

Diving into the Fear of Independence: A Series of Domination in the Black Lives

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Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing degree at Brac University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

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Approval

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Abstract

As we go through our daily news, how many black people do we come across who belong to society's high positions, or how many incidents do we come across where the blacks are portrayed as the victims the whites are portrayed as the culprits? And how many times are the blacks served with justice by the authority? These are the few questions among all the other ones the world is waiting to get answers to. The word independence has a very strong meaning which some of us fail to understand due to various reasons. The depth of colonialism and how badly it has affected people generation after generation is unimaginable. The fact that it is still going on, even after so many years, indicates we all are victims of neocolonialism. And this is the reason why the word 'post' does not go with colonialism because we are still colonized, maybe not physically but mentally. What is more amusing is that English as a language has spread all over the world and not knowing it is considered as a shame, but have we ever considered the indigenous people from other countries in how they would learn it? How they survive without it? Why is it even important to learn it? There are some really mesmerizing historical moments which prove that almost every people around the world have faced racism and discrimination at some point in their lives. But that did not stop them from protesting against it, they were not that powerful back then but they surely raised their voices to protect their heritage but the result did not come out in a greater way.

Keywords: Authority, Subaltern human beings, depth, unimaginable, amusing, heritage.

Dedication

Ever since I was a kid and understood what teaching means, I used to act like a teacher and teach my little dollies A, B, C, D and when my father used to see me like that, I saw pride and affection in his eyes towards what I did and one day I even heard him say, “I want my baby to grow up soon and become a good teacher.” He has so much respect for this profession that it made me also fall in love with it and English Literature is something that I always wanted to pursue. So, Naria and Dolls this one is for you. One step ahead. I hope I get to become a good teacher as well one day and finally fulfill our dream.

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All praise belong to the Almighty, the most merciful and gracious, who has given me this beautiful life and the ability to finish my under graduation with grace, dignity and grades that I have worked really hard for. Alhamdulillah for everything.

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Chapter 1

Introduction

Historically, many changes were brought to the world by human beings. These changes are the result of numerous sacrifices and meaningful actions by respective citizens. Changes that made progress happen. Changes which include class struggles, anti-colonial struggle etc. We all know that it is impossible to achieve freedom without violence, we have heard about our history and when we look back at it, we cannot see a single victory without a war. Frantz Fanon has a similar view on this too. Fanon chose violence and even though he was a different type of Marxist or we can say, “The Marx of the Third World”, his views can be tricky to understand but surely they have huge impact on anti-colonial struggle. He wanted freedom and to achieve it he chose violence. There are many post-colonial writers who have showed us the light to see what actually colonialism is and how it has brainwashed us so badly that even now we could not get out of this system. Things that we observe, see, work at, dine in can also be a part of this system. For example, any foreign brand which is aligned to our local company is also a part of this huge mess. As they are using our man power to do the work but not giving us enough opportunities to make a good living out of it. “You see how sustainability goes out the window? For all the fancy talking in Copenhagen and New York these so-called brand partners are not paying for orders we have already made. How will I pay my workers and survive?” (Barenblat and Mayer). One of the major reasons why we are always exploited and deprived of our rights is because we are never the face of the industry which is dominating the economy of the world. And here I am talking about the garments industry as we all know, it is playing a huge role in the economic system. We are serving many huge brands such as Mango, H&M, Marks and Spencers etc. But we are working behind the curtains and getting the minimum wage for that which is so unfair to our

laborers, to our hard-working population who contribute so much to the country to the world economy yet are not getting their rightful wedges,

[Y]et, colonial mentalities and practices continue to reign supreme in how business operates today. Systems are often predicated on seeing the extraction and exploitation of resources, from raw materials to labor, as the means for infinite growth and success. And most of these resources are extracted precisely in nations destabilized from colonial violence. (Barenblat and Mayer)

In this thesis I intend to clear the air from the tag line that we are all independent in this world because we are not, we might look like normal humans who are living their lives in their own countries but in no way we are powerful enough to utilize our independence. We are just some subaltern human beings who are still hiding behind the rule makers. Being independent can never mean people bullying the black people by teasing them about their ancestors' past or how they were enslaved for years by the whites. If we all look at the great speech 'The Making of a Slave' by Willie Lynch, we will understand the depth of colonialism and how badly it effected the people who were the victims of it. So, I want to go thoroughly from pointing out the process of how people were enslaved and why to how things are now going on even after so many years of independence of each country that once was colonized. I want to put the spotlight into the modern era where in the name of trend people are actually mentally colonized, they are simply reproducing the same past through their unconscious acceptance of western life. To do so, I will examine, Chinua Achebe's *Things Fall Apart* and Frantz Fanon's ideas on colonization. The more we will get deeper into this thesis we will see how ignorant the world is in terms of the whole culture of African people. Starting from changing their own values and cultures to mentally colonizing them, things never really changed that much. Post colonialism is not something that we can describe in one single line or it does not have any particular definition.

Moreover, the authors decided, idiosyncratically to say the least, that the term “post-colonialism” should not be understood as everything that has happened since European colonialism, but rather everything that has happened from the very beginning of colonialism, which means turning back the clocks and unrolling the maps of “post-colonialism” to 1492, and earlier. (McClintock 87)

The fact that it is still going on, even after so many years, indicates that we all are caged and prisoners of this worldwide notion. And this is the reason why the word ‘post’ does not go with colonialism because we are still colonized, perhaps not physically but mentally. “There is maybe nothing “post” about colonialism at all” (McClintock 87). We are mimicking the culture and tradition of others which is a huge proof of us being colonized, because we still want to be someone we are not. Before, it was imposed upon us since the colonizers used to torture the colonized people to adopt their ways. And now, we are willingly doing it as a result of the brainwashing done to us by our former colonizers. This remains an ongoing process which is now established successfully: “Currently, China keeps its colonial grip on Tibet’s throat, as does Indonesia on East Timor, Israel on the occupied territories and the West Bank, and Britain on Northern Ireland” (McClintock 88). Not only this, “The giant cold-storage ships of the United Fruit company circled the world, taking up bananas from poor agrarian countries dominated by monocultures and the marines to the tables of affluent US housewives” (McClintock 88).

Now let us come to language. English has now become the world’s first common language and in some countries, it is considered a shame by many to not know how to speak in English. But the question is, why is it so important? The writer Ngugi Wa Thiong’o has written a lot of books on culture, politics, literature, race etc. His real name is James Thiong’o Ngugi and he is recognized as the leading novelist of the East Africa. He has written something which contains the answer to the question above, “English became the measure of

intelligence and ability in the arts, the sciences, and all the other branches of learning. English became the main determinant of a child's progress up the ladder of formal education" (Wa Thiong'o 12). A child's capability to do something should never be judged by the language he/she speaks in but even in our modern era, being modern means we have to speak in English. This is one of the biggest evidences of how the White men are ruling the world, they are simply dominating the entire world and making everyone bow down to them, maybe not directly but indirectly. Language should not have anything to do with anyone's merit.

