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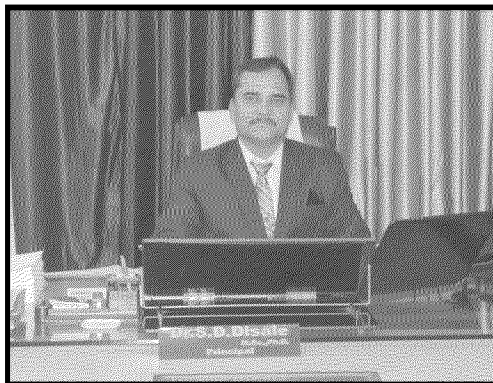
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## Message

### **K. M. S. P. Mandal's**

Sant Rawool Maharaj Mahavidyalya, Kudal, IQAC, Department of English, Commerce, Library and information science have jointly organised One Day Multidisciplinary National e-Conference on

“The Effects of Postmodernism on Literature, Library and Commerce” on 21 May 2020.

This conference was a huge success due to the two reasons. First, in spite of online help of our well learned staff and motivational support of our santha members made it a great success.

Second the great response and active participation of the delegates and research scholars was remarkably important to make it a grand success.

We organised this conference by using digital tools and zoom meeting application due to which, every participant joined the conference online. In all 180 scholars participated in the conference with registration of 175 research papers.

In their feedback form delegates and participants expressed their complete satisfaction about the organisation and conducting this online conference. They put their valuable views which are very exciting and useful for us. All participants were benefitted by excellent guidance from reputed subject experts through their valuable thoughts and discoveries. They turned this conference into quality conference.

The pivotal role of our organising staff, their help and cooperation made this conference a grand success.

**Dr. S. D. Disale**  
Principal



## Message

The whole world is suffering from the deadly Corona Virus. Currently, the Covid-19 has rampaged the whole world. We also facing this pandemic, to break the chain of this virus our government has declared the lockdown and we have to do work from home. As part of this Departments of English, Commerce and Library came together and organized this One Day National Multidisciplinary E-conference on '**The Effect of Postmodernism on literature, Library and Commerce**'. Department of Commerce rightly emphasizes upon the outbreak of Covid-19 pandemic and its impact not only on trade and commerce but all aspect of human life. English department focused on the worse effects of postmodernism on all aspects of our life. Library department focused on the transformations in library and information science.

We got an overwhelming response from all over the nation. I am grateful to all authors who responded to our call for papers and trusted the conference with their works. I express my appreciation to the members of advisory committee, technical advisor committee and organizing committee for their valuable opinion and expertise to ensure a very high-quality conference program. I would like to express my sincere thanks to our Sanstha Members, Shri Bhaisaheb Talekar, Shri Anant Vaidya, Shri Samant Sir, and Shirsat Sir who always inspire, motivate and support us. This conference has not been a huge successful without their support and love.

**Dr. V. B. Zodage**

IQAC-Coordinator, HOD of Commerce



## Message

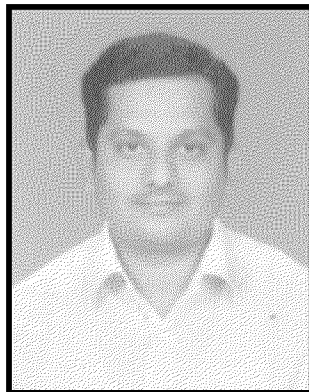
I am delighted to be present here to all of you for this conference. It is a great pleasure to note and declared that this first One Day National Multidisciplinary E-Conference on '**The Effects of Postmodernism on Literature, Library and Commerce**' successfully conducted by Department of English, Commerce, Library and Information Science. Around 175 delegates participated in this conference. We have received 175 papers; out of them 07 participants have presented their research papers online via Google Meet app. Remaining participants have sent their videos to us.

Our aim was during the conference was to gather the most knowledgeable experts on the subjects. We have touched the postmodernist effects upon our life and the impact of Covid-19 on our overall aspects of life. We hope that the intense discussion during various sessions have enriched the debate, identified the threats that need resolution and paved the way for more enlightened debate in future.

First of all, I thanks to our Sanstha members for their support and motivations. The Vice-chairman of our Sanstha, Shri. Bhaisaheb Talekar sir who always inspires and motivates us. I express my immense gratitude towards resource persons of this conference, Dr Sudhir Nikam Sir, Mr. P. S. Kalloli Sir, Prof. Ravikant Sangurde Sir, and Mr. Vishwajeet Desai Sir.

