

I. Colonial Mentality in Joseph Conrad's "Youth: A Narrative" and "The End of the Tether"

The research analyzes Conrad's "Youth: A Narrative" and "The End of the Tether" critically from the postcolonial perspective. The voyages made by Marlow and Whalley in the respective novellas have been explored as the tropes of journey within the colonial self. The fictions deal with journeys embarked by the protagonists to the East which can be compared with the voyages that Europeans undertook during the period of colonization. While projecting his characters in the journey towards East, Joseph Conrad in both the novellas exposes the colonial self programmed by the colonial ideology as well as the native or local forces and experiences. So, this work critically studies the novellas as the exploration of the contradictory colonial subjectivities in progressive changing according to the time and space as they are moving while it is very much repressive in its latent.

Colonialism predicts an unequal relationship among the so called higher, civilized and developed countries to that of underdeveloped countries. Business or the trade purpose becomes the prominent issue to dominate the territory of a nation by the powerful nation, and in such an affair the voyage becomes the weapon to develop the self interest of the voyager. In the name of advancing or flourishing the territory such a traveler acquires much than s/he gives. Colonial tendency dominates other countries in terms of civilization, education, economy, and culture too. Colonizer understands the native culture and describes what s/he desires. In such a state the preliminary significance of the nation gets subverted due to the motto of the voyager. The ultimate purpose of such a voyage is to collect materials, earn money or rule the native people, and finally control the political power of the nation.

In “Youth: A Narrative” there is a voyage towards East where the voyager Marlow gets fascinated seeing the original Edenic aura of the East. In turn, the voyager describes the situation negatively. The captain Marlow in the novella untruly describes native people, its surrounding, and mysticism of the East. He fails to understand the aura of the Eastern hemisphere. Similarly, in the novel “The End of the Tether” there is a tragic situation that captain Whalley faces due to colonial motif. The purpose of rulling others’ territory ultimately ruins the fate of desirer. The captains themselves start to quarrel with each other and on the other side their motto of trade toward selling the timbers or establishing tobacco plantation does not get succeed. Hence, it invites the tragic situation. They think the native or aboriginal people as uncivilized, barbaric, and uneducated but, in turn, they themselves get failure in their mission due to their strong colonial motives towards the native citizens of the native ones. The captai Whalley discusses with his friends that “you fellows know there are those voyages that seem ordered for the illustration of life that might stand for the illustration of life” (“Youth”, 3). Along with the journey of the ship the text moves in order to illustrate the real existence of human life in the native territory. In the starting of the novel we feel as if the creative writer Conrad is going to depict the serine moments in the African continents.

In the novels the writer seems to show the journey as the real portrait of the native lands. The voyages go on describing the livelihood and cultures of the native people. In this means we regard the travel just for travel sake. But as the texts move we could not feel the neutrality in the inner psyche of the voyager. The derogatory representation of the native people of thee East by the European voyager becomes the research problem. The motto of ruling native territory in the name of expansion of trade and tobacco plantation representing the native people as barbaric, uncivilized,

uneducated, and rude reveals the colonialist mentality of the voyagers which the writer narrates critically. As the plot moves, the voyagers depict the native women stereotypically without considering the cultural norms and practices of the native country. They describe those native women in such a way that “Mrs. Beard was an old woman with a face all wrinkled and ruddy like a winter apple” (“Youth”, 5). It is not the duty of the voyagers to depict the physical appearance of the native people but they did so in order to control them regarding the native people still in the primitive forms of human civilization. Initially, they seemed as if they were fascinated towards the native cool environment but as the time passes on they go on describing the appearance of the native people supposing to make easier to make them feeling the natives as weaker beings. Such a mindset does not succeed to understand others’ culture in the original form. They think the inevitable necessity of their presence in order to flourish the life style of the native people, and their occidental gaze towards the oriental territory bring hypocritical description towards Eastern which becomes problematic in the novellas. Voyagers’ repressive, manipulative and marginalizing views towards the Easterners in the text are other aspect of colonialist ideology.

The reasons behind these hypocritical descriptions towards Eastern by the European voyagers are colonial motives. Since the early centuries, they have thought that the Eastern people are fragile, subjugated, and uneducated. The colonizers in the name of tourists or voyagers want to expand their trade in their non-native territory. Hence, they try to create cultural and geographical hegemony towards the Eastern people. Though captain Eliott says, “Ship had been only a hobby of his” (“The End”, 130). His hobby is not free from his fascinating towards getting information about the native land and people. In this way, in the name of their voyages they exploit their latent motives of gathering information about the native territory, people and culture.

On the basis of information, they want to control all the means of production in their hands and increase their political and cultural over the native people. The manifest desire of travel and latent desire of trade and ruling towards the Eastern is the base of colonization, which is due to their occidental gaze and superior thoughts against the Easterners. Voyagers' early established mindset against the native people is a reason to control those native people.

The primary purpose of the study is to make visualize the occidental gaze towards the oriental people and the territory. The objective of the research is to expose how the Eastern world is depicted by the Westerners. The research seeks the eyes of voyagers towards the native ones. It shows that the Eastern world has its own significance or existence. This half hemisphere has its own geographical and cultural peculiarity which the ideological eyes of the Western hemisphere cannot comprehend it. It shows the biased perspective towards eastern people is due to colonial mentality of the westerners. By scattering the negative views about the natives, it makes them easy to rule over them. It awakens the concerners to comprehend the peculiarity of the native land. Oriental world has its own definite identity which others do not dare understand easily. The project shows Europeans invaders are not necessary to educate the Easterners; they themselves are capable to accomplish their deeds. The Europeans spray their fake message due to their colonial and imperial mindsets to rule over the innocent people of another colony. The presence of white man in the others' territory is to make the land in their palm and to rule over the citizen of another territory which reminds the past colonial form.

The research is based on Joseph Conrad's two novellas "Youth: A Narrative" and "The End of the Tether". The project studies the novellas from the lens of post colonialism. It studies the support of critical ideas form Edward Said's *Orientalism*,

John Storey's *Cultural Theory and Popular Culture*, and Ashcroft, Griffiths, and Tiffin's *The Post-Colonial Studies Reader*. In the provided time duration the research looks the texts adopting Colonialism as a methodological tool and being limited within the prescribed materials.

Joseph Conrad's novellas "Youth: A Narrative" and "The End of the Tether", the stories of the Westerners voyages towards East, received many critical reviews. For Joseph Conrad's novellas Owen Knowles asserts that Conrad's novellas "Youth: A Narrative" and "The End of the Tether" which are the short collection of short narratives based on westerns voyage towards the East to quenching their colonial motifs. The critic Owen Knowles says, "This haunting and widely influential Modernist masterpiece that explore the limits of human experience as well as the nightmarish realities and consequences of imperialism" (1). The scholar shows these novellas move on the theme of imperialism. In the manifest level the voyage was just a journey which did not have any specific purposes but in the latent level the voyage carried an imperial them to enhance their business in the field of tobacco plantation, timber plantation and searching other means of possibilities. Even though, the voyage seems just a voyage but the psychology of the characters show the voyage is to depict the land of Easterners as uncultivated, somber land, where there are no specialties.

Similarly, another scholar Holger Nustedt shows that Conrad's novella "The End of the Tether" depicts the existential crisis of the captain Whalley. Nustedt assets as:

Conrad portrays an old man's existential crisis and transformation and to do so, as in all of his sea stories, he makes use of the anthropological concept of initiation as outlined above. For the purpose of this

demonstration, a quick glance at the concept itself is unavoidable, though it can only be very briefly sketched out here. (5)

To him, the novella explores an anthropological conception of European invaders in others' native land. Here, the anthropological conceptions refer to understanding the inner psyche of the native people. As the voyager the characters should confine them within the naturality of the journey but they go on describing the native culture which is a subject of research too.

