



**A
Report on Project Work**

**“Race, Ethnicity and Identity:
A Review of Kwame Anthony Appiah’s ‘African
Identity’ and Stuart Hall’s ‘Negotiating Caribbean
Identity’”**

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Report

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CHAPTER I

INTRODUCTION

Though the term 'ethnicity' is recent, the sense of kinship group solidarity, and common culture to which it is as old as the historical record. Ethnic communities have been present in every period and continent and have played an important role in all societies. Though their salience and impact have varied considerably, they have always constituted one of the basic modes of the human association and community. The same is true of the sense of ethnic identity. Though more elusive, the sense of a common ethnicity has remained to this a major focus of identification by individuals.

Historical Background:

The term 'ethnicity' first appeared in the 1950s in the English language. It is first recorded in a dictionary in the *Oxford English Dictionary* of 1953, and one of the earliest compilations of articles that heading states: 'ethnicity; seems to be a new term' (Glazer and Moynihan, 1975: 1). The meaning of the term is equally uncertain. Prior to this time this term has a lot of meaning in ancient time. In ancient Greek, Italy, France and in medieval English the writer and people also used this term. The term 'Ethnicity' is a product of long-lasting feature of English sociolinguistics. It comes from the Greek term *ethnos*, and survives as fairly common intellectual words in modern French, *ethnie*, with the associated term *ethnique*. The adjective exists in modern English as 'ethnic' with

a suffix added to give ethnicity. It is worth looking at the etymology of the term, not for any essential meaning, but because it provides an interesting commentary on the fate of any term that tries to delimit human groups. The greatest Greek poet, Homer had used it as *ethnos*. This term *ethnos* was not used to for familiar groups of people sharing a culture, an origin, or a language; rather it was used to describe large, undifferentiated groups of either animals or warriors. Frequently, *ethnos* is used for an animal multitude (bee, birds, or Flies), which is then used as a simile for alike multitude of warriors, where great size, amorphous structure, and threatening mobility are the qualities to which attention is being drawn. We might gloss it as 'throng' or 'swarm', both of which have ambiguously animal and human possibilities. (Aeschylus) uses *ethnos* to describe the furies and also the Persians. Sophocles uses it for wild animals (*Philocates* 1147; *Antigone* 344). Pindar, again in very early recorded use, employs the term to describe groups of like people, but again people whose location or conduct put them in some way outside the Greek social normality. Aristotle uses it for foreign or barbarous nation, as opposed to 'Hellenes' (Politics, 1324.b.10), but Herodotus describe that *ethnos* is not a term in his famous passage Greeks (8.144/2). Romans writing use this term to describe a province or the provinces in general- areas that were, that are not Rome. These usages have a common idea that is a number of people or animals who share some cultural or biological characteristics that live or act in concert. But these usages refer to other people who, like animals, belong to some group unlike one's own.

What is Ethnicity

Words like 'ethnic group', 'ethnicity' and 'ethnic conflict' have become very common terms in English language, and they keep cropping up in the press, in TV news in political programme in a casual conversation. There has been a parallel development in the social sciences. During the 1980s and 1990s, one could witness an explosion in the growth of scholarly publication on ethnicity particularly in the fields of political science, history, sociology, social anthropology. This growth is paralleled by the explosion in studies featuring the key terms of 'globalization', 'identity', 'modernity', which incidentally refer to phenomena closely related to ethnicity. The first usage of this word, ethnicity is attributed to the American sociologist David Riesman in 1953. As it is previously mentioned that it was first used by Grecians and its meaning was originally heathen or pagan. It was used in this sense in English from the mid-fourteenth century until the mid-nineteenth century, when it gradually began to refer to 'racial' characteristics. In everyday language the word ethnicity still has a ring of 'minority issues', but in social anthropology it refers to the relationships between groups which consider themselves and regarded by others, as being culturally distinctive. It is also true that the term ethnicity tends to concern itself with sub national units, or minorities and dominant peoples are no less 'ethnic' than minorities. Beside this 'ethnicity' has other meaning. Ethnicity is an aspect of social relationship between agents who consider themselves as culturally distinctive from members of other groups with whom they have a minimum of regular interaction. It can thus also be defined as a social identity characterized by metaphoric or fictive kinship. When cultural differences regularly make a difference in interaction between members of groups, the social relationship has an ethnic element. Ethnicity refers both to aspects of gain and loss in interaction, and to

aspects of meaning in the creation of identity. In this way it has a political organizational aspect as well as symbolic.

The first fact of ethnicity is the application of systematic distinctions between insiders and outsiders; between us and them. If no such principle exists then there can be no ethnicity, since ethnicity presupposes an institutionalized relationship between delineated categories whose members consider each other to be culturally distinctive. From this principle, it follows that two or several groups who regard themselves as being distinctive may tend to become more similar and simultaneously increasingly concerned with their distinctiveness if their mutual contact increases. Though ethnicity is not wholly created by individual agents, it can simultaneously provide agent with meaning and with organizational channels for pursuing their culturally defined interests. Apart from these meanings, this term, ethnicity, has also other meaning. It refers to the relationships between groups may be ranked hierarchically within a society. An ethnic group is a human population whose members identify with each other, usually on the basis of a presumed common genealogy or ancestry. Ethnic groups are also usually united by certain common cultural, behavioral, linguistic and ritualistic or religious traits. In this sense an ethnic group is also cultural community. In the terms of demographic data collection, ethnicity is defined differently by different government entities. United States statistical system defines ethnicity only in the terms of "Hispanics", meaning the various Latin American ethnic groups plus the Spanish, and "non-Hispanic".

In contrast, the republic people of China have officially split the population into 56 ethnic groups, of which the most numerous are the Han Chinese. Many of the ethnic minorities maintain their own individual culture and language, although many are also more like becoming Han. The Han Chinese is the only ethnic group bound by the one child policy and many villages falsified a change in their ethnic group, for example from Han to Manchu, to avoid the policy. There is a degree of autonomy granted to areas with a high minority population. Inner Mongolia is an example of such. Sometimes ethnic minorities are allowed to use their own language in official documents, but not always. For example, a Tibetan can request an official document to be in either in Chinese or in Tibetan language. But a Han Chinese can only request Chinese. Some ethnic groups also don't have this option. There is no equal law of opportunity law in China, and although ethnic groups are said to be equal, it is commonplace to specify which ethnic group is preferred, or even required, when, for example advertising and employment. Most official government bodies are required to employ one member of ethnic minorities. Above collection of data implies that ethnicity is a double- edged sword. On the one hand, information on ethnicity can be used to be guard against discrimination against ethnic minorities and increase the visibility of the ethnic minorities within the government. On the other hand, data on ethnicity can be used to perpetuate human rights abuses against the ethnic minorities. Ethnicity is also a quality of belonging to an ethnic group. But in this case the primary question is what an ethnic group is, as opposed to any other kind of group, is one which permits no simple answer. Ethnic groups are not races, since ethnicity can be more precisely than race or even logically independent; Serbs and Croats are also slaves; Jew might be black or white.

Ethnicity is a term that is often identified with the ethnic studies approach, just as race is identified with the race relations and tradition. The problematic of the ethnic studies approach of cultural interaction between cultural groups and its effects. Race and racism are seen as complicating variables within the central focus on the question of cultural adaptation, maintenance, integration or assimilation of ethnic minorities. Within American sociology, this tendency finds expression in the enormously influential debate about assimilation. In this discussion, ethnicity is often treated as a voluntaristic normative identification process, as a form of culture. The notion of 'resurgent' ethnicity reaffirms the view of ethnicity as 'ethnic identity' or cultural differentiation.

Ethnicity involves partaking of social conditions of a group, which is particularly positioned in a particular way in terms of social allocation of resources, within a context of difference to other groups, as well as commonalities and differences within (in relation to the divisions of class and gender, for example, within the group). Ethnicity cross-cuts gender and class divisions, but at the same time involves the positing of a similarity (on the inside) and a difference (from the outside) that seeks to transcend these divisions. Indeed the existence of a conscious ethnic identity may not even be a necessary condition for the existence of the ethnicity. Ethnicity may be constructed outside the group, by the material conditions it faces, or by its social representation by other groups, by the state. For example, migrant labourers from different ethnic origins

may be ethnicized through the state legislation, and by the ways they are identified by the indigenous population.

So from this I want to convey that now in present day ethnicity has a greater role to play in society. Basically in African and in Latin American countries these issues are stimulating many problems. In literature we can find many works are available on these issues basically postcolonial writers have a greater impact on these issues. Writers like Chinua Achebe, Wole Soyinka; they are trying to show African greatness and role in present day. For example English novelist Joseph Conrad in his novel "The Heart of Darkness" has made a drastic criticism on African society and in response to this novel Achebe wrote his novel "*Things Fall Apart*" and in this work he made a drastic criticism on colonial writer. The term ethnicity we can find in the in the essays of Stuart Hall and also in Kwame Anthony Appiah.

Race:

The notion of race is nearly as problematic from a scientific point of view as it is from a social one. European physical anthropologists of the 17th and 18th proposed various system of racial classifications based on such observable characteristics as skin colour, hair type, body proportions, and skull measurements, essentially codifying the perceived differences among broad geographic populations of humans. The traditional terms for these populations- Caucasoid, Mongoloid, Negroid, and in some systems Australoid- are now controversial in both technical and nontechnical usage, and in some

cases they may well be considered as offensive. The biological aspect of race is described today not in observable physical features but rather in such genetic characteristics as blood groups and metabolic process, and grouping indicates by these factors seldom coincide very neatly with those put forward by earlier physical anthropologist. According to Britannica Concise Encyclopedia the term is commonly used in physical anthropology to denote a division of human kind possessing traits, which are transmissible by descent and sufficient to characterize it as a distinct human type. Today the term has little scientific standing, as older methods of differentiation, including hair form and body measurement, have given way to the comparative analysis of DNA and gene frequencies relating to such factors as blood typing, the excretion of amino acids, and inherited enzyme deficiencies, because all human population today are extremely similar genetically. Today 'Race' is primarily sociological designation, identifying a class sharing some outward physical characteristics and some commonalities of culture and history. Generally "Race" is a folk category of term used in English language that refers to discrete group of human beings uniformly separated from one another on the basis of arbitrarily phenotypic traits.

Origin of Race

The origin of the term 'race' is obscure. It may have derived from the Arabic *ra's*, meaning 'chief', 'head', and 'origin'. The word entered Europe between the fifteenth and sixteenth centuries. Initially 'race' was understood to signify descent of an Aristocratic breed. In particularity it referred to lineages to the Franking king. Later, Europeans used 'race' as one of the possible translations of the Latin *natio* or *gens*; until

the eighteenth century it was interchangeable with terms such as 'stock' or 'tribe'. Only in the first decades of the nineteenth century did the term acquire its modern meaning. Implying that original differences is biologically founded, the concept presupposes the genealogical continuity of 'racial' traits that supposedly remains the same irrespective of environmental influences, and includes the idea that there are correlations between outward physiognomy and mental capacity.

What is Race:

Since the mid-20th century there has been a major transformation in thinking about "race" in the academic world, especially in the fields of anthropology and biology. For several hundred years before this time, both scholars and public had been conditioned to viewing purported "races" as natural distinct and exclusive divisions among human populations based on visible physical differences. However with the vast expansion of scientific knowledge in this century, it is clear that human populations are not unambiguous, clearly demarcated, biologically distinct groups. As a result, we conclude that the concept of race has no validity as biological category in the human species.

"Race" is a set of culturally created attitudes toward, and beliefs about, human differences developed with a wide colonization by western European powers since the 16th century. In the North American colonies, European settlers conquered an indigenous population and brought in as slave alien people from Africa. By the end of the 18th century, rising anti-slavery movement, produced by liberal and humanistic forces

mostly in Europe, compelled slave owners to find new defenses for preserving slavery. "Race" was invented as a social mechanism to justify the retention of slavery. "Race" ideology magnified differences among these populations, established a rigid hierarchy of socially exclusive categories, underscored and bolstered unequal rank and status differences and provided the rationalization that such differences were natural or God-given. Ultimately "race" as an ideology about human differences was reified and subsequently spread to other areas of the world. It became a mechanism for dividing and ranking people, used by colonial powers everywhere. But it was not limited to the colonial situation; it was employed by Europeans to rank each other. "Race" evolved as a worldview, a body of prejudgments that distorts our ideas about human differences and group behavior. Such beliefs constitute myths about the diversity in the human species and about the abilities and behavior of the people homogenized into "racial" categories. The myth's fused behavior and physical features together in public mind, impeding our comprehension of both biology and culture and implying that both are genetically determined. Racial myths bear no relationship to the reality of the human capabilities or behavior. At the end of the 20th century, we now understand that human behavior is learned, conditioned into infants beginning at birth and always subject to modification and change. In reality no human is born with built-in culture traits or language. Our temperaments, dispositions and personalities, regardless of genetic propensities, are developed within sets of meaning and values that we call "culture". Studies of infant and early childhood and behavior attest to the reality of our cultures in forming who we are.