Language, any language, has a dual character: it is both a means of communication and a carrier of culture. Take English. It is spoken in Britain and in Sweden and Denmark... However in parts of Kenya and Tanzania, and particularly in Zanzibar, Swahili is inseparably both a means of communication and a carrier of the culture of those people to whom it is a mother-tongue. (Wa Thiong'o 13)

By enforcing people to speak in some other language just to approve them of being talented is nothing but oppression. European culture is spreading around every corner of the world so quickly that it seems like a trend now. As if, everyone is participating in this competition of 'how one can build their identity as a European citizen'. But this is not entirely people's fault because when someone observes that they are not being selected to a designated position for their culture or background, what else do we expect them to do anyway. And the main strugglers or we can say sufferers of this condition are the writers and artists. Because their only job is to create contents, they need to make relatable and realistic writing which their local people can read and understand but so many of them are still lacking behind. They have to go through a lot to prove their talent which is so unfair.

In Wretched of the Earth, Frantz Fanon observes that the colonized indigenous writer/artist engages in certain phases in the process of cultural de-colonization, the first of

these being a reification of European culture, the need to prove that she/he is capable of mastering these forms. Written literature is validated over oral; Western literary forms (the novel, for example) are preferred to indigenous orality; mastery of European Language becomes a goal (Richards 21).

Even in India, people from their early age struggled a lot because of colonialism. They were oppressed and badly judged by European people and the level was so high that they had to do slogans as well. In the article “Postcoloniality, Critical Pedagogy and English studies in India” the writer Baral has pointed out some really mesmerizing historical moments which prove that almost every people around the world faced racism, discrimination at some point in their lives. But that did not stop them from protesting against it, they were not that powerful back then but they surely raised their voices to protect their heritage. “In the northern states of Uttar Pradesh and Bihar, the slogan “Angreji Hatao” (remove English) has more to it than simply a fight against a colonial legacy” (Baral 476).

We are looking here at the bigger picture now because if a language can bring so many changes to someone’s life and actually force people to rule them over then we can actually imagine how people were tormented to accept another new culture and adapt their behavior, their mother tongue etc. And if someone was unable to accept and adapt those things then they were labeled as uneducated or illiterate people. “English is identified with the educated upper caste, politically categorized as the dominant class” (Baral 476).

Also, it has now become simply mandatory to learn English in West Bengal but what they cannot really see is how they are raising their kids. They are actually making them understand that it is very important to learn some other language and emphasize in it as if it is their own mother tongue. They are losing their own mother tongue’s value because of focusing in some other language which is ruling over the world. “Mastery of the English

language now equates with economic success. This impetus is catalyzed in different ways: for example, English is now a required subject from the first grade in West Bengal and from the third grade in states such as Bihar and Uttar Pradesh” (Baral 476). To add more into it, we can say that there are many key factors in the “post-colonialism”.

Some more familiar terms in post-colonial studies have been included in this second edition, such as “double colonization”, “first nations” and “translation”. Others, such as “whiteness” have already blossomed into a virtual field of their own. Many of these terms are central to post-colonial studies, others are shared with other fields of study; some, like “race” are broader than post-colonial studies itself. But all the words in this Key Concepts will be used at some stage in the field and will be useful for students and writers as they engage this increasingly vibrant field (Ashcroft et al. ix).

Not only this, the idea of post colonialism is somewhat seen as a fancy concept. Postmodernism has been characterized as a new form of Western cultural imperialism. If we examine the connection between postmodernism and postcolonialism only then we will find it out. As, “Vijay Mishra and Bob Hodge, among others, suggest that the postmodern emerges as a western strategy of absorbing, organizing, and consuming all “Othernesses (“native,” “ethnic,” “non-western”) ... the category panders to the needs of that global market, producing ever more reified versions of “other worlds” (Ghosh). In its rejection of absolutism and refusal to accept the dictates of hierarchy and certainty, postmodern theory has been lauded as liberating, even democratizing. It advocates for the rejection of modernist characteristics such as objective truth, centralized knowledge, totalizing explanations, and determinacy. Postmodern theory, on the other hand, advocates for the relative of truth, indeterminacy, and pluralism. Nonetheless, these frequently lauded characteristics of postmodern theory have far-reaching consequences for non-westerns in postcolonial societies.

Chapter 2

Literature Review

The primary texts that I am using for the paper consists of three novels along with some essays and journal articles. Through all of these literary pieces, I believe that I will be able to show the politics of colonialism, how decolonized territories are still victimized by old colonial policies, and how postcolonialism as a school often fails to address these issues. The purpose of this thesis is also to show the marginalization and systemic exploitation of black people, there are not many texts written for the black people representing the true reality. A few texts by some prominent black writers have steadfastly represented the lived experiences of black communities. These texts could be used as one of the ways in which we would be able to understand how the black people have been deprived of their basic human rights. I hope and believe that this paper would help people realize the gravity of the situation that seems to not have changed much even after so many years. These literary texts include *Matigari* by Ngugi Wa Thiong'o, *The wretched of the Earth* by Frantz Fanon and *Things Fall Apart* by Chinua Achebe.

Let us first look at *Matigari*, written by Ngugi who is the pride of African people as he is considered as the leading novelist of the East Africa and his works are all worthy of praise because in his works we can see the reality and the pain and struggle of his own community. In *Matigari*, he has put all of these class struggle, economic imbalance, discrimination, oppression, gender issues altogether which has led us to do more research on the black people and their living. If we go deeper into the text, we can see that the situation was getting worse, there were people who could barely meet their needs at the end of the day after working so hard. The poor people were being discriminated against so much that women in this text had to sell their body to maintain their household which is simply heart-breaking. Women in this text were not at all safe from the cruelty of the oppressor. They were sometimes being treated

as men who can work anywhere and everywhere just to put bread in the hungry mouths of her family members or sometimes being treated as pure entertainment like a dummy who has no feelings or saying of her own as they are too scared to even shed their tears in front of the oppressors. A great example of this scenario would be:

A crowd of people stood around Guthera, watching the policemen unleash terror on the woman. She was kneeling on the ground. The dog would leap towards her; but each time its muzzle came closer to her eyes, the policeman who held the leash restrained it. Guthera's wrapper lay on the ground. Each time she stood up to retreat, the dog jumped at her, barking and growling as though it smelled blood. Some people laughed, seeming to find the spectacle highly entertaining. A gush of urine rushed down her legs; she was staring death in the face. (Wa' Thiongo 30)

When the protectors are acting like the biggest criminals, the local people would feel terror. Their feeling of being powerless is justified as they were bullied and tortured by the law and the government and the irony here is that they were called 'government of the people' where they could not even protect their own people, the citizens of their own land. In this text, poverty is the leading topic, because of this the people could not even protest for their own rights, they all were leaving miserable lives where they could barely have a bread to eat in a day. Day by day the rulers were making profit and fortune out of these misfortunes of the hardworking people who were living below the poverty line. A great example of exploitation comes from this part of fear as the people were always scared of losing their existing jobs, so they kept their mouth shut and did anything and everything they were asked to do. The idea of protesting against the rulers probably never crossed the minds of the local people. They

were simply hopeless and tired of the situation. For them, in their world truth and justice do not exist. These two were only words for them which had no meaning in their pitiful life. “She shouted, although Matigari was standing close to her. ‘What are you looking for in the wilderness?’ ‘Truth and Justice’, Matigari answered. The woman laughed, a mixture of genuine pity and sarcasm, and handed him water to drink” (Wa’ Thiongo 87). Again, we can see the fear in these sentences as their beliefs are destroyed, they are way too scared of the rulers and have finally given up their hopes on living a good life, in a country where they can at least have their basic human rights properly. As the lady continues to explain Matigari the reason behind her laugh,