These novellas got many concentrations as getting to capture the tone of European voyages in the African native land. According to Daniel Vogel's review, these novellas are a bitter returned presents to the Europeans who in the past, colonize eastern territory in the name of trade or voyage. These novellas also hope to transform the moral lessons to those concerners. The scholar studies the novellas in such a way:

At the beginning he hints that the story is intended to describe a moral.

In my opinion, it is this: The virtue of young men is that they see all problems as an opportunity to be a hero, born from the joy of testing one's strength. The tragedy of older men is that when they are old enough to see real problems to solve, and have the experience to solve them, they lack the strength and resolution to attempt anything heroic.

That by the time you realize the virtue of youth, you have lost it. (9)

The tragedy of the hero begins as his trade business starts to fall in the Eastern territory. The heroism does not always remain the same. As a result it brings tragedy to the life of the captain Whalley. The more desire of collecting wealth in the alien territory ultimately, ruins the life of the captain.

By assimilating the views of above mentioned scholars, the project sees the novellas from the perspective of colonial journey critically. The novella "Youth: A

Narrative” criticizes the natural beauty and the pave the way for the Europeans in the Easterners land. Captain Marlow in the novel describes the mysticism what he comprehends at his first glance. In the same novel the native people and their culture are represented stereotypically. Similarly, another novella “The End of the Tether” tells the business of buying, selling, and investing or doing trade industry by the Westerners in the oriental land. Ultimately, the hero meets a tragedy. Thus, the project focuses on the colonial motives of the voyages. It critiques how colonialism is rotted in the inner psyche of the voyages even though the voyage seems just a voyage for sightseeing and fun.

The novella “Youth: A Narrative” bears the theme of deeper meaning where old men were sitting around and listening to a story told by another old man, Marlow, about his first sea voyage. Here, Marlow compares the sea and his first voyage to the enthusiasm, vigor, heartiness and aspiration. But, Conrad shows the threat towards oriental native land by the Westerners in the name of romantic and vigorous voyage. The novel goes to capture the voice of marginal as if it dares to emerge the issue of colonial mentality which is rooted in the inner psyche of the voyagers. Indeed it critiques the voyagers gaze in name of learning and making learned others.

At the same time, the opening scene of the story opens the reader's eyes to the route of and description of the voyage which was described in the novella “Youth: A Narrative”. The novella “Youth: A Narrative” only describes the route and culture and the innocence of the native people from the perspective of travelers. But the novella frames towards showing the inner psyche of the Westerners’ in the oriental land in order cultivate their dream. Here, they go on cultivating tobacco plantation, bringing timbers in their own country by destructing the forest. Along with it the voyagers’

stereotypical minds portray the cultures of the native people. Not only this they described the physical appearance of the native people stereotypically which was by birth/nature. These descriptions help them to control over them labeling them as fragile and uncivilized. They even hate the food habit and geographical environment of the native land.

The project bases on the Colonial theory, and studies the text from the perspective of Colonialism. It shows the manifest desire of European people and vivid the latent dream from the eye of profit, wealth collection, and owning the land and imposing political power of another territory. Different scholars have given their views on colonialism. Benita Parry, in the essay “Problems in Current Theories of Colonial Discourse” describes colonialism in terms of violence and imperialism. In the process of travel or voyages the so called non-elite or subaltern woman becomes victimized. Parry further says that, “after the planned and epistemic violence of the imperialistic project, and seeks to the historically muted native subject, predominately inscribed in Spivak’s writings as the non-elite or subaltern woman There is no space from where subaltern (sexed) subject can speak” (36). Benita Parry basically shows the condition of women in the native territory which is caused by the motifs of the people from another land. Parry sees women voice is made muted in such a condition.

Basically, Europeans thought deceiving women was an easy medium to control over the possible means. The phrase “bless the old woman” illustrates the superiority of the voyagers because they started need of bless to the native women (“Youth”, 5). From the first visit they had started to depict the physical appearance of the native women. She further shows that not only female but male are also victimized in the condition. She further asserts that “imperialism’s epistemic violence extends to posting the native, male and female, as a historically muted subject” (37).

This sort of epistemic violence seems rooted in the psyche of the voyagers. They conduct their behavior and activities on the basis of presupposed ideas i.e. regarding those natives as inferior and marginal people.

There is formation of voiceless condition. People in the new territory are dominated in order to enhance the trade or business of the voyagers. The essay focuses to show the liberation, or a non-repressive and non-manipulative perspective towards the native people of the respective communities. Such an activity leads by the voyagers make commit and violence to the so called inferior people in the native territory. The main motto of such a voyage is to construe the colonized as a racially degenerate population in order to justify conquest and rule.

Similarly, the critic Stephen Slemon describes colonialism is a form to critique totalitarian forms of Western historicisms. In this means colonialism is a critique against the Western inferiorized activities towards the people the East. In this short of totalitarianism many subjects get attached i.e. extending territory, flourishing trade, educating people in the voyagers own culture, or demonstrating native people-women and men as the superior mindsets desire. Hence, this heterogeneity is post-colonialism. Post colonialism is related to economic and political factors. For showing it the critic Stephen Slemon asserts that “the nature of colonialism is in the field of economic and political structure of the cross-cultural domination” (36). The critic sees the means of colonialism in the fields like politics and economy. Their only motto was to conduct their business, earn large amount and finally controlling the means of productions. Stephen Slemon shows the means of domination in the field of economy and politics. When the voyagers see the native people collecting and drying the food materials at the sea beach they related the food habit blindly to the economic condition of those native ones.

To talk on colonialism Chinua Achebe in the essay “Colonialist Criticism” shows that the native people knows more about their own territory rather than the people from other continents. Achebe says, “I know my native” (58). The native people definitely know about their place where they born, labor, and deed their physical or mental deeds. Chinua Achebe says, “The native people was really quite simple and that understanding him and controlling him went hand in hand- understanding being a pre-condition for control and control constituting adequate proof of unrest, carrying as it did disquieting intimations of slipping control” (58). Silence of native people does not mean they are inferior Beings. This is only a means for the voyagers to control the native ones. This silence is a cultural silence when the new strangers come in the village. But, understanding the quietness of the native people the European voyagers got advantages from that.

From the remark of Chinua Achebe we can conclude that Eastern native people are very innocent, somber, and simple people. The voyagers, here, the Europeans go to understanding the inner innocent psyche and start to dominate those people. With the long time intimacy within the community those mindsets start to dominate, and control the economic, social, cultural, and political power in their palms in order to control that territory.

These literary texts are viewed by using the Postcolonial theory to critique the Western eyes in the oriental land. The scholar Edward W. Said, in his reputed essay “Orientalism” explains, “the Orient was almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and land escapes, remarkable experiences” (87). From the perspective of Edward Said the very term Orient is the creation of Westerners i.e. Occidental people have created the term in order to make their motives extend. The voyagers have a single motto to expend

their trade even though they regard the voyage just for fun and describe the unique features of the native territory. But, it has the colonial motive which was rooted since history in order to control every means of production in their hand. They regard Orient was their property and it was too, adjacent to Europe it is the Europe's richest and greatest and oldest colonies.

The gaze toward Orient is related to the source of its civilizations and languages, its cultural contestant, and it moves to make Orient as 'Other' by the stereotypical description of the native land. Here, Edward Said says further says, "The Orient is an integral part of European material civilization and culture" (87). The concept of Orientalism is concerned to control culture and material prosperity of the Eastern land by the Western people either in the name of voyages or in the name of trade, or in the manifest level of fun or travel. The Orientalists think that the Western race is superior and more enlightened which provide them the gift to rule over so called subjugated and exploiting the Asian notions, culture, and territory. In the same way the voyagers have stereotypically described the native land and culture of the Eastern land in order to get easy means to control over them. Though, the ship captains enjoyed the journey but the inner psyche was to control over the native land and people. Their description of the Oriental land was a catalyst to describe the native land for their sake.