Ethnicity and Race

In everyday language the word ethnicity still has ring of 'minority issues' and 'race relations', but in social anthropology it refers to aspects of relationships between groups which consider themselves, and are regarded by others, as being culturally distinctive. Although it is true that the discourse concerning ethnicity tends to concern itself with sub national units, or minorities of some kind or another', majorities and dominant peoples are no less 'ethnic' than minorities. According to Thomas Erikson the term race has a dubious value. Where it was for some time fashionable to divide humanity into four main races, modern genetics tends not to speak of races. There are two principal reasons for this. First, there has always been so much interbreeding human populations that it would be meaningless to talk of fixed boundaries between races. Second, the distribution of hereditary physical traits does not follow clear boundaries. In other words, there is often greater variation within a 'racial group than there is systematic variation between two groups. Thirdly no serious scholar believes that hereditary characteristics explain cultural variations. The contemporary neo-Darwinist views in social science often lumped together under the heading the 'evolutionary psychology', are with few if any exceptions strongly Universalist; they argue that people everywhere have same inborn abilities. The concept of race can nevertheless be relevant to the extent that they inform people's actions; at this level, race exists as a cultural construct, whether it has a biological reality or not. Racism, obviously builds on the assumption that personality is somewhat linked with hereditary characteristics which differ systematically between 'races'. and this way race may assume sociological importance even it has no 'objective' existence. Social scientists who study race relations in Great Britain and the United States need not themselves believe in the objective existence of racial difference,

since their object of study is the social and cultural relevance of the notion that the race exists, in the other words social construction of race.

Pierre van de Berghe regards race relations as a special case of ethnicity. Others, among them Michael Banton (1967), have argued the need to distinguish between race and ethnicity. In Banton's view race refers to the negative categorization of people, while ethnicity has to do with positive group identification. He argues that ethnicity is generally more concerned with the identification of 'us' while racism is more oriented with the categorization of 'them'. This implies that race is a term of positive inclusion. However, ethnicity can assume many forms, and since ethnic ideology tend to stress common descent among their members, the distinction between race and ethnicity is problematic one, and even Banton's distinctions between group and category is useful. So there is no inherent reason why ethnicity should more benign than race. Beside, the boundaries between race and ethnicity tend to be blurred, since ethnic groups have a common group of origin, which relates ethnicity to descent, which again makes it kindred concept of race. It could moreover be argued that that some 'racial' groups are ethnified, such as American blacks who have gradually come to be known as African- Americans; but also that some ethnic groups are racialised , as when immutable traits accordable to ethnic minorities; and, finally there strong tendencies towards the ethnification of certain religious groups, such as European Muslims. Formerly known by their ethnic origin, they are increasingly lumped together as primarily 'Muslims'. Finally, Martin Barker notion of new of new racism seems to explode the analytical notion usefulness of the distinction.

The new racism talks of cultural difference instead of inherited characteristics, but uses it for the same purpose; to justify a hierarchical ordering of groups in society.

The idea of the 'race' may or may not be form part of ethnic ideologies, and their presence or absence does not generally seem to be a decisive factor in interethnic relations. Now it could be argued that the main divisive mechanism of US society is race as opposed to ethnicity; but on other hand, the main divisive mechanism of Indian society may said to be religion as opposed to race. Discrimination on ethnic grounds is spoken of as 'racism' in Trinidad and as 'communalism' in Mauritius, but the forms of imputed discrimination to can be nearly identical. On other hand, it is doubtless true that the groups who 'look different' from majorities or dominating groups may less liable o become assimilated into the majorities than others, and that it can be difficult for them to escape from ethnic identity if they wish to. However, this may also hold good for minority groups with, say, an adequate command of the dominant language. In both cases, their ethnic identity becomes an imperative status, an ascribed aspect of their personhood from which they cannot escape entirely. Race or skin colour as such is not the decisive variable in every society.

For literary writers these two terms gives a greater significance. In third world countries 'ethnicity and race' plays a major role. Basically, African and Latin-American writers' raise these questions. Kwame Anthony Appiah in his book *The Ethics of Identity* and *Cosmopolitan Ethics in A World of Stranger* discusses on ethnicity and identity. In his essay "African Identity" he discusses more about African identity along

with its ethnicity. In Stuart Hall's essay "Negotiating Caribbean Identity", we can find stimulating issues of 'Race and Ethnicity' which were occurring in African countries.

Identity:

Identity is an umbrella term used throughout the social sciences to describe a person's conception and expression of their individuality or group affiliations. The term is used more specifically in psychology and sociology, including the two forms of social psychology. The term is also used with respect to place identity. A psychological identity relates to self image (mental), self esteem and individuality. In cognitive psychology the term identity refers to the capacity for self-reflection and awareness of self. Psychologists most commonly used the term "identity" to describe personal identity, or the idiosyncratic things that make a person unique. But the sociologists often use the term to describe social identity, or the collection of group memberships that define the individual. In anthropological discourse, identity means being the same as oneself as well as being different. In Jean-Marie Benoist's words, the study of the study of identity must 'oscillate between the poles of disconnected singularity and globalizing unity'. When we talk identity in social anthropology, we refer to social identity, not to the depths of the individual mind. Identity classified as an individual's personal identity, social identity or ethnic identity.

Personal Identity

Personal identity is the way in which a person defines themselves in terms of their individuality and difference to others. This might include factors such as age,

gender, nationality, culture, religious affiliation, disability, sexuality, interests, talents, personality traits and family and friendship networks. The way in which a person sees themselves in relation to those around them, and, what makes them unique, are all aspects of personal identity. Part of our personal identity is given to our birth, such as gender, nationality and genetic history. Other aspects of our personal identity are formed during our early years of development and continue to develop during our life as we grow, mature, make choices, forge relationship and build an evolving identity for ourselves.

Social Identity

Social identity is how we function within many different social situations and relate to a range of other people. Social group may involve family, ethnic communities, cultural connections, nationality, friends and work. They are an important and valued part of our life. How we see ourselves in relation to our social groupings defines our social identity. Children who have been separated from their family or country of origin may become confused about their personal or social identities. They may have experienced a number of moves, been cared for by different places, lost important contacts and relationships from their past, been separated from family, friends and their and cultural networks. Feeling or being made to feel different is a major issue for the children who have been adopted, particularly for the children from diverse cultural backgrounds or with a disability. For the adopted child, the stigma of not living with their birth family, living as cultural or ethnic minority and becoming accustomed to what it means to be adopted are lifelong adjustments.

Ethnic Identity

Ethnic identity refers to person's sense of belonging to an ethnic group. Ethnic identity is drawn from the realization that person's thoughts, perceptions, feelings and behaviors are consistent with those of our other members of ethnic group. Ethnic identity recognizes that a person belongs to a particular group that shares not only ethnicity but common cultural practices. Ethnic symbolism referring to the ancient language, religion, kinship system or way of life is crucial for the maintenance of ethnic identity through the periods of change. Generally speaking, social identity becomes most important the moment it seems threatened. Several factors may constitute such a perceived threat, but they are always related to some kind of change- migration change in the demographic situation, industrialization or rather economic change, or integration into or encapsulation by a larger political system. Conspicuous forms of boundary maintenance become important when boundaries are under pressure. Ethnic identity, which embody a perceived continuity with the past, may in this way function in a psychologically reassuring way for the individuals in times of upheaval; they seem to tell people that although 'all that solid that melts into air', there is an unchanging, stable core of ethnic belongingness which assures individual a continuity with the past, which can be an important source of self-respect and personal authenticity in the modern world, which is often perceived as a world of flux and make-believe. If one can claim to have a culture, it proves that one is faithful to one's ancestors and to the past. Religion may or may not play an important part here. Many ethnic movements are religious in character and stress the importance of religious conformity to their members, but other movements may be just as efficient, with respect to both politics and identity, without such a component.

Ethnic identity can be seen as expression of metaphoric kinship. Some notion of shared descent may be a universal element in ethnic ideologies. Notion of 'race' are sometimes, but not always part of such ideologies, like kin genealogies, trace common descent back to a known ancestor, although the actual linkages are unknown. The formation of new ethnic categories, which presupposes the formation of new identities, generally follows one of two possible paths. First, it may come about extension of existing identification: it may thus be argued that all Aymara (a category of Andes Indians) are descendants of a particular pre- Columbian people, and that all Aymaras should therefore be loyal to the Aymara group as a whole and not just to their extended lineage or village. Similarly, in the creation of Norwegian ethnic identity in the nineteenth century, an imputed genealogical continuity with early medieval Viking chiefs was stressed as an argument for the uniqueness of Norwegians in relation to Swedes and Danes, who were culturally close.

The second possibility is the reverse: it consists in reducing the size of the group with the presumed shared ancestry. A common sociological term for this kind of process is 'fission'. At the levels of ideology and personal identity, it can be expressed through a shallowing of genealogies. Instead of tracing one's group origin back, to say, Adam or Noah, one may thus trace it back to one of their perspective sons and thereby argue the validity of present ethnic boundaries. Both of these possibilities for the delineation of ethnic identities require reinterpretations of the past. The notion of ancestry is itself ambiguous. For if a shared ethnic identity presupposes a notion of shared ancestry, how many generation should feel compelled to go back in order to find a

starting point for one's present ethnic identity? There is no objective answer to that question: the answer is conditional on the social context. The aspect of social ethnic identity also indicates that there is no simple one-to-one relationship between ideology and social practices. Although Jews justify their ethnic identity by referring to shared ancestry, it is evident that all Jews do not have the same ancestry. Jews from Eastern Europe tend to look like Eastern Europeans, and Jews from North Africa tend to look like North Africans. Despite of an ideology of endogamy, there has been considerably de facto interbreeding with the surrounding populations. These are the few relations and aspects of race, ethnicity and identity.

CHANGE CHAPTER HEADING

CHAPTER II

BIOGRAPHY, WORKS AND THEORIES OF STUART HALL

Stuart Hall's Life

Stuart Hall a Jamaican critic, essayist, novelist, theorist, like this many designation are there before his name. Some critic also points that he is the African Socrates. He was born on February 3 1932, on the land of Kingston in Jamaica. In Jamaica he attended a primary school modeled after the British primary school system. In an interview Hall describes himself as "bright, promising scholar" in these years and his formal education as "a very 'classical'; very good but in very formal academic terms". With the help of sympathetic teachers, Hall expanded his education to include "T.S.Eliot, James Joyce, Freud, Marx, Lenin and some other surrounding literature and modern poetry." as well as "Caribbean Literature". In the 1950 Hall moved to England as part of the Windrush generation, the first large scale immigration of West Indians, as that community was then known. He won Rhodes scholarship to Merton College at the University of Oxford, where he obtained an M.A.Hall joined E.P. Thompson, Raymond Williams and others to launch the New Left Review in the wake of the 1956 Soviet invasion of Hungary, after working on the Universities and Left Review in 1950 and 60s. In consequence, he is directly invited by Richard Hoggart to join the Centre for Contemporary Cultural studies at the University of Birmingham. For his extra ordinary work, he became director of the Centre. He produced a number of influential articles in

the years that followed, including *Situating Marx: Evaluations and Departures* (1972) and *Encoding and Decoding in the Television Discourse* (1973). He also contributed to the book *Policing the Crisis* (1978) and co-edited the influential *Resistance through Rituals* (1975). Stuart Hall joined Open University in 1979 as professor of sociology. After taking the service of university, he published some influential books such as *The Hard Road to Renewal* (1988), *Formation of Modernity* (1992), *Questions of cultural identity* (1996) and *Cultural Representations and Signifying Practices* (1997). He retired from the Open University in 1997.

