

***The Colonized Mind: A Study of Postcolonial Realities in
Selected Modern Fiction***

Shaila Sharmin
Student ID – 05303001

Department of English and Humanities
December 2010



BRAC University, Dhaka, Bangladesh

***The Colonized Mind: A Study of Postcolonial Realities in
Selected Modern Fiction***

**A Thesis Submitted to
The Department of English and Humanities**

of

BRAC University

by

**Shaila Sharmin
Student ID – 05303001**

**In Partial Fulfillment of the Requirement
for the Degree of
Bachelor of Arts in English**

December 2010

For my loving parents and husband

Contents

<i>Acknowledgement</i>	iv
Abstract.....	1
Introduction.....	2
Chapter 1: Post colonialism and Literature.....	6
Chapter 2: The Paradigm and Its Consequences.....	13
Chapter 3: The Silenced Majority.....	23
Conclusion.....	44
Bibliography.....	46

Acknowledgements

It is a pleasure to thank the various people whose intellectual support has made this thesis possible. I owe my greatest gratitude to Professor Firdous Azim and Ms. Rukhsana Rahim Chowdhury for their expert suggestion, guidance and encouragement and for believing in me.

Gratitude is also due to Professor Syed Manzoorul Islam for his expert advice, instruction and for providing me with necessary materials concerning my thesis. I am also grateful to Ms. Tabassum Zaman, Mr. Sayeed Noman and Ms. Mushira Habib for their support and for being the finest instructors.

My work would not have been possible without the love, support and encouragement of my parents, husband and in-laws.

Shaila Sharmin

Abstract

This dissertation discusses the perpetual colonization of a subjugated nation's mind, which is depicted in the selected four novels from different continents and different time frame. Although there has been a wide spectrum of discourse on human rights and equality in the 21st century, the question still remains that how far a state of equilibrium has been achieved by the marginalized nations of the world. People from formerly colonized countries are unable to establish order and govern their countries which have created a chaotic situation within the states. Colonial education and cultural colonization has made the subjugated nations believe that their culture, religion, customs and traditions are inferior to Western richness in these fields. Their efforts to identify themselves with the Empire has created fragmentation in their minds because they can not associate themselves with the colonizer either. They suffer from dislocation, placelessness and loss of identity. This is an anxiety which is faced by all post colonial nations. I hope my thesis will provide an in-depth look at the selected texts to show how the colonial encounter has restructured and subjugated the colonized countries in terms of race, gender and ethnicity. It is an effort towards a call for a paradigm shift from the mainstream trend of thought to bring about a release from dominant imperialistic forces.

Introduction

I am talking of millions of men who have been skillfully injected with fear, inferiority complexes, trepidation, servility, despair, abasement.¹

- Aimé Césaire, Discours sur le Coonialisme

After so many years of colonization and destructive wars, finally we have reached a time when human rights and equality is a prime concern around the globe. There are dozens of different papers, reports and websites on 21st century which are discussing the notion of equality. I have been struck by the fact that, although there is a wide spectrum of discourse on impartiality, the question still remains that how far it has been achieved by the marginalized. To understand the marginalized condition today, past is the most useful strategy to interpret the present situation. And the present situation of those on the periphery of the mainstream is perfectly captured in the given quotation above. People from formerly colonized countries are unable to establish order and govern their countries which has created a chaotic situation within the countries. Colonial experience has caused the colonized to consider themselves as inferior to the colonizer. Colonial education and cultural colonization has made the subjugated nations believe that their culture, religion, custom and traditions are inferior to Western richness in these fields. Their efforts to identify themselves with the empire created fragmentation in their minds because they can not associate themselves with the colonizer either.

¹ Fanon, Frantz. *Black Skin White Mask*. P.- 7

They suffer from dislocation, placelessness and loss of identity which does not take them anywhere. Being stuck in limbo, they can not proceed and progress in life with a sound mind. This is an anxiety which is faced by all post colonial nations.

Novels provide a great scope to the writers to blend fact with fictions. Novels of each era illustrate the social reality of that era as well. That is why I have chosen selected modern fictions which can be read under the light of post colonialism to show post colonial realities and vulnerability depicted in those novels. It is also important to know the fact as reality requires proper understanding to provide solution to the problems. The purpose of this paper is to discover the colonial hegemony of three different continents and to show how it has crippled the mind of the colonized. I will also try to show how different kinds of colonial contacts are recurrent in human history and how a gap of 86 years could not free the colonized from the grip of colonization.

This paper is divided into three main chapters. The first chapter entitled Postcolonialism and Literature deals with the meaning of terms such as colonialism, imperialism and postcolonialism and the arguments surrounding these terms; as this particular field of study arouses a great deal of excitement and confusion, as well as skepticism because of its involvement with genres like feminism, Marxism, psychoanalysis, linguistics and so on. So to bound postcolonialism in a particular location will be misleading. This chapter will also show why and how colonization has occurred in this planet and how capitalism is related to colonialism. The journey from colonizing a land to colonizing the mind of

the inhabitants is explained in the last part of this chapter. This chapter will help the reader to understand the complexities of colonial and postcolonial identities.

The second chapter describes what colonization of mind is and how the colonizer has generated domination and subjugation. What frame works we can adopt for understanding the intentional complex restructuring of a nation and the mind of her people during colonialism? How the colonization of mind works and hampers the advancement of the colonized people? What is the way out of this colonial paradigm? Even if one comes out of this paradigm, will he/she be able to participate with this world normally? These are some of the issues this chapter will talk about, with a psychopathological analysis of a conquered and controlled mind by analyzing dreams of few people from Madagascar as discussed by O. Manoni in his book *Prospero and Caliban: The Psychology of Colonization*. The process of decolonization and the problems that come with it are also examined in this chapter. The complexities in the colonized countries and in the mind of its people are approached here as well. One of the most complex question in postcolonial studies is the group of the colonized subject which is called the 'subalterns' and whether they can be recovered from their position or not is the key concern of this chapter.

The third chapter is the most important one, as it will discuss the perpetual colonization of minds, depicted in four novels from different continents and four different time frames. This chapter will provide an in-depth look at the selected texts to show how the colonial encounter restructured and subjugated the colonized countries in terms of race, gender

and ethnicity. Another key concern of this chapter will be the exploration of the idea of the ways in which patriarchal oppression and colonial domination are related and work as double colonization of women in such societies.

Although this paper does not claim that it has covered every major topic and criticism related to the metaphor 'colonization of the mind', I hope its selection of the major debate on this topic will help the reader to understand how the west has forced an existential crisis upon the marginalized. I also hope this paper will be useful to explore this field further by coming out with appropriate solutions to it.

Chapter 1: Postcolonialism and Literature

The higher a genre develops and the more complex its form, the better and more fully it remembers its past.²

This statement of M.M. Bakhtin aptly describes postcolonial literature which has become one of the most rapidly growing and challenging genres of literature. Postcolonial literature is linked and resourced with concepts from other critical genres like feminism, Marxism, psychoanalysis, linguistics and so on. Such variety has made this genre of literature rich, at the same time conflict in this field. A postcolonial study is a field which arouses a great deal of excitement and confusion, as well as skepticism. Though writing about colonialism is as old as colonialism itself, still many people are not clear about this field of study because the theories are written in confusing manner.

