

## **I. Mankell as the Spokesperson of Postcolonial Psychology in *The Eye of the Leopard***

The present research examines the evils of postcolonial excrementalism in Mankell's *The Eye of the Leopard* and comes to the conclusion of the demand of psychic decolonization of former colonized locations. The big brother arrogance from the part of the colonizers always haunts the psyche of the colonizers and formerly colonized individuals and the society. The superiority complex psychology of the Westerners is still ruling the relationship between and colonizers and colonized which is evident from the examination of the novel. Thus, the present research stresses on the necessity of the psychic decolonization of the formerly colonized ones. The narrative of *The Eye of the Leopard* presents two stories of Sweden and Zambia with the latter's story bearing the title of the fiction accounts the tale of different individuals suffering from the evils of psychic colonialism. Even after the ending of official colonialism presented in *The Eye of the Leopard* both the former colonizers and colonized undergo the series of psychological neurosis due to the psychological operation of the colonial legacy in the postcolonial era. Thus, the research stresses on the fact how there is the necessity of psychic decolonization in order to establish the freedom and decolonization in the ex-colonies.

Henning Mankell's *The Eye of the Leopard*, tells a story of post colonial Zambia in Africa. African countries suffer from the evils of psychic colonialism even in the postcolonial era. Henning Mankell has represented societies that have recently emerged from colonialism. Though imperialism has passed and the colonies have attained an independent status, but these ex-colonies face a lot of problems like economic, social and political that ultimately damage the psyche of the formerly colonized people, through the subtle process of cultural colonization which also has

huge impact in the former colonizers who are living there. The present research addresses the issues related to the evils of colonialism in the ex-colonies. The fiction mirrors the situation of psychic colonialism. How does the colonial legacy still undergo in the post colonial era? What are the consequences of psychic colonialism? How the psychological decolonization can be achieved? And what is the motto of the text to present the situation of psychic colonialism even in the postcolonial era? These are some of the questions that the research aims to solve.

The prime purpose of the research is to uncover the evils of colonial legacy. After this uncovering the research ponders on the necessity of the psychic decolonization for the proper establishment of the formerly colonized countries. The aim of the research is to present the negative effects of colonial hangover in postcolonial period socially, culturally, economically and psychologically to both colonizers and colonized from the important issues of Mankell's *The Eye of the Leopard*.

Mankell was born in Stockholm, Sweden in 1948. His parents divorced when he was one year old, and for a majority of his childhood lived with his father, Ivar, and an older sister. The three lived first in Sveg, where his father was a district judge and later Boras. Mankell's grandfather, also named Henning Mankell was a composer. At the age of twenty, he had already started a career as author and assistant director at the Riksteater in Stockholm. In the following years he collaborated with several theatres in Sweden. After living in Zambia and other African countries, Mankell was invited to become the artistic director of Teatro Avenida in Maputo, the capital of Mozambique. He now spends at least half the year in Maputo working with the theatre and writing. Recently he built up his own publishing house in order to support young talents from Africa and Sweden.

The plot of *The Eye of the Leopard* consists of a narrative of Hans Olofson representing the victimized by the evils of psychic colonialism. Hans Olofson's life in Zambia is concerned with his experiences in the series of problems and threats in his relation with Zambia and Zambians. This story in the novel raises the question regarding the ethos of official decolonization which seems the beginning of psychic colonialism. Though being free from the clutches of colonialism, the formerly colonized locations undergo the series of economic, social cultural and psychological colonialism. Not only the formerly colonized are being exploited but the former colonizers are also looted by the excrements of colonialism in post colonial era. This problem in the text is addressed by the present research emphasizing on the necessity of psychic decolonialism. Postcolonial psychoanalytical theory, concept of Psychoanalysis by Franz Fanon and the notion of ambivalence and alienation by Homi K. Bhabha are taken as the insights to solve the problem in the text. Frantz Fanon's *Black Skin White Mask and Wretched of the Earth*, Bhabha's *The Location of the Culture*, Ashcroft's *Key Concepts in Post Colonial Studies* and Said's *Orientalism* are used to make the analysis of the novel in order to prove the point.