Hall's Ideas

Hall's work involves many issues of hegemony and cultural studies. He regards language use as operating within a framework of power, institutions and politics or economics. Hall's this view elaborates people as producer and consumers of culture. For Hall culture is not something to simply appreciate or study, but 'critical site of social action and intervention, where power relations are both established and potentially unsettled'. Stuart Hall is also a prominent figure and one of the proponents of reception theory and he is the person, who developed the theory of encoding and decoding. This approach to textual analysis focuses on the scope for negotiation and opposition on part of the audience. Hall views in his theory of encoding and decoding that an audience simply does not passively accept a text, whether a book or film. He says that a person always negotiates the meaning of the text and that meaning always depends on the cultural background of that person. The background can explain how some readers accept

a given reading of a text while other rejects it. This theory of Hall is also one of the main proponents used to describe audience reception.

Hall developed these ideas further in his model of encoding and decoding of media discourses. In his theory he views that the meaning of the text lies somewhere between producer and the reader. Even though producer encodes the text in a particular way, the reader will decode it in a slightly different manner and this is called the margin of understanding by Stuart Hall. This line of thought also has link with the social constructionism. In 'Policing the Crisis: Mugging, the State and Law and Order' (1978), Hall and his colleagues studied the reaction to the importation into the UK of the here to fore American phenomenon of mugging. Employing Cohen's definitions of moral panic, Hall theorized that the "rising crime rate equation" has an ideological function relating to social control. In Hall's view, crime statistics are often manipulated for political and economic purposes. Moral panics could thereby be ignited in order to create public support for the need to "police the crisis". The media play a central role in the "social productions of news" in order to reap the rewards of lurid crime stories. His works and studies show the link between racial prejudices and media have a reputation as influential, and serve as important foundational texts for contemporary cultural studies. Besides culture study, reception theory, the theory of encoding and decoding, Hall has widely discussed on cultural identity, race and ethnicity. Particularly in the creation of the politics of Black diasporic identities, he raised his voice and produced various essays. Hall is also involved in politics, though not directly he participated in political life but indirectly he has greater impact on UK politics. Through his critical essays, he influences

political sphere of United Kingdom. His political influences extended to the Labour Party; basically his theoretical Journal on Marxism Today challenged the left's views of markets and general organizational and political conservatism. This discourse had a profound impact on the Labor Party under both Neil Kinnock and Tony Blair. Hall very drastically criticizes the Marxist theory of Britain. In his essay 'Cultural Identity and Theatrical Legacies', he not only criticizes Marxism in Britain but also criticizes Marxist view on culture studies.

Encoding and Decoding

In 1973 Hall's paper Encoding and Decoding published and suddenly made a major influence on cultural studies and many of the terms it set forth remain influential in the field. Generally the essay is viewed as marking a turning point in Hall's Research, towards structuralism and provides into some of the main theoretical developments. Hall was exploring these things during his time at Birmingham. The essay takes up and challenges long-held assumptions on how media messages are produced, circulated and consumed, proposing a new theory of communication. Hall's essay challenged all three components of the mass communications model. It argued that (i) meaning is not simply fixed or determined by sender; (ii) the message is never transparent; and (iii) the audience is not a passive recipient of meaning. In order to prove his argument he cites that a documentary film on asylum seekers that aims to provide a sympathetic account of their plight does not guarantee that audiences will also view them sympathetically. Despite its being realistic and recounting facts, the documentary form itself must still communicate through sign system that simultaneously distorts the

intentions of producers and evokes contradictory feelings in the audience. Hall states that distortion is built into the system, rather than being a 'failure' of the producer or viewer. There is a 'lack of fit' Hall argues 'between the two sides in the communicative exchange'. That is between the moment of the production of the message is 'encoding' and the moment of its reception is 'decoding'

In 'Encoding and Decoding', Hall suggests that media messages accrue a common-sense status in part through their formative nature. Through the repeated performance, staging or telling of the narrative. A culturally specific interpretation becomes not only simply plausible and universal, but is elevated to "common sense". Reception theory is part of reader response literary theory and it emphasizes reader's response of a literary text. It is widely called audience reception in the analysis of communications models. In literary studies, reception theory originated from the works of Hans-Robert Jaususs in the late 1960s. It was most influential during 1970s and early 1980s in Germany and USA. Cultural theorist Stuart Hall is one of the prominent proponents of reception theory, and developed his theory of encoding and decoding, focusing on the communication process at play in the television form. From Hall's theory of encoding and decoding, reception theory has since been extended to the spectators of performative events, predominately theatre.

Stuart Hall and Cultural Studies

Cultural studies first began at the University of Birmingham, England in 1963. Richard Hoggart established the center for the culture studies. The center was the

initially part of the English department, as Hoggart's background is in English, but it became an independent department under the leadership of the Stuart Hall, who was the director of the center from 1969 to 1976. It was the Hall's directorship that the center achieved its most expensive growth. Due to Hall's leadership cultural study is now an international, cross-disciplinary approach to studying culture and its effects. Cultural study is an approach to studying that lies at the intersection between the social sciences, most notably sociology, and the humanities, especially literature. As a non-disciplinary study, cultural studies draw from diverse fields and academic traditions. Though the roots and areas of study are diverse, we can say that cultural study is a critical perspective that focuses on the political implications of mass culture. In a conference Stuart Hall himself opines that culture studies emerged somewhere else and in an unknown time but for him it really originated after his assimilation with Raymond Williams and Richard Hoggart. He states that it really originated from that time but really not in that way, in which British culture study evolved and developed. Actually in real life hall never like theories and the way of their modulation. For him, British cultural study is a pretty awkward signifier. Hall always expected to speak for the entire black race on all questions theoretical, critical etc. he also liked to speak for British politics as well as its cultural studies. For him this is the black person's burden and he always tried to absolve himself in that burden. Hall states that he want to take a 'grand narrative' of cultural studies for the purposes of opening up some reflections on cultural studies as a practice, on our institutional positions and on its project.

Hall in his essay confesses that cultural study is a discursive formation, in Foucault's sense. He writes that in the field of culture study Raymond Williams made a point by discussing the root of the culture studies in early adult education movement in his essay 'The Future of Cultural Studies' (1989) and that point is "the relation between project and formation is always decisive. According to Hall cultural study has multiple discourses; it has a number of different histories. It is a whole set of formations; it has its own different conjectures and moments in the past and it has included much different kind of works. Hall insists that culture study was always a set of unstable formations. Again Hall states that culture study is not a policed disciplinary area. He says that culture study as a project is open-ended, it can't be simply pluralist. He writes that culture study refuses to be a master discourse or meta-discourses of any kind. Hall argues that it is a project that is always open to that which it can't yet name. But it does have some will to connect; it does have some stake in the choices it makes. Culture study just can't be any old thing which chooses to march under a particular banner rather it is a serious enterprise, or project, and that is inscribed in what we sometime called the 'political' aspect of cultural study.

Hall's View on Marxism and Culture Study

As earlier I have mentioned that Hall has special bad notion on British cultural study, he always tries to deconstruct British culture study. He hates so because Marxism always continues to have in British cultural study. Hall views that he always gets astonished when people involves Marxism in cultural study. According to Hall from the beginning cultural study was not influenced by Marxism rather the critics of this

period are making complex to cultural study by putting Marxism in it. He says that the question of class the complex relationship between powers, these discourses exploits culture study. Hall remarks that there was never a prior moment when cultural study and Marxism represented a perfect theoretical fit. He says that vulgar Marxism had tried to think the relationships between society, economy and culture. Hall very drastically attack on Marxism citing the fact of his own country. He points out that it is not just a matter that where Marx happened to be born and what he talked about but the model at the center of the most developed parts of Marxist theory, which suggests capitalism evolved organically from within its own transformation. This is the theoretical not the vulgar critique, he says. Hall didn't blame where Marx was born rather he questioned the theory for the model around which it is articulated.

Culture Study and Theoretical Legacy

In his essay "culture study and theoretical legacies", Hall very severely criticizes Marxism in cultural study and in some instances, he also blames vulgar Marxism. In the essay Hall's primary issue is that culture should free from other theories. He says that again and again by a break, by real ruptures by exterior forces. There are at least two interruptions in the work of the Centre for Contemporary cultural studies. According to him other the interventions of other theories interrupts the work of the culture study. Besides feminism there are theories which make problem for culture study. So Hall wants view that other theories should stay apart from culture study, if there is any kind of sever importance of other theory in it, and then only we can compare it.

Hall's Works

In the '1950s, Stuart launched two social journals, *The New Reasoner* and *New Left Review*. He also wrote a number of influential books starting from the earliest, *The Popular Arts* in 1964, which established him as a writer. After publication this book in 1972, he again published another book *Situating Marx: Evaluation* which again brought fame for him in literary world of criticism. His book *The Formation of Modernity* in 1992 and *Question of cultural Identity* in 1996 brought a change in the field of culture study.

CHAPTER III

BIORAPHY, WORKS AND THEORIES OF APPIAH

Appiah's Life

Kwame Anthony Akroma-Amipim Kusi Appiah was born in London, where his father was a law student but moved as an infant to Ghana, where he grew up. His father Joseph Emmanuel Appiah, a lawyer and politician, was also, at various times, a member of parliament, an ambassador and a President of the Ghana Bar association; his mother, the novelist and children's writer. So from both paternal and maternal side, he has enough stuff to be a success full person. Peggy Appiah, whose family was English, was active in the social, philanthropic and cultural life of Kumasi. In 1970, his great uncle, Otumfuo Sir Osei Agyeman Premph II, was succeeded by his uncle, Otumfuo, Nana Poku War II, as king of Ashanti. Kwame Anthony Appiah's three younger sisters Isobel, Adwoa and Abena, were born in Ghana. After his Father's death, as a child he spent a good deal of time in England, staying with his grandmother, Dame Isobel Cripps, widow of the English Statesman Sir Stafford Cripps. His grand Father was Britain's Chancellor of the Exchequer or minister of finance, and was also involved in negotiating the terms for Indian independence. He was educated at the University Primary School at the Kwame Nkrumah University of Science and Technology, Kumasi; at Lillenwood Manor, in Gloucestershire, and Port Regis and Bryanston Schools, in Dorset; and finally,

at Clare College, Cambridge University, in England, and there he completed his B.A. and Ph.D. degrees in the Philosophy department.

His Career

His Cambridge life explored probabilistic foundation of the semantics; once his revised arguments were published by Cambridge *Assertion and Conditionals*. After his first book his intellectual mind compels him to produce a second book and he also has done it and that one is *For Truth in Semantics*, and it deals with Michael Dummett's defenses of semantic and anti-realism. He has taught at Yale, Cornell Duke, and Harvard universities and lectured at many other institutions in the United States, Germany, Ghana, South Africa, as well as at the "Ecole des Hautes Etudes en Sciences Sociales in Paris" and now he is a member and faculty of Princeton University, and he is also associated with the Center for African Studies, the programs in African Studies and Translation studies, and the departments of Comparative Literature and Politics.

A brief note on In My Father's House

Appiah has widely published African-American literary and cultural studies. In 1992, Oxford University Press published, 'In my Father's House', which explores the role of Africa and African intellectuals in shaping contemporary African cultural life. His current interests range over African and African-American intellectual history and literary studies, he ethics and philosophy of and Language; he has also taught

regularly on African traditional religions; but his major current work has to do with the philosophical foundations of liberalism, with questions of method arriving at knowledge about values and with the connection between theory and practice in moral life. *In My Father's House* is especially wide-ranging, covering everything from Pan Africanism, to the works of early African-American intellectuals such as Alexander Crummell and Du Bois, to the way in which African identity influences African literature. In his discussion of the latter subject, Appiah demonstrates how attempts to construct a uniquely African literature have ignored not only the inescapable influences that centuries of contact with the west have imposed, but also the multi-cultural nature of Africa itself.