I extend my thanks to Dr. S. D. Disale, Principal of our college for giving me opportunity to organize this conference. I also thank Dr. V. B. Zodage, IQAC-Coordinator for his support. I express my special thanks to Prof. Prashant Kerwadekar, my colleagues Dr. S. S. Lokhande, Mr. U. M. Kamat, Mr. D. V. Thakur. I hope that the proceedings will serve as a useful reference for future research work.

**Dr. B. A. Tupere**  
Convener, HOD of English.



## **Message**

It is matter of pride and pleasure for me to be part of this first One Day National Multidisciplinary E-conference on 'The Effect of Postmodernism on literature, Library and Commerce'. Organized by Department of English, Commerce, Library and Information Science of our college. Library is one of the social institutions which works for the betterment of society. The main aim of the library is 'to provide quality services' is in danger in postmodern world. It is needful to sustain interest of users about library.

Recently, libraries are entering the digital world. The automated and semi-automated technologies smooth the services for the users and librarians as well. Libraries are rapidly growing into a dynamic digitalization system. This conference is intended to bring together information from eminent academicians. There was excellent response to contribute papers in the conference. I am thankful to our principal Dr. S. D. Disale, Dr. V. B. Zodage, IQAC-Cordinator for their support and encouragement. I express my sincere thanks to all Sanstha members for their support and motivations. I also thank all committee members and all delegates and researchers for their contributions in the conference.

**Dr. S. S. Lokhande**  
Co-Convener, Librarian.





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## **25. Postcolonial Consciousness in Ayi Kwei Armah's The Beautiful Ones Are Not Yet Born**

**Santosh Chandrakant Rade**

Assistant Professor of English, Anandibai Raorane Arts, Commerce & Science College,  
Vaibhavwadi, Sindhudurg.

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Ayi Kwei Armah is one of the major African authors such as Chinua Achebe, Wole Soyinka and Ngugi wa Thiongo. This paper aims to analyse and interpret postcolonial consciousness in Armah's first novel 'The Beautiful Ones Are Not Yet Born' (1968). It is considered as a novel with revolutionary vision and it reflects of the postcolonial consciousness in Ghanaian society. It attracted attention of several people to several severe social, cultural, political and economic issues in Ghana as well as in entire Africa and it also received some negative criticism for very pessimistic tone and use of abusive language.

The novel is a story of a man's never ending protest against all social vices in pervasively corrupt and morally debased Ghanaian society. The protagonist of the novel is an unnamed married man who is mentioned as the 'Man' throughout the novel. He works as a clerk in railway office in a city. He seriously and honestly does his job and he is very good at it. He is the voice of all the ordinary and honest citizens in the country.

Armah describes the failure of public organisations even after political decolonisation. The public organisations like health ministry, education department, public works department and regional transport department are some of the other which have failed to function properly to give some relief to common citizens in their troubles and difficult times. Due to massive corruption and irresponsible and insensitive behaviour of the government employees, the organisations and schemes have failed to achieve their goals.

During the freedom struggle, the native leaders used to give tall promises to their fellow citizens and used to present some mysterious plans to bring the sorrows of a people to an end. The leaders promised to adopt and implement socialism for the development of the country and for the well-being of the common masses. The citizens trusted the leaders and elected them as their representatives. The leaders, however, betrayed the trust of their fellow citizens and also betrayed the ideals of socialism.

In independence, the native rulers, leaders and elites joined hands with former colonisers and became agents of imperialism and capitalism. So, the colonisers officially gave freedom to the colonised nations and indirectly joined hands with the native leaders and continued the exploitation.

Corruption has become a normal activity and it is practiced by almost every citizen, by ministers, government employees, contractors and even by common citizen. Most of the people, like timber contractor, ministers, lottery winner, policemen, employees in railway office, and Ghana lottery office, etc., are busy either in offering or in accepting bribes for works to get done.

The common, well-educated, honest, sensitive, sensible and socially committed citizens like the teacher and the Man feel cut off from the community and world around them. They do not participate and cooperate in any unethical activity. Consequently, they are physically as well psychologically alienated by the corrupt citizens. They become helpless, when they realise that they are unable to control and stop negative activities happening around them in the country.

The old pre-colonial Ghanaian society was community centred. The well-being of all the members in the community was the most important thing. Contemporary postcolonial Ghanaian society has become family centred. The progress, prosperity and well-being of one's own family has become the most important thing. So, the focus has been completely shifted from the community to family. Nowadays no one cares about other members in the community. Koomson, the man's boss and colleagues in his office, the contractor and the traffic police are busy in earning more and more money for their families.