My dear wanderer, you cannot find answers to your questions here where nobody lives. Truth and justice are to be found in people’s actions. Right and wrong are embedded in what people do. But even among the people, you still have a problem in finding the answers to your questions. And do you know why? Let me whisper this in your ear. Come closer. It is fear. There is too much fear in this country. How does the saying go? Too much fear breeds misery in the land. (Wa’ Thiongo 87)

There is no pain stronger than being a citizen of a country where one does not feel secure and is not protected by the law and rulers of the country. Specially the women in this text are tolerating unbearable torture which reflects the reality of some states even now in this era. For example, on June 26, 2020, a police officer was reported for tasing a black pregnant lady numerous times in her belly. In an article in Forbes, Nicholas Reimann states that an officer named Jordy Yanes Martel was filmed dragging a thirty-three-year-old woman out of her vehicle, and then put his knee on her neck, stunning her twice in that position with a taser

while the woman kept screaming (“Fired Miami Garden Cop”). The video was so shocking and painful to watch as the lady was dragged from her car that too for no serious reason, she only refused to get out because she was not wearing her shoes at that time which the officer took really offensively. The action of the officer is only justified by power. He was torturing a black woman which was a very common scenario. There was another documentary from December 7, 2017, where two white police officers were torturing a black pregnant lady. She was half naked and was crying but they showed no mercy and started tasing her in the chest which could have been very dangerous as she could have died. But they clearly did not think of the consequences because if they knew they will get into trouble for doing this maybe in the first place they would not even do it. They could have simply given her the time she needed to remove a tongue ring by a tissue but rather they pushed her to the point where they literally snatched all of her cloths. In another news article, Matt Agorist relates that the woman, Martini Smith, had her hands cuffed behind her for six hours, and she was struggling as her fingers had grown numb, and when she requested the police officers to give her a paper towel so that she could get traction on the ring, they refused her (“Watch: Sadistic Cops Torture”). The cops caused her a miscarriage, and this is nothing new to them. They are all so drunk with power that nothing really matters to them when it comes to dealing with a black person. Not only women, but also the children in the text *Matigari* are not safe from this cruel situation. They are also a part of this oppression, and this shows how low the oppressors can stoop in. *Matigari*, the protagonist of this text said, “So a handful of people still profited from the suffering of the majority, the sorrow of the many being the joy of the few?” (Wa’ Thiongo 12). The protagonist’s observation of the situation where the children were bound to pay for rummaging through garbage totally blew off his mind. This was the situation of a country where the rulers did not even let the children go and live their own happy life instead, they were the victims of this cruelty and capitalism. The oppressors made profits out from

them as well which is so cheap. The capitalists and their greedy little helpers were always roaming around the country as a symbol of distrust in the entire country. And because of this no one was brave enough to even talk about how they were feeling in front of anyone. They were always being watched by these evil eyes who always waited for one single little chance to torture them.

Since we are looking at the oppression of the local people and how their lives were being controlled by the rulers and their helpers, we can also take a look at *Things Fall Apart* by Chinua Achebe. Achebe's full name is Albert Chinualumogu Achebe who is also known as one of the greatest Nigerian novelists. He spent his childhood in Igbo town so we can understand why his work, *Things Fall Apart* is a masterpiece as it reflects his own experience along with his community people's lifestyle. So, in this text the protagonist Okonkwo and his tribe were struggling between the change that was happening through brainwash and tradition. The European influence that the missionaries brought looked really appealing but at the same time it could actually destroy the tribe and break it into so many pieces. This was the biggest fear of the protagonist, and this is why he was not at all ready to accept the change. And Okonkwo's violent behavior and being ambitious comes from his father as he was very popular for being a profligate. Okonkwo never wanted to become like his father and thus turned out to be complete opposite of him which also was not a very good figure in terms of being a role model for his tribe. There are many symbols in this text which lead us to the main points of the text and the meaning behind the author's writing. As I have mentioned above that the author was a part of the Igbo community same as the protagonist, he made few appearances of things which can be related directly to the colonizers and the situation that was going on after the missionaries arrived.

For example, locusts are a symbol of the colonizers. Firstly, the arrival of them was pretty unexpected just like the missionaries. Again, when the tribal people feast on it was

indicating how ignorant they were in terms of thinking the missionaries and their beliefs would not make them weaker or exploit their resources. And the way they were converting to Christianity by not realizing how this was going to affect their community to stick with each other. And moreover, the insects were pretty heavy and that is why they could literally break a tree from the branch was also a symbol of falling apart of the tribe culturally. In Chapter 15,

The elders consulted their Oracle and it told them that the strange man would break their clan and spread destruction among them”. Obierika again drank a little of his wine. “And so they killed the white man and tied his iron horse to their sacred tree because it looked as if it would run away to call the man’s friends. I forgot to tell you another thing which the oracle said. It said that other white men were on their way. They were locusts, it said, and that first man was their harbinger sent to explore the terrain. And so they killed him. (Achebe)

The fact that here in this quotation locust insects were directly related to the white men is the sign of announcing a war which the tribal people could not acknowledge. And when Mr. Brown comes in Umofian’s lives, like a sweet breeze of air as he painted a different face at first. A soft, polite and understanding one. But then slowly he started spreading his poison. Like locust insect, the tribal people took Mr. Brown very lightly as they somehow felt a comfort with him. And this is what Mr. Brown was taking advantage of. “In this way Mr. Brown learned a good deal about the religion of the clan and he came to the conclusion that a frontal attack on it would not succeed. And so he built a school and a little hospital in Umofia” (Achebe). This quotation is very important in terms of understanding who Mr. Brown truly is. Even though he got close to everyone in the clan but it was only to destroy

their trust and snatch their culture and identity away from them. Here, he uses a symbolic word ‘frontal attack’, which is a language of war so it was clear that his ultimate motif is to turn the clan members Christian. When Chinua Achebe wrote this text back in 1950s, he wanted to write something about his own people and their struggle. He wanted to give a good reply to all those writers who has done nothing but represented Africa and their culture as negative, uncivilized, superstitious.

As stated previously, while doing research for this dissertation, there were many articles and papers, but not all of them reflected the true pain or reality of the Africans; they were heavily Europeanized. And the tragedy here is that, portraying the Africans uncivilized, uncultured for such a long time gave the Europeans the authority to enslave them. The African’s had a very rough past dealing with racial discrimination and the amount of torture they had to bear is unimaginable. A real _life story of an African family who were almost killed by their white neighbourhood as a result of racial discrimination got published in an article in VOA news where Chris Simkins writes, “Jeff Drew’s family wasn’t welcomed in an all-white neighbourhood in Birmingham, Ala. Determined to stay, his father took action to protect his family from hate groups, fortifying the home to resist bullets and the dynamite that was thrown at the house” (“Remembering Discrimination of”).

This whole scenario is undoubtedly horrifying to even think, they were not safe in their own house so we can actually have an idea of how they were treated in their workplace, street, restaurant and other places. As the interview was going on many black people started to share their own experiences, and in the same article Simkins relates, “‘If you are walking down the sidewalk and you meet white people, you step off the sidewalk and bow your head until they pass’, he said. ‘If you didn’t, it could be considered as disrespectful and they might kick you, beat you or put you in jail’” (“Remembering Discrimination of”).

The white people always neglected the black people and they also put labels or tags on them, in any place the blacks were named as ‘colored people’ which is very unfair, and it can fall into the section of harassment. The Europeans made Africa look like a place full of darkness and their own country civilized and superior in every aspect. The African kids also had to gulp down other culture and other language just for survival.