The Ethics of Identity

The Ethics of Identity takes seriously both the claims of individuality- the task of making a life and the claims of identity, these large and often abstract social categories through which we define ourselves. Here Appiah develops an account of ethics, in just this venerable sense but an account that connects moral obligations with collective allegiances, our individuality with our identities. As he observes, the question, who we are has always been linked to the question what we are. Adopting a broadly an interdisciplinary perspective, Appiah takes aim at clichés and received ideas amid which talk of identity so often founders. Is 'culture' a good concept? For the matter, does the concept of culture really explain anything? Is diversity of value in itself? Are moral obligations the only kinds there are? Has the rhetoric of "human rights" been overstretched? In the end, Appiah's arguments make it harder to think of the world as divided between the west and the rest; between locals and cosmopolitans, between us and

them. The result is a new version of liberal humanism—one that can accommodate the vagaries and variety that make us human. In *The Ethics of Identity* Appiah's arguments give credence both to the claims of individuality, realizing one's own innate potential, and to claims of identity, which are often based on the core categories through which we define our uniqueness. He indicates that resolution of this dialectic on how we reconcile the broader question of liberalism's promise of equality with the demands of our inborn differences.

Colour Conscious: The Political Morality of Race

In *Colour Conscious*, Appiah and Amy Gutman, two eminent moral and political philosophers, seek to clear the ground for a discussion of the place of race in the politics and in Africa's moral lives. Provocative and insightful, their essays tackle different aspects of the question of racial justice; together they provide a compelling response to our nation's most vexing problem. Appiah begins by establishing the problematic nature of the idea of race. He draws on the scholarly consensus that "race" has no legitimate biological basis, exploring the history of its invention as a social category and showing how the concept has been used to explain differences among groups of people by mistakenly attributing various "essence" to them. Appiah argues that, that while people of colour may still need to gather together, in the face of racism, under the banner of race, they need also to balance carefully the calls of race against the many other dimensions of individual identity; and he suggests, finally, what this might mean for political life. Gutman examines alternative political responses to racial injustice. She argues that American politics be fair to all citizens by being colour blind because

American society is not colour blind. Fairness, not colour blindness, is a fundamental principle of justice. Whether politics should be colour-conscious, class conscious, or both in particular situations, depends on an open-minded assessment of their fairness. During timely issues of university admissions, corporate hiring, and political representation, Gutman develops a moral perspective that supports a commitment to constitutional democracy. Appiah and Gutman write candidly and carefully, representing many-faceted interpretations of a host of controversial issues.

His Concept

Appiah argues that the formative denotation of culture is ultimately preceded by the efficacy of intellectual interchange. From this proposition, his view on the effectiveness of organizations such as UNICEF and OXFAM are notable for their duality: on one hand he appreciates the ideas which are provided by these organizations on the other hand he brings out the long-term futility of such intervention. He focuses on the political and economic development of country which relies on the market place of this state. In his essay "African Identity", he also remarks on the economic growth of the African country and also visions that Africa is enlarging its marketplaces and internal relations in order to strengthen its economic. Appiah's idea basically lies on the 'race', 'racism', and 'identity', he always tries to decay what we call racism. For him important is a country's politics, economics and cultural identity in the present scenario. Appiah's early philosophical work dealt with probabilistic semantics and theories of meaning, but his more recent books have tackled philosophical problems of race and racism, identity and moral theory. He has been influence by the cosmopolitanist philosophical tradition,

which stretches from German philosophers such as Hegel through Du Bois and others. Basically he is very much influenced Du Bois in his essay African Identity and in other books like *In My Father's House*, *The Ethics of Identity*, he gives many referential note of this person. Appiah has been a critic of contemporary theories of Afrocentrism. In his essay "Europe Upside: Fallacies of the New Afrocentrism", he argues that current Afrocentrism is striking for "how thoroughly at home it is in the frameworks of the nineteenth century European thought", particularly as mirror image to Eurocentric constructions of race and a preoccupation with the ancient world. These are few ideas of Appiah.

His Works

Apart from a theorist Appiah has done many works in the field of literature and also in literary theory, his book *In My Father's House* focuses on the African identity and discusses in new emergence of African identity, and it is published in 1992. His book *For Truth in Semantics* in established his name as writer after this book he also had published many other books such as *The Ethics of Identity* in 2005, *Experiments in Ethics* in 2008 and *Colour Conscious* in 1996, these are his major books which brought a special name for him in the field of culture study and literary theory. Besides these books, he also has written novels such as *Avenging Angel* in 1990, *Nobody Likes Letitia* in 1994 and *Another Death in Venice: a Sir Patrick Scott Investigation* in 1995.

CHAPTER IV

ANALYSIS OF TWO ESSAYS

According to the title from the beginning of the essay, Stuart Hall stimulates the question of Caribbean identity. Hall wants to state that, this question with the political and cultural development of Caribbean country along with its political mobilization and this question can't be removed or separated from this aspects. He views that more we will understand this questions, the more problem of cultural identity will develop, so in this essay Hall amputates some of the questions and topics, which have been richly explored by Caribbean writers and artists. In the end of the first paragraph, he concludes by saying that cultural identity has been a big problem for Caribbean people. As a Caribbean Diaspora writer one must raise this type of questions, so Hall does same thing.

Hall reckons that cultural identity is not a history rather it is a problem. In this essay, he mentions that he wants to investigate this question that why Caribbean writers, politicians, civic leaders, are not able to leave worrying on cultural identity. Hall is the voice of whole Caribbean nation and he is arguing on behalf of them. So on behalf of Caribbean people, Hall says how they think about cultural identity. In the course of the discourse Hall first sites on myth and culture because according to him these two are

interrelated. We can state on Hall's this perspective that he in no sense is wrong, because generally from 'myth' and 'culture' identity comes and they play a big role on cultural identity and on cultural issues. So when Hall issues on the question of cultural identity, he first uses the term 'myth'. And from the very first of this discourse, he comments that English are not good at myth and they always oppose truth and reality. In his essay 'Culture Study' we also have found Hall's discontent with British theories, and here in this essay, he also reveals this ideas and opinions. Hall has pointed that 'English are not good at myth', so if we will search history, then we will view that Hall is right because English don't have myth as Indians, Romans and Grecians have. In the field of history, we can find no clear cut cultural identity of English men. 'English are not good at myth' it implies Hall's implications that English are asking Caribbean 'cultural identity' and 'identity'. In this essay Hall doesn't want to speak on reality and myth rather he focuses on contemporary historical effects on myth. So we can from last statement that Hall wants say that Caribbean are also facing the problems of mythic identity.

According to Hall issues of Cultural identity have taken the shape of political quest and it consists one of the serious global problem in 21st century. Hall writes that re-emergency of ethnicity of nationality is stubborn on twenty first century. He says "a danger of pressure of rediscovery of identity in the modern world, inside and outside of Europe places the question of identity at the very centre of contemporary political agenda". Here he views on the re-emergence of ethnicity, so it means that in past the ethnicity of nationalism was there Caribbean islands and it did not have any problem for the identity but now it is creating problem for this identity. He also comments on

'pleasures and dangers of rediscovery of identity' so it means that identity is also rediscovered and it has some good and bad result. I think by stating 'dangers of identity', Hall wants to say that this identity is creating problem for cultural identity on the sphere of political agenda in outside and outside of Europe. By recalling these things Hall wants to convey that Caribbean people are passing through by many dilemmas and vicissitude of identity. Basically, he wants to clear that Caribbean are rendering many problems. So in this essay Hall wants give message how to negotiate Caribbean identity.

The Search for Essence

From the beginning of this part, hall issues the question of cultural identity. He says that question of cultural identity is powerful discourse in west, particularly in England. I stated particularly in England because in the next, he comments on the British cultural identity. In this essay Hall basically speaks on diasporic writers those are living in Britain. Most of the people have already and are living in Britain by defining and defending British cultural identity. So Hall cites one his experience in Britain. In England a person asked him which cricket team he would like to support listening to him, Hall was abacked and asked him counter question that , he will reply if he can say how many athletes are properly British in Britain, then only, he will reply the question of cricket team. Hall has told in this essay that the person, who asked him question wanted to know that whether, he is one among English or one among Diasporas.

From these statements, Hall wants to say that this type of discourse of identity suggests the culture of people at root. So the question of root is very much

essential in the question of the fundamental of the culture. As this part is search for essence, so the root is very much essential in the fundamental of the culture. When Hall describes about his experience, he marks on root, by this he wants convey that that Englishmen wanted to touch the root of the Diaspora writers and their identity, basically on Caribbean. Hall is right on arguing the roots, because the root is important on the basic tenet of a culture. Hall asserts that when question comes on identity that time culture comes in relevance not history. According to Hall history comes and goes, situation changes but somewhere culture remains unchanged, though assimilations of the people brings some sorts of change but not wholly rather partly. Hall focuses on culture because culture provides a kind of ground for identity and it is culture which organizes identity and a sense of belongingness. He says that culture provides stuff for our identity and at the same it stabilizes and fixes identity. Watching contemporary incidents, he says that modern man can survive without cultural identity.

Now he comes to the Caribbean cultural identity. He says that in 20th century Caribbean cultural identity came to its greater prominence into world. He says it happen so because of the dislocations of conquest, colonization and slavery, partly because of living in a world culturally dependent and dominated from centre outside the place where majority people lived. So Hall states that due to these facts Caribbean cultural identity came into prominence and now they are suffering from the crisis of cultural identity. At the same time, he also speaks on the emergence of their cultural identity and this identity is coming out of the movements of decolonization, of independences, of nationalist consciousness. So now Hall stimulates the question that,

who are the people "Black skin in white mask" evolving this process. This "Black skin in white mask" was coined by Franz Fanon. Probably Hall here indicates these terms towards the Diaspora writers; those have Caribbean origin but residing in Europe and writing for Caribbean identity and independence. In the end Hall state that Caribbean writers, political leaders and artists are questing for identity now-a-days. In the part search for essence, Hall searches which is essential for Caribbean identity. He searches the root, and also searches for the Caribbean leaders and writers those bring Caribbean identity and will negotiate their identity with other countries.

Cross Currents in Diaspora

In this sphere, Hall discusses on the current issues of the Diaspora and stimulates the question of the identity of Caribbean. His first questions, why the Caribbean identity is so much problematic. Hall himself answers that it is a large question but at the same time he also suggests some reasons. It is a common thing that, if we ask someone its identity then it means that we are asking his origin. Her I am talking about cultural identity not personal identity. Same thing is raised by Hall in this essay; he says that the search for identity means the search for origin. Evolving the question of origin, Hall writes that it is not possible for Caribbean to locate their origin. He writes so because indigenous people of Caribbean islands no longer reside in their native land, and they ceased to exist their after European encounter and it is a first trauma for their identity and origin. Generally we get to know about one's origin from their real native. If any country doesn't have its indigenous people, then people will suffer from identity crisis. Here Hall wants to state these things and he is right in statement.

Hall quotes some lines of Achebe and comments that the question of identity is always a question of representation. For this reason, he narrates the coat of Jamaican army. In Jamaican arm's coat, there is two Arawak Indian figure supporting a shield in the middle which is crossed by a pineapple surmounted by an alligator. Revealing Peter Hulme's report, he says that prime minister of Jamaica, Edward Sega wanted to change the coat of Jamaican army. He wanted to change this on the ground that, he couldn't find any sorts of Jamaican identity in it. By citing this fact, Hall wants convey that a country's arm coat also represents it identity and for Hall identity is also a representation. Jamaican prime minister has claimed that the cold blooded reptile alligator doesn't symbolize the soul warming spirits of Jamaicans and the pineapple export was in history or in folktales and now no longer it is available in Jamaica. Hence on the basis of this ground the prime minister of Jamaica wanted to change the coat Jamaican arm, for him it is also a representation. So here Hall tries to say that identity is also one type of presentation of the spirits of the country people.

On the issues of identity Hall gives another view that is "identity is always a question of producing in the future on the account of past". In this sense Hall is also right because in present context, if we are asking of identity it means that we want to secure our future by knowing about past. A common thing Hall brings for discussion that a narrative story of culture, tells about people, who they are, where they come from. It is true that every cultural story may true or may be fantasy but always makes a note on its people's identity. Hall describing one of his experiences views on the ethnic and cultural dimension of the Caribbean people. Hall says that during his BBC series, he came to

Caribbean islands and he was staggered, when encountered diverse ethnic and cultural identity of Caribbean. He tells that, he didn't encounter any single Caribbean people or ethnic composition or language rather he encountered multi ethnicity, culture, people and language. Physical features and characteristics were varying from each other. So he says these dimensions are there due to European encounter, slave trade and colonization and due to this colonization various races of people assimilated in Caribbean islands. So hall wants to convey that different types of languages and cultural traditions reflect different colonizing culture. But Hall views that this colonization is problem for Caribbean cultural identity.

