

Fabricated Intellectual Hegemony of the Colonizers: A Comparative Analysis ...

Fabricated Intellectual Hegemony of the Colonizers: A Comparative Analysis of Post-colonial texts

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Received on: 04-01-2022

Accepted on: 07-02-2022

Abstract:

The purpose of the research is to analyze the postcolonial texts from the perspective of "Orientalism" with its aspect of "Fabricated Intellectual Hegemony". It is a process in which the Orient is constructed, represented, and described by Europe as the corporative institution. It deals with the Orient by making statements about the Orient, authorizing the views about it, describing it, teaching it, settling it, ruling over it. In "Orientalism" the binaries are set to maintain power over the colonized. "Strategic Location" is about the position of the writer in the novel and "Strategic Formation" deals with the relation of postcolonial texts with one another. The article applies Edward Said's theory of "Orientalism" (2003)¹ to three novels by different authors in order to highlight the fact how "Orientalism" exploits the colonized by fabricating reality. This study applied a qualitative approach with Catherine Belsey's method of thematic content analysis with the conceptual framework of "Orientalism" in a Postcolonial context. The study is significant and unique because it showed a comparative analysis of the postcolonial writers and texts as well.

Keywords: Orientalism, colonizer, colonized, binary

Introduction:

"Orientalism" is the interaction of literature and politics. It is the study of the East by the West but this study is not an objective study. The colonizers had used the tool of literature in order to divide the world into two parts: "Orient" and "Occident". This is not a simple

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geographical division. The relation between the Orient and Occident is the relation of power in which Orients are oppressed and Occidents are oppressors. How the Occidents were able to dominate the Orients in spite of being in small number. Moreover, they were not familiar with the norms and culture of orients. The answer is that colonization is not a game of few days or months rather it is based on the planning of many years before launching it. The planning is called "Orientalism". It is described, "... novel-writing, and lyric poetry come to the service of Orientalism's.... willed human work...." (Said, 2003, p. 15).

"Orientalism" is fabricated intellectual hegemony of the west to create binaries of "Us" and "They". These binaries help to maintain the power of the West over the East. In the current study, Edward Said's theory of "Orientalism" (2003) is used as a conceptual framework. The framework is applied to three novels namely Joseph Conrad's "Heart of Darkness" (1902)², E. M. Forster's "A Passage to India" (1924)³, and David Malouf's "Remembering Babylon" (1993)⁴. Catherine Belsey's method of text analysis is used with the conceptual framework of "Orientalism" in the Postcolonial context as, "interpretation always involves extra-textual knowledge. some of it is derived from secondary sources." (Belsey, 2013. p. 161)⁵.

Literature Review:

Farn (2005)⁶ analyzed "Heart of Darkness" from the perspective of colonial and postcolonial rewriting. He basically answered the two questions of representations as to how the colonized and their descendants represented themselves and what were the reactions of colonized when they saw the colonizers. He concluded that Conrad used Wilson Harris' model of layered meaning to highlight the element of destruction and recreation of societies after decolonization. Guven (2013)⁷ highlighted the exploitation of colonizers especially the use of violence in Heart of Darkness. He considered that imperialism was the reason for the suppression of the colonized. He concluded by saying that Conrad wanted to criticize imperial powers and capitalism because of their relentless exploitation Marfu'ah (2013)⁸ applied the theory of colonialism on "Heart of Darkness" with a special emphasis on racism. The researcher explained the causes of colonialism based on racism as cheap labor, raw material, and authority. He concluded the discussion by giving the points that the colonized were oppressed by physical violence, verbal abuse, and exploitation of natural resources.

Nihel (2019)⁹ examines "A passage to India" in terms of colonizers' treatment of the colonized. The research has highlighted the specific and limited aspects of postcolonial literature as mimicry, ambivalence, otherness, and racism in the novel. He discussed that racial tensions and cultural misunderstandings and prejudice were the key elements that divided the colonizers and the colonized. The researcher concluded by saying that the gap between the natives and nonnatives could not be bridged because of the biased nature of the colonizers who considered themselves superior and the colonized an inferior species. Behera (2015)¹⁰ analysis "A passage to India" from the point of view of the relation between the colonizers and the colonized in a colonial context. He proved that the attitude of colonizers towards colonized is that of authoritative because of psychological, social, and racial barriers. He sums up the discussion by saying that the differences between them existed because of the so-called binary opposition.

