

The Duality and the Suffering of Macaulay's Middleman

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Declaration

It is hereby declared that

1. The thesis submitted is my 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.
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Ethics Statement

My concentration in the Master of Arts in English program at BRAC University is Literature.

In this rigorous academic study, I have learned to produce original research works that has not been published or copied from anywhere else. I have consulted with my supervisor at all times to ensure that none of the work in this dissertation has any plagiarism or personal vilification against anyone or any group.

Abstract

This paper is about Macaulay's middleman who worked as an interpreter between the colonized and the colonizer. Macaulay proposed an educational policy for the Indian Subordinate. He wanted to establish the colonial school to make the middleman who would help them to govern the colonized. There were two characteristics of the middleman. The middleman should be native in blood. But he would be English in taste. Because of his characteristic, the middleman had access to belonging the colonizer side as well as the colonized side. But belonging both sides created ambiguity. It was difficult for the middleman to decide where he belonged. It also created ambivalence position. Therefore, the middleman faced duality.

In V.S. Naipaul's *The Mimic Men* and Tagore's *Tota Kahini*, we have two different middlemen who were from a different geographical location still both faced the same kind of duality.

Keywords: Middle Man, Mimic Men, Duality, Ambivalence, Ambiguity

Dedication

To my friend, Khalil

Acknowledgement

I thank my Allah for giving me the patience to finish my thesis. I also thank my supervisor Abu Sayeed Mohammad Noman. He always pushed me to complete my work. He also motivated and helped me to accomplish this dissertation. I would also like to thank the entire faculty at the ENH Department Dr. Firdous Azim, Rukhsana Rahim Chowdhury, Shenin Ziauddin, Nawshaba Ahmed and all the others.

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Chapter One: Introduction

Duality means “the state of combining two different things” (Duality). Something must have two opposite things at the same time to have duality. Duality is visible in the Human mind. Because of duality, simultaneously the human mind holds two opposite personality. Most of the psychologist believes that mental trauma is the reason behind the duality (Duality). There are lots of ways to have mental trauma. In the colonial period, the colonial education could be one of them.

The British Empire wanted to educate the people of her colony. Therefore, they needed an educational policy. It was important to determine what language would be better to teach the colonized. There were two groups who gave the educational policy. First one was the orientalist who believed that the mother tongue would be better to teach the native. But the other group named the Angulists had a different belief. They preferred English as a medium of education. Thomas Babington Macaulay’s supported the Angulists. He wrote “Minute on Indian Education” to show why English would be better to teach the native. He declared the superiority of the English language. He mentioned that a class of people was needed to rule the colony who would help the British Empire to connect with the native. He said, “We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect” (Macaulay 477). Therefore, Macaulay wanted to create a class who could help the colonizer to link with the native. They worked as “middlemen”. They had two characteristics. They had to be the native in blood. But "English in taste" must be in them. Macaulay wanted to build the taste with the help of English literature and culture.

Not only in India, but also in Africa and Caribbean Island, the British Empire needed the middlemen. Therefore, they established a colonial school to teach the native. The hope of

the British Empire was the same to build the colonial school in every colony. They had needed an interpreter, who would connect them with the native. Though India, Africa and Caribbean Island were situated in a different geography with the different ethnic group of people, the British Empire hoped to rise a class of people in every colony who would help them to govern the native. The characteristics of the middlemen were the same in every colony. In India, the middleman would be Indian in blood but English in taste. Similarly, in Caribbean Island, the middlemen would be Caribbean in blood but English in taste.

The idea of “English in taste” created the duality in the middleman. In V.S. Naipaul’s *The Mimic Men*, the protagonist named Ralph Singh suffered for mimicking “English taste”. His journey of being “English in taste” was not successful. He was not able to construe what the English in taste was. Therefore, He ended up his life with mimicking. Thus, he was unsuccessful to connect with the colonizer. At the same time, his desire of being connected with the colonizer made him disconnected with the native. In Tagore’s *Tota kahini*, the nephew of the King faced the same kind of problem. He was not able to make a bridge between the colonizer and the colonized. The king wanted a profitable bird. But the nephew was not able to make the bird profitable. He was not able to give the proper education to the bird. He killed the bird but did not disclose it to the King. He gave misinterpretation to the King so that the king did not understand the death of the bird. Did the nephew willingly kill the parrot? Or did it happen because of his miscalculation? In this paper, we will try to find out all of the answers to these questions. We have to know why Singh was unsuccessful in being an “English in taste” and why the nephew misinterpreted the death of the parrot. Is it because of the inner conflict of their mind which was constructed for the colonial education? Why did the colonizer want to establish colonial education? And why the colonized accepted colonial education? Was the colonial education the reason behind their suffering?

Edward W. Said's *Culture and Imperialism* can give us some idea about how to find the answer to these questions. He told about the relation between the culture and the empire. After the departure of the colonizer in the colony, cultural imperialism helped the colonizer to continue colonialism. Cultural imperialism means to dominance over culture and imposes to take it. The colonizer imposed their culture to the colonized so that they would continue their dominance in the colony after their departure. Said described culture as a "source of identity" (xiii). The colonizer wanted to control the source of identity of the colonized. They wanted to create their replacement in the colony throughout their dominance over culture. The middleman was the perfect example of the cultural dominance. After the departure of the colonizer, the middleman replaced them and took the place of the colonizer. They had the same culture as the colonizer.

Though the middleman was raised by the colonizer, they had an ambivalence position in the colony. Ambivalence means the "coexisting of opposite attitude or feelings" (Ambivalence). Therefore, ambivalence position means the coexisting of the opposite position. The colonized not only belonged in the side of the colonizer but also belonged in the side of the colonized. But it was merely impossible for them to become the "London Gentleman". Simultaneously, they were not comparable with the natives. They got half of their image from the colonizer and other half was gotten from the colonized. They wanted to develop their heart, but their body remained unchanged. Their unchanged body showed the distinction between their colonial masters with them. Their colonial master gave them the mind (English taste). But the only mind did not make them the perfect replacement of the colonizer.

