

## I. Introduction

### Protagonist's Colonized Psyche

This research critically analyzes Wole Soyinka's *Madmen and Specialists* in the light of how westernized people accepted the domination of the westerners. The colonial mentality of the characters is the prime focus of the study. Soyinka captures the picture of African youth who tries to escape his own native land. Being victimized by colonial mentality, the protagonist always thinks that European technology is a source of everything. Dr. Bero, a westernized character in Soyinka's *Madman and Specialist* thinks that western technology and culture are superior to the native so that they have the authority over the native. Hence, European colonial rule, discourse and power are imposed to the native people through the mentality of Dr. Bero.

This thesis highlights the way that how western power and ideology never fully realized by the colonized people. Colonial discourse energizes the meanings, significance and value of colonialism. Thus, the colonized people have to accept the concept that is constructed by western power. Colonial mentality is not only hegemonies by political and cultural events but also operates through a range of cultural processes. For instance, European constructs of Self and Other provided the fundamental building that blocks for the hierarchies of power. It creates the centre for legitimizing the colonized people as margin. Being victimized by colonial mentality, Dr. Bero distinguishes himself as superior because of his adaptation of the western technology or education and the native people as inferior or savage, and thereby he assumes everything that is associated to west is pure, sacred and source of everything. The protagonist misrepresents his own naïve land and judges his people, culture and literature from the westerner's eyes. The western hegemony victimized and exploited him. Moreover, this research analyzes how the characters have expressed their

colonial mentality, as the western cultures are superior to the non-western. Through the protagonist, we can observe how such colonial discourses encourage the westerners to colonize the African people.

Like the colonizer, Dr. Bero is violent towards the natives' people for constructing the enemy because he represents the ambivalent status of the postcolonial split person. The colonizers like Dr. Bero cannot possess the key to decode the African native people's culture. He also cannot report to differentiate between the colonizers culture and the conversation of the native people. Likewise, Dr. Bero is overjoyed when he is accepted as specialists. In this way, his colonial mentality makes him to think that he has to European technology for being a great person. As Benita Parry has suggested, Homi K. Bhabha views; "colonial discourse is a kind of hegemonic discourse" (22). A simple distinction between center/margin; colonizer/colonized; civilized/ primitive represents very efficiently the violent hierarchy on which imperialism is based; "What is Bero's reaction to the Priest's statement that his father advocated legalizing Cannibalism?" (Brians 8). Rajan Sundar Rajeswary emphasizes the paradox between the real meaning of representation and the politics associated with it. She states; "representation is something other than the representation of reality. It is rather, an autonomous structure of meaning a code of system of signs that refers not to reality" (167). As a result, the representation of native people becomes conspicuous in the process of standing for the other because "representation is always of something or someone, by something or someone" (Lentricchia 12). Even if the westerners claim for representing the others in the form of reality.

The political purpose of representation is to expose the falsity of this mode of presenting the colonial subject as another to the self of dominant colonial culture as

Dr. Bero says; “You really disappoint me. You are supposed to be intelligent. It was you I asked to do my work, not some stupid old hags. I supposed they filled you head with all that evil stuff” (*Collected Plays* 236). Colonial mentality of Dr. Bero represents when it draws attention to the ways of speaking and thinking that colonialism employed to create the idea of the inferiority of the colonial subject and to exercise hegemonic control over them through the control of the dominate models of representation. In this regard Bhabha says; “the master discourse was interrogated by the natives in their own accents, produces as autonomous position for the colonial within the confines of the hegemonic discourse . . . power and discourse is possessed entirely by the colonizer” ( qtd in Parry 22). Westerners have been attempting to marginalize the non-westerns by creating the fictitious reality about the orient according to their own interest.

Likewise, Dr. Bero has deconstructed the reality of non-western and produced colonizing myths about irrationality of native people. Hence, the representation means misrepresentation because they represent the colonized as they like. Dr. Bero tries to express his colonial mentality towards the subservient colonized people along with the sense of superiority, which always resides in the care of his minds he misrepresents the native people as barbaric, uncivilized, other and savage. Colonial discourse serves the colonial purpose in an effective manner because it attempts to design the fixed geographical, cultural and political concept about the native people. It has the hegemonic control of creating the discourse about the spirituality, cultural assumptions and social discrimination, which have the universal values.

Dr. Bero always thinks that western culture and technology are superior to the native. Through the protagonist, Dr. Bero we can observe how such colonial discourses encourages the westerners to colonize the African people. Homi K. Bhabha

views that colonial discourse is a kind of hegemonic discourse: “the master discourse was interrogated by the natives in their own accents, produces as autonomous position for the colonial within the confines of the hegemonic discourse” (qtd in Parry 22).

The colonial discourse has always dichotomized the non-western world as the world of Others and the western world as the centre of everything.

Dr. Bero’s western technology becomes a vehicle for western imperial for killing the native sensibilities: “You will keep up these little habits” (*Collected Plays* 234). Indeed, Soyinka presents that colonized people assume their life as a provincial because of the cultural and political hegemony of western imperialism. The protagonist finds his life, culture, religion, custom, of Africa are inferior because his thought is influenced by the colonizer's discourse. Dr. Bero internalizes the western cultural assumptions and his colonial domination shows that the nature and impact of inherited power relations between the colonizer and the colonized that accepts the colonized people as an inferior and it believes the colonizer's discourse that the native people are irrational, barbaric, emotive and primitive; “Cannibalism is not part of normal modern Nigerian life” (Brians 8). Western technology is inherent in a discourse that defines the identity of non- western people in relation to the westerners and it deliberately produced "Other" in order to impose the colonial power over native people.

Colonizers create hierarchy between "superior" and "inferior" as Said says; “It is Europe that articulate the orient; this articulation is the prerogative, not of a puppet master, but of a genuine creator, whose life giving power represents animates” (56). Thus, colonial mentality always has represented the white as intellectual, superior, civilized, masters of the world and apostle of light and the non-white as degenerate and barbaric. Western ideology is not directly imposed to them but the colonized

people have accepted their superiority like the protagonist, Dr. Bero. Ashcroft et al borrow the idea of Gramsci that the colonized people agree to dominate them because the domination by consent is achieved through what is taught to colonized (127). This play intensifies how the African youth attempt to create the marginal position for them. They believed that the European technology is charmed, attracted and full of advanced and they marginalize their native land and people.

The emphasis of much of this text is decidedly cultural, emerging as it does from literary studies, but its effects have reached into a wide range of disciplinary fields. Soyinka has come to be known as colonial discourse analysis that shows the ways in which discursive formation worked to create a complex field of values, meanings and practices through which the colonizer's Self is positioned as superior and colonized as placed as an inferior. This binary opposition is possible due to the colonial mentality of the colonized people. The play is centered on the colonial mentality among the African youth because they try to internalize the white ideologies in the form of politics, identity, culture, language and literary traditions. They accept the Euro-centric belief of the westerners that present white as superior and the other as the inferior. Frantz Fanon says; "All round me the white man, above the sky tears at its navel, the earth rasps under my feet, and there is white song. All this whiteness that burins me . . ." (112). This play addressed unprecedented imperialism attraction in Soyinka's attentions.

Soyinka suspends and interrupts the technology of the colonial state. He reminds us that the images the state produces of its enemies are wholly contingent on, yet necessary for, the self-realized needs of colonial expansion and hegemony. Although this is certainly for, the self-realized needs of colonial expansion and hegemony. Although there is certainly true of Africa context, here the author's

intentions are undoubtedly to infect his narrative with the suggestion that all imperialist endeavors might be similarly arranged. Soyinka deconstructs the historical process of constructing identity of Self and Other. Through his own excavations, he hopes to decipher the unintelligible or illegible script of the others. The misreading of culture under imperial rule is the protagonist seeks to decode the past and thus understand the others as they are framed and fashioned at the edge of empire. The colonial mentality of the protagonist has problematic relationship with his country and his people. It is the problem created by the colonial mentality of the protagonist. That colonial mentality is the construction of western discourse about life and art. Soyinka presents the post- colonial situation and brings a view of an obsessed life that is the cause of the colonial mentality.

Soyinka is able to analyze the political, social and economic effects of colonialism to the non- European countries. Through the colonial discourse, the colonial power gradually built up administrative systems based on European systems of government. Gradually, many colonial people were influenced by European ideas. Colonialism has changed the way of life of colonized people. Third World people went to live in European and they learnt new skill and crafts. They received education built by the colonial powers and they internalized the European ideas and thought. But they are unhappy because they are suppressed by the colonizer's attitudes.

The purpose of this research is to problematize the idea of Third World people and the writers who represent themselves from the western perspective. They construct their identity from the point of view of European civilization, culture and writing traditions. By identity, people are able to know the process of construction of meaning on the basis of a cultural attribute, which are given priority over other source of meaning. Due to the colonial mentality, non-western writers as well as people

cannot believe that their identity and their literary text must be distinguished from western literary tradition. The text, cultural, custom and history have their own values, which must be judged from the particular social context. Identity is people's source of meaning and experience which is socially, culturally and historically constructed and it is structured by the institutions and organization of the particular society.