The concept of Orientalism serves in academic level. The scholars get attached with the concept in order to study the area towards Orient. The mind sets of Occident here, is already guided by the principle of dominating and controlling other. Hence, such person researches the phenomena either in Sociology, Anthropology, History, or Philology. What those scholars find out from their own perspective is Orientalism. Orientalism is also the style of thought. People are already chained by their mind sets

which their precursors taught or made them to follow. In such a state, it becomes a single train to think over such a community. Also, Orientalism becomes the corporate institution to deal with the Orient. Orientalism is a Western style or thought to dominating, restricting, and having authority over them. In any means Orientalism is a tool to control the Eastern people. In these novellas though the journey seemed neutral the Western prejudice eyes always remained bias. The eyes of ship captains Whalley and Marlow seemed fascinated towards the naturalness of the native land it had the colonial motif to make the native people subjugated towards them which would help them to control over them easily.

The issue of post-colonial deals with the subject of margins. Basically, the subject focuses on to bring the margins at the center. While describing postcolonialism another critic V. Padma in her essay “Neither on Either Side nor In-Between: The Anglo- Indian and Postcolonial Indian Fiction in English” shows that “the very discourse of post-colonialism is an attempt to bring the margins of colonial discourse to the centre and give them the power of narrative” (127). The foremost focus of such types of fiction is to evoke the voice of margins or dominated culture in the main stream of study. It is also a sharp weapon to attack on the concerners through the means of writing. Language is the single weapon to control over the native people. By the description of the native culture and climate they feel it would help them to make the native feel uncivilized and barbaric. The people of Western land like captain Marlow, Whalley and their companions travel in ship but the native people depend upon sea creatures in search of food. It ironically, described the hunting and gathering the then society which the writer caught for the stroke.

There is similar way of representation in such types of literary works. In such types of creations there is representation of colonial countries, and in the second step

there is exploration of such issues. Kodhandaraman in the essay “Marginals, Education and Postcolonial Theory” defines representation as “the main concept of postcolonial criticism in the beginning was white representations of colonial countries in the literary works, and in the second stage, postcolonial criticism involved a turn towards explorations of themselves and society by the postcolonial writers” (81). In the same line Europeans call the women “Mulatto” without considering the environment and the geographical variations (“Youth”, 5). They thought these women as their property and started to describe their physical appearance.

In the same way Joseph Conrad has presented two novellas “Youth: A Narrative” and “The End of the Tether” to critique the voyage in the one hand, and on the other hand these novellas depict the representation of the Eastern territory, people, and culture, and on the other side they go on exploring the whole conditions in the new territories which is due to their colonial motifs. The project sees the novellas as if to critique the Western stereotypical and unchanged attitudes towards the Oriental land, culture, and climate.

II. Exploring Colonial Self through Voyages in Joseph Conrad's "Youth: A Narrative" and "The End of the Tether"

The research analyzes the voyages taken by Europeans as the metaphor for exploring the colonial self in Joseph Conrad's two novellas "Youth: A Narrative" and "The End of the Tether". In the name of voyage the inner desire or the core motive is hidden. In the latent form, this sort of voyage is a voyage for describing the people, culture, geography, and finally controlling the trade and political power of the eastern world. The voyage is also for finding the possibilities to get gold from the mines. So, this research depicts the voyage from the post-colonial perspectives and shows the latent desire of the colonizer by means of ship voyages representing the native people, or in the form of study to promote some special types of farms like tobacco plantation. This voyage seems not just the voyage rather it acquires some beneficial within it. This sort of beneficial in the voyage is directed towards the motif of trade and business, ultimately acquiring wealth without considering the essence of eastern life.

In Conrad's "Youth: A Narrative", Marlow is the main character who in the way of voyage, along with his companies describes the native territory and culture of the East in his own way. In recourse of their voyage they describe and analyze the eastern geography in their own way. They illustrate the culture in derogatory way. Due to the motive of describing the territory, culture, and people according to their mission they represent the eastern mysticism blindly then untruly describe what they have seen or got along with the course of voyage. Not only this, mostly women are depicted according to their own wish and show the need of their presence to educate those native people. This shows their motives, by making other to accept it as the real portrait of the uncivilized, barbaric, and primitive eastern world.

Similarly, Conrad's another novella "The End of the Tether" depicts the purpose of the voyage. The novella "Youth: A Narrative" seems as if it paves the way and describes the periphery slightly, the next novella "The End of the Tether" is about to penetrate much on the situation and goes to explore to get the latent dreams. The latent repressive motto of the colonizer gets vivid in the second fiction absolutely. In this novella the captain Whalley buys and sells the ships in order to accumulate wealth. In the course of acquiring property his economic condition gets decreased, also the family member gets separated. The novella picturizes the latent repressive motto of voyager where the only motto is to control the trade and political power of the native country, and enhancing their own business and culture in the native country. In the recourse of their journey they describe the native people, mostly women rudely.

So, Joseph Conrad dramatizes the latent desire into manifested one and ultimately, the rude motto of the voyage brings the persons' life into great tragedy. They investigate much amount of money in buying ship. But, the fortune or the condition does not favor them. The ship captains ruin their lives. On the one side they themselves make quarrel due to not getting the expected profit, and on the other side their timber business and tobacco plantation also do not make them millionaire. Hence, the partners themselves start to quarrel between them. In the dream of trade and ruling the citizen and finally in order to control the political power of the nation their life ultimately moves toward misery, and great tragedy starts to rule over them. The project analyzes the vulture eyes of the voyage from the perspective of post colonialism.

On the first day of the voyage, Marlow in the novella starts to represent the native people of the East according to his own desire. The voyagers think, native

people are weak people and defenseless. The physical structure of the people gets differ according to the geographical variations. It is the law of nature to gift different characteristics to different people but the voyagers regard it as the weakness of those people. They lack to assimilate the different physical differences as Westerners have. Marlow in the novella describes the native people in such a way that for the voyagers the inborn physical appearance of the native people is challenged. The captain says, “He had a nut-cracker face-chin and nose trying to come together over a sunken mouth-and it was framed in iron-grey fluffy hair that liked like a chip-strap of cotton-wool sprinkled with coal-dust. And he had blue eyes in that old face” (“Youth”, 4). Here, physical appearance becomes a means for mockery. Even the face of the native people is derogatory represented. Not only the description of the face nose. The face is also regarded as an old. Here, old represents lack of energy, passive activities, and lack of enthusiasm. The negative portrayal helps to dominate the native people as the dominator wants. Physical appearance does not explain the inner potentiality of the people and the physical appearance gets differ according to the variation in climate. But, the novella shows the European has started to describe their voyage from the illustration on the physical appearance of the native people.

Any people, whom the voyagers have acquaintance regard the same way of thought, treat every individual equally not considering the personal potentialities of the native people. There is representation of other people according to the willingness of the voyagers. The voyagers have their own motives which encourage them to represent the native people as they wish. The novella depicts the male native people as, “He was also an old chap, but of another stamp. He had a Roman nose, a snow white, long beard, and his name was Mahon, but he insisted that it should be pronounced Mann. He was well connected; yet there was something

wrong with his luck, and he had never got on” (“Youth”, 4). The colonizers think every native people weak, and submissive. They have a single tendency to think every human being from the eyes of dominating and ruling over them. They see each individual as the same. For them not only the physical appearance but also the names traumatized them and they judge their luck according to their physical appearance and geographical locations.

Even, the peculiar identity of the native people is a matter of talk. Here, persons’ physical appearance is a matter to portray the negative image of the people. The physical color of the skin, and the way of keeping beard help the voyagers to turn against them. Even the naming of the people is made as a subject of mockery. The voyagers who have the matter of colonialism in manifest desire want to mock the native people. They think the fate of native people is also enchained by the God. They do not dare to understand the peculiarity of the native culture, and hence, also they do not know the peculiarity of naming in others’ culture, rather they think the fate of those native people is seized by the God which is due to their colonial mentality. The more they mock and they blame them the more it arises the more ways to rule over those innocent native people.