In the southern United States, Jim Crow Laws were regarded as the norm, and the Plessey vs. Ferguson decision of 1896 (also referred to as separate but equal) left blacks vulnerable to the whims of white Americans, and schools as well as other public institutions, remained segregated. Plessey vs. Ferguson, to a great extent, provided the blueprint for apartheid education in South Africa, and the normalization of racial segregation in schools (Malisa and Missedja 4).

Just like we can see in *Matigari*, that the kids were being used as the elites’ or colonizers’ pawns. We can relate this situation with any African conflict with other countries around the world who once tried to control them. This was like a very common scenario because people who live under the poverty line are always vulnerable and here in this case, the Africans were never treated as humans but an object the so-called civilized countries such as, America, France, Britain etc. needs to take care of making the uncivilized people civilized by using them as their slaves and definitely brainwashing them by not letting their new generation about their roots or culture or language was the key factor to rule them.

Scholars observe that in the 19th and 20th centuries, American models of industrial education were imported to many African colonies (Persianis 1996; Yamada 2008).

After the emancipation of slaves, the United States sought to educate African Americans, but with the type of education that would make African Americans subservient to whites. (Malisa and Missedja 4)

The lives of the Africans were never truly theirs as they were always being watched and managed by the superiors. When we let someone do something, it eventually means we are keeping ourselves in the authorities' position, we are controlling their lives which is not right at all because they are human beings too and they have the right to choose their life goals or their language or anything that they want. And the color issue comes unknowingly to most of us due to hearing it for so many years even when I was writing this paper the tag 'black people' came so many times, I could simply have said African people but I somehow did not do it which was an indication of us being mentally colonized and not seeing the bigger picture here which is we all are forgetting our roots, our culture and we are busy Europeanizing ourselves.

As we are talking about discrimination, America is on top of this topic. Surely, we all have heard about systemic discrimination which happens in America a lot. It is the common idea of not being white and definitely unfortunate in terms of anything and everything because even if you have your luck in the favor of your work, somehow the whites do not let that happen easily. They are really biased when it comes to giving proper rights to the Africans and it can be really constant and idiosyncratic. Racial discrimination is nothing new to the world, but the saddest part is, even in this generation it is happening in the day light. Back in 2018, as Jaime Dunaway narrates, a black woman named Essie Grundy was shopping at a Walmart store in southern California and noticed an unpleasant thing: "When I walked down the aisle and saw that Walmart had placed all of the African-American hair and skin products

under lock and key, I had to pause, I was in shock.” Grundy said at a news conference” (“Walmart Required”).

This lady was asked to buy the product before even checking it and she saw it was only applicable for all the African American products. This is straight up racial discrimination. The whites always forget that all the resources they have now somehow came from the countries they colonized once. According to Fanon, “Europe is literally the creation of the Third World (P.81)” (qtd. in Shama 77). In *The Wretched of the Earth*, Fanon wanted to share his views on decolonization in such a way that it will help the colonized people feel free, not only physically but also mentally. The constant theme of this text was having consciousness or getting freedom after independence. And when colonization comes in our mind the first place that pops into our heads, has to be Africa as African people are still being bullied or controlled or discriminated against around the world by the Whites. “At the individual level, violence is a cleansing force. It rids the colonized of their inferiority complex, of their passive and despairing attitude” (Fanon 51). In this part of the text fanon was trying to explain how the colonized are taught from the early age that they are always the inferior ones. And this is not the end of it, they strengthen this notion via violence. But if the colonized people start to do the same thing, the colonizers use this as their weapon to get back at them because when the inferiors are raising their voice against the superiors, they also fight back the idea of being inferior as well. So, they not only fight back physically but also mentally.

While we talk about discrimination and making someone feel inferior, in 2017 a black woman Mo’Nique who is an Oscar winning comedian and actress filed a case against one of the biggest social networking sites, Netflix. The reason was racial discrimination as she was offered less money for doing a show where as other comedians (whites) get much more payment than the one she was offered. If we talk about change in the society, specifically for

black people, then the change is not so huge. Even being talented and famous at the same time, a black woman in this era is facing issues with racial discrimination that too by a big company, then how can we expect the world to become a better place to live in? This discrimination is passing from generation to generation. The ancestors of the whites taught their new generation how they should be treating the black people. Equality is never an option for them because if they believed in it then even now the African people who now live in America or any other part of the world would have been safe and protected by their government and in no way they would face discrimination. But sadly, they are facing problems every now and then. In 2020, there were several cases of racial discrimination. As expected, all of those issues were done by whites, which went viral and was all over the internet. The hatred towards the black people is really strong and this only proves that it is coming from their ancestors as how they treated the black people would only reflect how their children or grandchildren would treat them now. So, the colonized mind is not a one-way thing, the whites are also mentally ‘the colonizers’, who still believe it is okay to bully or hurt or control the blacks. Having a good background or we can say, being a member of an elite class, does not really give anyone the authority to control someone. But this happens often when a state gains independence, and the elite who also happened to be the little helpers of the colonizers try to take over the power and also emotionally brainwash the entire nation to again become someone’s slave maybe not physically but mentally.

It is commonly thought with criminal flippancy that to politicize the masses means from time to time haranguing them with a major political speech. It is thought that for a leader of head of state to speak on major current issues in a pedantic tone of voice is sufficient as obligation to politicize the masses. But political education means opening up the mind, awakening the mind, and introducing it to the world (Fanon 138).

Fanon supports the state where politics does not include the heart but the mind and everyone in the state can participate in the discussion as it is everyone's basic right to express their opinion regarding any matter. But instead of doing this, people are busy mocking each other, especially the whites are busy making the black people look inferior in front of them. The black people are lacking behind in almost every sector. And this discrimination starts from an early age. From their school life they began to understand where they stand and how they need to survive in a world full of racist people. While going to school if white people are crossing the same way, then the black kid needs to stop until the whites go away and most of the times, the cars in the road does not really stop often for the black people and thus they get to their destination late. And in colleges, the disciplinary records make it harder for the black people to get in a good institution. Even their surnames which are clearly not white sounding names, are one of the reasons why the blacks do not get a lot of call backs from their desired job places. And even if they get the job, they would not get paid as much as their white colleagues. And it applies to getting a home loan as well. Lincoln Quillian and his colleagues have carried out a review which states,

In examining the mortgage market, the researchers find that discrimination has not changed: Black and Hispanic borrowers still more likely than white borrowers to be rejected when applying for a loan- and if approved for one, to receive a mortgage that costs more. ("Racial Discrimination in the U.S.")

But above all what scares me the most is becoming westernized. As I have mentioned before about how from the past, the blacks are brainwashed by the whites as they were treated inferior and even now they are not wholeheartedly welcomed in a country they have a citizenship. So, at this point 'Eurocentrism' takes place. It looks at someone else's history as

inferior to the western culture. It influences people to not give value to Asian or African cultures and have a different perspective towards them through the lens of European influence. And the more we look deeper into this matter the more we will understand how smoothly it has taken up half the room in an individual's head.