On the other hand, sometimes the colonized wanted to use the culture of the colonizer as a tool of war that they wanted to use against the colonizer to make them decolonize. It was just like the Caliban in *The Tempest*. Prospero gave him language and knowledge. But

Caliban wanted to free his land from Prospero. That was why he revolted against Prospero. In the same way, some colonized wanted to revolt against the colonizer. They also wanted to use the knowledge and the language of the colonizer against the colonizer. Was it possible to use the language of the colonizer against the colonizer? Partha Chatterjee's observation can give us an answer. He found three stages for building national thoughts in a colonial state. First one is a *moment of departure*. In this stage, colonized showed the difference between them with the colonizer. They had to prove their cultural heritage and diversity in this stage. The next stage is a *moment on manoeuvre*. Here—the colonized started to accept the colonizer's idea. They also rejected some. The last part is a *moment of arrival*. This is the stage where colonized separated them with the colonizer. The second stage is the most important stage. In this stage, the subject started to accept the colonizer's language and culture. Language and culture can dominate one's imagination and consciousness. In addition, the colonizer established their culture and language through their educational scheme. Most of the educational scheme was created for controlling the natives. In Macaulay's education scheme, we also found it. He divided the mind and body of the colonized and wanted control over the mind. Because of the division of body and mind, the colonized could not go to the third stage. Thus, they did not get success to decolonizing themselves. Therefore, they could not be able to build national thoughts in the colonial state. This inability created the duality and made them sufferer.

Therefore, we can say, the colonizer wanted a replacement of them who had to be a native in blood but English in taste, in opinion and in intellect. We will call them the Middleman. The colonizer created the middleman to govern the native. With the help of colonial education, the colonizer gave them the ability to think like the colonizer. But the middleman was an incomplete metamorphosis of the colonizer. The middleman was almost the same as the colonizer but not the same. He was partly the half image of the colonizer

because of his taste, opinion and intellect. Though the middleman was a half image of the colonizer, he could not become the full image because of his native blood. Because of the middleman's black skin, he would not be able to replace the colonizer. That was why he had the half image of the colonized. Half image of the colonizer and half image of the colonized made a complete image of the middleman. The middleman shared a grey area where he had access to go to the side of the colonizer and the colonized. It made an ambivalence position in the colony for the middleman. The coexisting of opposite position in the colony created the duality that made the middleman sufferer.

African writer Ngugi Wa Thiong'o blamed the colonial education to create the half image of the colonizer. He believed that colonial education help to colonize the mental area of the colonized. On the other hand, Fanon told about the desire of the colonized. The colonized wanted to accept the culture of the colonizer because they wanted an acknowledgement of being human. Therefore, we can say, the middleman accepted the colonial education because they had a desire to have an acknowledgement of being human. On the other hand, Bhabha also extended the discussion of what Fanon started. He found that accepting colonizer's culture created an ambivalence position for the colonized. I want to extend Bhabha's discussion. I think, the ambivalence position of the colonized created duality and made the colonized sufferer. I blame the colonial education to create the ambivalence position. Therefore, in this paper, I will try to find how the colonial education created ambivalence position of the colonized and made the colonized sufferer.

Chapter Two: Research Questions, Methodology and Literature Review

2.1 Research Questions and Methodology

The British Empire had established their colony in Asia, Africa and Caribbean Island. All of these locations are different from each other with the different ethnic group of people. The history of establishing a colony in these areas was different from each other. Colonialism started at a different time in these locations. Though there were lots of differences among these colony, there was some similarity also. The empire needed a group of people who could link them with the native. In India, Macaulay, Allen and many others gave the policy where each one wanted to establish English as a medium of education. In Africa, we did not get any written education policy as Macaulay and Allen gave. “A conference of African writers of English Expression” was found by the African where they told about the possibilities of using English as a language of literature. In the conference, there was a group who wanted to use English. To some extent, their argument was similar to Macaulay and Allan. Chinua Achebe was one of them. He wanted to use English to represent themselves to the world. He wanted English as a common language of Africa which could connect each African. It was similar to Allen idea of a common language for native. Thus, a group of African wanted to link them to the world. It seemed that they wanted to become a middleman. On the other hand, the history of the Caribbean was different from Asia and Africa. In the island, the people came from India and Africa. They had lost their connection with the old language and culture and started to use the language of the colonizer. It seemed that they were the people of a new world. The literature of Caribbean island showed the suffering of no history in Carrabin Island. They wanted to start a new journey of being a people of the new world. But the colonial education interrupts to start their journey. The colonial education stopped them to become Caribbean.

Therefore, we can say, the colonizer wanted a class of people who could link them with the native in their every colony. This research paper is about these class of people who

was used as a bridge between the colonizer and the colonized. The colonizer created these class of people through the colonial education. The colonial education tried to make a replacement of the colonizer who could connect them with the native. Bhabha found those replacement as an almost the same, but not quite. This incompleteness created a mental trauma and duality. Therefore, finding the result of the colonial education in every colony was one of the primary objective of this paper. To get our primary objective, we need the answer of two questions. The first one is how the colonial education were responsible for creating duality. And the second one is how the colonized suffered from the duality.