Colonialism is a term directly related to Postcolonialism. Here, one talks about the history of colonial oppression and subjugation and the other talks about the after effects of colonization. So the term 'postcolonialism' does have a history; and history is the field which is a remembrance of the past.

²Singer, Alan. "A Forum on Fiction", Vol. 21, No. 2/3, *Why the Novel Matters: A Postmodern Perplex Conference Issue*, (Winter - Spring, 1988), P- 173

Literature created channels for exchanging colonial history, images and ideals. Colonial literature is assumed to be the literature that reflects colonial ethos. It is something heterogeneous where colonial discourses, novels, poems, novellas are included.

Novel is the one of the significant parts of literature. Novels that can be read from postcolonial perspectives have depicted the colonial and postcolonial experience and history in an enormous way. A novel is a story which creates the illusion of having lived through a period many times before or after the actual reading time and of having experienced the time and story depicted in the novel. So the novel-reading experience can reconcile the reader's experience and knowledge about the issue presented in the novel. Here lies the importance of colonial and postcolonial elements existing in any novel.

'Postcolonialism' is not a word we can describe precisely. But out of its diversity and confusion, we need to know the major areas of enquiry in postcolonialism such as- what is colonialism and postcolonialism and the difference within. The word colonialism, according to the Oxford English Dictionary is:

'a settlement in a new country...a body of people who settle in a new locality, forming a community subject to or connected with their parent state; the community so formed, consisting of original settlers and their descendants and successors, as long as the connection with the parent state is kept up.'³

³ Concise Oxford English Dictionary. 11th Edition, revised 2009

This definition did not give any reference to people other than the colonizers. It also fails to give any clear picture of the situation colonization has brought into the colonized people and land. There is no hint, that the process of forming a new community might be so unfair.⁴ The most traumatic history of oppression is lost somewhere in this definition.

Colonialism can be defined as the conquest and control of other peoples' land and property. The expansion of various European powers into Asia, Africa or America is the most whispered feature of human history. What are the reasons behind colonization? Why Europeans established empires far away from their country? Questions like these may arise in anyone's mind. If we look back into the history we will see that there was a flow of human and natural resources between colonized and colonial countries. Labor, slaves as well as raw materials were transported to manufacture goods. For example, slaves were moved from Africa to America, and in the West Indian plantations they produced sugar for consumption in Europe, and raw cotton was shipped from India to manufacture cloth in England. Human beings or goods traveled so many places but the profits always flowed back to and were enjoyed by the 'mother country'.⁵ Situations like this created economic imbalance in colonized countries which was necessary for the growth of European capitalism. The Europeans took the resources from colonized countries, grew rich and left skeleton of a country behind. So without colonial expansion capitalism could not have taken place in Europe.

⁴Lomba, Ania. *Colonialism/Postcolonialism*. P.-2

⁵Lomba, Ania. *Colonialism/Postcolonialism*. P.-3-4

These series of incidents would continue until the colonizers left the colonized countries. The after effects of colonization gave birth to the term 'Postcolonialism'. It is very easy to say that as the age of colonization is over, the world is postcolonial now. A country can be postcolonial if it is formally independent or it can be neo-colonial in the sense of remaining economically dependent to the colonizer countries.⁶ Unequal relation and economical imbalance created the notion of 'first world' and 'third world'. By taking all the wealth from the colonized countries, the Europeans grew so powerful and strong that they consider themselves as first world countries and the skeleton they left behind in uncertainty, became third world countries. After so many years of colonization still the powerful territories are ruling colonized nations indirectly. So it is very much debatable that the once colonized countries are still properly 'postcolonial' or not.

We can narrow down our topic by saying that, although the age of colonization has almost departed, still the venom of colonization is present in us because colonization was not only done to countries but also to minds. People of independent countries (which were once colonized) still suffer in limbo even after so many years of colonization because decolonization of mind did not happened. Though people talk about equality now days but actually nothing has changed; even today a shadow line between the colonizer and colonized people is easily noticeable. From the beginning of colonization and till the end, the world has experienced so many changes. Two world wars were fought, so many regimes have changed and territorial colonization also ended. The world is now driven by technology but still attitude towards the marginalized did not changed.

⁶Lomba, Ania. *Colonialism/Postcolonialism*. P.-7

Still white men consider themselves superior and the black men as inferior. Even if a black man is educated, eligible enough, he discovers that he is rejected and alienated by an empire which he has none the less assimilated. But a white man outside his country never felt inferior even though he is among the minority. Because the colonial paradigm all set by the westerners is designed as such that- rejection, dependence, alienation and inferiority is the fate of black people. Frantz Fanon sadly mentioned in his book *Black Skin White Mask*-

“How painful it may be for me to accept this conclusion, I am obliged to state it:
For the black man there is only one destiny. And it is white.”⁷

The fact presented here is, it is also the tendency of the black people is to prove their equal intelligence to the white people. But this can not bring any solution to this subject matter.

This paper will specially look at the four novels based on four different time frame and three different continents where colonization once occurred and how after a gap of almost 89 years the scenario driven by colonization did not changed. Analysis of selected texts from three different countries will also show that how the westerners fixed a matrix that shows, the only history colonized countries have, is the history of colonization. What was there before colonization, what indigenous ideologies, practices existed before colonization, are hardly described. The histories are flattened in these texts as if

⁷ Fanon, Frantz. *Black Skin White Mask*. P.- 10

colonization is their only defining feature. The writers of such texts and their work are believed and valued for the beauty of writing and moral sense present in it. These texts celebrate colonial power and superiority and at the same time devalue indigenous culture and people.

In 1978 Edward Said's *Orientalism* was published. This book is considered as one of the most influential books of the late 20th century. In this book, Said looked at the troublesome relationship between the colonizer and the colonized. He explained how colonialism created a way of seeing the world which is learned as true. He also mentioned how novels written by westerners devalue indigenous people and justify their subjugation.

Said identifies European cultural tradition of identifying the East as the 'Other' and inferior to the West. In this book we can observe distinguishable features between East and West, determined by the westerners in the following manner:

East	West
Other	Self
Evil	Good
Black	White
Civilized	Uncivilized

So according to the westerners, whatever is evil and black belongs to the East and whatever is good or white belongs to the West.

This paper will look at Joseph Conrad's *Heart of Darkness* which was published in 1899 and describes a colonizer's view point of the subject matter. Chinua Achebe's *Things Fall Apart* (1958), Jean Rhys *Wide Sargasso Sea* (1966), and Amitav Ghose's *The Shadow Lines* (1988) are the texts which are used to show how in three different continents, in a time frame of 89 years colonial subjugation has not changed due to the colonization of mind.

Chapter 2: The Paradigm and Its Consequences

The colonization of each other's minds is the price we pay for thought.⁸

Mary Douglas

In the 21st century when colonization has almost departed from the planet, several of its consequences still remain with us. "Colonization of the mind" is one of the prominent damaging aspects of colonization which takes possession and control over its victim's mind. This is basically a psychological state that has slowed down the advancement of the colonized people. In this subject there are two parties, - colonizer and colonized. The interference of the colonizers in the mental sphere of the colonized people has created this metaphor "colonization of the mind", where this interference affects the mind's structure, mode of operation, and contents of the colonized people which is not easy to remove in their life time. The culpability of such a paradigm lies not only in colonization but also in Imperialism. By Imperialism we understand-

"...the growth and the use of something intangible, manifested in concrete change; these practical changes constitute the essence of colonization, which is facilitated by the political supremacy (whether formally proclaimed or unofficial but nonetheless effective) of the expanding society in areas outside its base territory."⁹

⁸*The New York Times*, 22 May 2007, front page.