At one level, what Eurocentrism is and where it is located is sufficiently straightforward. Eurocentrism is crucial to understanding the spatialities and temporalities of modernity, not just in EuroAmerica but globally, from at least the late nineteenth century. (Dirlik 3)

And this Eurocentric disease is spreading everyday like a slow poison. The greatest example would be how the beauty standard these days are all Eurocentric. US is known to be the biggest and the most powerful country which has the best of the best fashion and beauty industries. But the irony here is that they have collected bits and pieces of their own beauty standards from the third world countries they colonized once. In a magazine article, Gabriella Tranchina writes, "However, due to events like the widespread colonialism of the 1800s, the European societal norms have lingered in other societies and have taken away from different cultures own values of beauty" ("Eurocentric Beauty Standards"). People around the world, especially girls are always trying their best to look good and they all have such common beauty standards which makes their new generation think that this is the ideal beauty standards. For example, I, myself am a fashion/beauty blogger and I have witnessed these standards by myself and I have seen many girls struggling with their heights or skin tone or weight. But what they keep on forgetting is that this is not our beauty standards as an average Bangladesh girl is not supposed to be 6 feet tall or very fair or really skinny. People now a days do surgeries to look perfect and sometimes it can also get dangerous enough to take

someone's life. And to stop this dangerous act of looking plastic, some movements took place in the U.S. Tranchina states,

'The Black is beautiful' campaign was started not only to fight racism, but also to fight the constant suppression of their unique cultural features. Colored women feel pressured by societal standards to receive hair straightening treatments, hiding their naturally textured hair ("Eurocentric Beauty Standards").

The capitalism and its effects are widely spread and this beauty industry is a huge part of it which exploits the black women and mentally weakens them to the point that they change their natural features. I aim to put the spotlight into the black people's lifestyle and their daily struggle, it does not matter how small or big those problems or struggles are because in this modern era where people are so obsessed with the concept of "equality", why black people are being deprived of it? Why they are still looking for the bare minimum respect and equal rights that everyone else is getting?

Chapter 3

Methodology

Post-colonial critical analysis theory- a theory which suggests to analyze a text written in light of the era from the 18th to 20th century where the European colonial influence is present along with the political, economic, historical and social impact as well. There has always been a misleading translation of African localities. The filter is so strong that, people still now are not aware of the realities African people are living in, people are seeing only the parts that the media is covering and showing to the entire world. Ngugi, who happens to be one of the greatest novelists from Africa, tried to put things out in the table for the ignorant and arrogant whites in their own language and the way he did his work is undoubtedly praise worthy. Especially when it comes to media coverage, we do not really see what is actually happening in a place unless we are watching it on spot. They all sugar-coat things which is handled by the power holders. “Western media which likes to deflect people from seeing that imperialism is still the root cause of many problems in Africa” (Wa Thiong’o 1). The layer is so thick that breaking it would not be an easy task and for this the credit goes to everyone mostly the higher-class people who control the economic balance. The problem is from their roots as they were never treated right and from the very beginning, they were mistreated because of their color. In every step of their life, they were discriminated badly and thus they were enslaved too and even after so many years of independence their daily struggle somehow reflects their past. We have always heard of the quotes that “what doesn’t kill you makes you stronger” by Friedrich Nietzsche and I could not agree more with him. They have become slowly but surely strong by all this oppression. “This resistance is reflected in their patriotic defense of the peasant/worker roots of national cultures, their defense of the democratic struggle in all the nationalities inhabiting the same territory” (Wa Thiong’o 2). Their history has been snatched away from them and there are very few books where we can

have access to their authentic historical events. Their original history is being destroyed as the bourgeoisie does not want to present them in any good way to the world. And this is one of the reasons why we do not see books written in local African languages. They are the ones who need to understand other languages but no one has ever thought about them. There are many incidents which prove the point above as the truth because authors who tried to write about the African people in their familiar local language, were not accepted wholeheartedly and they had to face many problems to publish. “What about a non-African who wrote about Africa: did his work qualify as African literature?” (Wa Thiong’o 6). The African people were under oppression for so many years that still now things have not changed that much. Not only in Africa but all around the world, English language has a great impact on people. It is now mandatory to learn this language or else people will not have a good life. This particular thing is very alarming for all of us as people who are forced to speak in English rather than speaking in our local language with which we are comfortable with. This shows how we all are becoming the puppet of the white people. If we want to give this point a term then cultural imperialism would be the appropriate one as it means people who are strong and powerful oppress the less powerful and weak as if they are uncivilized human beings who only deserve to be enslaved. Ngugi has beautifully written about this in one of his speeches in 1964, “Is it right that a man should abandon his mother tongue for some else’s? It looks like a dreadful betrayal and produces a guilty feeling. But for me there is no other choice. I have been given the language and I intend to use it.” (Wa Thiong’o 7).

In this book, *Decolonising the Mind*, the author shared few real-life incidents with us which make the point of literally snatching away one’s language or we can say mother tongue and force them to speak in some other foreign language so clearly that nothing can ever justify why those white men did such injustice to these innocent people. Which again leads us to one of the most relevant quotes by Ngugi, “In Kenya, English. Became more than a

language: it was the language, and all the others had to bow before it in deference” (Wa Thiong’o 11).

This is the strongest evidence of how the African people were tortured by the colonizers. Language is something which gives us confidence to introduce us to the world, it is our right to speak in our mother tongue, but this very common basic human right was also being snatched away from them, they were forced to speak in English. So, at this point it was not about the language anymore, it became the White people’s needless ego of making the powerless human beings speak in some other language they are not familiar with. And this does not end here because they also had punishments ready for whoever speaks in Gikuyu, and it does not matter if that person accidentally made a mistake or not. The reason why I am mostly giving quotations to prove my point from Ngugi’s texts is because his work reflects the reality. The things he has faced or heard people of his community faced were a part of his writings. For instance,

Thus one of the most humiliating experiences was to be caught speaking Gikuyu in the vicinity of the school. The culprit was given, corporal punishment - three to five strokes of the cane on bare buttocks - or was made to carry a metal plate around the neck with inscriptions such as I AM STUPID or I AM A DONKEY” (Wa Thiong’o 11).

They had techniques to catch the culprit as well, looks like they were always being watched by others. This feels so uncomfortable even when we think of it, and the African people had to live through it, how hard this must have been for them then?

On the other hand, while reading the book, *The Wretched of the Earth*, I noticed how deep the impact of colonization was. Fanon who was a great psychiatrist of his time who wrote some masterpieces which include the colonial people of the national liberation as he served a hospital in Algeria as the head of the department of psychiatry, he get to see how badly people were effected from the colonial oppression. They were mentally violated and that is when he decided to work for the Algerian liberation. “The truth is that colonization, in it’s very essence, already appeared to be a great purveyor of psychiatric hospitals”. (Fanon 181). Due to the wars that took place during colonial eras, the colonized people suffered a lot. They could not care much about their mental health which occurred due to the impact of the war. It all happened in between and after the colonialism.

POST-COLONIALISM IS NOT A THEORY

There are a number of theories practiced under the term post-colonialism. There are numerous texts, written on true stories of colonialism. One of them is written by the legendary novelist Ngugi Wa Thiong’o. A text which contains emotions and sorrows and misery of the African people. *Matigari*, is a text written by Ngugi as a tribute to his own community people who suffered so much all these years which no one noticed. And even when some people did, they really were not bothered enough to make them feel comfortable enough to speak for themselves. *Matigari* is a text based on the transition of African history, like how the locals were oppressed and enslaved by other people and how their identity was transferred to someone else with whom they are not related to by blood. It is about the pain of struggling for the ultimate independence. Similar to the topic of this text, Chinua Achebe also wrote a piece where we can see how a leader can fall so weak on his knees that at the end of the day he loses his hopes. *Things Fall Apart* is also post-colonial text full of emotional roller coaster rides. One of the strongest comments from this book by the protagonist has to be,

The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart. (Achebe 20)

When Okonkwo, the protagonist of this book was saying this, he actually made a very strong statement. He knew his clan, his family was falling apart because of the white men yet he was helpless, he could not do anything at that moment. Those white men spread the poison among Okonkwo's men so slowly and easily which was only visible to him and that is actually the main tragedy as being a leader he could not do anything. There were many scholars who have perceived that post coloniality is an extraordinary diverse intellectual venture.