This research defines meaning as the symbolic identification by a social actor of the purpose of one's action. It also proposes the idea that, in post-colonial society, for reasons that it will develop below, for most social actors, meaning is organized around a primary identity that is self-sustaining across time and space. Like Dr. Bero, colonial mentality can't resist their identities constructed from the western ideology. Being victimized by colonial mentality, the protagonist accepts western imperialism and hegemony that compels him to experience the marginal life which is the binary opposition of various kinds of dominant discourse created by Europe. In this way, the colonial discourse has deliberately produced the Other in order to create its identity and to impose the colonial power over the Other. In *The World the Text and the Critic*, Said argues that the western discourse legitimizes non-European culture as an inferior (47). The relationship between the West and the East is dependent on the colonial discourse which enveloped the western power. The western imperialism is able to promote its own interest in the protagonist. Colonized people accept that the interest of the colonizers is the common interests and they have to adopt it.

The people of Third World countries internalize the western ideology and they construct their meaning around these internalizations. In this way, they define their culture, custom, religion, myth, language and literary texts from the western perspectives. A different, and very important matter is the benefits of each identity for

the people who belong. Edward W. Said in *The World the Text and the Critic* claims that texts exist in context (47). It means that the value of every text, culture and history lie in their own socio-cultural background and they should be judged from their social contexts.

This research analyzes that how the western ideology constructs the identity of the non-western people because the social construction of identity always takes place in a context marked by power relationships. The construction of identities uses building materials from history, geography, institution, power apparatuses and religious revelations of particular society. All these social materials rearrange the meaning according to social determinations and cultural projects that are rooted in the social structure and in the space-time framework. In this way, the identity of the person is historically and culturally constructed from the particular society. So, a western ideology cannot legitimize the identity of the African people. It is very difficult to project their own identity on the basis of which ever cultural materials are available to them, can't build a new identity that redefines their position in society and, by doing, they can't seek the transformation of overall social structure. The western hegemony betrays Dr. Bero who tries to internalize the European technology as well as culture language because he feels that English are superior to the others. This research is useful for analyzing the success of imperial power over a colonized people whose desire for being independent has been suppressed by colonial discourse.

This play represents the western mission of civilizing to third world countries. The westernized character internalizes the western cultural assumptions and leaves his native tradition. Naturally, the third world people have to accept the domination of the Europe. If they become aware and doubt about the western hegemony, the European



creates another kind of discourse and they rationalize their domination. This play analyzes the effects of colonial domination on the psyche of the colonized people and his social and economic control. It also shows that the colonial mentality of the protagonist cannot defend the nature and impact of inherited power relations between the colonizer and the colonized. The colonial mentality accepts the colonized people as an inferior and it believes the colonizer's discourse that the colonized or non-western people are irrational, barbaric, emotive and primitive. The colonial discourse is not only able to rule the colonized people but also able to contain the possibility of resistance from them because the colonial ideology is inherent in a colonial discourse that defines the identity of non-western people in relation to the westerners.

## II. Colonial Discourse and Misrepresentation

Western discourse always form images about the non-west and aims at ruling and dominating over the orient. Thus the agents of representation always play a discursive and hegemonic role. In other words, the very essence of the notion of representation is violated by the interest of the westerners. The post-colonial theory deals with the issues like representation, hybridity, diaspora, nationalism, problem of migration and so on. Post-colonial theory is a single index of linguistic, philosophy, literature and culture but also a mixed identity, ideology and hegemony that dominate the orient world. Edward Said, in his book *Orientalism* claims that the relation between occident and orient is a relationship of power, of domination, of varying of a complex hegemony . . ." (5). He says that colonial discourse within a culture circulates false image because of the complex hegemonic relationship.

It is the colonial mentality that creates binary opposition to establish a relation of dominance. Furthermore, modern form of colonialism, begin with colonial discourse, extends back five hundred years or so to the days of European mercantile or slave trading expansion. Colonial discourse emphasizes how western discourse about the non-western imposes west's will to govern the other and how it shares colonial perspective. Through discourse, westerners exercise their power over the Other. They try to legitimize the life style, culture, history and literary tradition of non-western world because they think that west is the source of everything. As Said has said in his *Culture and Imperialism* that "non-western world has no life, history or culture to speak of no independence or integrity worth representing without the west" (XIX). Said strongly claims that non-western world also have their own lives, histories and cultures with integrities equally worth representing as the western one.

Westerners think that it is their duty to civilize easterners and easterners also accept that they have to be civilized by them because of their colonial mentality. By its effect, they create hierarchy between superior and inferior. In *Orientalism*, Said views on the same manner as; “It is Europe that articulates the orient; this articulation is the prerogative, not of a puppet master, but of a genuine creator, whose life giving power represents animates” (56). This discourse emphasizes European especially British or French domination over the non- western (most of Asian and African) countries during the time of colonial expansion.

The critical analysis of history, culture, literature, art, and modes of discourse that is specific to the former colonies of England, France, Spain and other European empirical powers. The change in worldview brought about and consolidated by the rebirth of knowledge in Renaissance resulted in the dramatic change in the general pattern of thinking and perception. The invention of gun power, clock, compass, and printing press all cumulatively helped to deepen the gulf between the ‘self’ and ‘other’ categories rather than bringing them. Arguing the same vein, Bill Ashcroft, Griffiths and Tiffin in *Key Concepts in Post-colonial Studies* view about Gayatri Spivak's concepts as:

[. . . ] imperial discourse creates its ‘other’ where as the other corresponds to the focus of desire or power (the Mother or Fathers – or Empire) in relation to which the subject is produced, the other is the excluded or ‘mastered’ subject created by the discourse of power. Othering describes the various ways in which colonial discourse produces its subjects. (171)

This means that colonial mentality represents the orient what they want it to be, but not the orient as it is. It also further adds on inevitable fact that the representations

that are made by the westerners are partially read and mostly this object matter of any colonial uniting is the encounter between the western colonizes and the Eastern colonized.

The westerners always create binary opposition by representing the orient as always away from mainstream in every aspect. So, the term is relevant with the cultural identity and power relation. Bero, the protagonist, lives his life in the context of social relationships with Europe. His horizon of understanding is related with Europe and its political as well as cultural ideology. The colonial discourses helped to form the images and stereotypes of Bero. Of course, his story contacts western and non-western cultures that based on the premises of different religions or different ideological systems. In case of western European expansion that started in late fifteenth and early sixteenth century with Columbus reaching America in 1492 and Vasco da Gama sailing around Africa in 1498, the west put itself in a position of absolute domination and control.

The presentation of the character is influenced by the colonial mentality like Dr. Bero because he always fractionalizes the social, economical, individuals, political and geographical situations about his native land and people. His attitude is always characterized by the hierarchical relationship between the colonizers and the colonized. The colonial mentality always creates binaries regarding the orient as inferior. These numerous representation of the east by the west is also the outcome of the colonial mentality that creates hierarchy between east and west. The westerners to classify that they have been always superior always misrepresent the easterners. Such unites have dada the romantic representation of the orient as exotica land and the people are cannibal. Likewise, the editors of *Key Concept in post-colonial studies* view about the misrepresentation of non-westerners as cannibal; "To this day

cannibalism has remained the west's representation of primitivism, even through its first recording, and minded most subsequent examples, have been evidence of a rhetorical strategy of imperialism rather than evidence of an objective fact” (29). The representation is just a created medium for the colonization. They misrepresent the east in order to prove that they are not in fact, willing to govern the easterners but it is compulsion for them. So, they exhibit colonial mentality, experiences and perception, and are written from the imperial perspective. Commenting about the western exercises upon non-western as:

[...] I shall be calling *Orientalism*, a way of coming to terms with the orient that is based on the orient's special in European Western exercise. The orient is not only adjacent to Europe; it is also the place of Europe's greatest and richest and oldest colonies, the source of it's civilizations and languages, it's cultural contestant, and one of it's deepest and most recurring images of the other. (1)

In this way, colonial mentality has created channels for the exchange of colonial images and ideals. Colonial discourses produce a kind of stereotype of the non-westerners describing as an object of legitimized Other. Westerners think that it was their burden to civilize them, to educate them and to make them human. For this purpose, they always created hierarchy between the colonizers and colonized as the superior race and inferior race respectively.

The colonial discourse has created 'other' to institutionalize west's power over the 'other' so; 'the other' always has the shifting potation in conceal discourse. The identity of the orient as 'the other' always goes on changing in relation of it with the westerners. Westerners think that they are the creator and savior of easterners. Due to the colonial mentality, colonized people never want themselves to be independent

because they always wait to be imposed by the authority of the colonizers. Said's *Orientalism* is also based on the similar issue that how the colonial literature produced the stereotypical images of the non-west as the 'other'. These studies have focused especially on the Third World countries of Africa, Asia, the Caribbean Islands, and South American. Until past fifty years European dominated most of the non-European world. Though most of the nations of Asia and African or other nations have got independence now, still they (the westerners) have other (culture and economics) forms of colonial domination over the territories they colonized.