In this essay Hall gives a small note on some of the Islands of the Africa and Caribbean. Hall says that in Africa or in Caribbean islands generally blacks are supposed to reside but in these islands one can find many Diasporas along with white men and Mullatos. He makes comment that in Caribbean islands one can find the growth of white population in spite of black population. He describe that there are two ex-British society, where Indians are in majority, in Cuba white Hispanics are in majority, then we can find other majority of other population like Mestizo and after that we can find the majority of Black. Hall speak on the island of Haiti, which is one of the Caribbean island and one can feel closer to African inheritance but hall says that according to the history there Mullatos have played a vital role. There is a Dominican republic and it is very close to Spain but it is a Caribbean island, where instead of Caribbean, white Spanish people majority. Then Hall writes that in any Caribbean island ruled by Europeans one can find combinations of genetic features and factors and in these islands, we also can find the

ethnic culture of Chinese, Syrian, Lebanese, Portuguese, and Jewish. Hall knows these things due to his African background. Hall says in current scenario in Caribbean island, the white population and Diasporas are more than Black but it is supposed that Black people should have led the nation. By presenting these information Hall wants to give message that in present scenario it is very difficult to discover Caribbean identity and ethnicity. He also gives a note of race by saying that various races of people residing in these islands.

Now Hall moves towards the importance of culture and tradition. According to Hall every person has come from various places and each one has their aspiration, theory, culture and traditions and it makes people to identify where they really come from. According to Hall Caribbean are original of the purest Diasporas in Caribbean island. Hall tells that there are twice or thrice Diasporas in this world, some of them are wronged their culture, traditions and language, and intermingled with others, but Hall doesn't want to mention these traumas. He wants to convey that history of migration forced and did free them to compose a culture and tradition which is intermingled with other culture. Hall's chief argument is that everything has happened due to violence and rupture. Citing these things Hall might want to convey that Caribbean have a intermingle culture and traditions and many of real indigenous people are not existing in this society, so white men can't raise the question cultural identity, and ethnicity.

Colonization and plantation instantly polarizes society, says Hall. He also points that culture can never be discussed free from outside of question of powers. By pointing this, he wants to draw our attention towards Caribbean culture, how it altered by class, racial occurrences for centuries. So for this reason, he comments that it is racially impossible to approach Caribbean culture without understanding the way it was continually inscribed by power. By saying 'inscribed by power', he wants to view, how colonial power ruled over them and ruled over their culture, and he also tries to say, how they assimilated each other and adopted their language, culture and tradition. In this sphere Hall again cites one of his experiences that are about his study experiences in England. He says that when he came to England in 1951 to study, that time it was a society pretended by culturally graded, but by the assimilation of other people, it became a Diaspora society. Just like this, he wants to say that Caribbean society is also cross influenced, assimilated, translated, integrated and also adapted new things from other culture and became a Diaspora Caribbean society.

Survival and Assimilation

As the section is the part of survival and assimilation, here Hall narrates how African culture and traditions are survived. Hall says those populations have been enslaved; they also have retained their old customs, cultural traits and traditions. They retained or survived partly in religion, in dance, music, in folk customs and tale, and in the form of expression. I can comment on Hall this statement that his statement is right because in context of American literature critics' views that African slave in America during their leisure used to dance, sing and paint. Some of the paintings are also

available. Hall points that after a trauma of slavery their culture and tradition along their cultural identity. Victorian and pre-Victorian English society and rich of the Christianity and church never intact and untouched their culture and custom, they were imperatively surrounded by Bible and colonizing culture. Here Hall is not speaking about his Caribbean culture rather he is speaking on other Caribbean those saved their culture from English society. He writes that this Caribbean are not recognized, they couldn't speak, they don't have official records, they don't have their transportation and official histories and they also don't have any kind of connection with African homeland and culture. So by this Hall wants to say that these Africans are suffering from the crisis of African identity. Here Hall touches the soul of Caribbean people.

Now Hall moves on assimilations. When we talk about assimilation in Caribbean society, it means that Caribbean people lean forward and constantly tries to reach somewhere else. Here Hall cites example from his own experience and says that his mother used to tell him that if she could only get hold of the right records, she would be able to stitch together a kind of genealogy not towards the west coast of Africa rather she could have led her house hole towards Austro-Hungarian empire or the lairds of Scotland. By this example Hall wants to prove that Caribbean people try to lean forward in order to reach somewhere else. When the question of assimilation comes Hall says that he himself is not known as an immigrant in England rather he is known as a Black English man. He writes that for the first time he heard the term "immigrant", when his father told him that "I hope they don't take you to be one of those immigrants over their". By describing his experiences Hall wants to convey that when he was taken to Merton College of Oxford,

there he was nurtured, reared, nursed and educated in such a way that everybody reckoned him as Black English man not as an immigrant. By stating this Hall gives one of the best examples for assimilation. He says after that he never heard the word Black in his household in Jamaica and in his entire youth and adolescence. Hall again views his experience and says when he came to visit his household again in mid 1960, his parents said him that, "there is all this Black consciousness and Black movement in the United States, I hope it's not having any influence over there", here his parents wants say him that though there is Black influence in America, it might not have any influence on him. By his parent's comment, we can write that his parents did never want to make Hall neither as Black man nor an American. Listening to his parents Hall realizes that he has already changed his identity his identity. He comments on identity that, "it is not a story or narrative; we tell ourselves but we tell about ourselves and it is a story which changes with historical circumstances". He means by identity that it is a story of us which changes by historical facts. Here Hall states a good comment on identity that, hoe and from where identity comes? According to him "identity" comes from outside and these outsider reorganizes us and also our recognition on identity comes through them. Really this argument of Hall is remarkable because we only try to identify ourselves after anyone's remarks on our identity.

Africa and Modernity

As the title of this section suggests in this section Hall speaks on Africa and Modernity. From very first Hall speaks on the status of Africa in modern world. From the very first of this section Hall speaks about minority people and the people those are in the bottom of the society, the people those are suffering from cultural

identification, the people, those have different traditions, and these people always involve in renegotiation and in the rediscovery of Africa but still they are incapable to find a place in modern history without any symbolic return to Africa. Hall says that though it has taken many forms and embodied in many movements both intellectual and popular still they are not strong enough to snatch a position in a new world. Hall brings three terms, notion of negritude, discovery of Blackness and the affirmation of personality. These terms focus on what we call Caribbeanness. According to Hall these three terms are associated with Aime Césaire and of the group around Césaire in Paris. Aime Césaire is a person, who came out from a tiny society like Martinique, for Hall it is a French place in Caribbean and it is also birth place of Fanon and Césaire. He is the person who has plucked Caribbean and rediscovered African connection of African personality of African cultural tradition. Hall views these things due to Césaire's works on Caribbean. By Hall's views on Césaire, we can say that Hall himself seeks of African identity in this new world.

Hall again describes one of his experiences and it is nothing but it is his interview with Aime Césaire. Hall says that in his interview Césaire, describes his story, where he had been to and rediscovered the source of mask of the Martinique carnival, which he had played, when he was a boy. And suddenly it was ruptured by the flash of the recognition and the continuity of the broken and ruptured tradition. Here Hall says Césaire's involvement in negritude movement flowed his work not only in the poems and poetry which has the inspiration of the renegotiation of Caribbean consciousness with African past came out, but also the work has come out which has inspired in Martinique

amongst poets, painters and sculptures. Here Hall not only describes his interview but also he indirectly speaks Césaire's works for Martinique society. By this he also tries to draw reader's attention towards African society.

Besides this in this essay, he also gives a brief note on Césaire's study career, which he has learned from Césaire. Hall says that Césaire did not go to English school as he himself has gone, but he did go to French school and also had been to Paris and he was assimilated with French school and French language. For this reason Hall wants to say that Césaire has not done, what a British Caribbean always does. He writes that generally young Martinique goes to Paris due to political assimilation. Due to the sources of subterranean sources of identity and cultural creativity, Césaire broke French classical model and wrote mixture of French and Caribbean model of work. Hall says that Césaire broke French model and created a new form but in his work he never attempted to write for the independence of Martinique. Martinique is a small island of Caribbean but is an internal department of France. Césaire has commented that comparatively Martinique people enjoy better facilities than other people of Caribbean island. Hall writes that from his interaction with Césaire, he get to know that probably he is reluctant to break his relation not only materially but also spiritually from France. Here can say that due to Césaire assimilation with French, he reluctant to break his relation from France. For Césaire France is a country, which gives right path and a perfect ruling to Martinique people. Schoelcher was an important part in Martinique figure, where Aimé Césaire had gone, says Césaire, and there his mind was associated with the word France and liberty and that bounds them with France by every heart and power of minds. Hall

asserts that Césaire was very much influenced by nation of France itself and Césaire always used to say that he knows only France, France of revolution.

Césaire only knows France, the France of revolution that has played a profound role in Caribbean history. Hall says, he repeatedly stresses on France, which had a revolution of equality, liberty and fraternity and that France mobilized and touched the imagination of slave. Again and again Césaire spoke on France, by his Césaire did want to say that France had brought many changes in the new world and also had done many good things for Martinique society. Césaire points out that there is a revolution named as Haitian revolution in Caribbean and this revolution has come out in the wake of French revolution, and it has experienced a severe and brutal regime on the plantation of them, according to him it can be called as revolutionary school of life itself.

In the last paragraph of this section Hall states the influences of Césaire, he says Césaire from his early stage came to the contact of a movement, which was occurred in United States and later it was became famous in the name of Harlem Renaissance, the writers like Langston Hughes, Countee Cullen and Van Vechten were involved in this movement, and had a important impact among the writers, intellectuals and artists in New York in early twentieth century, and they also had influenced on a variety of Caribbean writers, poets and artists. Now moving from Caribbean people to African American, Hall states the things which made by Harlem Renaissance on American culture. He says that this movement focused on the importance of

distinctiveness, basically cultural and aesthetic distinctiveness of Black American contribution to the American culture. This movement claimed that American Blacks were in center and at the heart of modernism. Writers of this movement did not wanted to be located and ghettoized as ethnic artist only able to speak on behalf of marginal experience confined and immured in the past, locked out of the claim to modern life. These writers voiced the experiences the Blacks and their trajectory through complex history of colonization, conquest and enslavement, and it empowered people to speak in a distinctive voice. Here, Hall tries to say that these writers became the voice of Black Americans and these are not from outside and excluded from 20th century. So it means that these voices are from modern world. Hall views that it is another kind of modernity, the vernacular modernity, the modernity of blues and of the gospel of music. Finally he says it is the modernity hybrid black music. Probably, due to the assimilation of Black and White men, and their culture in the modern world, Halls opines it is a modernity of hybrid music. Primarily in this section Hall's chief concern is on assimilation, so he concludes this section by saying that, it has a good aspect and at the same time it also has negative aspect, e.g. he says due to the assimilation Cesaire's idea became changed, and he has a wrong faith and he is invoking Africa. So he opines that assimilation entails but not like Cesaire's assimilation. In the end Hall says, he wants to relive and rediscover, the Blacks by new world, who are diasporized irrevocably. In the last section Hall narrates on Africa and Modernity. From the beginning, he utters that African's identity is emerging through decolonization after that he very beautifully describes the merits and literary works of Aime Cesaire on Caribbean but after that very drastically he criticizes Cesaire.

A Cultural Revolution

Hall begins this section with the last line of the previous section. In this part he describes the explosion of Rastafarianism in Jamaica. Same thing happened in Jamaica, what happened in America during its civil war. During American civil war white American asked Black African to go back to their native land. During Rastafarianism movement, Jamaica's beleaguered prime minister asked Black men to go back to Africa, their native land. He told them that, "you are still in slavery, no free land, so you ought to go back Africa. Some of them did go, most of them didn't go, in this consequence, Hall says that those people went; they actually didn't go, where they really came from. Here, Hall wants to convey that they actually wanted to go back Africa, but in present scenario Africa is not that old seventieth century Africa waiting for its grand children to welcome them. By this statement, Hall means to say that now Africa is changed and its nostalgic, mentality, old tribal purity and culture is changed and this Africa is suffering from the disease like Aids and it itself is in underdevelopment, and maintaining debit along with facing the problem of democracy under colonial regime. It is an unsolved problem for Africa to reorganize his own people with Diasporas. So hall syas that there is no 15th century mother to serve them. Here, Hall wants to reveal that these people actually didn't want to come back Africa, in reality; they did want to go other Africa, which will have constructed on the language and rituals of Rastafarianism. Here we can say that Rastafarian people did want to create their own native land and culture, these people were not any other one rather these were the people forced to leave their previous land, they were really interested to build the rituals of Rastafarianism.