⁹Hargreav, Alex G. *The Colonial Experience in French Fiction*

In contrast, colonization-

“...manifests itself by the changes wrought about by the processes of Imperialism. It is the process by which territories and their inhabitants are remolded under the direction of non-indigenous persons.”¹⁰

So while colonization and imperialism are balancing aspects of the same process, we can still see some differences. The differences are crucial because after the period of colonization, countries can achieve independence but not independence from imperialism. After all these years of colonization, the once colonized people still have to contend newer forms of Imperialism. To the British and their western imperialist forces, however, Imperialism is known as a noble enterprise which is based on the belief of white man's supremacy and the native inferiority and delinquency; which is perhaps best exemplified in Rudyard Kipling's 'White Man's Burden':

“Take up the White Man's burden--

Send forth the best ye breed--

Go send your sons to exile

To serve your captives' need;

To wait in heavy harness,

On fluttered folk and wild--

¹⁰Alex G. Hargreave. *The Colonial Experience in French Fiction*

Your new-caught, sullen peoples,
Half-devil and half-child.”¹¹

The paradigm of colonization of the mind rests on certain practices. The colonizers have the support of a power structure with which they can transmute their own belief among the natives. Through overrating the colonizers' authority and devaluating the colonized others, the colonizers maintained methods of violent coercion in laying claims over the natives. Such authority was necessary for succeeding in the 'colonization of the mind'. Success in this process can not be achieved only by fear; it consists in inducing a set of beliefs in the colonized mind by some persuasive process which is cognitive. Its basic constituent is an implicit acceptance by the colonized of a 'rule of inference' that automatically grants superiority to the colonizer's epistemic warrants or reasons when they clash with those of the colonized. By virtue of this rule, when comparing the colonized and their own grounds for holding a specific belief, the colonized usually tended to prefer the former reasons and consequently adopted the colonizer's belief. In other words, colonization of the mind is achieved when the colonized adopts the colonizer's epistemic principle of 'invidious comparison'.¹² By virtue of this rule the colonized faced with the task of comparing their belief with them of the colonizers, tended to adopt the latter, gradually forsaking their belief.

¹¹Rudyard Kipling. "The White Man's Burden: The United States & The Philippine Islands, 1899." *Rudyard Kipling's Verse: Definitive Edition*. Garden City, 1929

¹²M. Dascal ed., *Cultural Relativism and Philosophy: North and Latin American Perspectives*. Leiden: E.J. Brill, 279-295 [reprinted in M. Dascal, *Interpretation and Understanding*, Amsterdam, J. Benjamins, 2003].

That means the colonial experience has caused the colonized to perceive themselves as inferior to the colonizers. As a result, the natives consider their own culture, customs, religion and race to be inferior to those of the colonizers and try to identify themselves with the colonizers; However, as the colonized people are different from the colonizers in terms of cultural, traditional, and religious backgrounds, they can never successfully associate themselves with the colonizer either. This is when they suffer from dislocation, fragmentation, and loss of identity. This is what is called the colonization of the mind and its impact is current even after decolonization; as these psychological problems cannot be solved even after independence is achieved. Moreover, because of imperialism, independence remains a distant concept for the colonized people and not a real experience. With their minds colonized, the once colonized find themselves lost in the postcolonial society that fails to offer a sense of national unity and identity.

While talking about how the colonization of mind occurs, we must not avoid how colonized people act on it; as reality requires a total understanding. Frantz Fanon has mentioned in his book *Black Skin, White Mask* that,

“There is a fact: White men consider themselves superior to black men. There is another fact: Black men want to prove to white men, at all costs, the richness of their thought, the equal value of their intellect.”¹³

¹³ Fanon, Frantz. *Black Skin White Mask*. P.- 10

The first attempt of the colonized is to change his mind by adopting the forms of thinking and behaving of the colonizer, in the hope that this will bring him equivalent privileges like the whites; which makes the colonized lose his self image. Though the colonized people both recognize and criticize colonial mimicry, they also feel that they cannot help being only imitators. Fanon claims that-“The black man wants to be like the white man. For the black man there is only one destiny. And it is white.”¹⁴ Once the colonized admitted the superiority of the white men, they did not raise their voice against the injustice. The price they have to pay is heavy, since the feeling of their inferior, and constantly in need of coming up to the white standards, remains even years after independence.

In *Black Skin, White Mask*, Fanon mentions some case studies related to the colonization of the mind. Those case studies show how colonized people feel about their situation which is reflected in their dreams.

‘A Negro tells me his dream: “I had been walking for a long time, I was extremely exhausted, I had the impression that something is waiting for me, I claimed barricades and walls, I came into an empty hall, and from behind a door I heard noise. I hesitated before I went in, but finally I made up my mind and opened the door. In this second there were white men, and I found that I too was white.”...’¹⁵

¹⁴ Fanon, Frantz. *Black Skin White Mask*. P.- 228

¹⁵ Fanon, Frantz. *Black Skin White Mask*. P.- 99

Fanon explains this dream as the Negro's inferiority complex and his unconscious wish to become white. The society he lives in, gives importance to a special class which is the reason behind his inferiority complex, as he is a Negro who is not among the people which the society considers as elite. Fanon also mentions some dreams of the minorities of Madagascar, analyzed by the psychoanalyst O. Mannoni.

"The cooks dream. 'I was being chased by an angry black bull. Terrified, I climbed up into a tree and stayed there till the danger was passed. I came down again, trembling all over.'

Josette's dream. The dreamer, a young girl, got lost and sat down on a fallen tree-trunk. A woman in a white dress told her that she was in the midst of a band of robbers. The account goes on: "I am a schoolgirl,' I said, trembling, 'and I lost my way here when I was going home from school,' and she replied: 'Follow this path, child, and you will find your way home'"¹⁶

Besides these two dreams the other five dreams are equally vacillating and unhappy. The subjects' psychic structure is in danger of collapse. They should be saved from their thoughts and unconscious desire. Fanon has warned them, "Settle down, Malagasies, and stay where you belong."¹⁷

¹⁶ Fanon, Frantz. *Black Skin White Mask*. P.- 101

¹⁷ Fanon, Frantz. *Black Skin White Mask*. P.- 107

Colonization of the mind is a factor that includes colonization and the failure of de-colonization. Frantz Fanon's strong anti-colonial position acknowledges the need to fight the sources, as well as the effects of the colonization of the natives' minds. In his speech at the congress of Black African Writers (1959), titled "Reciprocal Basis of National Culture and the Fight for Freedom" he said, "...colonial domination, because it is total and tends to over-simplify, very soon manages to disrupt in spectacular fashion the cultural life of a conquered people", and stressed that "...every effort is made to bring the colonized person to admit the inferiority of his culture."¹⁸ He also mentioned that in such situation,

"...culture, which is doubly deprived of the support of the nation and of the state, falls away and dies. The condition for its existence is therefore national liberation and the renaissance of the state."¹⁹

National liberation and rebirth of the state, according to Fanon, are processes through which the nation will free its mind from colonization and broaden the way of recovering the colonization of the mind.