Colonial discourse is based on ideas of the centrality of Europe had captured vast areas of Asia and Africa from fifteenth and sixteenth centuries down to the second half of twentieth century. Though colonial discourse has its long history, it comes into being following Said's *Orientalism* in 1980s. Colonial discourse, as defined by them, constructs a binary opposition between colonizers and colonized. Colonizers are assumed to be educated civilized, and their main aim is to educate and civilize the colonized people.

In the colonial period, the socio-political and economic systems are mainly based on Europe. The system of education, arts, culture, and literature do not escape from them. As Said argues in *Orientalism*, colonial discourse represents everything non-western as inferior, manifests west's desire to govern, to dominate and to control them. It provides an approach to project westerner's stereotype of the orient describing it as an object of study stamped with an otherness so as to make it easier to have power and authority over the orient. Ashcroft, Griffiths and Tiffin emphasize; "Said's *Orientalism*, which examined the ways in which colonial discourse operated as an instrument of power, initiated what come to be known as colonial discourse

theory which, in 1980, saw colonial discourse as a field of study” (*Key Concepts in Post-colonial Studies* 41-42).

The colonial writers always follow the fixed and stereotyped construction while representing the countries and people they had once colonized. The discourse of west, representing west's desire to govern, to dominate and to control the other the westerners believe that the easterners are not able to govern themselves. They believe that non-western people are passive, barbaric and emotive and they also assume that every scantier and technological discovery is made the west. With this imaginary evidence about the orient, the west tries to justify their mission of colonization. In this regard Boehner views:

[. . .] colonial power was far from a smooth extension outwards from far from a metropolitan center though this was naturally how it chose to represent itself. Nor was the colonizer unproblematically at home in the lands he occupied. The symbolism of the other therefore was not merely the product of confident authority. The native portrayed as primitive, as insurrectionary force, as libidinous temptation, as madness, was also an image redolent of extreme colonial uncertainty.

(90)

Colonial discourse is based on fixity of ideas made by colonizers upon colonized people. The colonizers always follow the fixed and stereotyped construction while representing the countries and people they colonized.

The colonizers also create color-gender discrimination between themselves as whites and men and non-Europeans or the people they colonized as blacks and women. This kind of bias or binary oppositions are fixed and stereotyped by the colonialists' ideological construction of otherness. Colonial discourse serves the

colonial purpose in an effective manner because it attempts to design the fixed geographical, cultural and political concept about the non-western people in the mind of the readers. This fixity and stereotype are based on the dichotomy made by colonizers between themselves and colonized people because of the paradigmatic opposition. This is concerned that how non-western people speak and measure their life by the virtue of suspend traditions.

The mission of knowing subject to civilize the other and by that means to fulfill the imperial motive developed only one side, one perspective methodology and discourse that ultimately was established as the norm. The colonialists constructed a dichotomizing system because they believed that civilization, science and progress originated from the west and the natives lacked them. They also created a hierarchy of race that represents their superior position. Some colonial writers try to express their colonial mentality towards the subservient colonized people along with their sense of superiority, which always resides in the care of their minds. E.M. Forster, Rudyard Kipling, Joseph Conrad etc. represented the east as the land of other in various forms. In *Passage to India*, Forster misrepresents the Indian people who are represented as barbaric, uncivilized, other and mysterious. Colonial literature exhibits colonial experience and perceptions and written from the imperial perspective although it is heterogeneous in reflecting.

It not only creates power to rule the other but also contains the possibility of resistance to colonizers from the other. Western discourse about the non-western world, including orientalism, played a great role in serving the purpose of European expansion, but along with coming of the white men, non-white men also brought some sort of resistance almost every where in the non-European world as manifested in different resistance movements, formation of the political parties whose common



goal was self-determination and national independence. In this way, colonial literature created channels for the exchange of colonial images and ideas. The only legitimate way of obtaining knowledge became the imposition of this norm to create the master narrative of the time. In *The World the Text and the Critic* Said views that colonial relation is maintained and guided by colonial discourse that licensed with power that becomes the sole force of colonialism (47). So, the non-western world is governed and dominated by discourse produced by Orientalists rather than material, military or political power.

This concept of representation is connected with the basic issue of cultural theory. A postcolonial study incorporates the problem of representation in colonial writing under its subject of study. The term representation is always related to the notion of interpretation that pervades each and every cultured phenomenon.

Regarding the same issue, Stephen Slemon has quoted Edward Said as: "What brought that purely conceptual space into being, argue Said, is a European " style of thought based on an ontological and epistemological distinction" made between the Orient and the Occident (111-112). This research is concerned about the term representation that is directly relevant the hostility between the West and the East.

Western imperialism becomes a dominant and more transparently aggressive policy for a variety of political, cultural and economic reasons. Colonial discourse not only shows the west's will to govern the other but also how the exercised institutionalized power over the other through its representation. In the theory of post colonialism, representation is connected to the Foucauldian concept of discourse as representation. For Foucault, discourse is power because it is based on certain knowledge that helps to form power. In *Key Concepts in Post-colonial Studies*,

Ashcroft, Griffiths and Tiffin elaborate Foucault's view that discourse joins power and knowledge together:

Those who have power have control of what is known and the way it is known, and those who have such knowledge have power over those who do not. This link between knowledge and power is particularly important in the relationships between colonizers and colonized, and has been extensively elaborated by Edward Said in his discussion of *Orientalism*, in which he points out that this discourse, this way of knowing the 'Orient', is a way of maintaining power over it. (72)

The discourse by West about East based on the knowledge they have gained about east during the period of colonization. A simple distinction between center/margin; colonizer/colonized; civilized/ primitive represents very efficiently the violent hierarchy on which imperialism is based. Rajeswary Sundar Rajan emphasizes the paradox between the real meaning of represent and the politics associated with it she states: “representation is something other than the "representation of reality". It is rather, an autonomous structure of meaning a code of system of signs that refers not to reality but to the mere reality of codes system and signs themselves” (167).

Representation presents an ongoing tension between west and non-west. The play of identity and difference become conspicuous in the process of standing for the other because “. . . representation is always of something or someone, by something or someone” (Lentricchia 12). The westerners' substantive way because they can only substitute their interest rather than consult them and act as they are.

Literatures of the colonial period represents the society of that period, and social reality is sketched in texts with the helps of language, for example, Raman Selden writes about Voloshinov’s view; “language, a socially constructed sign

system, is itself a material reality” (*A Reader’s Guide* 17). Voloshinov believes that literature is the social phenomenon. Literature cannot escape from social reality. Due to the western imperialism, western writers felt that it is necessary to write about new places and the people. They began writing about the people who are colonized by the westerners. But they misrepresent the native people, culture, geography and the landscape. They become surprised when they watch the situations and life style of the orient people. Therefore the condition of the represented whether they can speak or not within particular social structure is still another great problem in the field of representation. According to Radhakrishnan, all representation is an act of violence and inauthentic (42). The notion of representation has very different applications depending on what is being made present or considered present and in what circumstances.

What his research attempts here is not just an accurate definition, but also a way of doing justice to the application of representation in a cultural context. These researchers simply consider the politics associated with the very concept of representation, different circumstances. Not only economic, geographic, religious and political factors are the colonialist’s concern, even literature rewritten in the period is equally involved. The language, culture, education, literature, etc., of the colonized people are affected as per the imperialist code of conduct. The burning exam can be taken from the South African countries (Nigeria, Cameroon) and South Asian countries (esp., India) with reference to colonial heritage and its aftermath. The colonial writers, for instance, E.M. Forster, Joseph Conrad, Rudyard Kipling, Joyce Cary and many other writers of that period have sketched the socio-political condition of European, Asian and African countries. Though there is formal end of colonialism,

still colonial rhetoric can be seen in the literature written in the period of colonial heyday since literature is the product of society.

It is a discourse that is made by the western ideology to govern the non-western people. Fanon views that western thought, language; life-style and culture are imposed to the non-western people through ideology. He says in his book *Black Skin White Masks* as: “Every colonized people in other words every people in whose soul an inferior complex has been created by the death and burial of its local cultural originality-find itself face to face with the language of the civilizing nation” (18). Westerners visited the non-western countries for various purposes and later on they make discourse about those countries on the basis of their own horizon of knowing. Fanon classifies that the relationship between East and West is based on colonial mentality that differentiate between the western culture and language and the eastern culture and language. While differentiating these two contestants, the former one is placed at superior position and the later is placed in inferior position. It creates literacy between the whites and the non-whites. It marginalizes the colonized people.