Such a representation is due to the process of colonialism by the Europeans. In the process of colonialism, such a description helps to vivid the negative image which is pre weapon to rule over them. The critics Robert Stam and Louise Spence in the essay “Colonialism, Racism and Representation” explores the situation of representation as:

By colonialism, we refer to the process by which the European powers reached a position of economy, military, political, and cultural domination is much of Asia, Africa and Latin America. This process,

which can be traced at least far back as the ‘voyages of discovery’ and which had as its corollary the institution of the slave trade, reached its apogee between 1900 and the end of World War I. (109)

The negative representation or misrepresentation to the people of Asia or Africa has colonial motives. In order to control the economic and political power of the state the so called powerful nations have seized the power of weaker nations, for it misrepresentation of the citizens in the respective native countries is a powerful weapon to control over the native people. When the voyager describes negative image and characteristics of the native land it may help the inner psyche of the voyager to rule over the native people of the targeted land. Hence, representation is only on the behalf of the voyagers in order to make their programmed voyage comfortable.

Along with the voyage the voyagers describe the native people according to their desires. They only illustrate the life style and outer appearance of the native people but they lack to describe the intrinsic value of the societies. They do not dare to grasp and comprehend the cultural features of the land because their only motto is to establish them as inferior being. If the voyagers do not depict the image of the native people that do not help those mind sets people to control other people and culture in the expected community. They just describe the poor livelihood, and appearance of the people, for it the narrator illustrates the native people as, “A few miserable, half- naked families, a sort of outcast tribe of long haired, lean, wild-eyed people, strove for their living in this lonely wilderness of islets, lying like an abandonment outwork of the land at the gates of bay” (“The End”, 158). The particular cultural practices of the native people become a subject of talk in order to subjugate them by creating unnecessary psychological blame towards those native people.

From the point of view of the European, the eastern people are passing their miserable life. They do not have enough money to solve their hand to mouth problem. The family members lack sufficient clothes to protect their full body; even they have to wear tattered clothes due to poor economic condition or culture. Such a situation gives poor economic condition of the people who are living in the eastern islands. They give only the outer appearance of those people in their native islands. No culture is superior or inferior. But the vision of colonizing others does not think over it. They show the negative sides of the people who have been living in islands. It means it is due to colonial mentality. They even do not try to understand the peculiarity and the reality of the native culture and traditions of being so. To show the power of being superior of the powerful nations misrepresent the native people according to their own wish. Dress is a part culture, to describe it only the one who is the member of the community can bespangle the unique features of the culture which other lack to describe.

The voyagers themselves start naming the people of native people according to their own wish. People have their own peculiar traditions and identities which they have to preserve. But those people who think such a culture as uncivilized, even starts to blame others. Also, they do not understand the culture of sewing dresses. The voyagers illustrate the native women according to their wish which may help to implement their latent desire towards those native women. The ship captains depict the native women as: “Mrs. Beard was an old woman with a face all wrinkled and ruddy like a winter apple, and the figure of a young girl. She caught sight of me once, sewing on a button, and insisted on having my shirts to repair” (“Youth”, 5). Keeping beard is a particular culture identity. Without analyzing the others’ culture implicitly we cannot decide it as a poor form of culture. In some societies keeping

beard is a particular form of culture. In appreciating the cultural practices of the particular groups the scholar Raymond Williams in the essay “The Analysis of Culture” describes culture is the “description of particular way of life (48)”. So, we cannot judge anything about the persons or societies without knowing the culture. Every culture is superior in its community and groups. As the scholar describes no culture is superior or inferior.

Here, the beard is ironically presented in order to depict the appearance of the native people. Handicrafts or manufacturing basic needs by the self are also the emblem of particular culture which should be granted by the observer. Everyone does not bear such a quality, only the creative and sensible can do her/his needs herself/himself. When the voyagers see the native people they seem they are doing their own task. Some are busy in sewing, and some are busy in doing their own household works. But such an activity leads the voyager to mock over them, and ultimately start a vulture gaze towards those innocent women. When the voyagers, who have colonial motives, see the native people from the eyes of using them, they use to describe the women body from the perspective of entertainment. Simultaneously, the traveler describes the face as wrinkle one but the voyager sees the face as the face of young girl who has apple cheeks, which is a due to passionate attraction towards those native people.

The voyagers depict the native people according to their own wish. The body of male figure seems indigestible to those voyagers, for the body of male figure they feel as if there is absence of luck or fate to them. They realize their fate is already looted by the God. On the other side they demonstrate the body of old women as having wrinkled face but having apple cheeks. They see each female being only from the purpose of narcissist voyeurism. The so called travelers think they are the

elite people and they treat the women and other native people as the subaltern people. Benita Parry in her essay “Problems in Current Theories of Colonial Discourse” sees the problems in the activities of the voyagers and describes the situation in a way that is “after the planned and epistemic violence of the imperialist project, and seeks to develop a strategy of reading that will speak to the historically-muted native subject, predominately inscribed in Spivak’s writings as the non-elite or subaltern woman” (36). The single motto of demonstrating the native people of eastern community is due to regarding them as the subaltern or non-elite people. They think that they are the elite people and think the native people as the inferior beings.

Such types of creations like Joseph Conrad’s novellas “Youth: A Narrative” and “The End of the Tether” hope to bring the silenced voice in the center. The muted voice is made heard by the writing of Conrad. Every time the voyagers demonstrate the color skin, physical appearance of the native people which is to making the negative stamps towards them. They depict the skin color and the appearance of the people as they wish, which Marlow describes as “You should have seen them! Some were in rags, with black faces, like coal heavers, like sweeps, and had bullet heads that seemed closely cropped, but were in fact singed to the skin” (“Youth”, 17). The voyager depicts the native people according to their own wish. Even they focus more on the facial appearance, color of the skin, and the dress they have been wearing. For them the body itself is black in color. It shows they do not have white skin color which makes their fate damn. They do not like the head structure, facial expression and the skin color. It is so due to the colonial mentality in their latent repressive desire, and they want to rule over them. The shape, size, and structure vary from geographical variations. In this means it is due to colonial mentality they have described them in such a way. Such a description has negative connotation.

The voyagers see the Eastern land and the people from the perspective of single eyes. For them the land of the eastern world is the same from each perspective. Eastern world is a residential area for many ethnic groups. In spite of its peculiarity the voyagers see the people from racism. For each people in the land they see them as if they are black. But, they do not try to get the peculiarity, intrinsic value, and core identities of those people. They regard different as opposite, but they lack to comprehend different as the peculiarity of the community. Such people think the race or the community or the color of the people is the basic cause to determine the fate of the people. As the narrator further illustrates, "There was a completeness in it, something solid like a principle, and masterful like an instinct- a disclosure of something secret- of that hidden something, that gift of good or evil that makes racial difference, that shapes the fate of nations" ("Youth", 19). Here, the voyagers who have colonial mentality in their latent desire blame the black skin people as the basic factor to determine the fate of the nations. The plural application of the word 'nations' in the given abstract shows that each nation in the East has been suffering from same problem because black color people lead each activity of the people in those nations. In this regard, they need to see the presence of white people in order to promote the life style to the political or state affairs.

Their hidden motif is that need their presence in order to lead and control the state affairs. Also, they think blindly that it is the duty of white people to make the black people learn much from them; also they feel only the white people have power or knowledge to rule over the world because the fate of black people is already looted by the destiny. From the perspective of colonialism white people are the God chosen people to rule over non-whites.