This point receives interesting treatment by Stephen Slemon writing under the title 'The Scramble for Post-Colonialism' in an important reader entitled *De-scribing Empire* published the same year as *Colonial Discourse and Post-colonial Theory*, both of which appeared five years after the seminal *The Empire Writes Back* by Bill Ashcroft, Gareth Griffiths, and Helen Tiffin. (Oyegoke 51)

Even African culture or literature has faced many kinds of discrimination.

African Literature is anglophone African-writing, while not African literature is comparable to European literature, a loose term not for a specific literature, but for a collection of specific literatures informed by specific languages, African literature is conceptually the African writing in 'English' (French, Portuguese) while not African-

literature is the sidelined indigenous language literature, waiting to be liberated from official policies that perpetuate its relegation and underdevelopment. (Oyegoke 55)

Chapter 4

Analysis

In the first novel, *Matigari*, the story starts with a suspense scene where we can see a boy hiding his weapons under a fig tree which later on one of his friends finds it and ends the story while singing victory song. But in the beginning we see the protagonist kills his oppressor named Howard Williams and then he seems to have a faith in himself and he had his full focus to go after independence with peace to find his own people. And at this point the story starts to feel like a fictional one as he starts looking at his surroundings, he finds out new inventions which amuses him. But at the same time, he gets to see how little kids were fighting with each other for things which is not even that important and he also discovered how the children are used as pawns for the government's need. And while chasing the bad little kids Matigari got injured by the kids as they threw stones at him and it all happened in a factory so one of the workers came forward to help him. And while they were on the way to a cooler place where he can get some rest, they had a little chit chat and the protagonist shared how and why he killed Mr. Williams but at that point he also found out that the factory owner's name was also Williams and his deputy's name was Mr. Boy. So, after the worker named Ngaruro left Matigari at a bar to rest, he met a prostitute named Guthera who harassed him as she was trying to hide from two policemen. But sadly, they find her and tried to torture her with their dog. Matigari showed his bravery and asked few questions to the policemen which somehow made them a little bit uncomfortable as they were definitely wrong. So seeing his bravery the two cops let Guthera go. And after having a good talk, Matigari learns that the reason why Guthera hates the cops is because they illegally killed her father for being a patriot who fought for independence. And as a nice gesture she stayed with him to help him going back his home. Then they reach to a bungalow, and he tells the people it was his house. But the guard outside the house does not believe it and wants Matigari to

show a title deed which he does not provide and instead he tries to forcefully open the gate and due to all this, he gets arrested. Then he went to the jail where he gets to meet few other people who also did nothing major but whatever they did, they all did it out of pure rage and frustration but soon they all got really excited to learn Matigari was the freedom fighter who took stand for the girl in the bar. And after they all gets out of the jail for some anonymous reason, people started to think of him as a saint who has brought glory and hope with him. And after searching for truth, Matigari meets a woman who tells him to go to the students as they are also looking for answers to the same question. But they all were too scared to help him out which leads him to go to the church to ask for a better suggestion. But the priest turns out to be a worthless helper of the government and he convinced Matigari for a meeting where everyone was present including the prisoners who got out of the jail with him and on spot they got convicted by the judge and jury but shockingly one man was not in the list as he turns out to be the informer of the government. Matigari gets furious at this point and reveals the true face of the government by pointing out how biased and unlawful the system was and how they are oppressing the inferiors. The minister puts the tag 'madman' to Matigari's name right before channeling him and Ngaruro to the mental asylum for taking stand for the workers' right. At this stage, Matigari learns that it is impossible for him to fight back these with peace so he decides to dig up a hole and get his weapons back. By the help of Guthera and Muriuki, Matigari gets out of the asylum, and he gets determined to get what was his from Mr. Williams but on the way they heard the death news of Ngaruro on the radio. But shortly after this he was discovered by the informer, so he drives the car really fast and went inside the front door of the bungalow and there he saw the faces of the peasants waiting eagerly for a magic but moments later the house gets burned down but he manages to get out of it again. And while the three of them were still running away from the cops they thought they had a chance to survive but a few moments later Guthera and Matigari get shot by the

cops and they fell in the river so Muriuki the only friend of Matigari who survived at the end went to the fig tree and get the weapon out while singing the victory song.

In *Things Fall Apart*, the readers could feel the connection between the writer and the emotions of the text as he once belonged to the Igbo town, and the text is about this culture and how it fell apart. So, the text starts with the protagonist Okonkwo, having almost every aspect that a hero should have including wealth, respect, bravery. The name of his clan was Umofia. And from the beginning we could see how terrified Okonkwo was every time he thought about his father because he did not want to become like him and how much he despised himself for being his son. And his father died without clearing the debts he had. And that is why Okonkwo became a strong, independent clansman who could provide his family and serve his people as a warrior too. And as he is scared of the thought of being like his father who was very lazy and ended up getting hatred from everyone, Okonkwo's son Nwoye seems to have that trait which he is really scared of. So, from their neighboring village Umofians got a fifteen-year-old boy as a gift and settlement for an accident and somehow Okonkwo sees an ideal son in that boy named Ikemefuna. And very soon Ikemefuna and Nwoye became best friends and Ikemefuna even started addressing Okonkwo as father. But as Okonkwo made himself very strong, so he never let anyone see his affection towards the new boy. Okonkwo always used to hide his feelings and thought only being harsh and cold would make him look manly. So, during the peace week, Okonkwo beats his youngest wife in the name of negligence. As he broke the rule of the holy week, he immediately gave some sacrifices to repent his sins. Ikemefuna stayed with Okonkwo and his family for three years and he has created a very special bond with Nwoye, Meanwhile, locusts, a kind of insect came to their village and it will keep on coming to their village for the next seven years before it disappears for another generation. So, the villagers start collecting those insects as they were tasty to eat. And then an elderly man from their village who could see things

through an oracle called Okonkwo and told him to kill Ikemefuna but as he calls him father, the old man warns Okonkwo to stay out of the killing spot. But he still takes part in it just to make sure he does not look weak and kills him with his own hands. Okonkwo felt bad and soon he went into depression, so he went to visit his friend Obierika. He felt a little relaxed but then he heard the news of the death of the old man who told him to not take part in Ikemefuna's death and Okonkwo again felt guilty and during the funeral, traditionally the tribal people would beat their drums and also fire their guns but ironically Okonkwo shoots the dead man's son which definitely was not in his best intention. But since he has done it, he had to pay for it. For this crime, Okonkwo had to go to exile along with his family for seven years. So he left the village to live in his mother's village where he was born. Okonkwo's uncle Uchendu helps him to settle down there by giving him yam seeds to start farming. Still Okonkwo was not happy about living in his mother's village that much. During the second year, Okonkwo returns to his village at the same time his uncle got the bad news of white men destroying another village. Soon, missionaries traveled through Mbanta, where Okonkwo was living and by the help of an interpreter the leader of the missionary Mr. Brown talks to the villagers and became really close to them. And then he started to spread the beliefs of having only one god and at first the villagers did not understand what he was trying to say but then slowly they got his point. Soon afterwards, Mr. Brown got sick and he was replaced by Reverend James Smith who was a really strict man. A convert named Enoch unmask the egwugwu which is equal to killing a spirit, during a holy occasion ended up getting a burned compound along with Reverend Smith's church to the ground. So after this incident the district commissioner asks all the leaders of Umuofia to meet him only to get into jail and suffer mentally and physically. After they got out of jail, they held a meeting and Okonkwo was actually thinking that his fellow clan members will show up to be a part of the plan but they did not and he ended up killing the leader with machete. But what made him

sad and shocked was how they let the messenger get away from this situation. And that time, Okonkwo knew he lost the battle as his people are not with him in this war. So, when the commissioner came to his compound they found him dead.