Leaving this Rastafarian movement, Hall turns towards Chiliastic language, which was snatched by Black people of new world Diasporas out jaws of Christianity. Immediately Hall moves from his ideas and points that it is really very difficult to understand the Black and Black civilization without understanding the old of the religion. According to Hall, it is an imagined community. He views so because these people have no choice, they don't have history, they don't know where they have come from, they have never seen any places to go, even they don't know which language they are using and they don't know about their ancestor and the name of their god, whom they are worshipping. For this reason these people aspires a liberation and freedom, which they can express. They imagine reconstructing Africa of their choice. Probably due to this facts Hall says them "imagined community". Now we can write that Hall himself wants to build an "imagined Africa" and mostly draws reader's attention towards vanish culture, language, and ancestors of Africa.

In previous paragraph Hall mostly focused on the Africans, those don't have any culture but now he describes some of the cultural changes of Africa, which is being made due to Cultural Revolution and this changes basically occurred among ordinary people. During 1950 when Hall left Jamaica, it was the society which didn't and couldn't have acknowledged itself largely Black, when he returned in 1960s; he found that it was in underdevelopment and the poorer than old society which he had left last time, these are basically in material term but in its cultural aspect, it was changed and it grounded itself where it existed, it was not trying to be something else but it was trying to be something which it couldn't become. Important thing among them is that now they

can speak the language ordinarily which they speak to one another. For Hall biggest shock was, they were listening to radio and bold enough to speak Patois and can read news in that accent. By describing his experiences hall wants to convey that Cultural Revolution brought many changes among Caribbean basically among the ordinary people of Caribbean. Further hall stresses on the Patois language, he says that Patois is a transformation of Standard English, which have hundreds of Creole and semi Creole languages, which covers the faces of Caribbean in one place or another. By this Hall means to say that Patois became their language and important thing for them is that the histories which have been made in this phrase can be written in that language and for the first time artist are willing to write for the first generation in order to practice it. Now we can say that Hall's intention is to show how Cultural Revolution makes changes and these ordinary people are creating their cultural identity.

Besides this Hall also describes on the Cultural Revolution of Rastafarian Movement, he says, once he has a interaction with a very old figure about large number of Kingston intellectuals and student who were growing their locks down to their ankles. Hall asked him some of question about "Rasta" but he was staggered when he heard his answer. That fellow answered that he doesn't think anything against them because in his church everybody reasons for themselves and if anybody wants their reason, that their business. For Hall, it was a gentle remark. By this Hall might wants to say that they are become civilized by Cultural Revolution. Hall has already discussed on the intellectual movement of negritude, Harlem Renaissance, and talked a lot on Cultural Revolution in the wake of Rastafarianism. But here he speaks on the creation tradition, which is formed

by music. Hall says in the cross of Atlantic Rastafarianism has produced greatest Reggae artist in the world. According to Hall many Europeans believe reggae as secret music of Africa and Hall writes in this essay that "we have tucked in our slave Knapsacks for three or four centuries, that we hid it in the bush, practiced at night when nobody was looking". Hall says "we" it means that he himself is involving with Black and slave. From the beginning he was telling that, he is a Black Englishman but now he ventures into Caribbean identity. Further Hall writes that reggae was born in 1960s and it was an answer to Ska. Hall remark this it means that there must have some problem between Ska and Caribbean regarding music. Actually here his primary concern is to show that "reggae" is an invention of tradition. British people believe that actually it developed during the reign of Edward I by Elgar and Disraeli. Finally Hall points that reggae is a rooted tradition of Africa. Hall's chief notion is to show that by this Cultural Revolution Africans succeeded forming their cultural identity, and he also want to reveal that culturally and traditionally Africans are not mute.

In last paragraph Hall narrates on the formation of tradition but in this part he prolongs his view and gives a shape of cultural identity to that tradition. He himself asks question and also answers to that question. His question is whether this identity is old or new one? Is it ancient culture preserved, treasured, to which it is possible to go back? Is it something produced out of nowhere? He answers that no cultural is out of thin air and often it is produced out of historical experiences and by cultural traditions. He says that these cultures, traditions, histories, marginal experiences and languages are unwritten. So in such a way he concludes that none can raise question against and will

believe that these cultures and traditions have their root. In the end he writes that identity is not in the past to be found but in the future to be constructed. Hall not only creates Caribbean identity and culture but also keeps them unquestioned.

In a strong and determined voice and in a confident tone, he says that Caribbean will never give up their activities to know their past from which they will discover or rediscover the sources through which their identity can be constructed. In a visionary eye Hall visions that in 21st century Caribbean identity won't lie in the talking of the old identities literally. Here Hall is very much optimistic and opines that Caribbean identity will be produced by a rich and complex and also by different music. If we look this in another perspective then we can find that in this Hall's intention is not to negotiate Caribbean identity rather his intention is to form their identity using their past history.

African Identity

Kwame Anthony Appiah starts this essay quoting some line of Chinua Achebe, Nigerian novelist. These lines are about the experiences of Achebe in Cambridge. In these lines Achebe says that African identity is still in the process of making and none can tell there is a final identity, which we can tell African identity. At the same time he also views that there is an identity coming into existence, which has certain context and certain meaning. He writes so out of his experiences in Cambridge. Once in a shop in Cambridge Achebe is asked "are you from Africa". For this reason Achebe means that African identity is something to some people.

After quoting lines from Achebe, Appiah begins his essay and from the very first, he writes on the cultural life of Africa which was remained untouched and unaffected by the European up to the beginning of 19th century and he also tells that their culture began by their own century and in less contact with Europe. Here we can mark that from the very first he states on "own century" and underestimates the ideas of Europeans. By this statement we can infer that the spirit of Africa lies within him and he tries to convey that has its own century. Appiah says that the economic structure of Africa changed due to their trade with Europe and this slave trade replaced their gold trade, which was continued from 2nd century B.C. by this statement Appiah wants to convey that Africa in its beginning was rich in gold, according to him in early 19th century slave trade went to decline due to the trade of palm nut, groundnut oil and then it followed by cocoa and coffee. He says that direct colonization starts from late 19th century and then only European ruled over whole West Africa. From these statements we can view that these trades are the trade mark or the colonization, and in sense Hall wants to prove that Africa was rich in every sources.

Appiah not only speaks on the exported things of Africa but also he points out imported stuffs of Africa. Africans were exchanging spices, incense ivory, coconut oil, and timber etc. from Persia and China, and it was dominated the economics of East Africa but by the intervention of Portuguese in late fifteenth century, it was being disrupted. After one century dominance of Portuguese, European came to dominance captured all over Africa basically Zanzibar, which was famous for its clove trade. Here Appiah wants to say that the trades of Africa became their misfortune and it became a key for the

colonization. In other way we can say that Appiah wants to say that Africa was gifted with sources. Now from trade Appiah turns to Africa's culture, economics of 20th century and intervention of Europeans. He says in the south of continent, there are Bantu speaking people those have a predominant culture, which has little contact with Europe before 1900s. These people by the end of the 19th century many crops and trade along with fire arm which was newly industrialized. He says Europeans by power and force European brought new political order in Africa, and there were Christian missionaries, who brought changes in the countries of Africa and also in its culture, they brought many changes.

Appiah describes Europeans cultural impact on African culture, and says that before 20th century European's cultural influence was limited, it was only extended after first world war. He says deliberate attempts of missionaries, formations of new schools and other activities of European changed or mixed the culture of Africa. Appiah started his essay taking some of the lines from Achebe, then he spoke on Africans trade, Europeans intervention in African's trade and then he focused on European's cultural impact on African culture. And now he says that we need to know varieties of African pre-colonial culture in order to understand its contemporary culture. This statement implies that Appiah wants to focus on Africa's contemporary culture. He comments that colonial experiences have played a major role in shaping diversities of continent. He also comments that different identical cultural policies, which were identically implemented on different cultural materials, must have produced varying results.

In writing this essay Appiah goes back to the ancient culture and government of Africa, and he glorifies it. Very proudly, he says that Africa was the last continent in world with an uncaptured peasantry and largely able to use land without supervision of feudal overload. He wants to convey that there was not any kind of feudalism and they chose, to market their products through a complex system of trading network. He says while European ruling class were living on the surplus of peasant and by the newly developed working class at the same time African rulers were living on the taxes on the trade. According to him if one could have traveled cultures and kingdom of old Africa, then he/she might have felt different impulses, ideas form of life in Africa. Appiah claims that after a century African identity is coming out in its form. He says that about this thing, he has already discussed in his book "In My Father's House" and writes that African identity is a product of history, which he has already sketched in his book. About race he views that it is a common historical experience, a presuppose falsehoods but too serious to ignore. He states this view in his novel but here it has a significant meaning. Very cleverly he concludes that it is "falsehood but too serious for us to ignore", by saying falsehood, he ignores the importance of race and keeps nothing for its worth.

The word false again echoes in this paragraph. Appiah describes that every identity is constructed historically but everyone has its share of false presuppositions of errors and inaccuracies, which he calls 'myth'. He writes religion as 'heresy' and science

as 'magic'. Here, he defies the ideology of religion and science view on identity, and he says myth a false thing. In his essay, Stuart Hall from the beginning has focused on myth because myth has a lot thing to do with identity, so for this reason he also has commented that English are not also good at myth but here Appiah totally defies the role of myth in identity and say it is a thing of false and error. He opines that invented history, cultural affinity and biology come with every identity, so probably for this reason he defies everything. Here we can say that he doesn't want to give any wrong existing identity to African and we also can state that he is fleeing away from reality.

Here Appiah gives contradictory views, he tells that the people are treated to be nationalist and 'race-men', those, who deny biological reality of races and literal truth of Africa's national fictions, he writes that these people seem as if they are obliterating all those who claim to be negro, and they are claiming, there is literary no Negro race. Appiah says that this is an unhelpful hyperbole but at the same time he says that certainly these are truth and there must some contexts where these statements are politically inopportune. Here he gives contradictory view that those statements are truth but he also points that it may be politically inopportune. In previous paragraph, he defied that the biological and literal view of race and identity but here in this context, he neither accepts nor reject these views. Yet he says himself that, he is a scholar of truth telling and also views that sometimes truth causes more harm than good, still he tell truth.

Appiah previously discussed that biologically and culturally we cannot identify race and identity, but here he views that racism is not advanced by denying existence of race, though there are some people resist race by denying history of race and nonexistence of race. For example he cites incident of United State and also says about Tzvetan Todorov, who argued that existence of racism doesn't require existence of races and also viewed that nations are enough to invent their tradition. So by citing this, he probably wants to show that there is nothing like race, for a nation race has nothing to do to invent its tradition. We can't give any clear cut view because Appiah always gives contradictory ideas but in the next he openly declares that African don't need to show that race and their national history are falsehoods because according to him these are useless falsehoods. So here he tries to convey that idea of race is useless and if any history describes about race, then it is not only false but also useless, in a way we can say that writer wants no race or racism in Africa.

Though Appiah defies existence of race but for him problem is 'identity' which works a lot. He writes that Pan-Africans, black solidarities are important force, which gets political benefits, but he says that it can't get without political mystification. Here we can say 'mystification' may imply 'identity'. He argues that constructed ness of history may carry many incompatible things but in invent of new identity, which he says Pan-Africanism has proper evidence, he argues that it is not invented rather it is discovered. Appiah tells that in this chapter he explores the productivity of Pan-Africanism solidarity and writes that the intellectuals and searchers of the Pan-Africanism point out that it is impossible for African to live on the falsehoods of race and

tribe and nation. Finally Appiah comes to his primary view that notion of race and nations are falsehoods. Pan-Africanism says that nationalism and racial solidarity can do well but by the evils of racism it can do nothing. So repeatedly Appiah focuses on racism and race because according to him races are evil stuffs for the creation of a nation, and basically for him racism is more dangerous than race.

