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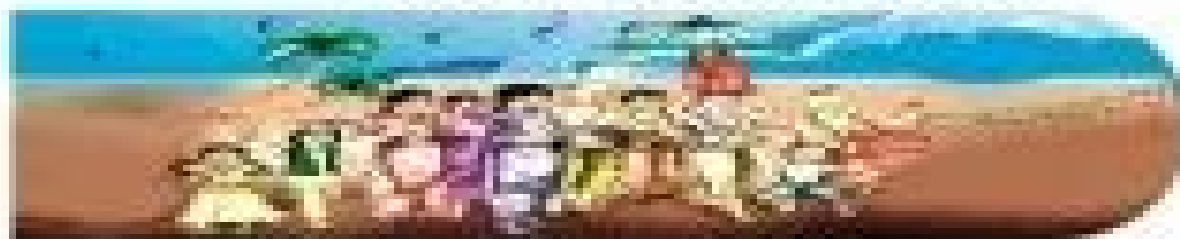
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Cultural Imperialism and the Indo-English Novel Fawzia Afzal-Khan, 2010-11-01 This is a provocative piece of scholarship and it engages an intriguing aspect of postcolonial writing Choice Fawzia Afzal Khan's excellent book could stand as a reply to those hostile critics who today attack multiculturalism for reductively politicizing literature In her trenchant discussion Afzal Khan shows just how complex the politics of liberation can be for colonial and postcolonial novelists Gerald Graff

University of Chicago Afzal Khan's study is a major new contribution to the related fields of Indian writing in English and post colonial literatures. Focused primarily on four Indian novelists, its arguments and conclusions are of vital importance to our understanding of the many new literatures from the former British colonies. Through her judicious use of the theoretical constructs of Frantz Fanon, Fredric Jameson, Edward Said and others, Afzal Khan has produced a fresh and compelling interpretation of the Indian English novel. Amritjit Singh, Rhode Island College. Cultural Imperialism and the Indo English Novel focuses on the novels of R. K. Narayan, Anita Desai, Kamala Markandaya and Salman Rushdie and explores the tension in these novels between ideology and the generic fictive strategies that shape ideology or are shaped by it. Fawzia Afzal Khan raises the important question of how much the usage of certain ideological strategies actually helps the ex colonized writer deal effectively with post colonial and post independence trauma and whether or not the choice of a particular genre or mode employed by a writer presupposes the extent to which that writer will be successful in challenging the ideological strategies of containment perpetuated by most Western orientalist texts and writers. She argues that the formal or generic choices of the four writers studied here reveal that they are using genre as an ideological strategy of liberation to help free their peoples and cultures from the hegemonic strategies of containment imposed upon them. She concludes that the works studied here constitute an ideological rebuttal of Western writers denigrating containment of non Western cultures. She also notes that self criticism as implied in Rushdie's works is not to be confused with self hatred, a theme found in Naipaul's work.

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