Another strategy of decolonizing of the colonized mind is suggested by Uhuru Hotep. He does not suggest a solution based on political or armed struggle. He focuses on the mental aspects of colonization and shows the way how the marginalized can mentally overcome

¹⁸Fanon, Frantz. *Black Skin, White Masks*. Grove Press [original French edition, 1952].

¹⁹Fanon, Frantz. *Black Skin, White Masks*. Grove Press [original French edition, 1952].

it. According to Hetop, “The central objective in decolonizing the African mind is to overthrow the authority which alien traditions exercise over the African”.²⁰ He described the technique of the colonizers of creating authority over the African mind, a “method of psychological manipulation”. He thinks the technique was designed to gain control of the African mind through “disconnect[ing] Africans from their heritage and culture”, because, “people who are cut off from their heritage and culture are more easily manipulated and controlled”.²¹ This process which can be called ‘deculturalization’ consists of three steps: feeling ashamed of oneself, admiring the whites (from this psychological dependence, psychological inferiority is born) and being rewarded by the whites. This hegemony is what Hotep wants to fight. He suggests removing the occupier at first, next cleansing the ground and then designing own new-old structure and installing it in the freed space. But still some problems remain. It is difficult to demolish a whole set of beliefs, desires, fears, and mental habits that over the years, have become part of the colonizer’s mind through a long and continuous contact with the colonizer. Moreover, if the colonized had been able to eliminate mental colonization, it becomes necessary for achieving the return to the original traditions that were corrupted and replaced by colonization.

The media is one of the most powerful tools used for the benefit of the Westerners. It represents the world to us. If we look at the documentaries or movies based on colonization or on minority groups, we will see only dark images of savagery, and overdose of violence and chaos involving such groups. And in the end, it is the

²⁰ Uhuru Hotep: Decolonizing the African mind: Further analysis and strategy.

²¹ Uhuru Hotep: Decolonizing the African mind: Further analysis and strategy.

westerners who take the responsibility to 'save the world'. Hollywood always creates fictions out of facts.²² Any sign of African prosperity is never shown in these movies. These movies do not even show the westerners' attitude towards the minorities. The movies are changing collective memories by making fiction out of fact. By making fictions out of facts people are forgetting the actual history. Movies with happy endings surely inspire the audience but they provide no solution towards the main issue. For example, the recent addition of *Rambo IV* is a huge hit. The movie is based on the violence done to the indigenous people of Myanmar by the Burmese army. It is a movie full of brutality where a group of missionaries come to help the war affected, are kidnapped by the Myanmar army. Eventually they win the war with the help of a one-man army, which is none other than Rambo. Sylvester Stallone justified this in a press conference by saying that the violence in the film was to draw attention to the ongoing problems in Burma.²³ The film however offers no solution to the sufferings of the indigenous people and Myanmar's numerous problems.

In his book *Covering Islam* Edward Said mentions another minority group- the Arabs, who have been marginalized since decades. The Western media has created 'Islamophobia' by presenting the Arabs as terrorists.²⁴ The media portrays the Arabs as villains and this image has been used repeatedly over the ages. In the movies we see the desert as a symbol of Middle East, a place for entrapment where anyone can get lost.

²²Boggs, Carl and Pollard., *The Imperial Warrior in Hollywood: Rambo and Beyond*

²³[http://en.wikipedia.org/wiki/Rambo_\(film\)](http://en.wikipedia.org/wiki/Rambo_(film))

²⁴Said, Edward. *Covering Islam*. Routledge & Kegan Paul Ltd, London, 1981.

In the movie we see the Arab's obsession towards American women, which is similar to Westerners' idea that the Africans crave for white women. This is how the Westerners represent their version of reality to the world which contributes to their agenda of 'colonization of the minds'.

So we can see how decolonization of the mind is becoming harder day by day. If someone tries to decolonize his/her mind from one version of colonization, it automatically falls into another colonizing scheme of mind because of the practice going on throughout the world. Should we give up and accept mind colonization as unbeatable? Or is there something to do against it where we do not have to remove our autonomy. The answer I suggest is "yes". The colonized can use socio-political will and power in order to be successful and equal to the whites. Once the colonizers lose their special authority over the world that will be resulted in absolute decolonization, i.e., a total rejection of the colonizer's mental framework. After successfully completing the de-colonization of the mind, one can re-frame his/her mind with a new mental framework where there will be no fear of rejection and which is ready for all the achievements of the life.

Chapter 3: The Silenced Majority

In the previous chapter, we have seen how colonization includes not only the emasculation of the colonized nation but also its dreadful impact on the colonized people's mind and fate. We have also seen how the colonizers have methodically and deceitfully taken possession over foreign land, as well as their people and their mind. In this chapter we will take an in-depth look at the selected texts-- Conrad's *Heart of Darkness*, Achebe's *Things Fall Apart*, Rhys' *Wide Sargasso Sea* and Ghosh's *The Shadow Lines*-- to show how the colonial encounter restructured and subjugated the colonized countries in terms of race, gender and ethnicity.

Joseph Conrad's *Heart of Darkness* is a very important work of the Western canon dealing with colonial exploitation and oppression of the Africans. It was published in the year 1902 when the process of invasion and annexation of African territory was at its zenith which was done by European powers during the New Imperialism period.²⁵ Most of Conrad's works are based on his own experiences. *Heart of Darkness* can also be called his autobiographical work. This novella is basically based on his experience of a visit to the Congo. Ever since his boyhood Conrad was fascinated by Africa and this emotion is reflected in his protagonist Marlow's wish to visit Africa. By the time Conrad reached Congo, colonial exploitation had already begun in the name of spreading Christianity and civilization. Whatever the author observed during his visit was not

²⁵http://en.wikipedia.org/wiki/Heart_of_Darkness

pleasant at all; he was shocked by what he saw. The life the natives were leading under Belgian rule, the mentality and brutality of the white traders and the manner in which they treated the native Africans upset Conrad a lot.

Though Conrad witnessed the injustice, greed, cruelty and the cunning of the whites and also showed his objection towards such misrule; to some extent he became a part of the white imperialist community when he wrote about Africa as a Dark Continent and presented the Africans as savages. In this novella, we find Conrad as a pessimist who looks at the dark side of life only. He rarely speaks about the joys of life. Not only the title of the book but also the story itself is dark and poignant. His imperialistic voice comes out while describing Africa and the people living within. It should be noticed that the author who described Africa in such a way, and the white rulers who are ruling that continent, are not aware of the nature of their description and actions. The white traders believe they are helping the Africans by colonizing them and the author believes he is helping the Africans by letting the world know about their actual condition. Both the parties are unaware about the fact that their minds have been colonized by others; whose agents they have become by doing such deeds that the emperor wants them to do.