The limitations of the research are that it only covers the issue of post colonialism and the situation of psychic colonialism. It stresses on the fact that how the colonialism still operates in the postcolonial period socially, culturally and economically. The delimitation of the research lies in the demand of psychic decolonialism for the achievement of the complete freedom. Also this study does not offer any analysis of Henning Mankell's personal attitude and flaws in it even though it might place writer's attitude in jeopardy within this study.

Different critics have analyzed the novel from the multiple perspectives. Shifting away from his usual police procedurals and Swedish Glums, Mankell turns to Africa, which he knows through his work for Aids charities. He sticks to the template laid down by Conrad, Celine and Greene for a familiar journey into a heart of darkness, mitigated by the fact that *The Eye of the Leopard* is about northern-ness too. The critic Jack Stephen in a journal *Arab American National Museum* writes:

Hapless Hans Olafson grows up in the benighted interior of Sweden, his country and childhood symbolized by damage, in sections that would be gothic if he weren't such a deliberately washed-out protagonist: weighted with handicaps, his mother missing, his father a drunken, stranded seaman, banished to the forests where he cuts trees as some terrible form of penance and exile. His one childhood friend ends up paralyzed in an iron lung; and the love of his life is minus a nose, thanks to a careless surgeon's knife. All this is treated with a doggedness that refutes sniggering, in a tone less Scandinavian than Germanic, which perhaps explains why Mankell is so popular in that country. (4)

Alone and adrift, Olafson fetches up in northern Zambia, where he spends the next two decades managing a farm. There his torpor finds its match, Zambia being a sick country of recurring fevers. Olafson contemplates his contradictory emotions and entertains vague notions of doing good in a place where everything comes with an agenda.

Another critic Paddy Kehoe claims that it is a nuanced story of life as told by the precocious, observant in its depiction of intimate, if complicated love,

between the boy protagonist and his mother, and the very different relationship with his frequently absent father, it is tender and moving. He puts:

Hans Olofson arrives in Zambia not long after independence, hoping to fulfill the missionary dream of his friend Janice. He is also fleeing the traumas of his motherless childhood: his father's alcoholism, his best friend's terrible accident, Janice's death, his fear of an ordinary and stifled fate. Africa is a terrible shock, yet he stays and makes it his home. But he never fully comes to understand his place as a "mzungu," a wealthy white man among native blacks, and the fragile truce between them. Rumors of an underground army of revolutionaries wearing leopard skins warn him that the truce is in danger of rupturing. Alternating between Hans's years in Africa and those in Sweden, "The Eye of the Leopard" is a bravura achievement and a study in contrasts--black and white, poor and wealthy, Africa and Europe--both sinister and elegiac. (1)

A haunting novel juxtaposing a man's coming-of-age in Sweden with his life in Zambia, from the internationally bestselling author, interweaving past and present, Sweden and Zambia, *The Eye of the Leopard* draws on bestselling author Henning Mankell's deep understanding of the two worlds he has inhabited for more than twenty years.

It is basically the novel of multiculturalism, multilingualism and multidimensional. The novel becomes the melting pot of different culture that proves the relevance of the multiculturalism. For this Peter Swift claims:

The biography leads us from Hero's childhood to adulthood, and with that we witness the horrors experienced by women through her

words, and the terror develops as we realised that despite being in the royal family, even Princess are mistreated, so think about the regular female. With each case emphasizing the horrific sense of Male Dominance in the Middle East. (5)