Fanon's colonial consciousness is most powerful contributions to the creation of an effective anti-colonial discourse. Anti-colonialism frequent by perceived resistance to be the product of a fixed and definitive relationship in which colonizer and colonized were in absolute and implacable opposition. In *Key Concepts in Postcolonial Studies*, Ashcroft, Griffiths and Tiffin argue about anti-colonialism and Fanon that it was often articulated in terms of radical, Marxist discourse of liberation, and in constructions that sought to reconcile the internationalist and anti-elitist demands of Marxism with the nationalist sentiment of the period (15). The easterners are not what they are but what the westerners represent them. Edward Said comments that *Orientalism* is western style for dominating restructuring and having authority

over that orient" (*Orientalism* 3). It means that *Orientalism* exposes how the East is created through western discursive, practice, and assumed as inferior or as the other. The postcolonial critics attempt to reexamine the colonial relationship, emerged in resistance to colonial representations and the text dealing with colonial relations.

There are certain confusing terms, which are often used mistakenly as interchangeable, while dealing with colonial discourse. The first pair of such confusing terms is colonialism and imperialism which are often used interchangeably. But there is certain difference between them though they both are related to power. The former is concerned with domination of one state or territory by other states with its settlement and latter is concerned with domination of one state by another powerful state without its settlement. For example, Boehmer clearly defines and differentiates these terms in the following ways; "Colonialism involves the consideration of imperial power, and manifested in settlement of territory, the exploitation or development of resources, and the attempt to govern the indigenous inhabitants of occupied lands" (2). Similarly, other confusing terms with reference to colonialism are colonial literature and colonialist literature. The former refers to literature written during the time of colonial expansion by the writers from both world, and the latter refers to literature written during the colonial period by the writers from western world about non-European lands occupied by them. Boehmer distinguishes them through following definition:

*Colonial Literature*, which is the more general term, will taken to mean writing concerned with colonial perception and experience, written mainly by metropolitans, but also by creoles and indigenes, during colonial times. [. . .] *Colonialist literature* in contrast was that which was especially concerned with colonial literature. On the while

it was literature written by and for colonizing Europeans about non-Eastern lands dominated by them. It embodied the imperialists' point of view . . . colonialist literature was informed by theories concerning the superiority of European culture and rightness of empire. Its distinctive stereotyped language was geared to mediating the white man's relationship that colonized people. (2-3)

So the colonial discourse is only to justify their mission of colonization in various forms. Since the beginning of the human civilization, the westerners have put themselves in the centre and the rest in the periphery. They created the term other in relation to the term We. It exercises the power relation between the occident and the orient.

The binary representation constructs a conditions category between the two cultures that are equally important but colonial mentality creates binary oppositions between colonizer, white, human and civilization and colonized, black, and uncivilized respectively. According to the editors of *Key Concept in Post-colonial studies*:

Clearly, the binary is very important in construction ideological meanings in general, and extremely useful in imperial ideology. The binary structure, with its various articulations of the underlying binary accommodates such fundamental binary impulses with imperialism as the impulse to 'exploit' and the impulse to 'civilize'. (25)

The colonialists' bias towards the colonized reached in its climax and as a result, the colonized people fought against colonialism, and searched out their own kind of existence. Slowly and gradually, the colonialism went on becoming unsuccessful causing Second World War, and many countries got independence from European

colonization. Later the colonized countries held a conference, and constructed their own kind of world that is known as 'third world'. They are created their own arts, literature and cultures different from former colonial period.

Though some of the writers pretend to show their sympathy to the non-western people and their situations, they are in fact motivated by their will to dominate the orient. They express love and sympathy to the non-westerners as a new mode of powers to govern them. Colonial mentality plays great role between eastern and western in term of representation. We can find inequalities in various modes and process of representation that unmasks the ideological disguises of imperialism reciprocal relationship between colonial power and knowledge. The main mission of imperial ideology is to govern the non-west geographically, politically and culturally. The representation means misrepresentation because they represent the colonized as they like. They find strange and unique behaviour and attend orient people. In this way, they represent the orient people according to their own interest, taste, metaphors and the use of their own vocabularies. Arguing the same issue, Boehner further says; "Empires were of course as powerfully shape by military conflict the unprecedented displacement of peoples, and the quest for profits" (14). Thus, after the formal end of colonialism, the world turns into a new mode known as postcolonial world. These terms have been used here and there in this dissertation.

Classifying orientals as far basic and degenerate, either dangerous or alluring, continues colonial mentality. The most important function of colonial mentality is to reveal the ways in which the world is decolorized in various manners. Due to the colonial mentality, non-western people are compelled to accept that they are an innate part of their degenerate or barbarian state. They accept their representation as less human, less civilized, savage and inferior because they have no white skin.

Postcolonial criticism licensed with the cultural discourse of suspicious on the part of colonized people; seeks to undermine the imperial subject. The period after the formal end of colonialism is known as postcolonial period, and literature, art, culture, society, theory, criticism that emerged after colonialism is given a new name postcolonial respectively. It has forcefully produced parallel discourses that have questioned and even subverted since long time and protected by stereotypes and myths about the Other. Regarding this issue Foucault in his book *Discipline and Punish* says that economic and social power aim to strengthen the social forces (207).

The term Other is directly represented the third world which were once colonized by the west and those which have been still colonized by the west and those which have been still colonized. So it carries out a fact that the westerners do not represent the reality but they always represent the Easterners by used of various images. Viewing this concept, it can be said that postcolonial theory is an attempt to understand the problems created by European colonization and its aftermath; or it can be argued that postcolonial theory is related to the third world as it is constructed as a political category. After the World War II, many territories, from Asia and Africa became independent from colonial domination. Theorists developed a new kind of theory different form the former theories, theories concerning colonialism, to solve the problems constructed by colonialism. Since the term third world came to designate those state distinctions from the west and the Soveint bloc. Ashcroft, Griffiths and Tiffin defines; “the term “third world” was first used in 1952 during the so called cold war period, by the politician and economist Alfred Sauvy, to designate those countries aligned with neither the united state nor the Soviet Union” (*Key Concepts in Post-colonial Studies* 23).



This term Other is used to dichotomize the west and the rest. In *Key Concepts in Post-colonial Studies*, Bill Ashcroft, Gareth Griffiths and Helen Tiffin argue on the same vein as; “The colonized subject is characterized as 'other' through discourses such as primitivism and cannibalism, as a means of establishing the binary reparation of the colonizer and colonized and assisting the primary of the colorizing culture and world view” (169). The term is also relevant to the culture. The western culture always tries to justify itself as the superior or the centre and the non-western culture as inferior or the other. The strong foundation of today's hierarchical discrimination between the high culture and lower culture and civilized and uncivilized began to be manifested since the late sixteenth and early seventeenth centuries with the expansionist venture of the power of western imperialism.

It accounts for the experience of displacement of third world peoples in the metropolitan centers – the chief cities of Europe and America, and cultural hybridity generated by the first and third worlds interaction. Ashcroft et al. , defines the terms as; “the term ‘First World ‘ was used widely at the time to designate the dominant economic powers of the west, whilst the term ‘second world’ was employed to refer to the soviet union and its satellites, thus distinguishing them from the from the first world” (231). This is to say that the term ‘first world’ refers chiefly, to once colonizing countries like Britain, France and later North America, while ‘second world’ refers to socialist country like Russia. With this third world concept, postcolonial theory, further more, came into light as an attack to the claims made for Eurocentric values more, came into light as an attack to the claims made for Eurocentric values and norms. Postcolonial experiences forms are idea of the independent nation to the idea of culture itself, are entangled with the discursive

practices of the west. As a result, many literary theorists, artists, critics, and literary figures have emerged with new approaches to look at the world.

Their new approaches further more developed from the Bandung Conference held in Indonesia in 1955. By the conference the entire orient had gained its political independence from western empires and confronted a new configuration of twenty-nine nations of Africa and Asian Planning economic and cultural co-operation to create their own kind of identities. Postcolonial theory has dealt most significant with cultural contradiction, ambiguities and ambivalence associated with the history of colonialism. When non-western world is being represented in literacy text, it fulfills the western interest and purpose because of the western hegemony. Even if the westerners claim for representing the non-westerners or "others" in the response of the non-westerners, a substantive acting for representation becomes impossible because the western hegemony may compel to accept their inferior condition in relation to the west. Ashcroft, Griffiths and Tiffin in *Key Concepts in Post-colonial studies* write about hegemony as:

The term is useful for describing the success of imperial power over a colonized people who may far outnumber any occupying military force, but whose desire for self-determination has been suppressed by hegemonic notion of greater good, after couched in terms of social order, stability and advancement, all of which are defined by the colonizing power. (116)

Thus colonial discourse deliberately produces the other in order to create its identity and imposes its power over the non-western. Colonial ideology is inherent in a discourse, which defines our identities always in relation to what we are not, and therefore what we are not must be demolished as Others.