For the first question, we will review two colonial educational schemes namely 'Minute on Indian Education' by Thomas Babington Macaulay and 'The State and Prospects of the English Language in India' by David O. Allen. It will help us to find the characteristic of the middleman. The middleman has several characteristics but two are most important. First one is the middleman had to be a native in blood. And the other is the middleman had to be English in taste. The middleman had some duty also. He would help the colonizer to govern the Empire. The middleman would know the language of the colonizer and the colonized. Macaulay and Allen proposed all of these characteristics to create a middleman. Their proposal will help us to detect what the colonizer wanted to do. Besides, we will match the characteristic of the middleman with the protagonist of our primary text namely Ralph Singh and the nephew. Thus, it will help us to find their (Ralph Singh and the nephew) duality.

Fanon's *Black Skin White Mask*, Homi Bhabha's 'Remembering Fanon: Self, Psyche and the colonial Condition' and Ngugi's *Decolonizing the mind* will help us to find our second objective. Fanon showed how the black people dehumanized in the name of culture and language by the colonizer. The Black people did not experience themselves as human. The colonizer did not accept them as a human. Therefore, the colonized had a desire to

acknowledge as a human by the colonizer. On the other hand, Bhabha told about the cause and effect of the colonial mimicry. He found the ambivalence relationship between the colonized and the colonizer. The colonizer wanted to create a replacement of them in the colony. Simultaneously, they felt that the exact replacement was a threat for them. The colonizer felt that the colonized wanted to take their (the colonizer's) place. Though the middleman was a bridge between the colonizer and the colonized, he belonged both sides. Therefore, the middleman wanted to prove himself as a human because he was the colonized. On the other hand, he did not want the native would replace him. Our middleman the nephew showed the same kind of trauma where he did not want to see the parrot in his place. He willingly misinterpreted the death of the bird so that he would hold his place. Finally, *Decolonizing the mind* will help us to find how colonial education could create mental trauma. It also helps us how the colonizer established dominance in the colonized mind.

I will mostly use Edward W. Said's analytic strategies of colonialism. In his *Culture and Imperialism* and *Orientalism*, he discussed colonialism. He examined Western Culture. He found how the western culture described the orient. The orient means the people who live in the east. On the other hand, the westerner are the occident. Western culture described the orient as a lower human being. In Said's *Orientalism*, he showed how the western culture created binary and called the orient inferior. The people of west came to the land of the orient to rescue the orient from the inferiority. It was the reason behind establishing colonialism. Said extended his idea in his *Culture and Imperialism*. He discussed the general relationship between culture and empire (xi). He showed how the people of west maintain the dominance on the Orient through the culture. After their departure from the colony, they extended colonialism through their culture in the colony with the help of their culture. Thus, the west established the new-colonialism. The neocolonialism was a way to colonize mentally instead of military control or political control. Cultural imperialism was one of the ways to establish

neocolonialism. Therefore, from Said's observation, we can find a scenario of colonialism. Said observation can give us a lance to discuss our primary text.

Deconstructive narrative techniques will be also used for analysis. It is techniques to looking at the forming of language that help to find the inner meaning of the text. It was defined by Czarniawska. This technique will help us to uncover the narrative behind the text. It will help us to deconstruct the text. Norris said, "To 'deconstruct' a text is to draw out conflicting logics of sense and implication, with the object of showing that the text never exactly means what it says or says what it means" (7).

Richey Wyver summarized Czarniawska's list of analytic strategies of deconstruction. The list was: 1) Dismantling a dichotomy, exposing it as a false distinction; 2) Examining silences – what is not said; 3) Examining disruptions and contradictions; 4) Focusing on the element that is most peculiar in the text – to find the limits of what is conceivable or permissible; 5) Interpreting metaphors; 6) Reconstructing text to identify group-specific bias, by substituting main elements (Wyver 10). This list will be used as a tool of analysis.

2.2 Literature Review

"Minute on Indian Education" was written by Thomas Babington Macaulay as his advocacy of English language education. He, with the Anglicist party, wanted to westernize the Indian colony with the help of language. It was written at 1835 to Lord William Bentinck for the Indian subcontinent. He wanted to establish a useful education for the Indian. He supported the Anglicist party and wanted to establish English as a medium of education (Cutts 824).

Macaulay asked which language was the best worth knowing for Indian people. He said that he had no knowledge of either Sanscrit or Arabic.--But he had done what he could to form a correct estimate of their (Indian) value. He had read translations of the most celebrated

Arabic and Sanskrit works. He had never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia (Macaulay 241). Thus, Macaulay denied the worthiness of the literature of the natives. Therefore, they had to educate a people who could not at present be educated using their mother-tongue, they should teach them some foreign language (241).

He mentioned that Indian people wanted to learn the English language. Because the English language was profitable for them. They wanted to pay money to learn. The British government did not need to pay the native to teach the English language because the native wanted to learn it by themselves (Macaulay 245). On the other hand, he neither wanted to teach Sanskrit nor Arabic because of its lack of scientific information.

Finally, he found a limitation to educate a large number of people. He said that it was impossible for the British Government with their limited means. Therefore, they should at present do their best to form a class who might be interpreters between them and the millions whom they governed, – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and intellect. To that class they might leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population. (Macaulay 249).

After Macaulay, we can find Allen who also wanted to establish English as a medium of education in the Indian subcontinent. He wrote ‘The State and Prospects of the English Language in India’ in 1858 to the British government. His concern was almost the same as Macaulay. His paper was also about the necessity of the English language in India. He believed that the English language would be the future universal language (Allen 265). Therefore, it was the duty of the English Government to reach the English language as a language of Education in its every colony. The Indian subcontinent was one of the large

colonies of the English Government. Among the different ethnic groups in the Indian subcontinent, Allen found only Tamil people had much literature. He also said that having written language and literature was necessary to be a civilized nation (266). Most of the ethnic groups had no written language and literature. It was also difficult to learn all of the languages of the native. But if all the native learnt the English language, the government could make a connection with them easily.