Africa is the second largest and second most populous continent of the world. Instead of being the second most populous country, the European imperial power took hold over Africa by doing major territorial scramble and occupied most of the continent by creating many colonial territories. In *Heart of Darkness* we get to see the Africa where colonial

been the policy of the colonizers to enter a country with the mission of spreading Christianity. Later by conversion, trade and commerce they grew so powerful that it became difficult for people of the conquered country to drive them out.

The main theme of the novel is the clash between the civilization of the white people and the way of life of the black natives of Africa. Marlow was sympathetic towards the native Africans but at the same time he continuously portrays them as savages. When Marlow first encounters the natives, he hears a loud cry. The cry gives rise to a feeling of terror in Marlow instead of evoking the emotion of sympathy. Marlow sees a line of natives, tied with iron chain and collar. They were criminals who had failed to obey the law of the whites. All of them were at a very bad condition as if they were dying. According to Marlow, this human column of black natives looked like a line of black ants! Though the scene seemed pathetic to Marlow but the description he puts is very unpleasant. In the description of the row of black natives as black ants we do not find any sympathy, but a lot of prejudice for sure.

“They were not enemies, they were not criminals, they were nothing earthly now, nothing but black shadows of disease and starvation...”²⁶

Only bad, ominous things are mentioned about the native Africans; everything evil is compared to them. From the two black women Marlow encounters in front of the head quarter, to Mr. Kurtz's unnamed mistress, all the descriptions give an even stronger

²⁶Conrad, Joseph. *Heart of Darkness*. P.-34

impression that he is in the midst of evil and darkness. Moreover, the country is stated as a dark continent throughout the book. As if, there is nothing good about Africa and the native Africans.

From the very beginning of the novel we note Conrad's pessimistic portrayal of Africa; even when he has not visited Africa. Throughout his journey, Marlow gets the feeling that there is something unreal about what he is seeing in his voyage. The sights what he observes and also the living condition of the Africans, throw his sense of reality into confusion.

"The idleness of a passenger, my isolation amongst all these men with who I had no point of contact, the oily and languid sea, the uniform somberness of the coast, seemed to keep me away from the truth of things, within the toil of a mournful and senseless delusion."²⁷

Marlow's prejudice comes out shamelessly in the above lines; where he states that even the shadow of black people is black. So the suffering the native black people were going through did not actually matter, it is only their color which matters. The culture, the possibility in them is lost somewhere in the description by a white author; the color becomes the identity of the Africans. The author successfully figures out the white man's

central position of power in the novel but while describing the black people, only his racist voice come across. It should be noted that, Conrad himself was among the colonized as he was a Polish born English author. His father was a Polish nationalist. Though later he moved to England but his root was that of a colonized nation. It is unexpected to see his description of the marginalized which is a harsh one, when he was one of them. So from his description of the native Africans we can assume that he has adopted the colonizer's epistemic principle of 'invidious comparison' by figuring the African natives savages. As it has been mentioned in the previous chapter that the colonized distinguish themselves as inferior to the colonizer because of the colonial experience they had experienced and later try to identify themselves with the empire. But as they are different from the colonizer in cultural, traditional, and religious backgrounds, they can never successfully relate themselves with the colonizer either. In this novella we have seen, though Marlow was one of the members of the group of white colonizers, still he could not relate himself with what was going on in Congo in the name of civilization. He could not adopt the brutal behavior of the Whites because he could not associate himself with the job which had made him one of them, at the same time could not consider the natives as civilized humans. So here the author himself is the biggest example of *colonization of the mind*. He suffers in limbo because of his subjectivity is constituted by the shifting of power and gets lost in the dividing line drawn by the colonizer.

Conrad's description of Africa contains many elements of Orientalism, which is defined by Edward Said as "a way of coming to terms with the Orient that is based on the Orient's special place in the European western...The Orient has helped to define Europe (or the West) as its contrasting image, idea, personality and experience."²⁸ Orientalism is based on the idea that Europe is superior as they hold a higher position in almost every field. Thus, as Europe is civilized and rational, the East is essentially the binary opposite; that is barbaric and irrational.

In the whole novel we do not get to see any African coming out of these situations nor do we note any hint of rebellion in them. Because of the cultural and political hegemony the Africans were compelled to accept this way of life. Colonization of mind made them powerless to resist against such situations. As if the Africans had taken their living conditions for granted. Because of colonization they were living under such misrule but because of the colonization of the mind they could not even come out of this situation; even though they were larger in number than the white rulers. None of them raised their voice against the white traders because their minds had collapsed due to the process of colonizing; they had accepted the fact that they were fated to be subjugated. Colonization of the mind is achieved when the colonized adopts the colonizer's principle and lives his life as such. When the colonized think of themselves as inferior and the colonizers as superior and live under their subjugation, then that situation gives birth to the colonization of the mind. It is the white man's burden that the native Africans were carrying.

In the beginning of the story Marlow was examined by the company's doctor who told him that whoever goes to the Dark Continent becomes mad after going there. This statement suggests that Africa is a dark continent which drives normal people crazy; especially the whites who are not strong enough to cope with the madness offered by the dark country. Mr. Kurtz is an example of such an interpretation. According to Marlow, Mr. Kurtz is the character that sums up the whole essence of the barbarism and the savagery of the natives. Instead of civilizing the natives, Mr. Kurtz becomes a barbarian. He began to identify himself with the savages by participating in their customs and ceremonies. Kurtz was one of the most proficient white man from whom the Belgians were expecting huge business of ivory. But the close company of the savages made him one of them.

Marlow thinks the talent of Mr. Kurtz has turned into primitive instinct in the company of the savages. By living into the heart of darkness, Mr. Kurtz has become a dark, sinister person. If we consider Kurtz as an African because of his diversion, we can interpret his situation differently. As Kurtz became one of the native Africans, he could not distinguish himself from the Africans. So the colonization of the mind which is embedded in the native Africans might be shifted to Mr. Kurtz as well. May be that is why he can not come out of that horrific situation just like the native Africans.

In this novel no voice is given to any native African. Marlow and other white rulers have given a one sided depiction of the whole situation. But there must be an other side of the

coin which only could be revealed by the natives. We never get to hear of their sufferings and their opinions in their own voice; it is someone else who tells their stories.

After 56 years of the publication of this novel, in 1958 a Nigerian novelist Chinua Achebe came up with his famous novel *Things Fall Apart* as a response to Conrad's *Heart of Darkness* and questions the morality of Conrad's novel. According to Achebe, Conrad is a great story teller but the way he described Africa and her people is very much objectionable and should be questioned. His novels are read in serious academics, giving the students a false impression about Africa.²⁹ So as a response to the Conrad novel, Achebe wrote *Things Fall Apart* which talks about the clash between African Ibo culture and European colonialism. The novel depicts how an alien culture leveled the traditional Ibo culture and in the end how a traditional society which had its own precious norms and values falls apart. Though the message of this novel is different from Conrad's novel, but still there is one thing common between these two novels. In both the novels we can see how colonization of mind occurs and how through domination the white rulers psychologically cultivate colonial slaves.

Things Fall Apart is certainly not the first African novel but it was probably the first work in which the author represents the African experience in a narrative which is different from other colonial novel. Achebe's goal in this novel is to let the people know that the African did not hear of culture for the first time from the Europeans. They have

always had their own identity, culture, norms which is precious to them and no one has the right to demoralize that.

