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THE POST-COLONIAL ELEMENTS IN TARIQ REHMAN'S SHORT STORY TITLED "CHARITY"

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ABSTRACT

The paper aims to explore cultural clash in Tariq Rehman's short story titled "The Charity" by analyzing the cultural clash and conflicts. This paper employs post-colonial theory as a conceptual framework and applies the concept of the 'other' as a tool to understand the real conflict existing in the form of cultural collision in this investigation by applying qualitative content analysis as a method. It is observed from the analysis of the text that socio-cultural fusion and mutual existence are eminent which ultimately leads to the cultural collision in the post-colonial society. In this story the two leading characters represent cultural confrontation. Which leads them towards marginalization and makes them alienated sharing the same nationality while living far apart from each other. In post-colonial environment clash emerges when the social elites impose their exotic values on the poor indigenous people. The story line encounters cultural clash between the East and the West highlighted in the sprawling streets of Raja Bazaar

Key words: Postcolonial society, cultural, collision, indigenous, elite and Raja Bazaar

INTRODUCTION

The study aims to examine the cultural clash in Tariq Rehman's short story titled 'Charity'. The cultural confrontation is one of the essential features of postcolonial discourse that occurs when two or more hybrid culture happen to live together (Wurgaft, 2007).In the postcolonial environment the clash emerges when the social elites and upstarts impose their appropriate exotic values on the impoverished indigenous natives (Bhandari, 2022). While analyzing the cultural clash and conflict Khan has used postcolonial theory as a conceptual framework and a reader response technique as a methodological tool (Khan, 2019).

Edward Said defined "Orientalism" as a created body of theory and practice, which constructs images of the Orient or the East directed toward those in the West or A powerful political instrument of domination (Orientalism, 1978). Moreover, Gayatri Chakravarty Spivak, a postcolonial theorist defines "Othering" as the process by which the dominant culture creates an "Other" a marginalized or subordinated group by attributing negative characteristics, values, or beliefs to them. Spivak concepts of Othering are closely related to Edward Said's Orientalism. She argues that Othering is a crucial aspect of colonialism, imperialism and globalization and that it perpetuates inequality, violence and cultural erasure or collision. In her essay "Subalternity" Spivak writes "The other is not a thing, it is a relationship, it is a structure of domination and a structure of power" (Spivak, Gayatri Chakravarty "Subalternity". An Aesthetic Education in the Era of Globalization, Routledge (2012)

The three principle characters Rabab, Bobby and clerk who represent two different and diverse cultural segments of the same society. The Pakistani western style elite social class who are culturally, economically and cognitively different people from those who are indigenous and underprivileged people living in the slum areas of Pakistan based on limited resources (Raza et al., 2016). The under-study text

needs various interpretations. Most of them are sociocultural differences between the people of common Pakistani citizens with less opportunities and westernized, rich and well-educated Pakistani elites (Khalid, S. M., & Khan, M. F. 2006). It also highlights the socio, economic, cultural differences amongst these two segments of the same country and the way they perceive and understand each other accordingly (Raza, A., Murad, H. S., & Zakar, M. Z. 2016).

How these differences lead towards alienation, marginalization and create cultural clashes between them in postcolonial era (Jefferess, D. 2008). Post Colonialism is a critical analysis of the culture, history, literature and mode of discourse on the colonized countries. Besides, it exhibits of the ethical and political concerns about cultural identity, gender subjectivity, language and power (Siebers, T. 1998).Edward Saeed founder of post colonialism theory in his Orientalism brought forward the concept of Occidentalism and Orientalism. According to him west presented the stereotype picture of the east. Post colonialism replaces the meta narratives of colonialism with counternarratives like othering, hybridity, ambivalence and mimicry (Verghese, A. 2022).

Othering is a post-colonial concept used by Gayatri Chakravarty for the first time in her essay the "Rani of Sirmur." This theory is about the discrimination by the colonizers and divided the world in to two groups 'We (The colonizers or the western people) and others (the colonized or the Eastern people), (Heinemann, A. M. 2023). Through the conceptual lens of' Othering' within the broader theoretical framework of post colonialism, the concept of othering is further divided into demonic others and exotic others (Yancy, G. 2008).

Hence, such study has not yet been conducted on the under study topic; therefore it is important to bridge the gape found after reviewing the available literature. Besides, this study will contribute to the existing literature on the subject.

Objective:

1. To explore the postcolonial elements in the short story titled "Charity"
2. To analyze the economic, social and ethical conflicts between Pakistani elite and indigenous people on post-colonial area

Research Question:

1. What are the postcolonial elements in the short story titled "Charity"?
2. How the Pakistani elites are in conflict economically, socially and ethically with the indigenous people in post -colonial era?

Methodology:

The study is qualitative; within the qualitative paradigm the qualitative content analysis was uses as a method. Bothe the primary and secondary data were collected through different tools; the data was analysis and discussed by keeping in view the procedure as well asthe theoretical framework to draw conclusion according to the objectives of the study.