Allen said why the British government should teach the native the English language. He pointed low rate of wages in the Indian subcontinent. The British government would be beneficial if she would be able to use the native effectively. But illiterate native would be no use to the government. Therefore, it was necessary to teach the natives to the English language.

Allen also showed why the native would want to learn the English language. Because the English language was used in the supreme courts of Calcutta, Madras and Bombay. Therefore, a knowledge of English became a necessary qualification for employment in these offices but their knowledge of English was often very imperfect, being limited to the mere routine of business (Allen 269). He was happy because a huge amount of native population had a strong desire to learn English, and were now engaged in the study of it, in private, missionary, and government schools and colleges (275).

Finally, he gave an idea of a common language of the whole country. Since Indian subcontinent had lots of ethnic group with their lots of language, a common language could tie them. The English language could be a common language (Allen 269).

The idea of a common language was so fascinating that it was motivated not only the people of the Indian subcontinent but also the people of Africa. Both in India and Africa, there were lots of ethnic groups with lots of languages. A common language would help all the native to communicate with each other. Some native also wanted to accept the English

language to represent themselves in front of the world. But the things were not so simple.

Ngugi Wa Thiong'o was the person who told about the problem of accepting the language of the colonizer. He wrote *Decolonizing the mind* and showed the main obstacle of a colonized mind. He found the culture of the colonizer as the main obstacle not to decolonize the mind of the colonized. He rejected the idea of accepting the language of the colonizer. He also did not want to use English to communicate. He gave a huge analysis of why using the language of the colonizer would not help the native.

According to him, Language was both a means of communication and a carrier of culture (Thiong'o 439). Communication between human beings was also the basis and process of evolving culture. In doing similar kinds of things and actions over and over again under similar circumstances, similar even in their mutability, certain patterns, moves, rhythms, habits, attitudes experiences and knowledge emerge. Those experiences were handed over to the next generation and become the inherited basis for their further actions on nature and themselves (Thiong'o 440). Thus, Language as communication and as culture was then products to each other. Communication creates culture: culture as a means of communication (441). Therefore, grabbing the colonizer's language was taking their culture as well. Thus language and literature were taking the colonized further and further from themselves to other-selves, from their world to other worlds (439). Therefore, because of all of these reasons, he did not want to accept English as a medium of communication. He added that the most important area of domination was the mental universe of the colonized, the control, through the culture of how people perceived themselves and their relationship to the world. For colonialism, this involved two aspects of the same process: the destruction or the deliberate undervaluing of a people's culture, their art, dances, religions, history, geography, education, orature and literature, and the conscious elevation of the language of the colonizers. The colonizers did all of that. The natives became stranger on their land (442).

He was a critique of the colonial educational scheme. He thought that the colonial educational scheme was responsible for controlling the mind. He gave some example from his childhood. He said that in a colonial school, harmony was broken. The language of his education was no longer the language of his culture (Thiong'o 438). He bemoaned that nobody could pass the exam who failed the English language paper no matter how brilliantly he had done in the other subjects (439). On the other hand, all the papers were written in English. Therefore, it was difficult for some student to understand the instruction clearly.

He mentioned that the students got humiliation if he/she was not able to write or speak perfectly. 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. The attitude to English was the exact opposite: any achievement in spoken or written English was highly rewarded (Thiong'o 438). He added that English became more than a language; it was the language, and all the others had to bow before it in deference. English became the main determinant of a child's progress up the ladder of formal education. Learning, for a colonial child, became a cerebral activity and not an emotionally felt experience (442). He showed how the colonizer established the superiority of their language. They showed that native languages were associated in native's impressionable mind with low status, humiliation, corporal punishment, slow-footed intelligence and ability or downright stupidity, non-intelligibility and barbarism, this was reinforced by the world (443).

Though the colonial school showed the inhuman side of the colonized, the colonized had a hidden tendency to go to colonial school. Fanon tried to find the reason behind the desire of learning the language of the colonizer. He discussed it in his *Black Skin White Mask*. First of all he showed how the black people dehumanized in the name of culture and language. The colonized did not experience themselves as human. Racism did not give them

any chance. The colonizer had tried to prove that the Negro was a stage in the slow evolution of monkey into a man (Fanon 17). Therefore, the colonized negotiated with their culture and language and started to speak on the language of the colonizer to recognize themselves as a human. He added that out of the darkest part of their (the men of colour) soul, across the zebra striping of their mind, surges that desired to be suddenly *white*. They wished to be acknowledged not as *black* but as *white* (Fanon 63). Thus, the colonized gave up their culture because of their inferiority complex and started to mimic the culture of the colonizer. He added that every colonized people-in other words, every people in whose soul an inferiority complex had been created by the death and burial of its local cultural originality- found itself face to face with the language of the civilizing nation (Fanon 18).

Fanon found the idea of otherness in the mind of the colonized. The idea of otherness made the colonized inferior. It was also the reason behind accepting the language of the colonizer. He described his explanation of otherness in the mind of the colonized. The colonized thought that they were the other. Fanon said that to be "The other" was to feel that one was always in a shaky position, to be always on guard, ready to be rejected and...unconsciously doing everything needed to bring about exactly this catastrophe (76).

Fanon found three-way to come out from this otherness. First one is accepting their (colonizer's) culture and language. The second one is marrying a White man. And the last one is marrying a White woman. Alongside learning the language, marrying the white person could help them to come out from the dehumanized form. Marrying the white person proved that they were not the other. Fanon said that "a man of colour" felt attraction towards white woman because of her whiteness. He asked a question that what she (a white woman) could do for him (a man of colour). By loving him (a man of colour) she proved that the man of colour was worthy of white love. He was loved like a white man. He was a white man. Her love takes him onto the noble road that leads to a total realization...he marries white culture,

white beauty, white whiteness. When his restless hands caress those white breasts, they grasp white civilization and dignity and make them his (Fanon 63). He also added that they tend to marry in Europe not so much out of love as for the satisfaction of being the master of a European woman, and a certain tinge of proud revenge enters into this (Fanon 69).

