercialism. The theoretical functions in chiselling out the contemporaneity have to be de-shackled from colonial influences. So Leanne Simpson quite appropriately says:

*...Theory isn't just for academics; it's for everyone...Theory...within this context is generated from the ground up and its power stems from its living resonance within individuals and collectives.*

*(2014:8)*

Simpson's 'within this context' varies from one corner of the globe to another affecting the different layers and sub-layers of human existence but the pluriversal convictions against the present representation remains intact. It is time for us to think from the borders, to legitimize those ideologues which have been shoved off into the 'non' category of prefixes and always to be within the structure but never to operate from the centre. In a nutshell, it is time for us to shape multiple versions of alternate realities which will help us to propel from the east to west. The Layer Theory may appear in many cases quite absurd for the critics based on the issue if it is ever possible to reach the very core of the global problematic through continuous process of unearthing? And yes I strongly feel it is possible indeed. While dealing with the issues of de-colonialism or de-coloniality, that it is an option which supersedes every categories of time and space which are imposed through

organizational missions wholeheartedly funded through specific, propagandist interests. This situation first has to be evaded and then negated from the very discourse of the human existence.

De-coloniality is a process which has to continuously nurtured and practiced by individual through the consistent process of border thinking, border epistemology and pluritopic hermeneutics. The process of unearthing the layers which I have mentioned earlier should initiate through the process of epistemic disengagement which. To simplify further, The Freudian preconscious and unconscious the two most empowering forces functioning towards shaping our consciousness should be de-toxicated of different versions of colonial or neo-colonial senses of modernity/rationality and contemporaneity. The perennially negated elements have to be restored; it is time to look beyond and behind the mirror as globalization has converted it to an object of deception. How will the child assert his/her genuine self during the Lacanian 'Mirror Stage' when the self is no more realized by the self but influenced and imposed by the other through an ideological puddle of negations and de-legitimizations of the legitimate? Border thinking enables us to look beyond the pre-notioned screen to extract and re-establish the things that has been left ignored within the westernized formats of reason and logic. It is time to define my-self through myself and not by the western outsiders and the primary step which we should all inherit is to incorporate Chicana cultural theorists Gloria Anzaldua's metaphor of border into the domain of contemporaneity.

We have to ensure that the process is more of disenfranchisement rather than disengaging. The process of disengaging might throw us outside the structure but which aggravate the causes. We have to realize our functions both within and without the system. We have to both inside and outside, so that the neo-colonial framework can be challenged and shattered from within, through pouring in the very thoughts and ideas which were discarded long time back. It is time to move beyond our clichéd forms of contemporaneity towards alter-contemporariness. But this altering will no more be a continuation of the modernity/coloniality research program but de-centering the present from its usual Eurocentrism and its own linear branch of knowledge production which links Greece, Rome, Christianity and Modern Europe. Nomos needs to be restored once again which will generate a new spatio-temporal tone of modernity while disinheriting the ongoing one. The other sides of the hyphen and the slashes should be brought into consideration so the European 'myth of modernity' could be re-mythified and the focus could be drawn towards peripheralization. The peripheries needs to be restored along the centre (but not within) so that it can function independently without creating the hegemony.

As the functioning commences from the self, it is important not to decolonize the being but to decolonize our preconscious or the subconscious. This very process of delinking has to start with self-realization and self-assertion through the self and not the other. According to eminent

semiotician Dr. Walter D. Mignolo, in his essay *Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality* says:

*Under the spell of neo-liberalism and the magic of media promoting it, modernity and modernization, together with democracy, are being sold as packaged trip to the promised land of happiness...*

*(2007:450)*

It is from this continuous process of packaging and promising we have to separate ourselves, so that the 'perverse logic' as was illustrated by Fanon in his essay *The Wretched of the Earth* no more entices us in its cobwebs. One of the biggest issues that contemporaneity faces is, unlike the ancients, they no more exclude or occlude other forms of totalities, but asserts them so that they continue to function like the androids of the present generation. In the non-European imperial language and epistemologies (Mandarin, Arabic, Bengali, Russian, Aymara, etc) the notion of totality doesn't exist and is absolutely unthinkable for them. The multiple versions not only require being unearthed but also at the same time the negated versions have to be asserted. The western epistemic norms of which shifted from theo-centrism towards ego-centrism which confirmed to the heteronormative norms highlighted the colonized vision of the being. Thus the non-western versions of totality have to confront with the broad imperial versions of totality.