Thus, it is evident that different critics have analyzed the novel from multiple perspectives but the issue of the requirement of psychic decolonization has been yet untouched, which proves the innovation of the research. The big brother arrogance from the part of the colonizers always haunts the psyche of the colonized and formerly colonized individuals and the society. The superiority complex psychology of the Westerners is still ruling the relationship between the colonizers and colonized which is evident from the examination of the novel. Thus, the present research stresses on the necessity of the psychic decolonization of the formerly colonized ones. The frame narrative of *The Eye of the Leopard* presents two stories which happened in Sweden and Zambia to our protagonist, where the story from Zambia significantly bears the title of the fiction and accounts the tale of different individuals suffering from the evils psychic colonialism owing to the so far physical and psychological domination from the part of the colonizers. Thus the research stresses on the fact how there is the necessity of psychic decolonization in order to establish the freedom and decolonization in the ex-colonies.

The present research uses the tool of Post colonial psychoanalytical perspective to make the thesis prove the hypothesis. **Post colonial perspective is nowadays used in wide and diverse ways to include the study and analysis of European territorial invasions, various institutions of colonialism, the extensive operation of empire, the weaknesses of subject's construction in colonial discourse and resistance of such issues, and contemporary colonial legacy in**

**both pre and post-independence nations and communities. So Ashcroft et al writes:**

**While its use has tended to focus on the cultural production of such communities, it is becoming widely used in historical political, sociological and economic analysis, as these disciplines continue to engage with the impact of European imperialism upon word societies. (187)**

**A post colonial study is a vast field of literary, cultural, political and historical inquiry that developed after the late 1970s as a field of academic specialization. Today, postcolonial study has validated its status not only within Euro-American academy but also in so many academic institutions of formerly colonized world. It studies the process and effects of cultural dislocation and the ways in which how dislocated and displaced have culturally defended themselves. Post colonial study in particular sees such displacement and the ambivalences and hybrid cultural forms to which they lead, as crucial points that allow us to expose the internal doubts and the examples of oppositions that the west has suppressed in its flattening globalizing course.**

As a psychiatrist and a political philosopher, Fanon's concerns are the psychology, materiality and ontology of the colonized subject; thus he interprets psychoanalysis and existentialism in *Black Skin White Mask* to thoroughly examine the colonial subject. Fanon transparently shows how widely dangerous alienation can suffer the colonized population. Historically, the distribution of the colonial world has been systemically divided into a contrastive setting, suitably placing one group superior over another. As a socially constructed occurrence within the colonial world, alienation creates a never-ending model of psychological neurosis based realism.

Fanon got on into a mission to study the situation of the Third World peoples who were confined in this world of colonialism, while at the same time, trying to raise awareness among them who were oppressed.

According to Judith Butler's book *Violence, Nonviolence: Sartre on Fanon*, "Fanon's work gives the European man a chance to know himself, and so to engage in that pursuit of self-knowledge, based upon an examination of his shared practices, that is proper to the philosophical foundations of human life" (32). In other words, Fanon wants the European colonizer, the European elite, to see his involvement in universal violence imposed upon the colonized. Thus Fanon also pits on the evils of psychological domination upon the ex-colonized. Fanon inflects his medical and psychological practice with the understanding that racism generates harmful psychological constructs that both blind the black man to his subjection to a universalized white norm and alienate his consciousness.

In addition, Bhabha brings post colonial perspective in relation with contemporary critical theory in a quite essential way. He explains at length, by doubling the white man's image in effect has displayed the representations of authority. In his *Location of Culture*, he tries to clarify about ambivalence. And the ambivalent purpose within colonial discourse brings gradually alienating effect into the mind of the privileged authority. Alienation here gives suggestions to the general problematic departure under which one feels a loss of his / her belongingness in own supremacy. This term includes the given aspects as the summary of the individual emotions of different aspects like, powerlessness, meaninglessness, normlessness, isolation and self-estrangement. In this regard, when one keeps hope in his activity will fail to produce his/her expected results is the consequence of powerlessness. Meaningless is in a sense when one has no clear understanding of the events in which