Discussion:

The story of the text set out by the introduction of two major characters Bobby and Rabab. The narrator of the story Bobby presents himself and Rabab as the western elites of Pakistan. Rabab is excited to see real Pakistan, which is totally different from the beautiful area of Islamabad where they live in. Therefore; together they decided to visit Raja Bazar in Rawalpindi, their purpose of seeing Pakistan is only for entertainment and do not observe the Pakistani people and their issues. Rubab is dressed in "hip hugging jeans "typical of the western style. She is also insensitive about the overall environment prevails in Raja Bazar and the physical shabby appearance of the people.

In the start of their journey while boarding the bus which is moving towards Raja Bazar meeting the passengers as they are mostly students, Old people, Woman in veil, workman and their perspiration make difficult for them to travel. Therefore, Rabab describes them alien because she never experienced such people in her life. This is what the initial cultural collision takes place between two different cultures and Rubab considers them demonic others and the local people consider her as exotic others. This particular bus symbolizes the cultural hub, behavior pattern and the life style of the Pakistani elites and common Pakistani poor people. In Rawalpindi, the Raja Bazar is a commercial and cultural hub of indigenous people. Crossing the road side Bobby points out "Cars arrogantly passed the tongas'' Bobby reacted that the twentieth century collided with the medieval. It alludes to the concept of tradition verses modernity where the natives are

representing the tradition while Rabab and Bobby are representing the modernity. That is the impression they got from the overall scenario of the place and the deplorable conditions of the common people and especially the farmers. These all represent the current condition of Pakistan which is being agriculturally rich country from the centuries still there is no revolution in the life standard of ordinary people. Rubab also witnessed the baggers on the roadside seating lazily and relying only on charity. They started discussing reason of beggary and the system of government and the condition of local people with overall national life, which is not changed due to relying only on Charity from the centuries. Rubab herself does not believe on charity and reveals herself an uncharitable and she says that

"-------one must give for love- charity is given to those we pity; we despise or hate' give charity whom we despise".

It means that the colonizers helping the colonized countries financially because they are also despising them and considering other citizens as demonic others. In Pakistan the dominated has to work hard "as a horse in mil" which in turn creates financial miss appropriation, class differences among the whole nation and makes the poor people as demonic others.

Bobby an educated in the west: on her visit to a restaurant in Raja bazaar, she finds it" dirt, dingy and home to vulgar poverty". The people sitting there are" coarse brown faces "who were staring at her with unbelievable eyes. Listening to these words the narrator expressed that these words "burnt my mind "scorched my lips". Inside his mind he wondered that these are "my own people", which shows his disgust towards his native land and their presence made the two foreigners restless. Meantime Rubab happens to see a clerk who is described as" reedy man" wearing shabby clothes and having an absurd look on his face staring at Rubab with longing as he devours every inch of Rubab voluptuous body. Bobby remarks here, his mouth "drooping I bet." This situation shows the cultural segregation between the two classes and the extended segregation between man and woman. Which made the colonized people morally necked and abnormal. Realizing the desire of the clerk Rubab approached him and decided to spend some time with him for only one hundred rupees.

On the way to the clerk's home bobby described the road as "we entered in a slum where the sun could never have peeped once in a day. The air seems to be petrified and stagnant. We walked in a narrow street with lanes on both sides and gutters running along. A mass of impoverished humanity jailed within those towering walls. Even God seem to be far from these wretched members of the globe."

This quote shows the overpopulated slums, their nasty inhabitants, improper and unplanned construction even not allow the sun light to reach their once in a year. This description shows that the elites consider the local poor people filthy, directionless and despised even by God. To our great disappointment the description of the clerk room as "Dark little hole": where he dreamt of a pretty girl sleeping on the tainted pillow and yellow stained bed sheet. The living condition of the clerk shows the deplorable living condition of the local people. It symbolizes that these people even lack of basic desires of life and they only dream of it. This clerk represents the common man who is brought up in such slums realizing that Rubab is a prostitute because these people are not acquainted with westernized elites.

Rubab takes out one hundred rupees and hurls on the face of the clerk with humiliation saying that she is richer enough and can buy the clerk and his whole family. The scenario shows the moral value of the elites, the influence of money and also the class difference between the downtrodden people and the dominating others. Later on, in the same night, after getting back to their Bungalow in Islamabad. Bobby saw Rabab coming back from the clerks' home. On enquiry she told him of spending some time with the clerk and her crestfallen shirt and disordered hair telling tale of her visit to that night. That reveals the intention of her visit and her ambivalence nature.

All these descriptions of the story show the socio-cultural issues in Pakistan, the cultural hybridity class difference, sexual repression, poverty, cultural perception and exploitation of the downtrodden colonized people by the hands of colonizers.

Conclusion:

It is concluded from the above discussion that cultural clash creates environment of animosity. Pakistani social elite representation of western value system opposed to Pakistani indigenous community who are in relationship with each other as colonizer and colonized. Socio cultural economic differences between these two segments of the society create conflicts and, make them morally and ethically

corrupt. Hence, the story represents the overall socio-economic relationship in Pakistani society, which creates mantel tension, sterility and confusion.

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