Marrying the white person gave the colonized an identity. The colonized wanted an identity in the colony because he wanted a position in the colony. Making an identity in the colony was related to the colonizer. Bhabha explained it in his “Remembering Fanon: Self, Psyche and the colonial Condition”. Bhabha wanted to search the desire of a colonizer in terms of identity. In the colony, identification was very problematic. He said that identity was never an a priori, nor a finished product; it was only ever the problematic process of access to an “image” of totality (Bhabha Xxix –xxx). The image was at once a metaphoric substitution, an illusion of presence and by that same token a metonym, a sign of its absence and loss. It was precisely from this edge of meaning and being, from this shifting boundary of otherness within identity (Xxx).

He found the ambivalence relationship between the colonized and the colonizer. The colonizer wanted to create a replacement of them in the colony. Simultaneously, they felt that the exact replacement was a threat for them. The colonizer felt that the colonizer wanted to take their (the colonizer’s) place. He added that the fantasy of the native was precisely to occupy the master’s place while keeping his place in the slave’s avenging anger (Bhabha Xxviii).

Finally, from Macaulay to Bhabha, we can say, the colonizer wanted to create a middleman in the colony who could replace them and help them to govern. Therefore, the colonizer wanted to teach the colonized as a middleman. Some colonized also wanted to accept their teaching because of the desire to come out from the dehumanized form. Therefore, the colonized wanted to learn the language and wanted to marry a white person.

As long as the colonized became the middleman, he became a thread for the colonizer. As a result, the colonizer did not want to give him any space in the colonizer. On the other hand, the middleman lost his place in the colonized because of his colonized mind. Therefore, the middleman lost both places. It was difficult for him to define his identity. It created an ambiguity in his mind. The ambiguity created the duality and made him sufferer. In *The Mimic Men*, the protagonist Ralph Singh also felt the ambiguity. He even did not know what to do. He ended up his life to mimic the colonizer. On the other hand, in the *Tota Kahini*, the nephew had also felt an ambiguity. He did not understand what the King wanted. He had lost his connecting to the colonized and unable to connect with the colonizer.

Chapter Three: *The Mimic Men*

The Mimic Men was written by V.S. Naipaul. It was the story of a man named Ralph Singh and a newly independent country named the Island of Isabella. Ralph Singh is our middleman. He studied in a colonial school. The impact of colonial schooling was vivid in his life. He wanted to be an 'English in taste'. But as a non-English, it was difficult for him. That was why he pretended to be an English in taste. He started to mimic the colonizer.

Singh's colonial schooling was problematic. Colonial schooling was detached from his life. He could not connect it with his life of Isabella. His first memory of school was of taking an apple to the teacher. That puzzled him. They had no apple on Isabella. It must have been an orange, yet his memory insists on the apple (Naipaul 90). He was not able to come out of this illusion. Throughout the novel, Singh was not able to come out of this puzzle. He carried the illusion because of his colonized mind. Therefore, Ngugi Wa Thiong'o finding of colonial education was relatable to Singh. Ngugi believed that colonial education wanted to control the mind of the colonized. He said that the most important area of domination was the mental universe of the colonized, the control, through the culture of how people perceived themselves and their relationship to the world (442). Singh's mental universe was controlled by the colonizer. He could not do anything with his own. His whole life was a mimicry. He copied without knowing. At the very beginning of the novel, Singh's opinion about Mr. Shylock was the proof of his mimicry. He said, "Mr. Shylock looked distinguished, like a lawyer or businessman. He had the habit of stroking the lobe of his ear and inclining his head to listen. I thought the gesture was attractive; I copied it" (Naipaul 7). Ralph Singh's opinion showed his desire to be a White man. He copied Mr. Shylock's habit. It seemed that he wanted to be an "English in taste". But he did not know how to be. Therefore, he started to mimic. His attraction towards whiteness also proved Fanon's stands. He gave up his culture (or did not know) because of his inferiority complex and started to mimic the culture of the

colonizer. We can also connect it with Bhabha's thought about the colonized who wanted to occupy the colonizer's place. Singh also did the same as Bhabha said. He wanted to take Mr. Shylock's place.

Singh's colonized mind had a problematic imagination. Sometimes he was not able to distinguish the difference between the landscape of the colonized land and the colonizer's land. He mixed up it with the colonizer's imagination. He imagined that his grandmother leading her cow through a scene of pure pastoral: calendar pictures of English gardens superimposed on their villages of mud and grass (Naipaul 89). On the other hand, at the same time, he refused the Englishness and said, "I have visions of Central Asian horsemen, among whom I am one, riding below a sky threatening snow to the very end of an empty world" (81). Thus, he was an in-between stage of imagination. It showed his duality. His imagination was not stable. It swung time to time. His colonized mind was unable to identify his place. He did not know where he belonged.