he/she participates. Likewise, normlessness is a situation which one encounters differing and opposing role and is forced to act in the socially approved fashion to behave in the socially accepted manners to meet his/her aim. Isolation occurs when one feels disconnected from the common and familiar norms and values in and of the society. Self estrangement significantly is psychological. And it is one's separation from his/her own self where a person feels that his/her own self and its abilities are a bit peculiar and alienating which leads to psychological effects in the mind of people in the condition of being victimized by self-estrangement from own authoritative power. Psychologically victimization can be seen in the activities of privileged class people within their own supremacy. In case of psychoanalysis, the person represents the real situation or existence, applied to actual objects and relations it is based on reality as well as experience. **In the *Location of Culture*, Bhabha has put it in this way:**

**Ambivalence at the source of discourse on authority enables a form of subversion founded on the ground of intervention. Post colonial criticism bears witness to the unequal and uneven forces of cultural representation involved in the contest for political and social authority within the modern world order. Post colonial perspective emerges from the colonial testimony of the third world countries and the discourses of minorities within the geopolitical division of the East and West, North and South. They formulate their critical revisions around issues of cultural difference, social authority and political discrimination in order to reveal the antagonistic and ambivalent moments within the 'rationalization' of modernity. (171)**

**It is the fact that anti-colonialism opposes as a resistance to the operations of colonial in different levels, namely political, economical and cultural institutions. Anyway ambivalence of colonial discourse placates the colonizing and colonized subjects. It can be said that the concept of ambivalence is reflected to the privileged class people. Thus for Bhabha, postcolonial perspective has troublesome potential, to unveil the Eurocentric rationalization of modernity.**

**Thus, postcolonial studies is such an umbrella domain under which comes the issues like coloniality, postcoloniality, nation, nationalism, empire, ethnicity, race, neo-coloniality, gender spaces, etc. Henning Mankell's novel is significant for postcolonial study because it also raises some of the postcolonial issues, nation formation and neo-colonialism, associating them with violence, especially in the context of Zambia in the decade just following the achievement of independence in 1964.**

**Violence is a physical force and in many cases it is destructing but changing. It results from a number of reasons: social, economic, religious, ethnic, etc. sometimes different type of political motives are directly or indirectly interwoven with these causes. Encarta Reference 200 defines violence as "physical attack" especially from other persons which involves violent or physical assault. Likewise, E.K. Mayer, in Violence and Aggression, says "violence is the form of human aggression that involves inflicting physical damage on person or property" (19). Thus, violence is such a damaging physical attack on person property and this mainly originates from human anger. It is an abuse or physical attack especially from other persons which involves violent or physical assault. It is a universal nature of creation that it is also found in the animal kingdom, but it is more common, concentrated and responsive in humans**

because of their rational power. In somehow broader sense, Hussein Abdilahi Bulham defines violence as “any relation, process, or condition by which an individual or group violates the physical, social and/or psychological integrity of other person, group” (135). But some are also of the opinion that political violence is essential to historical progress. Mahamood Mamdani writes that, “The modern political sensibility sees political violence as necessary to historical progress. Ever since the French Revolution, moderns have come to see violence as the midwife of history”(1). Modern political sensibility is not horrified by all violence that does not make any sense” (2).

Every creatures show this sort of violence when their vital interests such as life, space, food and young are in danger. Hence it is common for human beings to become more violent since they are more aware of their personal interest. So, James Calleja writes that, “Violence is as old as humanity. The human being (like other animal) is inclined to possess, secure and defined given territorial boundaries whether physical, psychological or emotional” (2). It’s significant that man is in many form different from animals, where there is nothing more important feelings nor even life, Mamdani writes, “man is also willing to kill for the cause higher than life” (1).

So, violence is as old as the creation of humans and the different creatures. These human tend to possess, secure and defend their interest which ignites violent acts among other when other person wants to do the same. Even though humans are rational creatures, sometimes they have a good reason of their interest being higher than life, which unhesitatingly leads them to finish another rational being.