The relationship between western and non-western is maintained and guided by colonial discourse that is created by western power and imperialism. The colonial mentality has deconstructed the reality of non-western and produced colonizing myths about irrationality of non-western people. This process begins since Greco-Roman period because westerners have been attempting to marginalize the non-westerns by creating the fictitious reality about the orient according to their own interest. In *The World the Text and the Critic*, Edward W. Said says that the western discourse confines non-European culture as an inferior. He states; “the methods and discourse of western scholarship confine inferior non-European cultures to a position of subordination. Oriental texts come to inhabit a realm without development or power” (47). The master narrative of west is to become the master narrative of the whole world because of the colonial discourse. Thus, the agents and regimes of colonial discourse always play a constitutive not a reflexive role. They have been endeavoring to represent the easterners through their imagination. Moreover, they show sympathy towards the easterners and exploit their sentiment. Considering the fact that Ramen Selden says the models of western thought and literature have dominated world nature, marginalizing or excluding non-western traditions and forms of cultural life and expressions (189).

By inverting the colorful perspective, postcolonial critics have forcefully deconstructed the colonial discourse that support colonizing process which produces colonizing myths about irrationality and uncivilized of the non-westerners. Post-colonial criticism attempts to re-examine the colonial relationship that emerged in resistance to colonial perspectives employed in discourses of cultural representation and literature dominate world culture and marginalizes non-western traditions and forms of cultural life and expression. According to Homi K. Bhabha; “The discourse

of post-Enlightenment English colonialism often speaks in a tongue that is forked, not false. If colonialism takes power in the name of history, it repeatedly exercises its authority through the figures of farce” (85). The postcolonial writers present the colonial history from the perspective of colonized experience. By doing this, they revealed what the colonial authority did to them in the name of progress, science and civilization. In other words the opinionated perspective of the agents violates the very essence of the notion of discourse. Jacobs emphasizes the colonial discourse and its dependence on the concept of fixity as; “The accounts persecuted of these sits and their cultural politics of production are not univocal. To avoid univocal is not simply to say many people set out place in different ways” (8). By that parameter it become manifested to everybody that the western culture is superior to the eastern culture, white to black, civilized to uncivilized, high culture to low culture-each of the central element of the binary opposition referring to the west. The value imposed upon the world by the west was so firm that for a couple of centuries it remained the baseline of the world vision. It became the all-powerful taken-for-granted fact of the era.

Ideology is like a discourse that attempts to represent the orient from western perspectives. Through it, westerners always create the hierarchy of superior and inferior and the creator and the created. Jeremy Hawthorn says that "ideology is a near neighbor to discourses in both Foucault's and Bhabha's understandings of the terms (90). The discourse by Europe about East is based on the knowledge they have gained about East during the period of colonization. Western discourse always form images and stereotype about the East and creates ideology for ruling and dominating over the non-westerners. The identity of the non-western people is depending on the mercy of the westerners. Through discourse and ideology, the western beliefs, values and categories impose to the non-western people. Postcolonial theory has formed not only

a vibrant space for critical, even resistant scholarship, but also constructed a contested space in which writers and theorists from the once-colonized lands have forced their voice against the main term of western scholarship.

Postcolonial literature evokes the contemporary theoretical writings, placed both first and third worlds, and which attempts to transcend the binaries of Third World militancy. Postcolonial theory has often used to cover such a wide area that it includes multiplicity of identities and subject positioning which results from displacements, immigrations and exiles without policing the border of identity along essentialist and ordinary lines. In other words, it includes multi-cultural perspectives all together, and represents a multiplicity of experiences as described by Ashcroft, Griffiths and Tiffin: "Postcolonial theory involves discussion about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race gender, place and response to the influential master discourses of imperial Europe such as history" (*Postcolonial studies Reader 2*). Postcolonial theory is not a single index of linguistics, philosophy, literature, and culture but it is, rather, a mixed identity of these items.

In other words, it refers to theory, state, criticism, literature, society and intellectuals that came after the formal end of colonialism. But there is neither any fixed data that can be assigned to signify the end of colonialism nor does it refer to any country be assigned to signify the end of neither colonialism nor does it refer to any country or people. Thus, colonial mentality always has represented the white as intellectual, superior, civilized, masters of the world and apostle of light and the non-white as degenerate and barbaric. Boehmer views that the white men represent non-westerners as "Others" and themselves as the archetypal workers and provident profit-makers (39). Fanon views that it emphasizes the need to reject colonial power and

restore local culture, language and tradition. Elecke Bochmer, in *Colonial and Postcolonial Literature* writes on Fanon as: “Fanon argued that the struggle against the colonizer should take as its aims not only complete national autonomy but the transformation of social and political consciousness. The colonized had to 'insult' and 'vomit up' the white man's values” (183). This representation is extended by various writes to the institution through which colonized individual achieved a sense of inferior identity, for example, ideas of culture, race and nation. Anti-colonialism signifies the point at which the various form of opposition becomes articulated as a resistance to the operation of colonialism in political, economics and cultural institution.

Colonial mentality represents when it draws attention to the ways of speaking and thinking that colonialism employed to create the idea of the inferiority of the colonial subject and to exercise hegemonic control over them through the control of the dominate models of representation. It contended that essentialist cultural categories were flawed. Colonial regimes were trying to define the constituents of a certain kind of society. They embedded that act of creation within a notion that society was a natural occurrence and self-conscious projects of collecting and organizing knowledge could be applied. Michel Foucault's insistence on the inextricable relationship between knowledge and power has had a major impact on the last decade of colonial scholarship. His works has long emphasized the conscious way in which a model colonial regime went above creating the categories in which western and non-western were to define them. In Africa, European colonial rule, knowledge and power are imposed through colonial discourse. Frederick Cooper and Ann Laura Staler argue in the same ideas that how power and knowledge of Europe dominate the "Others": “We hope to explore within the shared but differentiated space of empire

the hierarchies of production, power, knowledge that emerged in tension with the extension of the domain of universal reason, of market economics, and of citizenship”

(3). This colonial discourse is always based on the interpretation, which pervades each and every cultural phenomenon. Euro-centric discourse about the non-western world plays a great role in serving the purpose of European expansion.

The discursive practices have no universal validity because it is historically and culturally associated colonial is course is produced and it is manipulated the power in order to maintain the sense of superiority and authority over the "Other". It is an instrument of power, which is used to govern the "Other". The political purpose of representation is to expose the falsity of this mode of presenting the colonial subject as another to the self of dominant colonial culture. Likewise, Edward Said's *Orientalism* argues that representation is a discourse formed by west about the non-west. It is a created and made by the West to govern the East. Representation is the western experience of east or western thought about the orient. In this regard, representation is the style of thought based upon ontological and epistemological distinction made between the orient and the occident. Post-colonial criticisms attempt to reexamine the colonial relationship and colonial perspective employed in discourse of cultural representation and the text dealing with colonial relation.

### III. Textual Analysis: Colonial Mentality in Soyinka's *Madmen and Specialists*

Dr. Bero, the protagonist of Soyinka's *Madmen and Specialists*, represents his native people, family and people as exotic, terrifying, barbaric, uncivilized and superstitious. To justify his colonial mentality, he leaves his native traditions and moves to western technology for his bright future. The European ideology plays an important role for him because he represents that everything related to white or European is superior, adventurous and courageous. This mentality has suggested that there is no narrative interest without European involvement and intervention. The identity as human beings is only fertile in western land because Dr. Bero thinks that his individual identity as human beings is only fertile in western technology. He believes that his native people have lacking rationality. Dr. Bero breaks his ties with home and country, struggled to establish an identity as a specialist.

Bero: [*studies him for a while, then turns to the others*]. Have you told him who I am exactly? Bero. These are no longer discharged and you now take orders from me. You either get that into your twisted mind or get out now. Bero. Save that for your customers. I'm not interested in what you've done. But from now on you stop taking any risks. I don't want to have to look for you in every filthy gaol. (232)

Dr. Bero's chaotic mind is affected by the colonial mentality because he is a colonized who never wants himself to be independent. He always waits to be imposed by the authority of west. His understanding wants independent or not is not the concern for him, but his colonial mentality allows him to be independence or not is only concern for him. He thinks that west is the source of everything and he compares his life style in relation to the west. He acknowledges as if the non-western world's regions as Said puts in *Culture and Imperialism*, have no life, history, culture and desire to be



independence (XIX). He always ignores the fact that his native worlds also have their own histories, lives and cultures with integrities equally worth representing as the western one. In *Culture and Imperialism*, Said views that native people's desire to be independence is based on the independence of us (XVIII).