Things Fall Apart focuses on Nigeria's early experience with colonialism. This novel tells a story of African Igbo village of late 1800's and one of its great men, Okonkwo, who has achieved much in his life. He was a man of action, who never feared war. He is a champion wrestler, wealthy farmer, husband of three wives, a title holder among his people. The conflict of the novel lies in Okonkwo, where we see through a series of incidents, how an alien and more powerful culture erased his traditional values and caused the traditional society to fall apart.

Okonkwo's eldest son Nwoye caused him anxiety because Nwoye is not as Okonkwo expected his son to be. Okonkwo wanted Nwoye to be a prosperous farmer and a man of action just like him. Okonkwo says:

"I will not have a son who cannot hold up his head in the gathering of the clan. I would sooner, strangle him with my own hands."³⁰

Though Okonkwo's treatment towards his son was harsh but he wanted him to be a successful man in his life which every affectionate father wants his son to be. He wanted his son to grow up as a tough and prosperous man who might administrate his father's household and position in the society. It was only due to this reason Okonkwo used to

³⁰ Achebe, Chinua. *Things Fall Apart*. P.-24

scold and beat his son. He also encouraged him by telling masculine stories. After the death of his loving friend Ikemefuna and some horrific customs like burying the twins, his soul turned against his religion and customs. Later on when the missionaries came to their village they influenced Nwoye a lot. They talked about new God, who is the only creator of the world. The Gods they used to believe in are false and deceitful who require sacrifice by killing innocent children. Nwoye was captivated by what the white missionaries told him. "He felt a relief within as the hymn poured into his parched soul...Nwoye's callow mind was greatly puzzled"³¹, as he was attracted to the new religion, new identity. This is when his mind becomes a victim of colonization by wiping out the beliefs that he had held till then. The white men came to colonize them in the disguise of missionaries and attracted them towards a new identity which created hegemony. People like Nwoye are not as they used to be, they turned into New Men who have to shed their previous lives. They became hybrid human beings who are always in search of their actual identity.

When Okonkwo heard that Nwoye had become a Christian, he could not accept that easily and hit him with heavy sticks. Nwoye walked out and never returned to his house. He went to Umuofia with a new name "Isaac". Though adopting Christianity gave a new turn to Nwoye's life but his family life fell apart. His father's dream was shattered after this incident. Okonkwo could not hold Nwoye after all those beating as Nwoye's mind was totally captured by the missionaries. Nwoye and other youths of Ibo society were

³¹Achebe, Chinua. *Things Fall Apart*. P.-104

entrapped in the net of a new religion, new norms, though they could not understand properly the logic preached by the missionaries. In spite of that he wished to give up his religion and the identity of his ancestors. This is how a family and its hopes are shattered through the colonization of the mind.

After seven years of exile when Okonkwo returned to his village, he saw that the missionaries' movement was at its climax. Previously, Ibo people were happy until external forces stepped into their village. The village, its rituals, customs and religions are no longer there as before. Okonkwo saw a wind of change which caused him pain. He could not adopt the changes brought by the white men. He wanted to change the new wave single handedly as no one was there to help him. Even his own son turned against him.

"The white man is very clever. He came quietly and peaceably with his religion...Now he won our brothers, and our clan can no longer act like one. He has put knife on the things that held us together and we have fallen apart."³²

It became impossible for Okonkwo to fight against the white men when his clan members had turned against each other. The primitive people were unable to face the challenges posed to them when they are divided among themselves. At the end Okonkwo had to commit suicide because he failed to save his culture from ruin. He failed to change

³² Achebe, Chinua. *Things Fall Apart*. P.-124-125

himself according to the changed circumstances. He was the one whose mind was not colonized but his distinctiveness from the white ruling society punished him with the penalty of his life and a flourishing society fell apart.

Despite being two contrasting novels, there is something common between *Heart of Darkness* and *Things Fall Apart*. In both the novels women are not significant to the plot. In *Things Fall Apart* we get to see some female characters but of less importance. Moreover, no voice is given to the women characters of *Heart of Darkness*. During the period of colonization women were also the sufferers, but what sufferings they had gone through and what happened to them later is not mentioned in these two novels. On her essay 'Can the subaltern Speak?', Spivak mentions-

“As object of colonialist historiography and as subject of insurgency, the ideological construction of gender keeps the male dominant. If, in the context of colonial production, the subalterns has no history and cannot speak, the subaltern as female is even more deeply in shadow.”³³

This point of Spivak has raised some question like- can the voice of the subalterns be recovered to know what has happened with them during colonization and how the after effect has hampered them? It seems like their voice is lost forever in the colonial discourses. This can be another strategy of the colonizers to mute a part of past forever.

³³Can the subaltern Speak? *Colonial Discourse and Post Colonial Theory*, ed. William and Chrisman Pp. 82-83

There is a phrase called 'double colonization' which is used by author Kirsten Holst Peterson and Anna Rutherford which refers to the way women have experienced the oppression of colonialism and patriarchy.³⁴ In their edited book *A Double Colonisation: Colonial and Post-Colonial Women's Writing* (Dangaroo, 1986); they mention how colonialism celebrates male achievements while women are represented as joining together with patriarchal values. This is how women are doubly colonized, by colonial realities and representations as subjugated, and by patriarchal suppression too. In the novel we get to see how the women characters are suppressed and beaten. Anything bad or weak is considered as feminine. Okonkwo himself was very much ignorant about women but when he was banished from his own village; his mother's land gave him shelter. In *Heart of Darkness* and *Things Fall Apart*, women are not given any respectable position in society or in life. They are portrayed as a product of men's desire and child bearer and no voice is given to them.

Jean Rhys' post colonial novel *Wide Sargasso Sea* also acquaints us with women's double colonization which was published in 1966, almost six years after *Things Fall Apart* was published. This is a story of a girl named Antoinette who tells the Caribbean experience with colonization along with the story of her life, starting from her childhood to her marriage to an unnamed Englishman. As the novel and their relationship progresses, Antoinette, who is renamed Bertha by her White husband, degenerates into madness. There are three parts of the novel, first of which takes place in Coulibri, where

³⁴McLeod, John. *Beginning Postcolonialism*. P.-175

she spent her childhood. She is a white Creole who was the daughter of ex-slave owner and brought up in the Caribbean. Throughout Antoinette's childhood, she had experienced unfriendliness between their white aristocracy and the servants they employ. As she was neither white nor black; she felt isolated from the society she lived in and could not relate to anyone around her. This is the problem suffered by mix blooded people; living in limbo. They feel like an outsider even in the country they are born and brought up. Their ethnic identity makes them distinguishable from other people. Jean Rhys was also born in the Caribbean Island and had a significant relationship with Caribbean and Britain. So she has also suffered this complicated sense of belonging with both the places. Same as Antoinette, as a descendent of white slave owning class, her relationship with the Caribbean was not pleasant and as a Caribbean white woman she could not consider herself as a British. For the same reason Antoinette has spent her childhood days in isolation. She was not even happy with her family as her mother spent little time with her and also had mental illness. Her only companion Tia also turns against her suddenly. The relationship between white and black communities becomes tense when the power of the plantation owing class declined. Antoinette was the victim of that tension.