In this essay, Appiah most of time talks about his book *'In My Father's House'*, he tells that in that book many time has argued on the forms of racism. Here he stresses on the biological root of racism and writes that if Africans or African descent in all over Europe will get together in the notion of Black person then the theoretical objection or racism will pale in light of practical values of alliances, but he says there doubt whether they can. Very beautifully Appiah tries to ally the Black person, he is not saying about only Africa but on the biological root of colour all over in world. We can claim that he tries to eradicate the notion of race and racism from this universe. In the next he tells that biological concept of root both dangerous in practice and misleading in theory. So he concludes this section by saying that African unity and identity need securer foundation than race. By this we also can view that for Appiah race is not important rather it is identity and unity which is important.

Appiah asserts that each one in Africa has their own concept of Africa. Si in his complaint, he is against Africa as racial mythology, the Africa of Crummel and Du Bios (from the new world) form the blockaja critics (from the old): against Africa as a

shared metaphysics, the Africa of Soyinka; against Africa as a fancied past of shared glories. By this statement he wants so that each one has its own perspective of Africa. He writes all these persons view in his next paragraph. Soyinka finds fault in Africa's unity in god; he opines that their gods have not served them in their dealings with world. Taking this opinion of Soyinka, we can comment that probably for this reason Appiah himself doesn't believe in mythology and defies its relation with 'race'. Soyinka has proved Yoruba pantheon as a powerful literary resources but he couldn't prove that why Islam and Christianity has replaced the old gods of Africa, he says probably the power of west displaced the old gods of their native. By this statement, Appiah may want to convey that Africa had its own god and religion, which is vanished by the power of west. He writes that like all Egyptians who have written modern identity in imaginary history, they requires to see the past moment of wholeness and unity of Africa. Here he doesn't say about history rather speaks on the past unity, so he tries to unite Africa and creates identity by past unity. He states that past unity can tie these people.

If African identity can empower them then identity can't build on the falsehood and he writes that everyone should acknowledge that race, history and metaphysic never enforces an identity. So he says that African identity can come in coming years by ecological, political and economic realities. So here we can see that writer is very much practical and he doesn't any history and religion for his nation's identity rather he wants his country's strength for its identity. In the next section he discusses on Africa's separate identity in world. He says they are already African and they have their own organization of African unity, African development bank, Economic

Community of West African State. By revealing these things, he wants convey that in present scenario Africa has its own identity in political and economic ground.

According to Achebe identity can't be fixed, it should be reshaped, thinking about reshape he says that it depends on it s bearer how they shape and carry it. Appiah says that there are identities which are institutionalized before they are fixed by a single meaning, e.g. America, Germany and India. So he writes that African identity bearer should fight or re-fight for being African. Again Appiah quotes some line from Achebe and he says in this line about the duration of awareness, of consciousness of identity. He writes that one will suddenly become aware of his identity from which he/she has been suffering from a along time unknowingly. For this reason, he cites Igbo people of his area, according to him they never have seen themselves as Igbo rather they see themselves as people from that village, and in some extent 'Igbo' is a word of abuse. But during the period Biafran war, they all spoke same language called 'Igbo' and by the course of the time, they became known as Igbo men. By this statement Achebe and also wants to say that by the discourse of the time we became aware of our identity in which we were lasting for a long time.

On 'Igbo' identity, Appiah narrates that during the period of Nigerian Civil War Igbo identity was defined in a complex way in which it grew out of the out of the development of a common Igbo identity in colonial Europe. He says that this identity created Igbo traders in the cities of Northern Europe as an identifiable object of assault

and it was the key for the invention of Biafra. Here we can comment that Appiah tries to bring the colonial power of Europe which has discriminated the Igbo identity and has laid the foundation stone for Biafra. Taking Igbo identity Appiah discusses on ethnicity which has occurred in Nigeria, he asserts that three central ethnic identity of modern political of Nigeria is the product of the rough and tumble of the transitions through colonial to post colonial status. These ethnic identities are Hausa-Fulani, Yoruba and Igbo. He says according to Nigerian eldest leader Yoruba was not a common political identification rather it was as old as 1930s. According to Nnamdi Azikiwe, Nigeria is an Igbo leader. This person is not an ordinary person who gives last statement rather he is the man who has given his big hand in constructing Nigerian nationalism.

Issuing the conflict of ethnic identity Appiah speaks religious identity of Nigeria; he writes that North of Nigeria is composed of Muslim where as South is composed of Christianity and he says mosaic 'pagan' inaccurate the three historical tribal identities. Though, he categories North and South between Christian and Muslim but he gives but contradictory view that in Southern part one can find two out of every five are Muslim. So he writes that when Biafra leaders tried to convince that they were oppressed by Northern Muslim and they were also believed by ignorant foreigner including pope. But Appiah's main concern is that the northern army of Nigeria is led by Christian. By stating these statements Appiah wants to claim that race, tribe, religion and social identities are useless things, and these are only based on idealizing fiction. In the end he concludes it by saying that Igbo identity is Nigeria's real identity. Here primary idea of the writer is to convey that race and religion are nothing rather these are social evils and useless things.

From the beginning of this essay Appiah has been saying that race, racism, history, religion and myths are falsehoods, so here he says the same thing in a different manner. He describes three crucial things that must be learned. First, he views that identities are complex and multiple and grow out of a history of changing responses to economic and cultural forces. So he tries to convey that in shaping an identity of a nation, changing economic, political and cultural forces of that country play a big role, by this statement he also defies traditional belief of creating identity. Second, he says that these identities flourish despite their misrecognition of their origin and their roots of their myths. Again he focuses on his beginning opinion that myths are lies and falsehoods, and here he also says that they misunderstood their origin and with this mistake they are searching for their identity. His third concept is that they don't have any large place and reason to construct and manage a study of their identity. After explaining his three ideas he says there are identities which offer to advance in other goals, at the same time one should keep silence about the lies and myths, here he talks about the identities, which is opined. In this consequence we can comment that myth is an evil story for Appiah for the creation of identity; I say so because always he tries to prove that myth is false and a useless thing. Appiah tells that myths are lies at the same time he speaks that intellectuals never easily ignore truth, and according to him everything considers for the profit of the society. He asks everyone to tell the truth for society. In other hand he claims that the facts which he has been practicing e.g. ethnic violence, resistance to racism and sexism in order to shape world power. In this phase we can comment that Appiah wants to convince that his views are for the development of the world not only for Africa but in reality he negotiates African identity. According to him there are battles going on in the world and these battles are not being fought in academia rather these are occurring in the real world. So

he writes that often in news papers he reads ethnic conflicts, race violence and other things and these things are occurred in African countries. Practical steps are considered to be important solution for this battle, opines Appiah. Practical steps we can say food, meditation and correction of theories. In fact he says that he has already argued these things in his novel 'In My father's House' and has already told that the shape of modern Africa is a product of theories. He writes Marxism is vulgar yet it should approve that economic interest operates through ideology. Now in our critical comment we can write that Appiah doesn't like Marxism and here he says by the theories we can change cultural, racial, identical and ethnical conflict, in a sense he also says simply by theories we can't change but it also needed for the economic interest of a country and for other things and it can't be avoidable.

Academy can differentiate 'racial' and 'tribal' differences in the discourse of the racism and identity conflict, says Appiah. Identity in Africa plays in the Hand of exploiters and they are trying to escape from their shackle. According to him 'race' in Europe and 'tribe' in Africa are important because interests of these people are always distorted. From this statement we can write in Africa tribal people are suffering from the crisis of identity and basically they are being exploited by exploiters, and in Europe race is drastic problem for the African descent. African-Americans were organized by Du Bois long ago. Once Du Bois had argued that due to racist ideology in US labour movement get failed. He says it happened so because this movement was necessitating ex-slaves and whit peasant workers collaboration but this racist ideology blocked everything. Labour movement might have brought some changes in US but it couldn't do

due to its failure. Here we can say that Appiah tries to explain that even racism not only harms Africans but also some extents it affects the interest of white people. He criticizes American whites by stating that dark skin of African-American blinds to the eyes of American middle class people. His primary concern is on racism and he wants the abolition of race in world, we can comment this through Appiah's statement.

Now Appiah brings the argument of John Thompson and it particularly it is based on society. Thompson's views that the maintenance of society and its reproduction doesn't require some sorts of consensus with regard to dominant values and norms rather industrialized society requires a pervasive fragmentation of the social order and proliferation of divisions between its members. And these divisions should ramify in the lines of gender, race, and qualification. So he says that reproduction of social order depends less upon a consensus with regard to dominant values. Taking Thompson's view he asserts that industrial society is an identification of oneself, and one can say he is African or Asian not anything else. Arguing this way he says that political meanings of identities are historically and geographically relative. Through this theory in Third World Appiah can make alliances across states and this can be done by pan-Africans identity which allows African American, Afro-Caribbean, afro-Latin to ally with continental Africans on the basis of cultural basis of the Black Atlantic. Here Appiah tries to ally the Africans all over the world using cultural sources. And he has brought Thompson's social reproduction theory in congregate all Africans all over the world.

Appiah again gives a contradictory view, from the beginning he was trying to unite all African on the Basis of the colour consciousness but here he tries to unite them by continental cultural sources. Pan-Africanism is a project of continental fraternity and sorority not the project of a racialised Negro nationalism. He criticizes his father and says that like his father many Africans and Ghanaian diplomats were trying to bring Negro nationalism which is wrong. So he wants to convey that Pan-Africanism and African Diaspora should independent from bondage of racial ideologies and for the alliances many sources are available such as political and cultural. So he is optimistic that political and cultural issues should free Pan-Africanism from 'Negro' nationalism. I opined that Appiah is very much optimistic for the creation of continent having no racism but here he writes about the continent and which has already been built in his novel 'In My Father's House'. He writes that a continental identity is coming out with regional and sub-regional organization and it has cultural and political reality. They share a continent and its ecological problems, relation of dependency to the world economy, problems of the racism and possibilities of the development of regional markets and local circuits of production. He says they are sharing these things in his novel. In this essay Appiah completely reveals what type of continent he aspires.

In the end of the essay he gives an Akan proverb that is "the crocodile doesn't die under the water so that we can the monkey to celebrate its funeral". Stating this proverb he wants to say that everyone has its proverb it can be used to their group from which they belong and it can be used to their own custom. He says that it can be accepted Africa as usable identity but is not to forget that they come from multifarious

communities. So he wants to convey that it is not be forgotten that Africa has its many cultures, languages, customs and traditions, so none can dream a single African state. Here probably Appiah wants to bring unity in diversity. Appiah is very much optimistic and towards the end he is bringing his own imaginary Africa and writes that In future there will be African with vital badge, and there genders, classes, ethnicities, classes, languages, religion won't be needed. In the end we can conclude it by saying that Appiah want to create an Africa without racism.

CHAPTER V

REVIEW OF THE ESSAY

These two writers are very much optimistic and logical. They have same aim but ways are different. Stuart Hall tries to negotiate and in a sense give a shape to Caribbean identity but Appiah wants to form new identity of Africa. We can divide Hall's essay into two parts though it has several parts in its structure, in first he defends Caribbean identity and in second part it reshapes Caribbean identity and culture. But in the case of Appiah he is different his views are one but sometime it is contradictory. From the beginning of the essay Hall explores the questions which are richly explored by Caribbean writers, for them cultural identity of their nation is a big problem. Hall focuses on the contemporary historical effects on myth and how cultural identity has taken the shape of political shape. Hall writes that identity and ethnicity are discovered by Caribbean, it means that from the early stage they have these things but due to colonization it is vanished but now it is rediscovered by the Caribbean artist and political leaders. According to Hall British are stimulating the question of cultural identity in Caribbean and it causes many problems for them. English people are touching the roots of diasporic people and raising issues of the culture. So Hall says that diasporic people are residing by defending and defining cultural identity. What I have already told that Hall's essay have two parts and first part is defense of Caribbean identity. So Hall argues that when the question of identity comes their culture comes in its relevance not history because history comes and goes but culture

remains unchanged though assimilation brings some of changes but not wholly rather partly. Culture always provides ground and belongingness to identity. According to Hall modern man can live without cultural identity. He says so because cultural identity came into prominence after colonization, invasion, slavery and conquest. So these things are now past and they are not important in present scenario, if we will quest for this thing then it will bring problem, but simply if we will ignore it then it will have no worth. Probably for this reason Appiah ignores this and Hall accuses English men for their questions.