Dr. Bero's colonial mentality, in fact, focused on the dichotomy relationship between the colonizer and the colonized; "What are you trying to be, Bero-evil"? (241). The colonized are always shown as inferior, barber, uncivilized and in need of leadership, incapable of self-governance and in managing their resources. The western critics, philosophers and scientists are always at the apex of everything, and source of every significant activities. Ashcroft, Griffiths and Tiffin say that hegemony is the power of the ruling class to convince other classes that their interest is the interest of all (116). They further say:

Consent is achieved by the interpellation of the colonized subject by imperial discourse so that Euro- centric values, assumptions, beliefs, and attitudes are accepted as a matter of course as the most natural or valuable. The inevitable consequence of such interpellation is that the colonized subject understands itself as peripheral to those Euro- centric values, while at the same time accepting their centrality. (117)

The protagonist, Dr. Bero finds his life, culture, religion, custom; and technology in Africa is inferior because his thought is influenced by the colonizer's discourse. This play presents that colonized people assume their life as a provincial because of the cultural and political hegemony of western imperialism.

The colonial mentality represents the European cultures are superior to the "others". The non-west things are rejected to give any significant role. If any role is

given, that is always a negative impact for colonial mentality. As Ashcroft Griffiths and Tiffin has defined ambivalence along with Bhabha's lines as:

It describes the complex mix of attraction and reputation that characterizes the relationship between colonizers and colonized. The relationship is ambivalent because the colonized subject is never simple and completely opposed to the colonizer. (*Post –Colonial Studies reader* 12)

Colonial mentality represents the orient as the liar, suspicious lethargic. It views that white race is presented as clear, direct, noble, mature, rational, virtuous. This mentality always represents oriental people as unruly inscrutable or malign.

Oriented is not what it is but it is orientalized by the colonial mentality. Being affected by this mentality, Dr. Bero breaks his ties with home and country, struggled to establish an identity that creates gulf between the orient and the west and between his dreams of west and his reality. He further misrepresents about his natives and can't able to find about the gap between what he adopts and what he actually find about it.

Bero: He told us. [Pause. He laughs suddenly.] But why not?

Afterwards I said why not? What is one flesh from another? So I tried it again, just to be sure of myself. It was the first step to power you understand . power in its purest sense. The end of inhibitions. The conquest of the weakness of your too too human flesh with all its sentiment. So again, all to myself I said Amen to his grace.

Sibero: I don't follow you, Bero. Who said grace? Whose words are these? (241)

These lines also intends readers to understand colonizer's concept to the colonized and how they represent the African people as "Others" to claim their superiority.

Moreover, they used to call the non-Greece people are barbarians. The so-called word barbarians are also the western construction that is used to legitimize the western civilization as superior and non-western as inferior or other. Thus, 'barbarian' is a fixed constructed western discourse. It is the colonial mentality that projects the meaning of the barbarians. Soyinka's play refers to the colonizer's waiting for the other like Dr. Bero to impose the western ideology.

Dr. Bero's colonial mentality cannot allow him to be aware about his own identity culture and existence and can't distinguish between his dream of Europe and the real one. Colonial mentality represents the unconscious bias clarified by Dr. Bero:

Priest: I knew it. A stubborn man, once he gets hold of an idea. You won't believe it but he actually said to me, I'm going to try and persuade those fools not to waste all that meat. Mind you he never could stand wastage, could he? I remember he used to wade into you both if he caught you wasting anything. But human flesh, why, that's another matter altogether. (240)

Dr. Bero presents colonial mentality has certain stereotypes to represent land, people culture and politics of non-western world. The western mentality of Bero produces myths about the laziness, decent and irrationality of the orients. Similarly, Dr. Bero tries to imitate the life style of westerners. He eager to copy western life style and has always thought himself clever but discovers that is not enough to present misery or even assure his existence. Unsocial, aware that he does not make a good initial impression; he nevertheless manages to get several jobs.

Dr. Bero, the protagonist violently distorts the pulse of the reality of the natives and rationalizes his mission of finding truth. After distorting the colonized

people's language and culture, Dr. Bero evokes his desire to construct the native people as other or uncivilized:

Clearly, the binary is very important in construction ideological meanings in general, and extremely useful in imperial ideology. The binary structure, with its various articulations of the underlying binary accommodates such fundamental binary impulses with imperialism as the impulse to 'exploit' and the impulse to 'civilize'. (*Key Concept in Post-colonial studies* 25)

The colonized subjects have to be legitimized by the colonizer whose duty is to do study and research on them. In the process of research on colonized people, violence and exploitation become the important method to generate the truth. In this way, who are the natives is less important than what the colonizer says about them.

Dr. Bero speaks through and by virtue of the European imagination that is dominated by colonial mentality. The colonial mentality, not only suppresses his attitudes but it also kills the possibility of resistance to it from the westerners. It can also be originated from dominant institution. So the people of Third World countries internalize the western ideology and they construct their meaning around these internalization. In this way, they define their culture, custom, religion, myth, language and literary texts from the western perspectives. The western hegemony betrays Dr. Bero who tries to internalize the European technology as well as culture language because he feels that English are superior to the others:

Bero: He's dangerous.

Sibero: I'll risk it.

Bero: Infectious diseases are isolated. Nothing unusual about it, so stop making a fuss. I need to work in peace.

Sibero: What am I to do? I have time on my hands. What can I do but think!

Bero: I've told you, leave the thinking to me. Stay in your little world and continue the work I set you. (255)

This research defines meaning as the symbolic identification by a social actor of the purpose of one's action. It also proposes the idea that, in post-colonial society, for reasons that it will develop below, for most social actors, meaning is organized around a primary identity that is self-sustaining across time and space. Like Dr. Bero, colonial mentality can't resist their identities constructed from the western ideology.

Dr. Bero cannot define himself, he decides it must be a European phenomenon. Dr. Bero is disappointed and anguished, of course, but his anguish has lost its freshness and become something like a chronic headache. Colonial discourse is important because it has capacity to influence the thought of the colonized is by far the most sustained and potent operation of imperial power in colonized regions. The editors of *Key Concept of Post-colonial studies* view about literary hegemony that "the power of English literature as a vehicle for imperial authority (117). They further quoted the view of Gauri Viswanathan as:

The strategy of locating authority in these texts all but affected the sordid history of colonialist expropriation, material exploitation, and less and race oppression behind European world dominance . . . the English literary text functioned as a surrogate Englishman in his highest and most perfect state. (117)

Meanwhile Dr. Bero's education continues his colonial mentality that compels him to believe the Eurocentric values assumptions, beliefs, attitudes and western writers as superior. Arguing this issue, Ashcroft, Griffiths and Tiffin in *Key Concept of*

*Postcolonial studies* say that the colonized subject understands itself as peripheral to those euro-centric values (117). Dr. Bero always like to talk about western traditions because he thinks that western traditions are only the source of imagination and feelings and evoke life experience.

The protagonist marginalizes his culture and religions in comparison to westerns. Due to his colonial psychosis, the European religions like Christianity is center and the native are shown to be longing to equalize with those European religions. Thus, Dr. Bero has endowed with the hegemonies feeling or the feelings of inferiority. He always represents the natives as superstitious, powerless, uncivilized and desiring to acquire the so-called civilized religions. As a result, Dr. Bero is victimized by the Eurocentric beliefs of the western which present themselves as superior and the natives as the inferior.

Being victimized by colonial mentality, Dr. Bero legitimizes his own native people as uncivilized. For justifying the superiority of the Europeans, he misrepresents his native people as other and explains the non- western land as the territory of uncivilized people. By evoking the Eurocentric self, he claims that everything that relates to Europe is rational and non-Europe is the irrational. He thinks that his future is meaningful only in relation to Europe:

Such studies show the ways in which discursive formations worked to create a complex field of values, meanings and practices through which the European self is positioned as superior and non-Europeans are placed as an inferior, but necessary, other to the constitution of that self. Such metropolitan constructs of self and other were integral to the territorial, military, political and economic extension of

European power across the globe, the processes known as colonialism and imperialism. (Jacobs 13)

The colonizers' construction of self and other is integral to the territorial, military, political and cultural extensions of western power across the globe. Soyinka claims that social construction of other is not mental exercises of the colonizers but also necessary for the Eurocentric self; "under colonialism, negative contractions of the colonized other established certain structure of domination through which the colonizer triumphed (Jacobs 2).

Legitimizing other and practices are at the very heart of uneven material and political terrains of imperial worlds as the work shown the nexus of colonial discourse and ideology within the imperial process has been explained, so many of the conceptual binaries that were illustrated as fundamental to its structure of power have been problematic. Binary oppositions like core/periphery, inside/outside and self/other have given way for legitimizing the identity of powerless people.

The colonized people's identity is not stable because the colonizers legitimize it through their own perspective. Moreover, the colonizer's identity has no origin in him and is not a fixed entity but is differential in relation to the western discourse about the other. Soyinka's writings concern about the colonial discourse and power, which also have some ill effects on the economies of colonial territories. He claims that the colonial power is able to provide benefit to the colonizers. This power often developed their colonies to serve their own needs and the characters are parts of the process of fixing relation between Europe and "Others":

Priest. Had only one letter from him all that time. Told me he was doing recuperative work among some disabled felloes. No forwarding address, If you please. I couldn't even continue our old debate by post.