Singh had 'Robinson Crusoe symptom'. Crusoe discovered a land. Singh also wanted to discover. But the different was Singh wanted to discover his own land. It proved his half image of the colonizer which was built through colonial education. He had been able at a certain moment to think of Isabella as deserted and awaiting discovery (Naipaul 146). He was not able to recognize his landscape because the colonizer changed the landscape. He said that their landscape was manufactured as that of any great French or English park. But they walked in a garden of hell, among trees, some still without popular names, whose seeds had sometimes been brought to their island in the intestines of slaves (147). We can connect it with Said's 'Yeats and Decolonization'. The colonizer wanted to change the landscape of the colony and wanted to make it more homely to them (Said 272). The change of the landscape created a huge impact on the colonized. They felt alienation in their own home. Singh also was not able to attach to his land. Sometimes he wanted to escape from his land. He said,

"This tainted island is not for me. I decided years ago that this landscape was not mine. Let us move on. Let us stay on the ship and be taken somewhere else" (Naipaul 53). This "somewhere else" is none but the land of the colonizer. He wanted to come to London. On the other hand, his friend named Browne wanted to help him to connect with the Island of Isabella. Therefore he showed him that its tropical appearance was contrived; there was a history in the vegetation they considered most natural and characteristic. He told Singh about the coconut which fringed their beaches, about the sugarcane, the bamboo and mango...in the heart of the city he showed Singh a clump of old fruit trees (146).

Singh's other friend named Deschampsneufs also tried to help him to understand and recognize his land. He showed that Singh knew the land. He had a relationship with local trees. But he did not know any other planets like that. He knew that brownish-green bark peeling like old paint. He tried to climb that tree. He knew that after the climb it a few times the bark got smooth-smooth and so slippery he could not get a grip on it. He got a ticklish feeling in his foot. Nobody had to teach him what guava was (Naipaul 171). Finally, Deschampsneufs said to Singh, "And this island is a paradise, you will discover" (172).

Singh had a fear not to be able to connect himself with the land of the colonizer. He always questioned himself: Was he accepted? Unconsciously he doubted the acceptance. He dreamt that in this city he was being carried helplessly down a swiftly flowing river, the Thames, that sloped, and he could only break his fall by guiding his feet to the concrete pillars of the bridge [...] and in his dream he felt the impact and knew that he had broken his legs and lost their use forever (Naipaul 97). Singh wanted to merge with colonizer but he was not sure about his acceptance on the colonizer's land. The question was why he was not sure about it? I think Bhabha's idea about identification can help us to find the answer. Bhabha said, "They" is always an evacuation and emptying of the "I" (xxxii). But the idea of "I" was absent in the middleman. The middleman was neither the native nor the colonizer. He was

present in both. At the same time, he was not any of them. Singh was a middleman. Therefore, he faced the same confusion. He was not sure about his position, his space. On the other hand, he was the mimic man. Bhabha said that mimicry was the desire for a reformed, recognizable Other, as a subject of a difference that was almost the same, but not quite (122). Therefore, he was almost the same because of his education but not quite because of his skin colour. He was unsure about his place in the colonial land because of his concern about the colour of skin.

Singh was ashamed because of his ancestor's history. To be descended from the generation of idlers and failures, an unbroken line of the unimaginative, un-enterprising and oppressed, had always seemed to him to be a cause for deep silent shame (Naipaul 83). Therefore, he wanted to change his old identity. When he arrived in London, he had tried to give himself a personality. But his imposed personality created a confusion, where he did not able to recognize who he was (26). It seemed that Singh's thought was growing through Macaulay's way. He felt ashamed of his old identity. He accepted the Eurocentric idea. He believed that his history was unable to glorify himself.

At a consequence of his Eurocentric idea, Hinduism and its customs had lost the meaning. Singh was not able to connect him with his old customs. It seemed unknown to him. He just knew the word Asvamedha. He read it in the book. He knew that it was an Aryan ritual of victory and overlordship, a statement of power so daring it was risked only by the truly brave. But he did not understand how his father had arrived at it. He said, "Was it simply the intuition of the leader?" (Naipaul 169). He had no answer. Therefore, he felt betrayed and ridiculed. He wanted to escape from it. He said, "I rejected the devotion that was offered to me. I wished to fly, to begin afresh, lucidly" (170). Bruce King gave his observation on it. He said that the process of losing one's Indianness started with leaving India. That was the original sin, the fall. After that Indian tradition could only either decay

into deadening ritual or become diluted, degraded and eventually lost through outside influences and intermarriage with others (68).

Singh was unable to stable his position on the island of Isabella. He cherished the Aryan past of his race and he was influenced by the dreamland of the colonizer. Thus, he was dueling in the past as well as in the future but did not able to connect himself with the present, with his present land the Island of Isabella. The colonial school also presented the Island of Isabella as a secret. Anything that touched on everyday life excited laughter when it was mentioned in a classroom: the name of a shop, the name of a street, the name of street-corner foods. The laughter denied our knowledge of these things to which after the hours of school we were to return. We denied the landscape and the people we could see out of open doors and windows, we who took apples to the teacher and wrote essays about visits to temperate farms (Naipaul 95).

Singh did weird behavior with women. Sometimes he rejected white women to show his attitude. He said, "I said to a French woman, 'Do you dance?' She at once rose. It was then that out of nowhere the impulse of cruelty came to me. I said, 'I don't.' And I left" (Naipaul 20). Thus, in the way, Singh wanted to show his supremacy. Fanon noted that the man of colour wanted to show his supremacy on a White woman. It gave them the satisfaction of being the master of a European woman (Fanon 69). Singh's attitude also proved Fanon's point. On the other hand, he also felt shame for his attitude and said, "This remained a shame for some time; for I had shouted at the girl. I have been guilty of three or four acts of pure cruelty in my life" (Naipaul 32). Thus, duality was everywhere in Singh.