As soon as the white people arrive in the Eastern territory they feel as if they forget the name of month, year, week, and the day too. It shows that there is lack of proper education in the native land of the black community. The land itself becomes unfavorable to them. In the new land they forget the date. The captain Marlow in the novella depicts the latent desire as the native place is an uneducated place. The captain says, "We forgot the day of the week, the name of the month, what year it was" ("Youth", 8). In the new island they forget the exact dates. Date here, refers to the education. They do not know where they are now. They learn nothing new in those countries. It means as they start to forget whatever they have, but unlike it the citizens in the respective communities do not have proper education. Those citizens since their birth lack the right schooling and environment. It shows the people in those communities are illiterate. The white people in the new land have forgotten what they have learnt as soon as they have arrived in the eastern land. Then, how the people can remember or learn who lack everything right from their birth hood. This remark is directed towards the black community to show the condition of education there.

Since the right of the voyage the voyagers have been portraying the people in the new land. But they lack to describe who they are and what their motive is. They seem more interested in others' business. They are portraying the negative image of the people. But they increase their vulture gaze towards the mulatto women. As we see the gaze of voyagers to mulatto women, they feel:

One would think that the sole purpose of that fiendish gale had been to make a lunatic of that poor devil of a mulatto. It eased before morning, and next day the sky cleared, and as the sea went down the leak took up. When it came to bending a fresh set of sails the crew

demanded to put back- and really there was nothing else to do.

(“Youth”, 10)

Here, the lunatic gaze of the people towards the native women is given.

Initially, they dislike the physical appearance of the native people even women are the subject of mockery. But as the time continues, they increase their fiendish gaze towards the native women. They start to feel the lunatic relationship to those mulatto women. Except it they could not find anything more in the land. Only they see the black skin women, men, and the chaos environment in the new island. There is only the presence of cool weather and black body in the native soil of the black community. They voyagers assume the native people of the East for lacking well education, healthy weather, good personality but they desire to establish the physical relationship towards those black women. They desire so because they felt native land or people is the property of the Europeans.

Eastern people are a means of mockery by the colonizing gaze.

Without any cause and proof European people blame easterners as rapacious and untruthful people. Who is untruthful here? This question is unanswerable. Actually, the one who have been blaming the other and wanting to control trade and political policy of another state is untruthful. The narrator asserts the situation in such a way that “these women were said to be rapacious, unscrupulous, untruthful; and though he contemned no class of his fellow-creatures- God forbid!- these were suspicions to which it was unseemly that a Whalley should lay herself open” (“The End”, 119). This type of literary creation helps to bring the real suppression in the center which should be the matter of study. Similarly, the scholar Benita Parry brings Spivak’s words in the essay it can also be studied from the perspective of feminist criticism. The Europeans have treated as the male figure and the native people are considered as

the female figure. The focus of such a literature is “to dismantle masculist constructions” (40). Here, the women are falsely presented. It is due to the colonial mentality. Regarding women as fragile, weak they have portrayed the negative image of the women. Neither they directly understand their language nor do they have close affinity in those communities. They blame other only in order to show the negative image of other. Such a literary creation gives the emblem towards the domination and helps to find out the real victim and victimizer in the post-colonial era.

Now their voyage by the ship named *Judea* moves to Bangkok. For them the beard people, skin color and name of the places become a subject for mockery. The captain of the ship Marlow feels the situation as unsound. The captain says, “Bangkok! Magic name, blessed name, Mesopotamia wasn’t patch on it” (“Youth”, 10). The voyagers compare the nation Bangkok to the primitive Mesopotamia. They compare the people in the East are too backward in comparison to West. For the reason, they feel Bangkok is a primitive country. We know Mesopotamia is the place where gets the civilization started. In the same manner the people of present era imagine the poor, primitive, uncivilized, uneducated, and lacked place. So, they compare Bangkok to the Mesopotamia. The white gaze feels proud to their skin colour, and they feel they are powerful. So they have portrayed the Eastern people negatively. It is so due to the western stereotypical style of thinking towards them.

Edward Said’s idea seems on the behalf of the Eastern or native people. Edward Said in his essay “Orientalism” says, “Orientalism is a style of thought based upon an ontological and epistemological distinction made between the ‘Orient’ and the ‘the Occident’” (88). The occidental people have a stereotypical gaze towards the orient people that remains still unchanged and the process of continuous colonialism

is going on. Prejudice towards the non-western people start due to the established knowledge in the society and distinguishing between the Occident and the Orient.

Till now there is negative portrays of the native people. Now, the voyage moves to demonstrate the weather which is unfavorable to the ship voyage. The captain Marlow presents faith of native people on the superstition forces and depicts the situation and says, “A ghost, something invisible was hail the ship” (18). When the environment does not favor to continue the journey the voyagers even do not leave to blame the ghost and the environment. The voyagers blame the ghost due to which the journey gets affected. It has ironical connotation in the novella. The emblem of ghost has double connotations. In the one means this ghost refers to the concept or misconceptions which eastern people have towards the supernatural force like ghost, on the other hand this ghost imagery symbolizes the native people of the East. There are many hindrances which blocked the free movement of the ship. Here, the voyagers depict the native people as uncivilized, barbaric, unidentified, and uneducated one.

Even though there is hindrance in the ship the captain Marlow, an accountant, and a lawyer themselves start to make the way themselves. The situation does not seem favorable for which the captain blames the East as a ghost due to which the journey gets affected. The captain further elaborates his desire as:

I thought I would part company as soon as I could. I wanted to have my first command all to myself; I wasn't going to sail in a squadron if there were a chance for independent cruising. I would make land by myself. I would beat the other boats. Youth! All Youth! The silly, charming, beautiful youth. (“Youth”, 23)

Here, the captain and the sea crews describe the bad weather due to which the voyage gets affected. They blame the eastern weather and the land for hindering their journey. Then the captain and other ship crew beat other boats to show their superiority and control the native people. Native or non-native people can do nothing for hailing or having the bad weather. Metaphoric representation of the native people is for defining the eastern mysticism negatively.

In this way, the voyagers describe the East. This description contains only the climate, appearance of people, and chaos situation what the western eyes sees. This voyage is not aesthetic voyage rather it is teleological one. It is for the purpose of souk or trade. The captain portrays the native country in such a way that “and this is how I see the East. I have seen its secret places and have looked its very souk; but now I see it always from a small boat, a high outline of mountains, blue and afar in the morning; like faint mist at noon; a jagged wall of purple at sunset” (“Youth”, 25). Here, the narrator describes the geographical condition of the East. But, he feels proud because he becomes successful in identifying the secret places of the East which are beneficial for the purpose of trade. The voyagers describe only the negative image of the territory, and the weather. Not only the people and culture, but the geography also seems antagonist towards them. But they feel happy because they are successful to find out the secret business places and possible means for launching their trade. By identifying the secret places of the East, it becomes more comfortable to collect more wealth. These places help to promote the trade by applying new means of strategies in business which in turn helps to capture the means of production and state political system in the palms of Europeans. Finding the secret place is also the success of their voyage. The traveler has a single goal of exploring the new means of possibilities in the eastern land; they get succeed in doing so.