Now let us come to the third text which is, *The Wretched of the Earth* written by Frantz Fanon. It is divided into 5 chapters, and each has a different topic. But every chapter reflects colonialism and its after-effects such as, in psychological level or how colonized people overthrew the colonists back then etc. Fanon has written everything in this text by keeping few things in mind like recent events of decolonization or what these events could hit someone philosophically. So, in chapter 1, he talks about violence which is a must topic when we talk about colonialism. The taglines, 'colonist' and 'colonized' are nothing but terms made by the superiors to make the inferiors look really powerless. Decolonization is never possible without violence, as the colonized people need to fight back to get what is rightfully theirs. As soon as people starts knowing about it they all come together to stop the whole colonialism process. And at this point, the colonized would form different organizations which can handle the political issues. So, the elite colonized people tend to disregard the inner-city local colonized people who does not have much wealth or power who are the majority. So, after this discrimination, the original violence and movement begin as they understand their value and do not want to stay quiet and tolerate the oppression anymore. In the next chapter, Fanon put the spotlight on the after effects of gaining independence, as after the victory all the categories of people come together to form a nation but nothing changes that much as the elites or wealthy or powerful people still try to take more than what they actually deserve. The power or position from where an authority would control them should not be accepted by everyone as everybody deserves to have a position from where they can contribute to the nation or at least discuss their problems. So, after a good discussion about colonialism, during the colonial time and after the independence, Fanon move on to the

crucial discussion to culture nationally and how the intellectuals would relate to it while fighting against it. For him, it should be included in a war for nationalism. In the last chapter, Fanon goes deeper into his research as a psychiatrist. And he showed us what colonialism has done psychologically for both the colonized and colonist. It has created a disorder among the two parties. So, living in a colonial period can actually cause trauma and it can lead up to hurting themselves. So, getting away with colonialism would also mean to getting away with the origin disorder which needs to be cured.

4.1 Discrimination Against Colonized Children

Racial discrimination is a huge problem in the White majority country. The fact that, racism runs in their blood and from generation to generation it passes on to people. But the saddest part is, from an early age the colored or colonized people suffer because of this. There are many black people who are so talented, yet they lack chances to get into their desired positions. In an official statement an organization named “Save the Children” said,

Our organization is built on Universal values including child rights, and we work with children around the world suffering the injustice and deprivation of institutional racism. From the moment they are born, millions of children are routinely denied the rights and privileges granted to their white peers—from education, to health care, to housing. Ongoing failure to address systemic racism traps families in a cycle of poverty and inequity that blights every aspect of a childhood and threaten their futures. (“Why Fighting Racial”)

Even after so many years of independence, black people are still being deprived of their rights. In *Matigari*, when the writer painted a picture of how the children of the newly independent state were being treated by the government, the protagonist got furious as he never could have imagined the children to go through such horrific condition. They had to

give money to rummage the garbage which was insane. We do not see any upper-class children doing so in the text, only the unfortunate colonized lower class people's children were going through that. Ngugi showed us the reality of how the colonized people are still living their lives under the ruler's oppression. The only difference between the past and present is that, now the discrimination happens in a modernized way. Such as, in educational fields, in job sectors etc. Even now, through racial discrimination, many children are losing their motivation to do anything. In a report from "Economic Policy Institute" a research carried out by Gould, Wilson and Rodgers states,

[B]lack children were 45 percent more likely than white children to have been exposed to one frightening or threatening experience; 29 percent more likely to have been exposed to two frightening or threatening experiences; and 21 percent more likely to have been exposed to three or more such experiences. This incongruity in part reflects the intersection. Between race and income: Since children from low-income families are more likely to experience frightening or threatening events, and since African American families fall disproportionately lower on the income distribution than white families, it is more likely that black children will experience such events. (qtd. in Morsy and Rothstein)

This research shows that, black children are more likely to graduate late than white children, they are also lacking behind in their job fields, and due to all the racial discrimination, it highly effects their mental and physical health. While we look at all the mental health talk shows of the US, this research shows the whites does not really care about the mental health of the black children. And because of this most of them ends up getting into drug addiction or involving with any social crimes. In an article written by Malisa and Missedja, the section 'Colonialism and the Education of African Children' says that:

When the missionaries sought to educate Africans, their main purpose was to have Africans who could help during worship times. According to Omolewa, the missionaries saw education as useful for training Africans to help the missionaries. As such, those Africans who were educated could become catechists or messengers (Omolewa 2006). Rarely were Africans allowed to become priests, especially prior to the 20th century. Mission schools could be found in different parts of each colonized country, depending on which Christian denomination had settled in that part. (3)

So, it is clear that the intention of the whites were never to properly educate the black children to make sure their life is secured and they can have a bright future. And that is what we can see in *Matigari* as well. Instead of teaching the children, educating them, they were getting money from them. And also in *Things fall Apart* we do not see the missionaries educating the children rather they were busy brainwashing the community for accepting Christianity.

4.2 White Domination

We all know that colonization has played a vital role in the development of the world but it has also destroyed many lives and whitewashed many cultures. Africa, as a continent is huge and definitely filled with natural resources which was mostly taken away from them by the whites and in return they only got humiliation, mistreatment, oppression. So the question remains that if Africa was so rich in resources then how come they are still living under the poverty line? There are many articles that hold the key to the question, for example- in 2019 an online article was published from Market Watch by Logan and Hamilton:

Black History Month has become the time to reflect on all the progress black Americans have made, but the sobering reality is that when it comes to wealth- the paramount indicator of economic security- there has been virtually no progress in the

last 50 years. Based on data from the Federal Reserve's Survey of Consumer Finance, the typical black family has only 10 cents for every dollar held by the typical white family. ("Opinion: Here's Why")

We can clearly see how justice is being served to these black people, working as hard as the whites they are still not getting the appreciation or wealth. Stock market is one of their main resources of forming the capital for the whites and there are many more resources from which the whites are getting benefited. So, we can say that there is no single doubt left to understand how and why African people are still not reaching to their desired places as the whites are still dominating their economy. To build a capital out of someone else's hard work is something only the former colonizers can do. And it can also be related to Neo-colonialism. So, Neo-colonialism was a term widely used after the second world war. It is a kind of an indirect strategy of the former rulers of any colonized country as it is related to capitalism as well. It was never frowned upon until now as it has become a very strong and negative meaning with impact. It controls or we can say dominates the targeted people/nation by the help of different events and here we can see how after so many years, still the whites are making money out of the blacks' capital. In *Things Fall Apart*, the author explained to the reader about their community culture before the missionaries came and after their arrival the situation changed but no one took it as a negative sign which also gives us the idea of how the white dominates the black and they take them for granted and know they would feel inferior to even take stand for themselves. We cannot even imagine how the whites are still dominating and violating the blacks and their resources. In 2018, CNN posted an article regarding the issue of African people not being wealthy enough even though they are rich in resources, so the journalist Monks wrote in the section 'modern colonialism':

Western governments are not supposed to wield Commercial and political power at the same time, and certainly not use one to benefit the other", says Burgis. "In

colonial states... The British or Portuguese would cultivate a small group of local people who would fuse political and commercial power to control the economy.