Singh's attraction towards whiteness was visible in the novel. Sandra's whiteness astonished Singh. Her whiteness made her different from others. Singh said that he had such confidence in her rapaciousness, such confidence in her as someone who could come to no harm- a superstitious reliance on her, which was part of the strength he drew from her-that at

the moment it seemed to him that to attach himself to her was to acquire that protection which she offered, to share some of her quality of being marked, a quality which ones was his but which he had lost (Naipaul 56). Therefore, he wanted to marry her. Why Singh was astonished? Why the man of colour Singh was astonished and wanted to marry Sandra? Fanon answered. The man of colour wanted to prove that he was worthy of white love. He was loved like a white man. He was a white man. Her love takes him onto the noble road that leads to a total realization...he marries white culture, white beauty, white whiteness. When his restless hands caress those white breasts, they grasp white civilization and dignity and make them him (63). It is my thinking, Fanon's point was also applicable on Singh. Singh's description of Sandra's beauty was noted as Singh's attraction towards whiteness. Singh said,

Sandra, I can see, will not be everyone's idea of beauty; but she Overwhelmed me then; and she would overwhelm me now, I know: her looks were of the sort that improves with the strength and definition of maturity. She was tall; her bony face was longish and I liked the suggestion of thrust in her chin and lower lip. I liked her narrow forehead and her slightly ill-humoured eyes-and there was coarseness about her skin which enchanted me. I liked quality of graining in the skin; it was to be a sign of subtle sensuality. There were a firmness and precision in her movements, and always a slight bite to her speech. She affected a very old and grubby khaki colored macintosh, which it was always a pleasure to help off, for below it, and always a surprise, were soft cool colors, and a body fresh and scrupulously cared for. Not even the macintosh could hide the fullness of her breasts; breasts which in the end madden the viewer because faced with such completeness of beauty, he does not know what to do. Pure joy it was, at the assisted uncovering to discover that she painted the nipple of her breasts. So absurd, so pathetic, so winning. I kissed, caressed, stroked with

hands and cheek; inadequate speech was dragged out of me. 'Lovely, lovely,' I said.

(Naipaul 51-52)

After marriage, Singh's love vanished quickly and turned into hate. They had taken to sleeping in separate rooms so that the sleeplessness of the one might not disturb the other. Still, Singh was not happy and he wanted to slap her on the mouth. Singh thought that it would give him so much pleasure to contemplate (Naipaul 86). Singh did not stop Sandra when she wanted to go. He added that Sandra was after all in a position to leave: other relationships awaited her, other countries. He had cut himself off from that avidity which he still attributed to her. It was not for him to decide to leave; that decision was hers alone (91). Thus, Singh was indifferent of Sandra. He did not unhappy about their separation. Why did Singh change a lot? I assume, Singh married Sandra because he wanted to prove that he was worthy of white love. After proving himself, he lost his attracting toward Sandra.

Finally, we can say, Singh was full of contradictory and duality. Because of his problematic colonial schooling, he had a problematic imagination. He was unable to come out of it. It made him sufferer. He showed duality because of his uncertain position of the colony. Singh found the whole people of the Isabella as a mimic man. He said, "We pretended to be real to be learning, to be preparing ourselves for life, we mimic men of the new world, one unknown comer of it, with all its reminders of the corruption that came so quickly to the new" (Naipaul 146). He found the people of Isabella was unable to control their fortune because they did not understand that they lack power (8). They lack power because they had no history on their own. The idea of no history created a void in the mind of its people. Therefore, the people of Isabella wanted to fill up this void with the history/culture of the colonizer. Our protagonist Ralph Singh also tried to fill up his void with the culture of the colonizer. Therefore, he accepted the colonial schooling. At a result, he faced the duality. And duality made him a sufferer.

Chapter Four: *Tota Kahini*

Tota Kahini was written by Rabindranath Tagore as a critique of colonial education. Tagore had a bitter experience as a colonial student. He described the colonial education as a prison. He wrote lots of short stories and essays to show the side effects of colonial education. *Tota Kahini* was one of them where he showed that the bird of mimicry was not able to mimic the colonial education.

Tota Kahini was a story about an uneducated parrot. The parrot was unable to carry the weight of the education. Therefore, it died due to the unbearable pressure of being educated. The centre character was the nephew who was appointed by the King to educate the parrot. The nephew was our middleman. He was the bridge between the king and the parrot. The nephew wanted to fulfil the will of the king. But he was unable to fulfill it because of his duality. On the other hand, the parrot was also the symbol of those colonized people who were not useful to carry the will of the colonizer. The parrot was the king's unsuccessful attempt at creating a middleman. The death of the parrot showed us how colonial education was the reason behind the suffering of the colonized.

The starting of the story help us to remind Macaulay's "Minute on Indian Education". It seemed that the king was just like Macaulay. The king wanted to give proper education to the parrot just like Macaulay wanted to give proper education to the native of the Indian colony. The king thought that the bird was "illiterate" (Tagore 10) who "sang songs" but did not read "the scriptures" and "never cared for custom and convention" (10). Such a bird was of no use; it ate fruits in the Orchard, and the fruit market run at a loss (10). Therefore, the bird needed "some useful education" (10). On the other hand, Macaulay said that the education of the native was useless and it was no use in the British Empire. Macaulay wanted a useful education to the native just like the king. He said that he had read translations of the most celebrated Arabic and Sanscrit works. He had never found one who could deny

that a single shelf of a good European library was worth the whole native literature of India and Arabia (241). Allen was also similar to Macaulay. Among the different ethnic group in the Indian subcontinent, Allen found only Tamil people had much literature. He also wanted to give the English language to the native (266). Therefore, they were like the king. The king also needed “a class of people” like Macaulay who would help him to govern the native. The king got his nephew as a “class of people” who helped him to govern.

As a middleman, the duty of nephew was to help the King to connect the parrot. But the nephew was not successful to connect the King with the parrot. He killed the bird and interpreted death as proper education. The king also did not understand the death of the parrot. He pressed on the bird, it did not open its mouth, and it did not make any sound. Only dry paper from the books rustled in its belly (Tagore 16). The nephew was responsible for the death of the parrot. Did the nephew willingly kill the parrot? Or did it happen because of his miscalculation?