Strange man, your father, very strange. You didn't run into him out there, did you? I'm really anxious to know if he still intends to legalize cannibalism. (239-40)

The purpose of this research is to problematize the idea of Third World people and the writers who represent themselves from the western perspective. They construct their identity from the point of view of European civilization, culture and writing traditions. Most of his protagonists go through the same dilemma that causes the futility of human existence.

The identity of the self can only become a reality after the legitimization of other because the Eurocentric self is constructed in interaction with others and with the Other. Due to the colonial mentality, Dr. Bero, the protagonist violently distorts the pulse of the reality of the natives and rationalizes his mission of finding truth. After distorting the colonized people's language and culture, Dr. Bero evokes his desire to construct the native people as other or uncivilized. The colonized subjects have to be legitimized by the colonizer whose duty is to do study and research on them. In the process of research on colonized people, violence and exploitation become the important method to generate the truth. In this way, who are the natives is less important than what the colonizer says about them.

The colonial discourse assigns truth and imposes their ideology on the natives to exercise their power. The truth about other is depended on the self that is the strategy of the westerner's ideology, which victimized the protagonist.

The western ideology is designed to construct the other by the colonial mentality of the colonizers that evokes the colonial allegory. The allegory of the colonial discourse legitimizes the binary opposition of cannibalism or barbarism and civilization. In ancient period, the people who could not speak Greek language



correctly called barbarous and afterwards the Greeks legitimized the word to the brutal and cruel mannered.

Moreover, they used to call the non-Greece people are barbarians. The so-called word barbarians are also the western construction that is used to legitimize the western civilization as superior and non-western as inferior or other. Thus, 'barbarian' is a fixed constructed western discourse. It is the colonial mentality that projects the meaning of the barbarians. Soyinka's play refers to the colonizer's waiting for the other like Dr. Bero to impose the western ideology.

The colonial discourse regarding civilization and barbarism does not signify the real relationship between the self and other that is lurking at the very centre of imperial discourse. Soyinka suspends and interrupts the technology of the colonial state. He reminds us that the images the state produces of its enemies are wholly contingent on, yet necessary for, the self-realized needs of colonial expansion and hegemony. Their new approaches further more developed from the Bandung Conference held in Indonesia in 1955. By the conference the entire orient had gained its political independence from western empires and confronted a new configuration of twenty-nine nations of Africa and Asian Planning economic and cultural co-operation to create their own kind of identities. Postcolonial theory has dealt most significant with cultural contradiction, ambiguities and ambivalence associated with the history of colonialism.

When non-western world is being represented in literacy text, it fulfills the western interest and purpose because of the western hegemony. Although this is certainly for, the self-realized needs of colonial expansion and hegemony. Although there is certainly true of Africa context, here the author's intentions are undoubtedly to infect his narrative with the suggestion that all imperialist endeavors might be

similarly arranged. Soyinka deconstructs the historical process of constructing identity of "self" and "Other":

Priest. He was just reading me a letter from you and he got all worked up. It can't be, he shouted. And then he leapt up and said – right out of the – we've got to legalize cannibalism. Yes, right out of the blue. What you mean, I said, thinking he only wanted to start another argument. But no, he repeats it over and over and of course, I took him on. (239)

The misreading of culture under imperial rule is the protagonist seeks to decode the past and thus understand the others as they are framed and fashioned at the edge of empire. The colonized people's identity is not stable because the colonizers legitimize it through their own perspective. Moreover, the colonizer's identity has no origin in him and is not a fixed entity but is differential in relation to the western discourse about the other.

Colonial mentality reveals the repressed desires of the sovereign subject of the colonizer rather than the fixed nature of the natives. In fact, the word "barbarian" becomes a constructed concept imposing to the native people. Colonizer's discourse is an enormously problematic category that is by definition historically and unspecific. Soyinka researches for the alternative locations for observing the non-western culture without simply distorting the image or substituting a real image of the native people and tries to give true voice that gives colonized people its ontological consistency and its fundamental structure. Being legitimized by colonial mentality, Dr. Bero misinterprets the colonized for imposing the definition of inferiority to defend their own civilization.

It is the Eurocentric self that centered towards the colonizer's mission to prolong it for fulfilling their desire. They wish to define themselves as superior and civilized by calling the colonized as inferior and barbaric. The process of defining the Othering is the colonizers as well as the colonized mentality that is victimized by the Eurocentric power and ideology. Barbarism is within the colonizers themselves and they impose their barbarism to the native people. In this way, the binary opposition between civilization and barbarism has no valid definition. As a result, the so-called legitimization of Self (civilization) versus Other (barbarians) is futile.

Dr. Bero legitimizes the native African people as exotic, terrifying, barbaric, and uncivilized. For justifying the barbarism of native people, he misinterpreted them. For him, the non-western land is the territory of barbarians. By evoking the Eurocentric self he claims that everything related to Europe is superior, adventurous and non-European as passive, feminine, and barbaric. He thinks that the individual identity as human beings is only meaningful in relation to Europe. He further claims that the native people have no identity, history and culture. The territory and the mentality of the African youth are designed by the colonial discourse and they represented their social phenomena according to the western taste; "Out of your world, little sister, out of your little world. Stay in it and do only what I tell you. That way you'll be safe" (241). Similarly, they feel that every thing that is connected with European is taken as supreme and sacred. Ashcroft, Griffiths and Tiffin say that hegemony is the power of the ruling class to convince other classes that their interest is the interest of all (116). They further say:

Consent is achieved by the interpellation of the colonized subject by imperial discourse so that Euro-centric values, assumptions, beliefs, and attitudes are accepted as a matter of course as the most natural or

valuable. The inevitable consequence of such interpellation is that the colonized subject understands itself as peripheral to those Euro-centric values, while at the same time accepting their centrality. (117)

The protagonist, Dr. Bero finds his life, culture, religion, custom; and technology in Africa is inferior because his thought is influenced by the colonizer's discourse. This play presents that colonized people assume their life as a provincial because of the cultural and political hegemony of western imperialism.

South Africa authors like Soyinka write about the human condition generally, giving us all pause to reflect on the in especially prosaic and personal identity in which colonial rule comes to have meaning for individuals. He explores the racialized embedding of his education and the political subjectivity that underscored all information discussed at school and the community:

Old man: You would, wouldn't you? You would try that in me. Me!  
 Shall I teach you what to say? Choice! Particularity! What redundant self-deceptive notions! More? More? Insistence on a floppy old coat, a rickety old chair, a moth-eaten hat which no certified lunatic would ever consider wearing, a car which breaks down twenty times in twenty minutes. An old idea riddled with the pellets of incidence. (252)

Racial propaganda was typical of the national party narrative at the time, the suppression and misinformation about South Africa's rich prehistory and subsequent volatile colonial history of cannibalism:

Priest: Legalize cannibalism? It's a damnable and heathenish idea.  
 Yes, that's how we started the argument. Warmest session we ever had together. He wouldn't yield one foot and I wouldn't budge one inch.  
 Not one fraction of an inch. My polemical spirit was aroused. Not to

talk of Christian principles. For three hours I fought him foot by foot. Never been in better form. Nearly all night we argued, if you please, and then in the morning he was gone. What do you make of that? (239)

Soyinka is an African in whose plays the issue of the postcolonial condition of Africa is shown in clear way. This play is about an individual and tells the story of a man who sensed that his future as a native is hopeless. He also realizes that his entire life in his native land is hopeless.

Soyinka ironizes on the institutionalized exploitation in the name of civilization. The imperial power and discourse is not mission of constructing the truth and civilization but legitimized the non-European as inferior. As Ziauddin Sardar has suggested Ashis Nandy claims in the same vein as:

The imperial powers also created a self-image for those who were being husbanded by colonialism. In as much as this self- image is a dualistic opposite, it is and remains in essence a western construction. Colonialism replaced the Eurocentric convention of portraying the other. An incomprehensible barbarian with the pathological stereotype of the strange but predictable oriental. He was now religious but superstitious, clever but devious, chaotically violent but effeminately cowardly. (16)

Soyinka asserts no civilization has a monopoly on goodness and humane values. Every civilization shares certain basic values and culture that derive from the social context. Thus, certain values and traditions of particular society determine the life style of the people.

Soyinka has been describe as a pivotal works in the development of his oeuvre that takes place at a frontier outpost somewhere within the teaches of empire,

recognized as a universalized understanding of Africa's colonial history. This play represents the historical document of Africa. Homi K. Bhabha views; "documents of a society divided by the effects of apartheid that enjoin the international intellectual community to meditate on the unequal" (*Location of Culture* 5). Moreover, this play exercises the colonial discourses that construct the inferiority of the native people. The duty of the colonizers' ideology is to find out other in the colonized and legitimize them as inferior or other.