But the issue in the present era is when the non-western totalities are creating their own versions of imperialism/neo-colonialism and this where the Layer Theory comes into foreplay. The multiple versions of totalities which have already generated itself through society, economy, religion and politics needs to be further sliced and excavated so that all forms of totalities cease to exist through equal exposure and functioning. Moving beyond the socio-economic policies of Marxism, Capitalism or Secularism it is time for rhetorical and hermeneutical archaeology which will continue with the excavations until and unless the bottom line is touched. The concept can be simply associated with the process of digging the ground with a shovel. Deeper the ground is dug, all the eternal elements that are present get the scope of coming out and getting scattered here and there which gives them the scope to come out and occupy a new space in the already existing ground which earlier was covered with a limited number of surface elements. Our contemporariness needs to be constructed in the same way through propagating neo-humanism of moral self-consciousness.

The upholders of self-consciousness and fellow feelings, especially a figure like Mahatma Gandhi who was a source of high motivation for formulating multiple indigenous strategies like Khadi Movement, Quit India Movement, Non-Violent Satyagraha and several others himself was a racist in his heart while being a youngster in South Africa. After being abused as a 'coolie' and being

thrown out by a white man from the first-class train compartment at Pietermaritzburg on 7<sup>th</sup> Jun, 1893, he wrote an 'Open Letter' to the Natal Parliament on December 19, 1893:

*I venture to point out that both the English and the Indians spring from a common stock, called the Indo-Aryan...This believes serves as the basis of operations of those who are trying to unify the hearts of the two races...a general believe seems to prevail in the colony that the Indians are a little better, if at all than the savages or the Natives of Africa. The Indians were, and are, in no way inferior to their Anglo-Saxon brethren, if I may venture to use the word, in the various departments of life – industrial, intellectual, political, etc...*

On what basis can the Indians be aligned to the 'Anglo-Saxon brethrens?' Genetically or ideologically it doesn't make any sense. But it is the same Gandhi who later on returns to India transforms himself from man of sophistication into a saintly figure. If the injection of the Euro-centric thoughts where the first form of totalitarianism, then the interjection of such anti-nationalistic thinking has lead to other forms of exploitations which continue to happen today under the canopy of different party manifestoes but the cause and result is the same. But it is the same who lead his life setting examples not only for the nation but also for the entire globe as well. In the *Selected Writings of Mahatma Gandhi* Ronald Duncan describes how the Gandhi inherited the divine ethics along with modern conformations towards framing a balanced nation, an ideal nation for all the developing countries. Though it didn't happen, but the process of successfully initiated and proved to be highly influencing for the common mass. The rural folks who accounted to a major part India continuously failed to realize the necessity of hygiene in life and as a result despite several efforts they continued to relieve themselves in the open. Gandhiji never became agitated rather he himself cleaned their bowels by digging holes in the ground and burying them. After seeing their great leader doing such a humble job, they realized and joined him. This single instance can be epitomized how the basic mode of modern learning and education functions. This is the way how a society develops.

Technology, more than its contributions have only reduced and narrowed the human faculty of explorations through the shadows of reality which it creates through multi-dimensional image and graphics. The common people cherish to explore the world with one click of their mouse or tapping of the screen, but have to rely on a truth, on a form of consciousness which is produced by the other. Contemporaneity have forcibly legitimized various ethos of human existence but failed to make it sensible and thus sensitize the people. Due to lack of sensitization people have failed to eternalize the basic optimistic standpoints for social development and changes. And this process of eternalization is only possible when the individuals are once again given back their own socio-cultural and existential elements too which they belong. The concept of non-violence was not a Gandhian discovery but it was a simple effort on behalf of Gandhi to make the people realize to which cults and practices they

belong to. Non-violence has often been misread as a metaphor towards helpless sacrifice. But, it has never been so and never will be. The highest level of morality which embosses the simple thoughts of unity, brotherhood or fellow feeling surpasses all forms of current theoretical and philosophical predicaments. Without the basic human values, contemporaneity stands nowhere. It is through these that the globe was constructed and expanded. All forms of advancements and prospective growth came through it. The Layer theory looks forward to create a vast 'salad bowl' of human existence where every forms of individualities and versatilities are carefully nurtured so that the world no more exist on the colonial/vertical plane but on the horizontal plane where the integrated concepts of domination will undergo segregation and hyphenation so that our dream of a pluri-versal, multi-logical society is ultimately transformed into a reality. The centre will be there to hold the structure but it will no more be a representative of monopolist ideology but will be discursive agent through which all forms of voices are individually expressed. Thus let us, obliterate current socio-political cacophonies towards establishing the newly revamped symphonies through unearthing the layers of our existence till the core is reached. The effort must go on.

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