The life style and livelihood is different in the new territory. The voyagers blame nothing is innovative there even though the place is enriching in geographical ways. They are proud in the number of ship they own, due to which they have created the many routes and have been continuing their trade. Another scholar Alan J. Bishop in the essay “Western Mathematics: The Secret Weapon of Cultural Imperialism” says that the westerners paid their eyes in the field of trade and commerce. Bishop further says, “Regarding trade and commercial field generally, this is clearly the area where measures, units, numbers, currency and some geometric notions were employed” (73). Since the first voyage of his ship the captain Whalley has been measuring the possibilities in the eastern land. Here, geometrical notions symbolize towards the ship paths. The voyagers have been creating their route in order to make their trade comfortable. These routes are also the secret tracks to control over the native people in case of necessity. Applying construction to create the new routes is due to the motive of flourishing the trade and exploring more and more possibilities which the captain illustrates as:

Not a very enterprising life for a man who had served famous firms, who had sailed famous ships; who had made famous ships, who had made famous passages, had been the pioneer of new routes and new trades [...] had made him honorably known to a generation of ship-owners and merchants in all the ports from Bombay clear over to where the East merges into the West upon the coast of the two Americas. (“The End”, 110)

Here, through the means of ships the voyagers have been commencing their trades in collecting timber, commencing tobacco plantation, and finding the possibilities. East has the natural gift of forests which the European have observed in

vulture way. They even carried the timbers from the eastern territory to the Western land. The voyage is not for aestheticism rather it has teleological significance of looting the property and controlling the political system of those countries. The voyagers have their own motto of capturing the land and merging the place in their own country. The phrase “East merges into West” (“The End”, 110) is a latent desire of colonial mentality which gets exposed here. This process of colonialism is made possible by the European captains in the 1850s. In showing the routes the narrator describes, “This advantageous route, first, discovered in 1850 by Captain Whalley in the ship *Condor*” (“The End”, 111). Captain Whalley who is now the owner of the ship *Sophala* has made the route for making his trade comfortable. It shows that colonialism is a lingering process which is still in continuation since several years. Only the form of colonization is changed but it is still unchanged either by means of trade, business or misrepresenting the people in the respective place. It shows the means of colonial legacy has only changed its path, but it does not get dismantled due to the western gaze in the eastern land.

The voyagers only face the silence; they do not get the natural beauty, and peculiarity of the culture. The voyagers feel the complete silence in the eastern world. They realize this silence does not get broken. This silence is the silence of education, commerce, physical appearance and civilization. To tear the curtain of this silence they indirectly need to increase their stay at that place, which the narrator depicts as:

I have faced the silence of the East. I had heard some of its language. But when I opened my eyes again the silence was as complete as thought it had never been broken. I was lying in a flood of

light, and the sky had never looked so far, so high, before. I opened my eyes and lay without moving. (“Youth”, 27)

Language is the peculiar identity of the person. In this means also the voyager wants to control the language. They regard only the English language as a means of communication. We can speak any languages according to our cultural practices. In this first voyage they illustrate the life of East. Only describing the other according to the wish of the self has colonial motive. To see the continuation of own to other has ironical meaning.

Obviously, the native people know much about their country and they have their own norms of cultural practices. The critic Chinua Achebe in the essay “Colonialist Criticism” illustrates, “I know my native” (58). Native people know the cultural significance of the particular culture. To talk towards the eastern people by the western people do not bear any cultural significance. Only to control over the others’ existing system the European have constructed the two worlds either in the name of Orient or Occident or in the name of the East and the West. Achebe shows the “bucolic accounts of domestic harmony in African rural communities” (57). Eastern or the African people are not savage rather they are the people who have been living with the peculiar harmony and bearing a unique identity in the nation. Rural life has its one cultural significance and the native people in the areas have been adopting their own way of living standards from generation to generation which the voyagers do not understand.

In the short period of journey, the western thinks that they are successful to control it. The narrator describes the productive role of Western participation in the native land and says, “And then, before I could open my lips, the East spoke to me, but it was in a Western voice” (“Youth”, 26). It is the dream desire

of the voyagers who want to colonize the East. They feel proud when they become success to make the East speak. From the perspective of western gaze it is the result due to western presence in the East. Ironically, it depicts the need of western people in the eastern land in order to make eastern learn more from westerners. It vivid the latent desire of the voyagers controlling and reshaping the native people in their own way.

The narrator and the ship captain Whalley only see the emptiness in the eastern territory. The people in the beach are passive; they lack to do everything actively. In this regard, they are uneducated, undesirable, and passive people. Their main occupation is gathering at the sea bay, and collecting food from the beach. As the voyagers misunderstand that the native people of the East do not have still cultivated the scientific agricultural system. Even their children are left in the beach, without considering their future and providing the schooling. The narrator captures the scene as:

Only a blurring cloud at first, the thin mist of her smoke would arise mysteriously from an empty point on the clear line of sea and sky. The taciturn fishermen within the reefs would extend their lean arms towards the offing; and the brown figures stooping on the tiny beaches, the brown figures of men, women, and children grubbing in the sand in search of turtles' eggs, would rise up, crooked elbow aloft and hand.
(“The End”, 159)

Here, the cloud and the smoke refer to the daily activities of the people in the eastern territory. The native people gather at the sea beach to collect sea creatures and cooked in the open sea beach which the voyagers compare with the cloudy weather. For the voyagers the cloudy weather and the life style of the native people resemble

each other. Some ethnic groups or community have their own way of collecting and cooking food. Even, their food items are different. But the voyagers mis-understand the food culture of the native people and describe blindly.

As the voyagers already charged them as the primitive people of Mesopotamia, they are still doing the things in the primitive manner as the people of earlier used to do. They do not have any special task to perform. Thus, they pass time gathering at the sea beaches. They are unaware of the future of their children. It shows that their only occupation is to collect food from the sea beaches, collecting food from the sea bay and passing time. The life style of the native people still belongs to the primitive Mesopotamia. Most of the time those people gather at the sea bays with their children and pass the time collecting fish, and consuming the food at the sea bays which negatively portrays the culture of the eastern people. Fishing and dining the fish in the sea beach definitely is not an uncivilized act. It is only the way of judgment to other. They judge fishing and dining as the civilization that refers to haunting and gathering age.

The scholar Sudhir K. Arora in the essay, “Postcolonialism: Theory, Issues, and Applications” describes, “Post colonialism refers to different forms of representations, reading practices and values” (29). Joseph Conrad’s two novellas “Youth: A Narrative”, and “The End of the Tether” show the representations of eastern people by the western eyes. After the demise of colonialism, post colonialism gets progressed by finding different means. Here, only the form or domination gets changed. In the earlier phase colonialism refers to the geographical control, but later, in the era of post-colonialism only the form of domination is changed. It studies the domination through culture, or representation. These novellas give the picture of eastern suppression through representation by means of reading practices.

In this way they illustrate the East. For them East is the place of bad weather, people are still in search of civilization, they resemble to the people of ancient Mesopotamia. The sea voyage is also made difficult by the bad weather. In this means they blame the ghost. As the Eastern voice blames ghost. But, here, the ghost represents the people who live in the eastern geography; it is due to the Occidental gaze towards the Orient. Orientalism is also the corporate institution to deal with the orient. To show the relationship between Orient and the Occident Edward Said in the essay "Orientalism" says, "The orient was almost a European inventions, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences" (87). Western people have created the binary between the East and the West to enhance their desires. From the view of the scholar Edward Said we can understand that orientalism is only the European inventions in order to create a binary relationship between Easterners and Westerners.

For the Occident, the Orient is a part of European invention and it is a playground for those voyagers. Here, the voice of the narrator and Said's essay meet at a point. The narrator says, "This was the East of the ancient navigators, so old, so mysterious, resplendent and somber, living and unchanged, full of danger and promise. And these were the men. I sat up suddenly" ("Youth", 27). Here, the voyagers who have definite purpose depict the East as the mysterious place. They lack to understand the peculiarity of the eastern culture. They feel as if they do not adjust in those societies because of its unchanged status. For the voyages the place is danger, even they cannot sail their ship smoothly due to the bad weather. The East has been the place for the ancient navigators but still it is constant. They do not see newness in the territory. They also feel their necessity to change them.

The narrator further depicts the situation and reckons the situation that “and all was still again” (“Youth”, 27). There were repeated voyages in the native places and in every voyage they see the similar and unchanged characteristics of the native people. It is a weapon to make the native people dominate by demonstrating them as the unchanged people. Captain Whalley has long experience of ship voyage but still he feels his presence in the eastern land because the East is as it has been in his first voyage. To need one's presence in the others' native land is regarding other as the inferior being, placing self as the superior.

