

## **REPRESENTATION OF CHANGING INDEGENOUS VALUES IN PAKISTANI SOCIETY: AN ANALYSIS OF RAFFAT'S POETRY**

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**ABSTRACT:** *This study deals with the post colonial analysis of Raffat's poetry and it shows how he used hyberdidity, mimicry, of colonialism, imperialism and effect of colonial era and colonizers on the native culture, education and their historical roots. His poems show deep glimpse of colonial effects and he highlights them through symbols and similes and other literary forms. This study aims to analyze Raffat's portrayal of the colonial experience touching upon the issues of colonial ideology and the link between culture and imperialism, mimicry, hybridity and the representation of changing indigenous values of Pakistani society. The study aims to establish its intention that Raffat's poetry plays an integral role to unveil the condition of Pakistani people after colonization.*

**KEYWORDS:** Colonialism, Culture, Eastern Images, Hybridity, Indigenous, Mimicry, Postcolonial.

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### **INTRODUCTION**

Raffat is known as one of the English language poets of Pakistan. His primary concern of poetry is to effect a recovery of national and cultural selfhood, highlighting various aspects of his native identification i.e. idioms, images of his own continent, locality, region, presentation of festivities, rites and rituals etc. His poems "The Arrival of Monsoon", "Kitchen", "Reflection" and "Wedding in the Flood" touch upon the circumstances which led to the partition of the sub-continent and the creation of Pakistan. His poems were first published from 1947 onwards that is why his poetry has a distinctive form that of other "Eastern Pakistani" color or flavor different from that of other English literature being written in post-colonial societies or by the English writers of Pakistan. He has emerged more visibly in Pakistani poetry reflecting in his poetry a sense of Pakistaniness. He changed the trend of poetry and brought poetry from English images to Eastern images. He gives the impact of colonialism upon local cultures through poetry.

## LITERATURE REVIEW

Raffat's poetry has been commented by critics for its appealing power. According to Tariq Rahman Raffat's major concern of poetry is to explore the conflict between tradition and modernity in the age of globalization. The central concern seems to be with the creation of identity with the indigenous roots and still remain free to come to terms with the outside world of modernity and post modernity.

Through the lenses of history we come to know that British were largest imperialist power. Their rule lasted till World War II. All the nations colonized by India got independence in 1980. This was the point of Death of British colonization. Through the background knowledge we come to know the process of their colonization. First imperialism is a basic tool of ruling over other nations and in this way imperialism developed its empire. Development amongst the European nations became uncontrolled for various political, cultural and economic motivations, from the nineteenth century (Ashcroft et al., 1998).

Boehmer (1995, p. 2) states imperialism, "authority assumed by a state over another territory", "according to him all the colonial literature of that time sports imperialism. Imperial writers shared imperial antipathies, and clashes as well their wittings were show, "awareness that a vast portion of the earth's surface was subject to Britain" (p. 24)

Raffat was also a poet of post independent era and most of his poetry is concerned with that experiencing of colonization process. He himself faced the imperialistic process and in this way his poetry gives good idea about the outlook of post-colonial edges.

Said's work (1993, p. 8; cited in Ashcroft et al., 1998) has great effect on imperialism and he defined imperialism and colonialism almost the same. Said clears these two terms and says that imperialism is kind of practice theory and the latter is "implanting of settlements in distant territory".

Now Colonialism comes which rule and make settlement colonies as well as their resources. Ahluwalia (2001) says about colonial discourse in following words that it is based on political, economic, social, cultural exploitation and utilization through colonization process. Considering post colonialism as a major concern for this studies it is necessary to describe it according to the post-colonial critics. The word post-colonial defines the era after independences and it also covers all the effects due to their imperialism till that day Ashcroft et al. (1989).

## THEORETICAL BACKGROUND

Said was the person who introduced the concept of Orientals. He defines orient as civilized people and occident uncivilized people. With regard of post-colonial theory Said's interpretation of Orientals is as follows "Orientals is the "body of knowledge" that definitely helped the West "develop an image of the East" in its imperial activities (Said, 1978, p. 3).

Spivak (1985) also gave the concept of "Other" which refers to a different and disjoint people who are inferior to the people who are civilized and educated. Colonizers introduced different term of "self" for their own distinguishment.

Hybridity is a cross between two separate races or cultures. A hybrid is something that is mixed, and hybridity is simply mixture. As an explicative term, hybridity became a useful tool in forming a fearful discourse of racial mixing that arose toward the end of the 18th Century. Raffat's poetry also has a rich use of hybrid themes and ideas in his poetry under the effect of post colonialism.

Raffat poetry also touches the concepts of hybridity and mimicry in very distinctive manners. Bhabha says it as contact zones and translation between cultures which Results into borderline affects and identifications (Bhabha, Culture, 167) and also the crucible of cultural transaction and translation.

Mimicry is another aspect that is discussed and mentioned in poetry as a strong tool in the fever of post-colonial discussion in his poetry. Bhabha mentions mimicry as threatening and sustaining a support to colonial powers and says: "In mimicry, the representation of identity and meaning is rearticulated along the axis of metonymy. As Lacan reminds us, mimicry is like camouflage, not a harmonization of repression of difference, but a form of resemblance, that differs from or defends presence by displaying it in part, metonymically. Its threat, I would add, comes from the prodigious and strategic production of conflictual, fantastic, discriminatory 'identity effects' in the play of a power that is elusive because it hides no essence, no 'itself'. (Bhabha 1994: 90)

Raffat adopts the term of mimicry in his poems to enlighten the people how colonizers had huge impact on the life of Pakistani people.