Antoinette's husband, an unnamed Englishman, narrates the second part of the novel. He mentions he married Antoinette for the money her father offered. When they arrive at Antoinette's inherited estate, the man feels increasingly uncomfortable around the servants and his young wife who seemed strange to him. To him that place is the 'other' which is a satanic and apocalyptic location.

"I hated the mountains and the hills, the rivers and the rain. I hated the sunsets of whatever colour, I hated its beauty and its magic and the secret I would never know. I hated its indifference and the cruelty which was part of its loveliness. Above all I hated her."³⁵

This is one element which we can particularly focus on to show how colonization affects one's mind. In the quotation above the husband ignores the cultural specificity. He refuses to learn Antoinette's view. In this clash of perspective we can trace a contrast of power, which is simultaneously colonial and patriarchal.³⁶ Antoinette felt her husband hates her and asks Christophine for a magic love tonic. She tries hard to save her marriage and relationship with her husband. But he later sleeps with the servant girl named Amelie which Antoinette is aware of. This incident makes her mad. Drunk and wild, she begs with the man to stop calling her "Bertha," a name he has given her without explanation. By giving this name he claims the authority over her representation. This is where we can see double colonization of woman who is at first subjugated by the venom of colonization and later on suppressed by patriarchal society. Names are central to our sense of identity. By constantly changing her name Antoinette's identity is thrown into crisis. Antoinette's husband chooses to believe an outsider that "there is madness in that family".³⁷ In this chapter his masculine voice defines Antoinette by reconstructing her character and imposes judgment on her behavior.

³⁵ Rhys, Jane. *Wide Sargasso Sea*. P.-172

³⁶ McLeod, John. *Beginning Postcolonialism*. P.-164

³⁷ Rhys, Jane. *Wide Sargasso Sea*. P.-59

The last part of the novel is described by Antoinette from England where she is locked in a room in her husband's house. Antoinette has no sense of time or place; she does not even believe she is in England.

“There is no looking glass here and I don't know what I am like now. I remember watching myself brush my hair and how my eyes looked back at me. The girl I saw was myself yet not quite myself... Now they have taken everything away. What am I doing in this place and who am I?”³⁸

The above lines describe Antoinette's condition in England where she is locked in a room alone; where there is no mirror which can show her how she looks like. It should be noticed that in the novel we get to see the mention of mirror so many times. Antoinette's mother had the habit of looking at her reflections in the mirror which Antoinette later on adopted. As if they were looking for their actual identity in the mirror but fail. Later on the mirror is taken away from Antoinette, which was the only way left to her to search herself. Because of the torment she has gone through she can not remember who she is. The curse of colonization of the mind can not be explained more vibrantly than this one which makes the victim forget her own identity and throw her into a madness from which she never recovers.

Antoinette dreamt about taking exploring the house's downstairs quarters. In her dream, she lights candles and sets the house on fire. One night she wakes up from this dream and

³⁸ Rhys, *Jane, Wide Sargasso Sea*. P.-180

feels she must take action on it. The novel ends with Antoinette holding a candle and walking in a dark passage. The ending invites us to think how colonial and patriarchal impulses are intertwined where the voice of the subalterns are silenced and how the effect of colonization immobilize human mind that it can never go back to normalcy. "Method of psychological manipulation" which is the technique of the colonizers of creating authority over the mind of the minorities has caused Antoinette to fall into such condition. She was disconnected from the place where she was born. Her husband shifted her to England to practice his control over her. As the previous chapter describes, the process which can be called 'deculturalization' consists of steps like feeling ashamed of oneself, admiring the Whites and being rewarded by the Whites. Antoinette could not adapt to the changes brought about by colonization. So in spite of being rewarded she had to pay for her disloyalty. It is a prime example of mind colonization which, later on became the reason of their downfall.

Amitav Ghosh's novel *The Shadow lines* is set against the backdrop of historical events like Second World War, Partition of India and Communal riots of 1963-64 in Dhaka and Calcutta.³⁹ Though we do not get to see any direct link of the novel with colonization but the narrator's father's cousin, named Tridib is the character which helps us to understand the impact of colonization of mind to an extent. Tridib's Second World War experience in London and his violent death twenty five years later in Dhaka is very essential to understand the tension brought by colonization which is still there after so many years of decolonization. This book was published in 1988, almost 86 years after *Heart of*

³⁹ http://en.wikipedia.org/wiki/The_Shadow_Lines

Darkness had been published. It is a very important text which makes us realize that even though years have passed; still we suffer the in-between-ness which colonization has given birth to. This novel sums up recurrent post colonial issues, such as the search for identity, the need for independence and the difficult relationship with colonial culture and the use of personal memory to understand the past. These psychological imbalances cannot be solved even after independence. Moreover, because of imperialism, independence remains a distant concept for the colonized people and not a real experience. With their minds colonized, the once colonized find themselves lost in the postcolonial society that fails to offer a sense of national unity and identity. Amitav Ghose's *The Shadow Lines* shows such constant shifts between the past and present resulting in internal chaos, social and psychological disturbances which is the legacy of colonization.

The novel which talks about the partition of India and Communal riots of 1963-64 in Dhaka and Calcutta is written in English. It could have been written in other language, Language of the inhabitants of these two countries. But because of the supremacy of English language which has been accepted by the author has compelled him to use the language of the oppressor. This is another version of colonization; as the colonizers are gone from the country but they have left behind their rules and regulation, language, social periphery in the colonized nations. That is why the once-colonized nations practice the language of the colonizer as well as maintain the social margins set by them.

The narrator considers Tridib as his idol. His voyage of self discovery is very much influenced by Tridib, as well as by Ila. Both of them had been to England and gave the young narrator "worlds to travel in and eyes to see them with." Their western ways of living creates an exotic appeal for them in the narrator's mind. The narrator's fascinations about the Empire remind us the story of *The Mimic Man*; a novel written by V.S. Naipaul which describes a newly independent country in the Caribbean and its people. The colonial experience has made them feel inferior to the colonizer. Colonial education, culture, discipline, success, and achievements are so huge that the natives consider their own culture, customs and traditions, religion, and race to be inferior to the colonizer and try to identify themselves with the empire. As a result they suffer from dislocation, placelessness and loss of identity. They become mimic men who imitate the colonizer's life styles, values, and views. Tridib was a man who liked and followed the Western lifestyle which influenced the narrator a lot. Tridib also fell in love with an English Lady named May Price. The dislocation and loss of identity can also be compared with the narrator's *Tha'mma's* experience. She was in East Pakistan before partition and when she visits Dhaka she could not relate herself with the Dhaka of her childhood. There is a character named Jethamoshai who decided not to move anywhere during the partition of India and communal riots. He says-

"I don't believe in India-Shindia. It's all very well, you're going away now, but suppose when you get there they decide to draw another line somewhere? What will you do then? Where will you move to? No one will have you anywhere. As for me, I was born here, and I'll die here."⁴⁰