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Debata1 (2015)¹¹ analysis "Remembering Babylon" from the aspect of pessimism and colonialism. He discussed the issues of missed opportunities for the colonized that occur because of disparate cultures. Gemmy's vital personality was used as data to highlight the issue of cultural harmony between the aborigines and the whites. He concluded by saying that a hybrid like Gemmy could not be accepted by both nations: colonizers and colonized. Askeland (2008)¹² analyzed "Remembering Babylon" from the perspective of formations, expansions, and negotiations of boundaries. He discussed the element of space created as the aftermath of colonization which caused boundaries and contradictions. The researcher concluded his research by saying that the reconciliation between self and others could be possible by the process of hybrid identity. The previous studies deal with the themes of hybridity, racism, colonial exploitation within a text. There is a lacking of comparative analysis by employing the theories of "Strategic Location" and "Strategic Formation".

Theoretical Framework:

"Orientalism" is an intellectual and academic study of the East:

Said says "Orientalism" is an intellectual and academic study of the East that is based on deception and falsification. Occidents want to show the picture of the Orient from the lens of the west. The orientalist see what they want to see as their study is not objective and honest. Actually, the colonizers need justifications to conceal their exploits. They claim that the colonized are savages, wild, dull, and uncivilized and the proof of these allegations is the reports and novels of intellectuals who are sent to the West about the East, "Thus a very large mass of writers, among whom are poets, novelists, philosophers.... have accepted the basic distinction between East and West.... elaborate theories, epics, novels.... concerning the Orient" (Said, 2003, p. 2).

Strategic Location (Author's position in the text):

Said has introduced the term "Strategic Location" of the author in the text. The author describes the context in the novel and there are always two parties in post-colonial text. These two parties are made according to the conflict. In these three novels, the conflict is the fabricated reality of Orientals. The first party is biased and the other party tries to dismantle the so-called reality. So, the author is in the favor of the second party as Marlow, Fielding, Adela, Mrs. Moore, and Mr. Frazer are the mouthpieces of authors in the novels as it is called *strategic location*, "....the author's position in a text with regard to the Oriental material he writes about" (Said, 2003, p. 20).

Strategic Formation (relationship between texts):

Said has introduced the term "Strategic Formation". The term shows the relation between texts for analysis. All the post-colonial novels, which try to show the true nature of colonialism, possess the same features as violence, binaries, biased notions about Orientals, and the exploitation of the black by the white: "*Strategic formation, [is a] way of analyzing the relationship between texts and the way in which groups of texts,....acquire mass, density, and referential power among themselves*" (Said, 2003, p. 20)

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Analysis: Fabrication of Truth by West:

In "Heart of Darkness" Mr. Kurtz was an orientalist who came to Congo for research. Besides the research, he was an agent who collected ivory and he was chief of the inner station but at the same time he worked for a company which was named as "International Society for the Suppression of Savage Customs". He had to make a report for future guidance. The report made by Mr. Kurtz is based on his personal experience. It is not reliable for future planning. There are many reasons that make the report questionable. The first reason is "time constrain" as Mr. Kurtz lived among the people of Congo for a few years, "... solely by the virtue of his few years and of his unreflecting audacity." (Conrad, 1902, p. 91) Mr. Kurtz is not a local person, he is unaware of the languages spoken in Congo, he is not aware of the logic of rituals; he is unfamiliar with the culture and tradition of Congo. Instead of all these hurdles he manages to live among natives, he learns their languages, he presides their "unspeakable rituals" at night, he becomes a god for natives and he keeps a native mistress. The natives are not willing to hand over Mr. Kurtz but they do so reluctantly. The progress of Mr. Kurtz is remarkable as he becomes a native in the time span of just a few years. Understanding the culture, language, tradition, and religion of a nation is not as simple as it seems in the case of Mr. Kurtz. Mr. Kurtz cannot bear the hot climate of Congo. His mental stability is in question as he died by saying, "The horror! The horror!" (Conrad, 1902, p.124). He killed natives and their skulls are on spears just outside the hut. He becomes god by using violence, "... these heads were the heads of rebels" (Conrad, 1902, p. 98). The study of Mr. Kurtz about the natives is biased, subjective which is based on the agenda of creating a dichotomy, dictated by the West. The conclusion of the report, made by Mr. Kurtz is based on overgeneralization. Mr. Kurtz suggests in the report: "Exterminate all the brutes!" (Conrad, 1902, p. 83).