### **Analysis**

The paper analyzes the description of changing indigenous values of Pakistani society through Raffat's poetry. His poems reflect his personal experience of changing culture. He laments how Pakistani culture, tradition, social and moral values are dwindling.

Raffat depicts the real picture of Pakistani culture after colonization. His poetry is based on cultural, social, religious, traditional deterioration. His post-colonial aspect gives the sense of materialism to the reader. According to him a man becomes materialistic and forgets his social and moral values and that the sense of materialism is responsible for deterioration of social values.

Colonizers had great impact on eastern people. Raffat addresses the problems and consequences of de colonization through his poems. He demoralized the political, social, cultural values through his poetry. According to him eastern people are still victimized and paralyzed. They got independence externally but internally they are still slaves.

Raffat fashions his poetry with eastern images.

These are poems in which Raffat portrays the exact image of dwindling Pakistani culture, "Kitchen", "Wedding in the Flood", "Reflection" and "The Arrival of Monsoon".

The "Kitchen" is another poem by Rafat which is replete with local images. Through this poem he laments about detachment of relationship in human relations. He says in his very first verse of the poem kitchen:

"Kitchens were places,

We grow up in”

In these two lines he stressed on the word “were” because he wants to make clear the concept of past and present. He gives an idea of old and past in which he says that the old kitchen where we grew up was the symbol of love, unity, peace whether modern kitchens are the symbols of loneliness, abhorrence, impurity in relations. Modern kitchen takes us away from social and moral values. We adopt western civilization and create generation gap between relations.

In this poem the image of “spices” that attracts people towards kitchen is purely an eastern image as it is the eastern people who like spicy food. But now Pakistani people changed their interest in food as well as other traditions.

“Fresh bread dripping  
From the saucepan, eggs,  
And everlasting bowls of tea.”

Here Raffat talks about traditional breakfast of Pakistani people. He says that in past, people used to make traditional breakfast. They used traditional saucepans and pan that shows Pakistani culture but with impression of colonialism. Pakistani people forgot their own culture. Pakistani culture has smashed into western culture.

“Discussion centered on primaries,  
Birth, deaths, marriages, crops.”

These lines stress upon the time when people used to make decision collectively at specific place. They discussed about any matter of life like birth, death, marriage etc. but with the enforcement of colonial impression Pakistani people lose their real identity.

Mother presided,  
Contributing only  
Her presence, busy  
Ladling, landing.”

The image of mother presiding over the kitchen affairs and discussion is also a local image that indicates the primary position of mother in eastern image. In past mother was the prominent figure of home. She was considered a best care taker of her family and her only duty to take care of her family and all family members respected her. But a modern mother has no time for her family. Due to western brunt a mother, a woman has lost her status. She adopts western civilization and diminishes her cultural values.

Another image which smells like eastern is “togetherness” which suggests that eastern kitchens were places where the whole family used to sit together and share their feelings and emotions but now the people of this state become changed. They had developed a generation gap between relations. Through this poem he wants to glorify these images. These images are the representation of pakistaniness but after colonization, eastern people become victimized and forgot their real obligation and traditional values. They have been suppressed under European culture.

Another of Raffat's poem "Reflection" is freighted with eastern images.

The paddy fields receive the last monsoon

Showers with a fierce

In this poem "paddy field" is an eastern image and is associated with the field. This shows the inclination toward nation. He employs the image of "bulbul" in "reflection: which is eastern image. There are certain other images too which can be associated with the east like Gul mohar, Shishams, Banyan tree and Neem which are all Indian and Pakistani trees. Pakistani people have less interest in their own culture and its beauty but they are more indulged in western culture.

His poem "Wedding in the Flood" is an art album gallery of eastern images. There are the images of dowry, hennaed hands and pot-loving wench which are all associated with eastern images. He used eastern images in his poems to beautify and glorifies the eastern culture.

"They are taking my girl away forever.

Sobs the bride's mother, as the procession

Forms slowly to the whine of the clarinet.

She was the shy one."

Through this stanza Raffat depicted a real picture of "rukhsati" a daughter of Pakistani parents. And the sobs of mother of daughter (bride) show the love with her daughter who is innocent and shy. On this moment her mother is thinking about her next life which may be full of happiness or complexities. But now they have changed their customs and tradition. They adopted western style and ignore Pakistani culture.

His poem, "The Arrival of Monsoon" includes the poems which are rich in eastern images. Even the title itself is an eastern image. The "monsoon" which is recurrent image in Raffat's poetry. It is harbinger of rains. Monsoon is generally associated with eastern regions. Through this poem he wants to give an idea of contamination of weather. The weather gives two directions internal and external. He says eastern people are facing many problems because they are mentally slaves. They are strictly bounded with restriction which is imposed by western society.

## CONCLUSION

Raffat, through his poetry voices the disillusionment and destruction of Pakistani society. In these poems he endeavors to dismantle the colonialist' ideologies. He gives the description how Pakistani society lost its identity, how Pakistani people adopt western culture. Through his poetry he criticizes the western civilization for their blemished ideologies which generally represses the East.

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