Voyagers use the same for the same purpose. Many European people have used the same ship since long years. The ship i.e. *Sofala* has been already used by the voyagers. We can compare this ship to that of Judea in “Youth: A Narrative”. So, in the novella Conrad shows the way, geographical condition, climate, and portrays the physical appearance of the eastern people, the novel “The End of the Tether” portrays the possibilities for promoting trade, and tobacco plantation in the eastern territory. The ship is a weapon to control the native people of eastern people. In this means the process of colonialism is a lingering process, and it has been continued since history. The ship seems as if it has known the route noticeably. For showing it the narrator depicts the situation as:

The old ship ought to have known the road better than her men, who had not been kept so long as it without a change; better than the faithful Serang, whom he had brought over from his last ship to keep the captain's watch; better than he himself; who had been her captain for the last three years ago. (“The End”, 109)

Here, the way of finding the way to the ship seems habitual as to the voyagers. The metaphor is more significant in this context. The European voyagers may get

confused but the ship does not forget her way. It proves that the ship has been frequently used to search possibilities in the East. The process of searching is still there. The ship has already made its tracks as the train makes its way. There is frequent use of the ship which we cannot predict how many times it has been used. It has been used since the beginning of the voyage in the process of colonialism. As the watch refers to the continuity of the process, the process of colonialism is continuing since the history.

European voyagers have been searching the possibilities in the eastern territory. For them either timber industry, or tobacco plantation or the collection of gold from the mines would be more worthy. For the purpose the captain Whalley has been spending a lot of time in the eastern land in order to search the possibilities. The narrator portrays their existence and experience in the native land as:

Captain Whalley had been also the pioneer of the early trade in the Gulf of Pe-tchi-li. He even found occasion to mention that he had buried his 'dear wife' there six- and twenty years ago. Mr. Van Wyk, impassive, would not help speculating in his mind swiftly as to the sort of woman that would mate with such a man. ("The End", 186)

Captain Whalley has been commencing his activities since the earlier years, and it has only the legacy towards business. For the voyagers life or the health is less importance in regard to their mission. Even, they bury their family member due to the unfavorable weather they still continue the voyage.

Further, in describing the situation the critic Shivputra Shivraj Kanade in the essay "Nayantara Sahgal's *Lesser Breeds: A Postcolonial Text*" describes, "Post colonialism is a cultural, economic and political dominance under the commercial

agencies like WTO and WB. I banks on specific cultural, social, political, and economic issues” (207). In the same way there is cultural, economic, and political dominance in the novellas “Youth: A Narrative”, and “The End of the Tether”. Each culture like keeping beard, collecting foods in the sea beach is made a subject to criticize due to the feeling of Occident and Orient. Sea voyage is a weapon to control over the so eastern people. In the given abstract Captain Whalley has been searching the possibilities in the eastern territory.

From the perspective of imperialism, and colonizing the native citizen in the respective lands of eastern hemisphere, captain Whalley has been investing his long life. In the process of finding the possibilities in the eastern land he buried his wife, might be due to unfavorable weather at the place. Even though captain Whalley does not discontinue his business of collecting possibilities and describing the native people according his desire. For the Europeans voyage has a single goal to get natural resources from the neighboring eastern countries and expanding their territory, and colonizing the citizens, and capturing the political system of the East. The narrator shows their hobbies and says, “The ship had been only a hobby of his” (“The End”, 130). For the voyagers their single hobby is ship. To get more and more information about the East the traveler do not hesitate to end their life in the name of sea voyage. For them sea voyage is more important than their life.

The navigators have been describing the place according to their own wish. They are unable to see the reality in the land of the eastern people. The captain Whalley loses his large amount in the ship voyage and the trade. Ultimately, he sells the ship *Fair Maid*, but again he invests large amount in the ship *Sophala* due to the eagerness of finding more truths about the eastern geography. The narrator thinks the life of Europeans in the absence of ship is as non active life. For it the narrator

describes, “Captain Whalley reflected that if a ship without a man was like a body without a soul” (“The End”, 125). The voyagers cannot live without having the ship. The ship is their life, family and the dream. The quest of voyage in order to finding more secrecy and truths about the people of another land becomes incomplete and the captain is in process of investigating in the ship.

For describing the situation the author further shows the prolonged voyages in such an unaltered condition and says, “His own was sold, and he had been asking himself, what next?” (“The End” 121). The voyagers cannot live without being the navigators and owner of ship. The voyagers change the ship may be for disguising them from the native people. Frequent use of the single ship makes the native people familiar who the navigator is. So, in order to disguise them from the eyes of the native people and to promote trade business by using the modern ship the voyage becomes comfortable. To continue the voyage the colonizers need more time and their own ship. For making the self dream successful, the captain Whalley sells his ship and invests in another ship. It is due to the desire of collecting wealth and controlling the state affair of another world. To make their expedition more easier, they have brought the new ship. New ship is definitely modern in technology which has more functions and makes the voyage more comfortable. Thus, the process of buying and selling ship is also connected to making the self safe.

Now the main latent repressive desire of the voyagers is manifested at this point. Initially, we see the captain and the ancient European have a single motto to bring timber and control the political authority in their palms. But at this point they expose their goal. Their main motto is to collect the gold from the African islands. Somewhere they depict the Bangkok and somewhere they depict the Japan, but the continuous description towards the color, physical appearance, and demonstrating the

life style in the sea directs the navigators towards the African continent. For it the captain Whalley illustrates that “he was good for many year yet, and this boarding-house business, he argued to himself, whatever the prospects, could not be much of a gold-mine from the first start” (“The End”, 123). African land is more enrich in gold mine, and petroleum or gasoline. The voyagers in the name of travel want to control the natural resources of the African land. . In this point the true motive of the voyagers is exposed. Initially, they have made a plant to bring timber and continue tobacco plantation in the eastern land. They have been also commencing the hotel business at the land of the East. From these processes they do not earn much as they aspect. Now they expose their sing goal of collecting gold from the African land which seems their single motto. The European captains since 1850 have created the sea path, but now its single motive is exposed. The sea path is not for making the journey comfortable rather it is for making comfortable to bring the materials towards West safely.

The western eye is always prejudiced eye. They even do not think about the intrinsic values about the eastern culture, and origins. This is due to the western style of thought, as Edward Said in the text “Orientalism” says, “Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient-dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it” (88). The voice of Occidental people is same to control over the Orient people. They scatter false logics to try to prove the Orient people as fragile and vulnerable. It is due to the western style for dominating, restructuring, and having authority over the Orient. Misrepresentation is a weapon to control over the native people by the non-natives according to the latent repressive desire. Without having any proof and logic the voyagers blame the brown people in order to control them.

The white gaze always sees the people of brown community from the perspective of marginality. Occidental gaze always seems biased towards the Orient which scatters false logics, rumors in order to control the non-western people. The author shows the condition as: “These two men had come on that run together- the white and the brown- on the same day: and of a course of white man would learn more in a week than the best native would in a month” (163). Here, the western superiority and the knowledge dominate the eastern people. White people have stereotypical and bias attitude towards the non-westerners. It is so due to regarding eastern people as primitive people. Nature does not discriminate any human beings; it is we human beings to discriminate one to another. Nature does not divide whom to born either in the West or in the East. It is we to think irrationally in order to dominate other. From the eyes of whites the native eastern citizens have less comprehensive power to think, do, and to decide; it is due to the feeling of western superiority which has colonial motifs. Regarding other as inferior being, it becomes easier to rule over others.

These white European people feel their necessity to educate the eastern people and to uplift their carrier. From the western eyes eastern people cannot do anything without the presence of the European people. The white people think it is their duty and responsibility to uplift the lifestyle and carrier of the eastern people but it has hidden motive of misrepresenting and colonizing them which the narrator depicts as:

These natives, sir, as long as they have a white man close at the back, will go on doing the right thing most surprisingly well- even if left quite to themselves ... Only the white man must be of the sort to

put search into them, and the captain is the one for that. (“The End”, 200)

Thus, the given extract shows that the white people are the best people to civilize and entrain the non-western people. The words of European are laws and it ought to be followed even by the native people. The captains are the main doer in the native land which the narrator asserts that “his word would be law” (“The End”, 174). What the white captains like Whalley say is the law. They think the native people must follow and accomplish what they have taught them. This law seems more powerful than the law of the state which has a single motive of colonizing the people.