Marlow is the mouthpiece of Conrad's "strategic location" and the author is found in the character of Marlow. He is an indifferent person who observes the whole context silently. Marlow proves that natives are not savage, brute, wild and uncivilized. The natives are not wild rather the colonizers are brutes who have oppressed them as Marlow says: "I could see every rib, the joints of their limbs were like knots in a rope; each had an iron collar on his neck, and all were connected together with a chain." (Conrad, 1902, 23). Marlow shows that the black is civilized as cannibals do not eat their fellows when the hippo meat has rotted: "Fine fellows—cannibals—in their place. They were men one could work with, and I am grateful to them." (Conrad, 1902, p. 56).

Marlow shows the logic of "Orientalism": the biased study of the East. He says that the white is there in Congo for the wealth of the East: "I've seen the devil of violence, and the devil of greed, and the devil of hot desire (Conrad, 1902, p. 24)." Fanon says: "The colonist derives his validity, i.e., his wealth, from the colonial system (Fanon, 1961, p.2)." The west has created these binaries to define them as whoever is not white is brute: "Yet what German Orientalism laid in common with Anglo-French and later American Orientalism was a kind of intellectual authority over the Orient within Western culture (Said, 2003, p. 19)."

In "A Passage to India" the wrong impression of India is put in the minds of the colonizers as Ronny says that the Indians like and respect the people who rule over them like gods as the conversation between Mrs. Moore and her son shows the assumed superiority of the white: "We're not out here for the purpose of behaving pleasantly!"
"India isn't a drawing-room."

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"India likes gods."

"And Englishmen like posing as gods" (Forster, 1924, p. 48).

In the trial of Dr. Aziz, Mr. McBryde publically announces that black men lust after white women. It is not true as Adela Quested later admits her fault that Dr. Aziz didn't follow her. Forster further says: "All unfortunate natives are criminals at heart, for the simple reason that they live south of latitude 30" (Forster, 1924, p.167). All these views about the colonized are laid by the colonizers. There was not such type of laws in India before the advent of colonialism. These laws, which were based on bifurcation, were made and propagated by the colonizers. The reason of this unjust division was to impose Western domination on the East: "Orient and Occident are man-made....The relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemony...."(Said, 2003, p. 5).

Fielding, Adela and Mrs. Moore are indifferent people who are not biased; they are mouthpieces of the writer or "strategic location" of the writer. Adela wants to see real India. She is not satisfied by second-hand knowledge. The knowledge is provided by some snobbish white ladies as Mrs. McBryde says: "You are superior to them, anyway. Don't forget you are superior to anyone in India except one or two of the Ranis" (Forster, 1924, p. 40). The following lines of the text show that the white people do not have firsthand knowledge about the Indians as they are not allowed to mix with natives. The Indians do not respect the people they are acquainting with: "Miss Quested,...was desirous of seeing the real India" (Forster, 1924, p. 24). Mr. Fielding suggests that to understand real India it is necessary to see Indians. Unfortunately, no one wants to understand India or Indians except few people who are not authorities. Their understanding of India cannot change the situation of colonialism.