(“Why the Wealth”)

Even now after so many years of independence, the whites who run the multinational companies continue to dominate the political, cultural and economic aspects of the African people. So, it really does not matter how rich the African countries are in resources as long as the foreign power holders are dominating them, there is no chance they can live their life on their own and utilize their property along their people.

4.3 The Continuation of Colonization

Colonialism left a huge impact psychologically in the black people. Due to the superiority complex, the whites have always created a standard of living which was followed by the black people even after gaining independence for such a long time. Their minds did not let the blacks live their own life by accepting their own skin or body or culture, and this is passing to their generation very smoothly. As we can see even on television, the number of black actor or actresses are very less in terms of white actor or actresses. And this is a common scenario in the Eurocentric platforms. The whites dominate the culture and standards of beauty and this is one of the biggest reasons why girls starve to death just to make sure they have the weight or body structure like a US model and it applies for almost every country girl. But what these teenagers do not understand is that, this is not their culture or particular beauty standard which they need to follow. The toxicity of being equal to another model or having the so-called perfect body or skin tone is taking so many lives almost every day. In *Germ Magazine*, Tranchina wrote:

In China and other parts of Asia, women use skin-whitening cream and walk around with umbrellas on sunny days to keep themselves as close to white as possible. Also,

in many East Asian countries, a surgery to give women “double eyelids has become a popular practice, taking away from their own natural, cultural beauty to make them meet the standards of white beauty. In Lebanon, 1 in 3 women will endeavor in some kind of plastic surgery. In India, light-skinned women are considered more attractive than dark-skinned women. Japan even invented a tool to thin one’s nose without the hassle of surgery. (“Eurocentric Beauty Standard”)

The unnecessary comparison of body, skin tone and culture has made the entire world think that they are not perfect. And this discrimination or uncomfortableness is mostly observed within African people. From the very beginning the Africans were mistreated by the whites and this series of disbelief, low self-esteem, inferiority complex is still with them. They are still mentally dominated by the whites one way or the other. And as an example, once an experiment was conducted in the USA between kids of different races to learn about their psychology. They only had to choose one doll between two dolls, a white one and a black one and the results made everyone speechless as almost every kid was choosing the white doll addressing it to be a pretty or a good one etc. This mindset of being ugly or not pretty or a bad one if only you are black is not really expected from a child. Racism has made their minds filled with all these stereotypical ideas of being beautiful only if someone is white, this is very dangerous. The whites have somewhat washed away the cultural beauty other nations have and replaced it with their own culture and beauty standards. And In *Things Fall Apart*, we can see how the tribal people stopped listening to Okonkwo at the end of the text even when the readers could relate to him and his situation. All he wanted was to have the support of his clan members to fight for their own rights and gain their identity and culture back but the member was all blinded by the sweet talking of the missionaries and did not support him. As a result, Okonkwo took his own life. And Fanon also mentioned about the psychological issue in his text *The Wretched of the Earth*, “Because it is a systematized negation of the

other, a frenzied determination to deny the other any attribute of humanity, colonialism forces the colonized to constantly ask the question: ‘who am I in reality?’” (Fanon, 182).

Fanon was really clear in this passage to make people understand the psychological condition of the colonized people. Colonialism has put some ideas into the colonized people’s head about them being barely a human who has no sense of reality whatsoever. And being in a trauma for such a long time, they build psychiatric symptoms of being inferior and not powerful at all in front of the whites. And it passes on to generation after generation as they keep thinking their thoughts are all irrational and characteristic is animal which makes them behave like they are not good enough like the whites as if they are some sort of supernatural power holders. They also adapt the culture of the whites and to some extent ignore their own cultural aspects. They all become mentally colonized while not knowing what they are doing to their future generation.

Conclusion

As this analysis demonstrates, the white supremacy still exists even in this modern era where people are so concerned with equality and does not support discrimination at all. But the Africans are not living a normal life like any other average white people and more than being directly suppressed by the whites now, their minds are caged. The fact that, in Africa even now White people are holding the big positions in the administration so it also gives them a power of acting like an authority towards the black people. As we have discussed before in many articles, journalists has given the platform to the voiceless people who are still suffering from the white supremacy. Now if we think about getting out of the colonialism mindset then, it is very hard for people or their ancestors to move on from a traumatic event which they experienced once and thus with the constant nagging of the whites the white supremacy is still going on without even properly noticing by the entire world. The problem with protesting against all this is that, since the beginning of the concept colonialism, people around the world saw it like a revolution which was much needed for the development of the world, so they never really took it as a very negative problem as we know to achieve something big people needs to sacrifice little things and that is how they took colonialism but what they could not see is the impact that was coming right after colonialism, the post colonialism era was the hardest in a sense that, now people are independent but still could not take over their belongings as there are always the white supremacy problem going on. “Unfortunately, wealth in this country is unequally distributed by race and particularly between white and black households” (Weller, Solomon & Hanks). When a person is not financially stable enough, he will always be lacking in terms opportunities the society has to offer to the qualified person. And this happens to the black community all the time. Despite being talented enough to actually go to higher positions, they still sometimes can’t make it.

There were several movements which went viral all over the world for Black people's rights, yet proper justice was not being served. One great example would be the 2014's 'Black Lives Matter' movement. Which started because of the death of a black American man named Eric Garner as he begged the white police officer to let him go as he was out of breath due to choking. During this time in the article "Fanon, Marx and Black Liberation", Ken Olende wrote about the protesters:

Protesters recalled Fanon's *Black Skin, White Masks* where he wrote: 'It is not because the Indo-Chinese discovered a culture of their own that they revolted. Quite simply it was because it became impossible for them to breathe in more than one sense of the world'. He was referring to Vietnamese resistance against imperialism- and the links between racism, colonialism and imperialism appear manifest. ("Fanon, Marx and Black Liberation")

From the text, *The Wretched of the Earth*, we have observed that, the mentality of the whites was always narrow and their treatment of the blacks was never human like. As well as the white supremacy was there, the inferiority/mentally colonized perspective was there too within the blacks. Even if the whites did not control the blacks directly, there were always some helping hands who would take over the ruling power. Even in *Matigari* and *Things Fall Apart*, we get to see how the manipulation and suppression works. AS in one hand, the inferior black indigenous people were fragile enough to get into the trap of changing their religion and become so blind to even see their own tribe or community was falling apart, on the other hand, people had lost all their faiths in getting freedom in their very own country which was taken over by the wealthy colonizers and their devilish helping hands who also happened to be one of them but due to the power and money they turned their back on their own people. And this situation got deeper and worse after the colonialism ended. But now after so many years, and after so many challenges and struggle and after passing the post-

colonial era to the modern day can we say that the blacks are independent, did colonialism ever end?

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