Though the navigators have to face many sorts of disaster in the new islands, they do not abandon their latent dream of continuing the trade and expanding the territory in the others’ place. They feel their importance and participation in order to continue more investigation and to collect more wealth. Captain Whalley demonstrates and situation as: “I wanted t keep up my importance- because there was poor Ivy away there- my daughter. What did I want to trade on his misery for? I did trade on it- for her. And now, what mercy could expect from him? He would trade on mine if he knew it” (“The End”, 194). Thus, the given extract shows that the western people feel their long presence in the East in order to continue their process of finding possibilities, where they may get profit and success. They study more possibilities in bringing timber in their country, study the ways for promoting tobacco plantation in the eastern soil, and also study much about collecting gold mine from the land. The captain Whalley has sold the ship *Fair Maid*, but again he investigates the money in the partnership to continue his trade business and became the second owner of *Sofala*. In the process of his expedition he buried his lovely wife even though he does not abandon the desire of voyage because he is the representative of the western

colonizers and imperialists. The sum of which he earns he sends to his daughter Ivy who has been living in Australia, and simultaneously, he helps his new mate in order to showing the routes and finding more possibilities and demonstrating the people in the land.

The research shows that voyage of Europeans in the Eastern native land is not just for adventure or enjoy. It has something else which we study under colonialism. The negative description of native people, their territory, weather, or physical appearance becomes a subject to control them. Those voyagers damn care their lives but indeed continue their ship voyage due to the rooted psychic and unchanged visions of the European people towards the Eastern territory. They go on continuing their mission due to their colonial motive. In the past the motive was to expand the territory but now it has altered its domain and controlled the native land by means of mis-representation which we study under post colonialism.

III. Hidden Motives of the Voyages in Conrad's "Youth: A Narrative" and "The End of the Tether"

Joseph Conrad's novellas "Youth: A Narrative" and "The End of the Tether" picture the western voyage in the eastern territory. The novella "Youth: A Narrative" describes the geographical location, ship tracks and it illustrates the physical appearance of the native people in the East. The main character Marlow with his accountant, lawyer and the captain of the ship *Judea* starts their voyage towards the East in search of possible trades. Initially, in the novella they have a manifested desire of bringing timber in their native country, and farming the tobacco plantation but as the time passes on the voyage shifts to misrepresentation of the native people which is a colonial shift. Colonialism concerns the socio, economic, and political factors from the eye of suppression.

Similarly, in the novella "The End of the Tether" Joseph Conrad shows the already constructed routes towards the East. As the captain Whalley of the ship *Sophala* describes, the route is already constructed since 1850. This novel gives the picture of native people especially women in the eastern land. They misrepresent the native people according to their own desire, and show the condition of weather in the native land of the East. Initially, they desire their mission of cultivating tobacco plantation. But, the desire of collecting money does not get full filled. They are not satisfied with the hotel business which they have been conducting since the long ago. At last they expose their ultimate goal of voyage i.e. the voyage which is guided by colonialism and imperialism. The misrepresentation of the native people without understanding their cultural and geographical variation gives the emblem of colonialism while the mission of flourishing trade and collecting gold from the African land gives the emblem of imperial voice. Hence, we can conclude that the

voyage is not the aesthetic voyage rather it is a teleological one i.e. guided towards teleological perspectives.

The voyagers misrepresent the native people and understand the culture blindly due to colonial motive. The voyagers regard misrepresentation is a strong weapon to control over the native people of the eastern territory. They do so because they think the people of the East are vulnerable and it is their duty to educate them. The Occidental gaze seems hypocritical towards the Orient people, thus the result is always biased. As the novels show Europeans have been doing their voyage towards the East since long ago. The Occidental people have a biased style of thought and they have created a corporate institution to deal with the Orient. The result of which helps to dominant and rule over the native citizens of the non-western people.

In the manifest level it is just a voyage for voyage sake. But it has colonial mentality in the latent form. The voyagers do not explain the motto of their voyage but they go on searching the physical appearance, livelihood even the geographical and climate of the place. Due to the bad weather captain Whalley buries his lovely wife but he does not stop his ship voyage. Colonial mindset is more powerful and stronger than the persons' life, family because colonialism is connected to the state affair. The person gets satisfaction by colonizing others.

Hence, what one takes in the inner psyche and what s/he does in the manifest level of her/his conscious level of mind is the issue in the research. As the European invaders in the past captures the foreign land and conducts their business, trade, and industries in those land, still the process of colonialism has not ended-it has only altered its path. Joseph Conrad's two texts "Youth: A Narrative" and "The End of the Tether" illustrate the ways that the colonizers in the name of ship voyage have manifested their deeds in the foreign land. Initially, the voyagers seem to describe the

native land, geography, and the possible means of climate for commencing tobacco business. Ultimately, to grasp these possible means these voyagers portrait the native people, their culture and livelihood negatively. Thus, the research shows a way that the process of colonialism has not ended; it has only altered its path differently in order to quench its desire. As the novels demonstrate the native people of eastern hemisphere or African people are mis-represented in order to find the possible means to rule over them-which we research under post-colonialism.

Works Cited

- Achebe, Chinua. "Colonialist Criticism." *The Post-Colonial Studies Reader*. Ed. Bill Ashcroft and et al. New York: Routledge, 1995. Print.
- Arora, Sudhir K. "Postcolonialism: Theory, Issues, and Applications." *Presentations of Post Colonialism in English*. Ed. Jaydeep Sarangi. Britain: Authors Press, 2008. Print.
- Bishop, Alan J. "Western Mathematics: The Secret Weapon of Cultural Imperialism." Bill Ashcroft and et al. 71-91. Print.
- Conrad, Joseph. "Youth: A Narrative." *Heart of Darkness and Other Stories*. Ed. Gene M. Moore. Great Britain: Wordsworth Editions Limited, 1999. 1-28. Print.
- Kanade, Shivputra Shivraj. "Nayantara Sahgal's *Lesser Breeds*: A Postcolonial Text." Jaydeep Sarangi. 205-215. Print.
- Knowles, Owen. "Youth, Heart of Darkness, The End of the Tether." *Journal of Narrative Theory* 5.3 (1997): 5-8. Print.
- Kodhandaraman, C. "Marginals, Education and Postcolonial Theory." Jaydeep Sarangi. 5-10. Print.
- Nustedt, Holger. "Joseph Conrad's". "The End of the Tether: An Old Man's Passage." *Asiantic* 8.7 (1998): 18-25. Print.
- Padma, V. "Neither on Either Side nor In-Between: The Anglo- Indian and Postcolonial Indian Fiction in English." Jaydeep Sarangi. 119-127. Print.
- Parray, Benita. "Problems in Current Theories of Colonial Discourse." Bill Ashcroft et al. 36-37. Print
- Parry, Benita. "Problems in Current Theories of Colonial Discourse." Bill Ashcroft et al. 36-40. Print.

Said, Edward. "Orientalism." Bill Ashcroft et al. 87-88. Print.

Slemon, Stephen . "The Scramble for Post-Colonialism." Bill Ashcroft et al. 35-41.
Print.

Spence and Stam. "Colonialism, Racism and Representation." Bill Ashcroft et al.
107-112. Print.

Vogel, Daniel. "Review: Youth by Joseph Conrad." *Yearbook of Conrad Studies* 8.3
(2012): 92-112. Print.

Williams, Raymond. "The Analysis of Culture." John Storey. 47-52. Print.

Zins, H. "Joseph Conrad and British Critics of Colonialism." *Pula: Botswana Journal
of African Studies*, 12.1 (1998): 1-2. Print.