⁴⁰Ghose, Amitav. *The Shadow Lines*. P.-215

Jethamoshai questions the ideology of nationalism in the given lines. One is more secure and mentally at peace in his/her homeland. Jethamoshai's sense of belongingness is attached with this place. Later on Jethamoshai and Tridib were killed by a mob. May Price and other characters were being haunted by the horror of that situation for so many years. The riot which was raised to bring freedom becomes a mirage for all the people who have witnessed its rough treatment. This novel seeks to redefine nationalism and questions the shadow line that creates boundaries between countries that were once a part of the same sub-continent. Europe has left from the place after decolonization but still the once colonized countries are engaged in riots and subsequent partitions. The seed of destruction that the colonizers once sowed still remains in the colonized people who still fight for freedom as these psychological problems cannot be solved after independence is achieved. Independence itself becomes a word but not a real experience. This sub-continent was once colonized by the British but the regional and ethnical colonization is a recurrent phase among these people. How can they gain independence regionally right after coming out of a massive damage of colonization? People want to draw lines between borders but there are countless borders which divide people from others and from themselves. Though there is no point of doing so. All boundaries are artificial. The narrator's grandmother wonders how people know where the border between Pakistan and India lies, if there is no way to mark it:

"I mean, where's the difference, then?", she asks her son, "And if there's no difference, both sides will be the same; it will be just like it used to be before, when we used to catch a train in Dhaka and get off in Calcutta the next day without

anybody stopping us. What was it all for then - Partition and the killing and everything - if there isn't something in between?"⁴¹

Here Tha'mma is wondering if there is no line that literally divides two countries, what is the point of partition then. Why all the chaos and killing for? This constant shift between the past and the present is the reason behind internal chaos, social and psychological disturbances which any post colonial man suffers. Because of these riots countries like India, Pakistan, and Bangladesh still suffer from social and racial unrest and economic problems.

⁴¹Ghose, Amitav. *The Shadow Lines*. P.-151

Conclusion

In the previous chapters we have seen how the scenario driven by colonization, in three different continents and in four diverse time frames, did not change in 86 years. It is difficult to eradicate the horrific experience of the past. It is even more difficult to scrub out the whole set of beliefs, desires, fears, and mental habits that became a part of the minds of the colonized, for a long time because of the continuous contact with the colonizer. A difficult task is not something impossible to achieve. What I am calling for is a paradigm shift from the dominant thinking which has resulted from imperialism and colonization. A society can achieve political independence after the colonial period, but still can remain a cultural colony in which any country is still enslaved by dominant imperialistic forces. This happens when there is no change of thought in the psychological level, even after independence. This paradigm shift requires every colonized to be concerned about his own identity, culture and religion and at the same time elimination of all the ideas from the psyche which colonization has brought. If anyone refuses to surrender, he can not be enslaved. Steve Biko, the anti-apartheid struggler has declared, "The greatest weapon in the hand of the oppressor is the mind of the oppressed."⁴² In a battle, if anyone becomes psychologically weak, that will be the reason behind his physical defeat; because physical effect can not win over psychological defeat. The marginalized should challenge the dominant ideology which will enable them to reject the slavery of imperialism. It should be made explicit that rejecting imperialism

⁴²<http://www.crescenticrit.com/columns/1-reflections--zafar-bangash/2666-colonization-of-the-muslim-mind.html>

does not mean rejecting western ideas, innovation and culture; because-

“...the history of all cultures is the history of cultural borrowings. Cultures are not impermeable, just as western science borrowed from Arabs, they borrowed from India and Greece. Culture is never just a matter of ownership, with borrowing and lending with absolute debtors and creditors, but rather of appropriation, common experiences and interdependencies of all kinds among different cultures. This is a universal norm. Who has yet determined how much the domination of others contributed to the enormous wealth of the English and French state?”⁴³

So for the colonized to move forward they can adopt western ideas, pursue studies in the West, learn their language and so on; but they must reject imperialistic notions of them being inferior. The paradigm shift needs a mental de-colonization, to come out of the mental trauma of colonial experience, perceptions and stereotypical images.

⁴³ Edward Said, *Culture and Imperialism*. Pp 261-262

Bibliography

Books:

Achebe, Chinua. *Things Fall Apart*. Oxford, Heinemann Educational Publishers, 1996.

Brill, E.J. The Ecology of Cultural Space. *Cutural Relativism and Philosophy: North and Latin American Perspectives*. Ed. Marcelo Dascal. Leiden: The Netherlands, 1991. 279-295.

Berry, Peter. *The Beginning Theory: An Introduction to Literary and Cultural Theory*. Manchester University Press, UK: 1995.

Conrad, Joseph. *Heart of Darkness*. Friends' Book Corner, February 2006.

Fanon, Frantz. *Black Skin White Mask*. Trans. Charles Lam Markmann, Grove Press, Inc. 1967.

Fanon, Frantz. *The Wretched of the Earth*. New York: Grove Press [original French edition, 1961].

Ghosh, Amitav. *The Shadow Lines*. Oxford University Press, 1995.

Lomba, Ania. *Colonialism/Postcolonialism*. New York: Routledge, 2001.

McLeod, John. *Beginning Postcolonialism*. New York: Manchester University Press. 2007

Overing, J. "Translation as a creative process: The power of the name". *Comparative Anthropology*. Ed. L. Holy, Oxford: Blackwell, 1987. 70-87.

Rhys, Jean. *Wide Sargasso Sea*. New York: Norton, 1982.

Said, Edward. *Orientalism*. London: Routledge and Kegan Paul, 1978.

Said, Edward. *Culture and Imperialism*. London: Chatto & Windus, 1993.

Essays:

Achebe, Chinua. "An Image of Africa: Racism in Conrad's 'Heart of Darkness'" *Manchester Review*. 1977: 251-261.

Aizenberg, Edna. *World Literature Today*, Vol. 66, No. 1, 1992: 21-26

Baker, Houston A. Dovey, Jr. Teresa. Jolly, Rosemary & Deinert, Herbert. Colonialism and the Postcolonial Condition. *PMLA*, Vol. 110, No. 5, Oct., 1995: 1047-1052

Boggs, Carl and Pollard, Tom. The Imperial Warrior in Hollywood: Rambo and Beyond. *New political Science*, Vol. 30, Number 4, (Dec. 2008): 565-579

Concise Oxford English Dictionary. 11th Edition, revised 2009

Hargreav, Alex G. *The Colonial Experience in French Fiction*

Hotep, Uhuru. Decolonizing the African mind: Further analysis and strategy. www.zimbio.com/.../news/DgGH1y-0C1P/Decolonizing+African+Mind+Further+Analysis accessed (via google search "Uhuru Hotep")

Hobson, John M. *The Eastern Origins of Western Civilization*. Cambridge University Press. Cambridge, 2004: 107-115

Kipling, Rudyard. "White Man's Burden: The United States & The Philippine Islands, 1899." *Rudyard Kipling's Verse: Definitive Edition* (Garden City, New York: Doubleday, 1929)

Said, Edward. *Covering Islam*. Routledge & Kegan Paul Ltd. London, 1981: 3-32

Singer, Alan. A Forum on Fiction, Vol. 21, No. 2/3, Why the Novel Matters: A Postmodern Perplex Conference Issue, Winter - Spring, 1988: 173

Spivak, Gayatri. "Can the subaltern Speak?" *Colonial Discourse and Post Colonial Theory*, Ed. William and Chrisman. Pp. 82-83

The New York Times, 22 May 2007, front page