Dr. Bero's colonial mentality always in the process of creating conflict in relation between colonizer and the colonized which represents the problems of establishing intimate and meaningful relationships between two social and cultural groups. The protagonist Dr. Bero projects the image of Africa as the other world like the colonial writers Joseph Conrad who is branded as 'though racist' by Chinua Achebe and he has made a sever critique of Joseph Conrad's *Heart of Darkness* in his paper entitled "An image of Africa": Conrad's *Heart of Darkness*" as:

*Heart of Darkness* projects the image of Africa as "The other world" the antithesis of Europe and therefore of civilization, a place where man's vaunted intelligence and refinement are finally mocked by opens on the River Thames but the actual story will take place on the River Congo, the Very antithesis of Thames. The River Congo quite decidedly no river and enjoys no old-age pension. Who are told that going up ricer was like traveling book to the earliest beginning of the world. ("The Story," 1373)

Conrad also victimized by colonial mentality because he not only dichotomizes and uncivilized; but also implicated that Thomas has overcome its darkness and bestiality,

whereas Congo is still in darkness and bestiality and it needs guidance, help and light from European rational civilization to rescue its people from the barbaric situations.

For constructing the Eurocentric self, the colonizers have to misinterpret their history of Africa, their religions and culture. Through the discursive strategies, the western hegemony constructs Other as speechless, voiceless, because the colonizers speak of themselves instead of speaking to the other in the process of interpreting the native people's behaviors and culture. Colonial ideology is inherent in a discourse, which defines our identities always in relation to what we are not, and therefore what we are not must be demolished as "Others".

Sibero: Oh, is that it? You mean he sent them? But you know him-  
Liberty House. It's not a crime. I found them work to do.

Bero: [pointing to the Mendicants]. There. When they open their  
mouths you can hear him. You! Come here! Tell her. would you call  
yourself sane?

Aafaa: I pleaded insanity.

Bero: you got off lightly. Why?

Bero: Who made you insane? (242)

Soyinka presents the post- colonial situation and brings a view of an obsessed life that is the cause of the colonial mentality. The colonial discourse assigns truth and imposes their ideology on the natives to exercise their power. The truth about other is depended on the self that is the strategy of the westerner's ideology, which victimized the protagonist.

The mission of the colonial discourse is to legitimize the other as inferior. It defines them through such a colonial dynamic, simultaneously existing as perpetrators and legatees of historical disenfranchisement and the politics of forgetting. For

Eurocentric self, the colonial mentality is necessary in the formidable identity constitution of their oppression.

Western ideology is not directly imposed to them but the colonized people have accepted their superiority like the protagonist, Dr. Bero; "You still keep up these little habits" (234). Ashcroft et al borrow the idea of Gramsci that the colonized people are agree to dominate them because the domination by consent is achieved through what is taught to colonized (127). This play intensifies how the African youth attempt to create the marginal position for them. They believed that the European technology is charmed, attracted and full of advanced and they marginalize their native land and people:

Practice? Yes, I intend to maintain that side of my practice. A laboratory is important. Everything helps. Control, sister, control. Power comes from bending Nature to your will. The Specialist they called me, and a specialist is-well-a specialist. You analyze, you diagnose, you-[He aims an imaginary gun.]-prescribe. (237)

The play is centered on the colonial mentality among the African youth because they try to internalize the white ideologies in the form of politics, identity, culture, language and literary traditions.

Soyinka suspends and interrupts the teleology of the colonial state. He reminds us that the images the state produce of its enemies are wholly contingent on, yet necessary for, the self- realized needs of colonial expansion and hegemony. When we relate this play in African context, we can observe the writer's intentions that are undoubtedly to inflect his narrative with the suggestion that all imperialist efforts might be similarly arranged. Furthermore, Soyinka deconstructs this colonial history, much as an ethnographer or archeologist might peel back the recursive identity



construction of "self" and "other" in situated contexts. Many critics, reviewers, scholars and novelists have analyzed this play from different perspectives like ethical, historicist, psychoanalytical, allegorical, narratological and linguistic perspectives. Dr. Bero is attempted to secure imperial dignity that is one of the feature of irony because the more he tries to legitimize the inferiority of native people, the more he evokes his painful state; "Hegemony initially a term referring to the domination of one state within a confederation, is now generally understood to mean domination by consent (*Key Concept of Post-colonial Studies*, 116).

Soyinka locates itself strategically within that portentous moment of suspension when an increasing defensive imperialism begins making plans for a final reckoning with its others. Dr. Bero has also discussed how the westerners dichotomize the non-westerners as Other and the westerner as the Self. This novel also examines the ways in which colonial discourse operated as an instrument of power:

On a crude scale that ranges from "oppressor" to "oppressed" within contemporary neo-colonial international relations, the political location of such nation may differ fundamentally, and this raises a question as to whether both kinds of ex-colonial states ought to be thought of equally as "post-colonial nations". (Slemon102)

As Slemon has said Dr. Bero as an oppressed, represents the western as superior, educated civilized and active and his people as the uncivilized. No matter what he reads and known, he feels inferiority due to the colonial psychosis. Regarding the same manner, Ashcroft et al view about Fanon that the effects of colonial domination on the psyche of the colonized remain due to the white colonial powers (*Key Concept in Post-colonial studies* 99). Social, cultural and political history is

allegorically enveloped in this play. The colonial history fictionalized the narrative of empire itself and legitimizes the Other.

The territory and the mentality of the African youth are designed by the colonial discourse and they represented their social phenomena according to the western taste. Similarly, they feel that every thing that is connected with European is taken as supreme and sacred. Soyinka's writings concern about the colonial discourse and power, which also have some ill effects on the economies of colonial territories. He claims that the colonial power is able to provide benefit to the colonizers. This power often developed their colonies to serve their own needs and the characters are parts of the process of fixing relation between Europe and "Others". Most of his protagonists go through the same dilemma that causes the futility of human existence.

#### **IV. Conclusion**

Soyinka is able to analyze the political, social and economic effects of colonialism to the non- European countries. Through the colonial discourse, the colonial power gradually built up administrative systems based on European systems of government. Gradually, many colonized people were influenced by European ideas. Colonialism has changed the way of life of colonized people. Third World people went to live in European and they learnt new skill and crafts. They received education built by the colonial powers and they internalized the European ideas and thought. But they are unhappy because they are suppressed by the colonizer's attitudes.

The purpose of this research is to enable the readers to comprehend how Soyinka's play has expressed the success of imperial power over a colonized people without occupying military force and how it has suppressed the desire for self-determination by the colonizing power. Dr. Bero is the native of higher standard but the way he treat himself is not different from the way westerns treat to the colonized people. He misrepresents his father and mother as the other. He seems to be educated and creative; however, he has the feeling of hatred and distrust to the native people. He wants to leave African tradition for the sake of his bright future. Colonial discourse and power has operated through a complex intersection of social constructs that affects the psychology of the colonized people. Westerners think that it is their duty to civilize easterners and the native people also accept that they have to be civilized by them.

The emphasis of this research is on the legitimized people and legitimized politics of differentiation. Although this is not intended to relegate other construct to the sidelines or to say that decolonization has nothing to offer the rethinking of

colonial period, the colonized people can't be free from the grip of colonial mentality. Although the colonized people are politically independent, they represent everything about non-western as inferior, barbaric, other, uncivilized and irrational due to the colonial mentality. Furthermore, Western discourse has always functioned as power to dominate the orient. This discourse has not only shown how Europeans exercised institutionalized power over the non-Europeans to rule them but also an instrument to create to centralize them and inferiorize the colonized people. The colonial discourse has always dichotomized the non-western world as the world of 'Others' and the western world as the centre of everything. The protagonist, Dr. Bero is searching for a method of communicating his ideas and feeling in western technology, which is a vehicle for western imperial to native sensibilities. The western technology functioned as a legitimate colonizer in the highest and the most perfect state that is, at the same time, the embodiment of universal human value. Dr. Bero, in Soyinka's *Madmen and Specialists* misrepresents the native people as the other.

This misrepresentation is the cause of his colonial mentality that deals with the complex relationship between the colonizers and colonized. This mentality evokes the relationship between stereotypical images about the colonizers and the colonized. Thus, this mentality provides an approach to project European's stereotype of the orient. Dr. Bero's mentality represents the hostility between the colonizers and the colonized. His sense of hatred, distrust and inferior complex to the native people are the cause of the colonial mentality. Having realized such motives of colonial mentality, Soyinka develops the concept of self versus other and discusses the issues of colonial psychosis. Moreover, he is corrupted and spoilt by the European technology because he accepts the European as the superior, powerful, and the ruler. He also wants to share the same attitude with the colonizers. Due to the colonial

psychosis, he does not think that he is victimized by the westerns. Dr. Bero, in some context, has felt the Europeans as corrupt, exploiter but he has shown his colonial mentality as well. Africa is an exotic terrific, barbaric and mysterious land for Dr. Bero. As a result, he dose not present his native land and people without being victimized by the colonial mentality. This research explores the colonial mentality of the colonial people in relation to Soyinka's *Madmen and Specialists*.

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