For Hall identity means many things, one major trait is that identity asks about origin. So only indigenous people can say about their origin, but Hall claims that due to colonization, slavery and European encounter the real indigenous people are not residing and not alive. And he also writes that due to migration and invasion Caribbean culture is intermingled, so no one can raise question about cultural identity and origin of Caribbean, basically he points towards English men. For Hall identity is one type of presentation. So for this reason he cites about the matter of Jamaican arm coat, which no way represent Jamaican identity. Hall many times narrates his own experience and tries to prove his arguments are justifiable. Actually Hall's arguments are all out of his keen observations. Generally cultural story and folk tales are imaginary and lies on fantasy but in a sense these stories speaks reality of origin of their native. Hall also again defends Caribbean culture and traditions he describes that now Caribbean are multi-cultural, multi-lingual, and many other things are there, and these things are occurred due to European encounter, so it his very it is not justifiable for people to ask them about their

culture and ethnicity. He argues these things very confidently because he has experienced it in his BBC series. Now Caribbean culture and identity is intermingled and mixed, so in order to understand Caribbean culture it is necessary for a person to know about the power which were ruled over them neither it will be wasted. In these ways very cleverly Hall saves Caribbean culture, identity and cultural identity.

As I have argued that in second part Hall reshapes Caribbean cultural identity and identity, we can get these ideas after amputating his essay. Hall writes that Caribbean cultures, customs, traditions were survived in religion, in dance, in music and in folk customs. And he also writes that those have saved these things, they are not recognized, and they don't have official records, histories and evidences. So in this way hall not only saves Caribbean existing culture from outside question but also remarks that now-a-days Caribbean own culture is alive. Here he tries to give a spirit of nativity to the available culture Caribbean. Hall also speaks status of Africa in present scenario. He says that Cesaire connects Caribbean identity with Africa. In this essay he admires Cesaire and also criticizes him for his biasness towards France and not mentioning of independence of Martinique society in his writings. He writes that Caribbean people need freedom and liberation in order to express themselves. Hall wants to convey that cultural revolution have brought many changes in Caribbean society. He describes one of his experiences and writes that in 1950s when he has left Caribbean, it was in underdevelopment but when he returned in 1960s then he found that in the terms of materialistic development it was worse than previous time but he was staggered when he saw cultural changes and linguistic development. He found that Caribbean people are talking themselves in Patois

language, reading news paper in that accent and also listening to radio. So Hall tries to say that they have created own language in which they can write their history and their existing culture. So Hall tries to form their culture. He also speaks of reggae music in which their culture and tradition lies. He writes that it is not new one rather it is older one which is reshaped. Hall also tells that due to assimilation Caribbean identity is taking a new shape. In the end he writes that identity is not to be found but it future to constructed. By stating this Hall wants to convey that Caribbean identity can be constructed, and I can view that he is the person who is taking this step first time to form Caribbean identity. So now we can say that really this essay is divided into two parts, and what I have argued is not false. Besides these thing Hall also speak of other aspects but these are important traits to be looked.

But Appiah's way of thinking and writing is different he doesn't stress on culture and race rather he think that these are futile things no work to do in present world. He gives importance to the politics and economic strength of the country which will create their identity. Probably for the concept of his economic and politics, he begins his essay describing past glorious trade and government of Africa. From the very first of his essay he discusses on the rich trade of Africa and writes that only after European encounter everything was shattered and he views that in whole world while rulers were living on the surplus of pleasant that only African rulers were relying on the taxes of trade. He also tells that there was no feudalism in Africa. So in this way he glorifies Africa and its ancient system of government and trade. Appiah's way of presentation is really appreciable because he first quotes line from Chinua Achebe which shows what he

tries to explain and then he describes past glory of Africa and then he writes how they ruined. In this essay primarily he gives priority to economic strength and ignores race, racism and mythology. So here we can write that Appiah is an African-American Diaspora so his concept of America lies in him and he tries to view, which was done by America. I commented so because America has no history and myth they all are Diasporas but their sincere efforts have created their own American identity. So probably Hall tries to make use of this idea on African, because in this essay he always remarks that history, myth, race and racism are useless falsehood, but he says that a nation will be known before world according to its economics and political strength and that will be its real identity. For him race pays no importance like myth and history. He also writes that Racism doesn't require for the existence of the race, and also writes that African doesn't need race and national history. He says if colour consciousness is so much important then if all the black people of world will unite on the basis of colour then everything will be change, but he says it is not possible. He tries to unite all the Africans not on the basis of culture rather on the basis of same culture. He wants to make a popular Africa. These are his views on race, identity and ethnicity. In the end he cites Achebe's concept of identity, according to Achebe identity can't be fixed it should be reshaped, and Appiah also wants this thing. As I have previously mentioned that Stuart Hall wants to reshape Caribbean identity, Appiah also wants same thing. So we can say that their way of writing is different but goal is same.

Besides this thing Appiah also writes other things. He writes that Christian missionaries forming new school and other thing had totally diverged Africa's own

culture and religion. He argues that due to colonization and European expedition Africans lost their culture, tradition. Identity, religion, custom and language, but these Europeans are stimulating the question of race, ethnicity and cultural identity. Same thing is also explained by Stuart Hall; from this we can state that their ideas are same. Appiah also accuses Islam and Christianity for the vanishing of Africa's own religion. He argues that Islam and Christianity abolished Africa's ancient religion. So now we can conclude it by saying that these two Diaspora writers try to voice about their own nation's identity. I pointed only identity because if we will look in a critical perspective then we can find that the term 'race', 'identity' and ethnicity are equal.

Chapter VI

CONCLUSION

Ethnicity

The first usage of this word, ethnicity is attributed to the American sociologist David Riesman in 1953. As I previously mentioned that it was first used by Grecians and its meaning was originally heathen or pagan. It was used in this sense in English from the mid-fourteenth century until the mid-nineteenth century, when it gradually began to refer to 'racial' characteristics. In United States 'ethnics' came to be used around the second World War as a polite term referring to Jews, Italians, Irish and other people considering inferior to the dominant group of largely descent. In everyday language the word ethnicity still has a ring of 'minority issues', but in social anthropology it refers to the relationships between groups which consider themselves and regarded by others, as being culturally distinctive. It is also true that the term ethnicity tends to concern itself with sub national units, or minorities and dominant peoples are no less 'ethnic' than minorities. Beside this 'ethnicity' has other meaning. Ethnicity is an aspect of social relationship between agents who consider themselves as culturally distinctive from members of other groups with whom they have a minimum of regular interaction. It can thus also be defined as a social identity characterized by metaphoric or fictive kinship. When cultural differences regularly make a difference in interaction between members of groups, the social relationship has an ethnic element. Ethnicity refers both to aspects of gain and loss in interaction, and to aspects of meaning in the creation of identity. In this way it has a political organizational aspect as well as symbolic.

Race

Generally "Race" is a folk category of term used in English language that refers to discrete group of human beings uniformly separated from one another on the basis of arbitrarily phenotypic traits. "Race" is a set of culturally created attitudes toward, and beliefs about, human differences developed with a wide colonization by western European powers since the 16th century. In the North American colonies, European settlers conquered an indigenous population and brought in as slave alien people from Africa. By the end of the 18th century rising anti slavery movement, produced by liberal and humanistic forces mostly in Europe, compelled slave owners to find new defenses for preserving slavery. "Race" was invented as a social mechanism to justify the retention of slavery. "Race" ideology magnified differences among these populations, established a rigid hierarchy of socially exclusive categories, underscored and bolstered unequal rank and status differences and provided the rationalization that such differences were natural or God-given. Ultimately "race" as an ideology about human differences was reified and subsequently spread to other areas of the world. It became a mechanism for dividing and ranking people, used by colonial powers everywhere. But it was not limited to the colonial situation; it was employed by Europeans to rank each other.

Identity

Identity is the way in which a person defines themselves in terms of their individuality and difference to others. This might include factors such as age, gender, nationality, culture, religious affiliation, disability, sexuality, interests, talents, personality

traits and family and friendship networks. The way in which a person sees themselves in relation to those around them, and, what makes them unique, are all aspects of personal identity. Part of our personal identity is given to our birth, such as gender, nationality and genetic history. Other aspects of our personal identity are formed during our early years of development and continue to develop during our life as we grow, mature, make choices, forge relationship and build an evolving identity for ourselves.

In the project work, I have focused on these three terms, these terms varies according to their Physical structure but if will read it in a critical perspective then we can get that these are equal in their sense. Ethnicity speaks about a group of minorities' people having a common culture and traditions different from others. So at the same time race means the people those are vary by colour, physical structure, appearance and also by culture and tradition from others. And when the question of identity comes it includes both race and ethnicity. So in this consequence these terms are equal and discrete people. In my work I have tried to bring these issues in African and Caribbean context by taking two essays "African Identity" and "Negotiating Caribbean Identity". In these two essays the writers have tried to abolish racism. Basically Kwame Anthony Appiah in his essay "African Identity" completely ignores racism and its roots, and also he defies 'history' and 'myth'. He did so because identity and culture have their roots from it. By denying 'history' and 'myth' he totally ignores racism in Africa. Stuart Hall also does same thing defies 'myth' and he comments on the myth of England and says that they are not good at myth, according to him English men stimulates the question of 'race' in Caribbean countries. Hall doesn't ignore race like Appiah rather he tries to say that Caribbean

identities are now forming and taking a new shape. These two are discussing these three terms in a different way.

If we will look over the biography of these two people then we will get another concept that how their life reflects their works and theories. Appiah belongs to a higher class from his both paternal and maternal side. He has observed the problem of 'race', 'ethnicity' and 'identity' keenly in his life, so he his intention was to strengthen economic of Africa, and he doesn't want any discrimination regarding racial, ethnical and identical, for him these are futile and no role to play in contemporary scenario. In the end of his essay he remarks about African continent, he tries to unite African continent on the basis of cultural identity not on the basis of colour. But hall's biography is somewhat different than Appiah; he doesn't belong to a higher class, so he has experienced the racial and identical conflict in Caribbean very closely. In his essay, he explains how people are assimilating and adopting a new culture and identity. Hall discusses on the ethnicity, race and identity in a different way and his manner is different, he somehow accepts the practices which are occurring these days but Appiah doesn't. These two writers are contradictory in their way of writing and presenting the views like their life background but their conveying message is same like their successful career

Scope of Research

This research explores many fields in the study of literary criticism and theory as well as in the field of anthropology and sociology. From the beginning of the

chapter I discussed a lot on 'ethnicity', 'race' and 'identity'. I have also pointed on the views of American anthropologist on ethnicity and race which can help to the student of sociology. But my third chapter which is major part of project opens many things for the student of English literature. In it I have stated on Harlem renaissance, Rastafarian movement and Haitian movement which will help student in the field of racial study, post colonial study and also Diaspora study, I have also tried to bring some of the culture of Caribbean and Africa which may help people for the African culture study. It also can give light to the people those are beginning the study of Diaspora. I have covered ancient trade of Africa which describes the past glorious trade market and stuffs. Africans were very rich in trading gold and after that they trade slaves and other things basically their trade with Europeans have declined their country and culture. They became inferior and ruled by westerners and lost their language religion old customs and traditions. So these aspects will help people for the study of African and Caribbean identity.

Purpose of Research

I did choose this for my research because my interest was in the study of race from the beginning of my course. Basically in 21st century in country like India, where one can't find racism but can easily find casteism and conflict among religions. In present scenario in my hostel I have also friends those are very much prejudice on religious aspect. Regarding religion, class and culture I have had many discussion and doing research on this topic I have gain many thing and want to bring awareness among

these highly qualified people. Working on this topic I have touched various areas, which will help me for my future research.

Conclusion

So in the end we can reach in a conclusion by saying that what Appiah and Hall have remarked is applicable for the 21st century. Now –a-days if will bring the issues of 'race', 'identity', and 'ethnicity' then it decay our humanity. Racism is nothing rather is a futile concept which discriminates among people and nation. Eventually we all are from one 'race' and 'identity', that humanity. So being a superior animal of the world, we should forget everything and we must remember that we are all rational and there is nothing like racism. In my concept Appiah is doing right thing ignoring racism than Hall because Hall tries to form a new identity of the Caribbean, which is wrong in perspective.

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A project report on "Race, Ethnicity and Identity: A Review of Kwame Anthony Appiah's 'African Identity' and Stuart Hall's 'Negotiating Caribbean Identity'"

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