The atmosphere in the country is fully filled with decadence and disillusionment. The corruption, fraud, dishonesty, immorality have become normal ways of life in the country, in which honest people like 'the man' and the teacher feel confused, strange and helpless. The society has become extremely materialistic. The people are ready to welcome the things they want, even coming by unethical ways. It has become a way of life. Even poor people like the 'Man' wife also want to have material comforts like that of rich people around them. The 'Man' feels so confused when his wife also expresses similar desires.

The European colonisers also gradually imposed psychological slavery through the means of their religion, language, and culture. The huge impact of the psychological slavery is clearly seen in the post-independent Ghanaian society. The colonisers in collaboration with the

native chiefs and leaders have been practising this social evil even after the political independence.

Military leaders in Ghana five times tried to overthrow the civil government and tried to take possession of the country's power till 1983. Nkrumah's government was overthrown by the military coup in 1966. This change in rulers, however, does not bring about any positive change or anything hopeful in the lives of common citizens. Armah narrates it vividly:

The change would bring nothing new. New men would take into their hands the power to steal the country's riches and to use it for their own satisfaction. New people would use the country's power to get rid of men and women who talked a language that did not flatter them. There would be nothing different in that. That would only be a continuation of the Ghanaian way of life. (ibid 162)

Armah rightly comments on the politics in the country: One man with the help of people, who loved him and believed in him, had arrived at power and used it for himself. Now other men, with the help of guns, had come to this same power. What would it mean? (ibid 157)

The citizens either succumb to the corrupt atmosphere around them or they protest against it. Being helpless, confused and depressed, citizens either surrender to the situation or being optimistic, they protest against it in order to reform. Majority of the citizens surrender to the situation. They accept it and try to adapt to it. The helpless citizens like the lottery winner, Amankwa, the timber contractor just passively accept the situation and decide to offer bribe to get their works done. Amankwa, the timber contractor approaches a train allocation officer through a clerk and offers him bribe:

Take that one for yourself and give the other one to your friend. I will find myself some fine drink for you. Take it, take it, my friend'. . . Look I mean't. I offer you three times. Is a good money? You see, I don't want you to do anything bad. But I want to know what he wants. Only what he wants. I can give him what he wants. (ibid 30, 31, 32)

Armah proposes that all citizens should take responsibility of eradicating these problems. He advises that his fellow citizens should not succumb to the corrupt socio-political atmosphere in the country. 'The Man' refuses to involve in agitation and says to an agitator: "They tell me so. But I know nothing about the men. What will I be demonstrating for? If two trains collide while I'm demonstrating, will you take the responsibility?" (ibid 158)

Oyo, the Man's wife, at the end of the novel appreciates her husband's honest behaviour and feels proud about him after observing the pathetic condition of Joseph Koomson, the corrupt minister. She says to the man: "I am glad you never became like him". (ibid165) It is an instance of poetic justice, eventually virtue is rewarded and vice is punished.

The honest persons like 'the Man' and the teacher feel trapped in such polluted atmosphere and suffer from helplessness, isolation and disillusionment. 'The Man', however, peacefully protests against and refuses everything which is destructive for the well-being of common citizens and the society in general. Although he faces strong resentment from his family members and close relatives over his honest behaviour, he continues his hopeful and peaceful protest till the end.

Armah here wants to prove a point that honest behaviour and peaceful protest can bring about awareness among the citizens and change in their attitude. He proposes some active solutions to the acute and long-lasting problems. He has realised that there have never been people to save Africans from these problems. He proposes that people themselves should awaken and protest against all social vices and be their own saviours. He mentions: "It should be easy now to see there have never been people to save anybody but themselves, never in the past, never now. No saviours. Only the hungry and the fed. Deceivers all." (ibid 90)

Armah presents various long-lasting social, political, cultural and economic problems such as slavery, pervasive corruption, abuse of public power and money and deterioration of culture in the Ghanaian society. He objectively describes unethical and immoral personalities and activities in the country. The characters repetitively and directly express their anger against the native black African leaders, rulers and elites who have betrayed their nations. This is clearly seen in the characterisation, tone and language of the novel.

'The Beautiful Ones Are Not Yet Born' powerfully depicts the postcolonial consciousness in the African society. It is like a picaresque novel in which the protagonist visits various places and people, provides lucid description of them and also criticises wrong things. The word 'beautiful' in the title of the novel also indicates that beautiful citizens are not yet born to make the country free of physical and psychological dirt and filth. The good citizens are yet to born to eradicate the problems like corruption, slavery and economic dependence and make the country truly independent. Armah bravely presents disappointment the postcolonial in African society.

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