



**DYNAMICS OF
SUBALTERN
CONSCIOUSNESS
CRITICAL
PERSPECTIVES**

Edited by
Bishnu Charan Dash

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Introduction

I

There is no denying the fact that Subaltern Studies constitutes an indispensable component of postcolonial discourse. It is essentially foregrounded upon the Hegelian notion of master-slave dialectics that hinges upon the relationship of the 'self' in relation to the 'other'. In postcolonial discourse, the question of the 'other' has been problematized primarily on the basis of the binary relationship of the dominant colonizer and the dominated colonized natives/ cultures marginalized as the 'other'. The colonial mind is characterized by an imperialistic and hegemonic outlook of territorial expansion, oppression, exploitation and imposition of dominant cultural ideology on the colonial natives, and it exercises a systematic ritual of otherization by jeopardizing their culture, identity and history thereby forcing them to languish in the periphery. Even though the postcolonial theorists and thinkers like Edward Said, Franz Fanon, Michel Foucault, Antonio Gramsci, Emmanuel Levinas, Homi. K. Bhabha, Gayatri Chakravorty Spivak and the members of the South Asian 'Subaltern Studies Collective' have discussed the 'other' question in postcolonial perspective, the philosophical basis of the postcolonial concept of centre-periphery relationship and marginalization of the colonized people as the 'other', can be located in G.W.F. Hegel's work *The Phenomenology of Spirit* (1807), wherein the German philosopher has theorized the concept of the 'other' through his idea of the master-slave dialectics.

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