The king wanted an educated parrot. But the king was fully depended on his nephew. The nephew was the interpreter. He connected the king with the parrot. The king wanted the utility of the parrot. He wanted its usefulness. He gave the order to the nephew to make the parrot profitable. The king was indifferent about the parrot but conscious about the profit. But what did the nephew want? We can have two arguments to disclose what the nephew wanted.

The first argument will be the nephew might kill the parrot because of the feeling threat of losing his place. He might be thought that the parrot would replace him. That was why he killed the parrot and interpreted death as a silent. Where he said to the king that the parrot was silent because of its education. The silence proved the proper manner. But the king did not understand death. He just relied on the nephew.

The king loved useful things. It had a mare possibility that if a parrot would become useful, the king might like it. To prove his own usefulness, the nephew showed more

enthusiasm, which could be the reason behind the death of a parrot. In *Things Fall Apart*, we can find some native who became Christian. They disturbed to celebrate local custom because of proving their Christianity. They had to prove that they were better in comparison to the other native who didn't convert. The nephew might think like those converted native. That was why he showed enthusiasm to fulfil the King's order.

We can have another argument. The killing may be occurred by the miscalculation. Might be he was not willingly killed the parrot. He did not understand how to perform the King's order. He tried to understand the order in his way. That was why he did a mistake. And his mistake killed the bird. Why the nephew did not understand the order of the king? Was it because he did not understand the language? Or did he not understand the meaning what the king wanted to say?

Language creates a myth. And speech creates discourse said by Roland Barthes in *Mythologies*. Learning a new language means to want to be a part of a new discourse. But without "collective unconscious" and "collective memory", it is difficult for someone to understand the discourse. In addition, "collective unconscious" means getting any idea/myth/tradition collectively without getting conscious. It is happened because of having the same geographical location, culture, religion etc. therefore, without having the same kind of geographical location, culture, religion, no one cannot get "collective unconscious". On the other hand, "collective memory" means having the same memory collectively. It is also like the "collective unconscious". A same geographical location, culture, religion are needed to have both the "collective unconscious" and "collective memory". Having a part of the same "collective unconscious" and "collective memory" is needed to understand any discourse. The "collective unconscious" and "collective memory" of the colonizer was not same as the colonized because of different geographical location, culture, religion etc. might be the nephew's collective unconscious and collective memory was not the same as the king had.

Therefore, the king's proper education seemed to death to the nephew. That was why the nephew did not understand what the king wanted to mean as proper education.

Therefore, we can say, the nephew was not successful as a middleman. Neither he understood the king's order nor did he fulfil it. On the other hand, his killing of the parrot made him the antagonist. That was why he was not only lost his position in the colonizer but also lost his position in the colonized. Though he belonged both sides, in the end, he had no side remain. Therefore, he misinterpreted the death of the parrot to save his position in the colonizer. On the other hand, the bird of mimicry was not able to mimic colonial education. The weight of colonial education made it silent. I assume that Tagore wanted to show how colonial education made someone soundless. The colonizer wanted a soundless/voiceless subject. Colonial education helped them to make the subject soundless/voiceless. Thus, colonial education made the colonized sufferer.

Chapter Five: Conclusion

In my research questions, I have said to find the answer to the two questions. The first one is to explore how the colonial education was responsible for creating duality. And the second one is to find how the colonized suffered from the duality. The answer to these two questions was very tentative and interpretable. I picked one novel and one short story to give my interpretation.

In the novel *The Mimic Men*, Singh was the citizen of the newly independent country namely Island of Isabella. The colonialism had departure recently but the effect was visible on the island. Singh's duality was one of the effects of the colonialism. Colonial education was the reason for creating his duality. The school taught such a thing which he could not able to link with the Island. Sometimes he was not able to distinguish the difference between the landscape of the colonized land and the colonizer's land. He mixed up it with the colonizer's imagination. At a consequence of his Eurocentric idea, Hinduism and its customs had lost the meaning. Singh was not able to connect him with his old customs. The old customs were unknown to him. Singh was unable to stable his position on the island of Isabella. He cherished the Aryan past of his race and he was influenced by the dreamland of the colonizer. Thus, he was duelling in the past as well as in the future but did not able to connect himself with the present, with his present land the Island of Isabella.

He was also fascinated with the colonizer's culture and he started to mimic it. But he had confusion about his acceptance in the land of the colonizer. He had a strong desire to marry a white woman. At the same time, he lost his attraction towards his wife quickly. He understood what should be relatable to his island. On the other hand, sometimes he mixed-up the landscape of the land with the colonizer. Therefore, we can say, he was full of self-contradictory. At the same time, he did two opposite things. Sometimes he acted like a

colonized. On the other hand, sometimes he wanted to act like the colonizer. Even he did not know who he was. The ambiguity of his identity created duality and made him sufferer.

On the other hand, our short story also gave us the same kind of conclusion as we found from the novel. The nephew killed the bird because he did not want to share his place with the bird. The nephew found the parrot as a threat of his position. On the opposite side, the parrot had lost its life because of colonial education.

Finally, we can say, neither the body nor the mind of the colonized was appreciated by the colonizer. It is not possible to change the body but one can change his/her mind. Therefore, the colonizer offered his educational scheme to change the mind of the colonized. On the other hand, the inferiority complex of the colonized imposed him to accept the colonizer's education, culture etc. It gave him a scope to feel human. But the colonized always felt that his body was not accepted because of its blackness. His body was clear evidence of his inhuman past. He cannot feel comfortable to look at the mirror. Because he can see his native face on it. He felt duality. Who was he? Was he a civil person like the colonized? Or was he an uncivil person like the native? The answer was uncertain to him. And the uncertain answer created the duality in the middleman.

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