Mrs. Moore has developed a good relationship with Dr. Aziz. Mrs. Moore's kind behavior suggests that she is a newcomer in India as Dr. Aziz says: "I think you are newly arrived in India." Mrs. Moore invites Dr. Aziz to join her in the club. Dr. Aziz replies: "Indians are not allowed into the Chandrapore Club even as guests," (Forster, 1924, p. 21). The distance between the colonized and the colonizer is part of the plan of colonization. The colonizers want the wealth of the Orient. They do not want to establish a relationship based on equity. Hamidullah declares at the beginning of the novel that in England it is easy to be a friend of an Englishman than in India. Dr. Aziz, Mr. Fielding, Mrs. Moore and Adela Quested are kind-hearted people who want friendly relations based on equality but it is not possible because of colonialism. At the end of the novel, Dr. Aziz concludes that Fielding and Dr. Aziz will be friends in the future. Fielding asks the reason why they cannot be friends in present, Dr. Aziz replies that the relation between the colonizer and the colonized is the relation of power, domination and oppression which is not suitable for friendship. Dr. Aziz's actual words prove his stance, "No, not yet, and the sky said, No, not there" (Forster, 1924, p. 825)

"Remembering Babylon" (1993) by David Malouf is another example of "Orientalism". In the novel, early settlers were sent to Australia with ideas in their minds. These ideas were about black people. The early settlers were losers who wanted jobs. The main obsession of the colonizers was to get knowledge about the land, environment, natural resources and people. Gemmy was aware of the intentions of the white towards the black that's why he shouted on the fence: "Do not shoot,' it shouted. 'I am a B-b-british object!" (Malouf, 1993, p. 8). This statement of Gemmy shows that the British are not a threat it is black who are real threats

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but there is no proof of this statement. All these binaries are man-made or rather we can say that these are arbitrary rules made by the colonizers. After the successful settlement of the early settlers, the rich colonizers came for profit. The early settlers were asked to be aware of black people. In the whole novel, the white had not met even a single black personally. They didn't communicate with them. There was not a single instance of attack on black but the white was afraid of black. It shows that they were sent with the insight that the black was wild, savage and uncivilized. They could attack them any time. That's why they always kept shotguns with them: "yes, and the shotguns they carried – might not be enough against – against what? Some vulnerability to the world that could only be measured, was measured still, by the dread it evoked in them?" (Malouf, 1993, p. 80). Andy created a fuss on the arrival of black visitors. He said that they had given Gemmy a stone with the magical power to kill them: "And the stone, once launched, had a life of its own. It flew in all directions, developed a capacity to multiply, accelerate, leave wounds; and the wounds were real even if the stone was not, and would not heal." (Malouf, 1993, p. 78). Andy stated the wrong thing because of his prior knowledge of black people that they always intend to harm the white. The black visitors came to help Gemmy. They gave him water to fight against the spirit which caused him pain in his dreams: "... gave him its waters to drink. As he took huge draughts of it, saw it light his flesh....in the release of his spirit" (Malouf, 1993, p. 89, 90). Mr. Frazer and school teacher Mr. Abbot wrote down the whole story of Gemmy on a few pages. They also add the things which were not told by Gemmy. They handed over the written pages to Gemmy for reading. Gemmy was an illiterate person he couldn't read it and gave his consent: "Gemmy shuffled the pages sounds of grave Approval.... sniffed them, and might have been preparing....to lick and maybe swallow them." (Malouf, 1993, p. 20). The Orientalists do the same thing when they write about the Orient. They add things according to their own will and the oriental cannot understand the story which is written about their lives. They accept, sniff and want to swallow the forged story like Gemmy. Mr. Frazer suggested that Gemmy might be a bridge to facilitate a friendly relationship between the black and the white. Mr. George didn't accept the offer because he didn't want to bridge the gap rather, "Sir George is hungry for office" (Malouf, 1993, p. 130).

Conclusion:

To sum up the whole discussion we may say that "Orientalism" is a literary and academic state institute that creates binaries of the colonizer and the colonized. All the binaries on the left side are attributed to the colonizers and the opposite is attributed to the colonized. On these grounds, they suppress the colonized and plunder their wealth. The worse thing is that they plunder under the guise that they want to civilize the colonized. "Orientalism" is a created body of theory that is instilled in the mind of the colonizers to facilitate their conscience for the justification of their plundering.

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