**Human beings are more concerned while choosing certain values, images, persons and institutions. They do not want to give up such values and also do not bear any interference on such values and systems. So, mans interest becomes his own identity and any such threat or interference in the personal interest causes violence. It does not matter whether the values they defend make sense, what matters here is the question of cultural/personal identity. When violence is an outcome of cultural and rational difference, on a universal level, it is a war, for whose example we see the two world wars the world has faced. On the local level it can be religious, communal or ethnic. People participate in violence not always with realization only. Sometimes it is persuaded and inspired by someone, a group or any movement. Therefore people involve in war and violence. If his leaders try to make him believe and he lacks critical judgment, he becomes reactionary. It does not matter whether he is really threatened or not. The degree of violence and struggle depends on group leader, his perception and rebel's lack of own decision.**

Hence, decolonization is not far from violence and cannot take place without contestation. Decolonization does not exist without a framework that centers and privileges indigenous life, community, and epistemology, **lack of which brings violence and hence requires psychic declonization.** It must necessarily push back against the colonial relations of power that threaten Indigenous ways of being. Many have suggested that decolonization can only be achieved through the revival of an indigenous awareness directed into conflict with colonialism. Indigenous knowledge is the starting point for revival and decolonization. Without the power indigenous revival, decolonization only becomes a room for unimportant concepts.

Decolonization is not always about the co-existence of knowledges, nor knowledge

synthesis, which inevitably centers colonial logic. As decolonization also doesn't settle quite physically, so is there the necessity of decolonizing the post colonial psychology.

**Likewise, literature is also not detached from violence. Literary writers represent violence in different ways. Henning Mankell's novel *The Eye of The Leopard*, also depicts the violence in post-independence Zambia which started with political competition and in the long run took the form of violent attack against white people living in Zambia Africa, further requiring the demand of psychic decolonization.**

The tentative chapter division and allocation of the timeline of the research are as follows. The first chapter is the introduction of the research. It is also the introduction of the author and the theory and has the discussion of the tool of postcolonial psychoanalytical theory and the post colonial ambivalence and alienation tools. The second chapter is the application of the theory in the text *The Eye of the Leopard* with the critical appraisals of the text. The last chapter concludes the research. All in all the research is the declaration on how there is the necessity of psychological decolonialisation for the sake of complete freedom in the ex-colonies.

## **II. Requirement of Psychic Decolonization in *The Eye of the Leopard***

This research work studies Mankell's *The Eye of the Leopard* from the perspective of psychic decolonization. In *The Eye of the Leopard* Africa and Africans are presented in a negative light. The characters display racism towards Africa, its independence after which Mankell shows utter chaos and infighting. Mankell dwells on the primitive culture, lack of civilization, chaos and smell of Africa. Africa is presented as an arena for the futile struggles of the decolonized, set against the conditions of irrational, timeless dignity. Mankell's text supports colonialism. In this context Zambia is presented as the new world with new opportunities for the white man Hans Olofson and at the same time presented as new field of anxieties and fears to this white individual who is marked as an outsider, yet confined to be inside the boundaries of a once colonized country to be physically threatened and psychologically haunted.

As the process of decolonization begins, each individual and the society in a whole start to disintegrate from the systematic structure which can lead to violence. For Fanon, society was a vital part of this struggle which would lead to the path of decolonization. Hence, we can note that indigenous society is a primary means of decolonization. Here, Fanon feels that colonial society was dominant which would in

real term halt the indigenous society of the colonized culture which has adverse impact in bringing the decolonizing state but in the long run bring the outraging violence. Yet, as Fanon and others have observed, this culture, when not totally erased, is warped & distorted by the colonial society, we see in the *Wretched of the Earth*:

The colonial situation calls a halt to national culture in almost every field. Little movement can be discerned in such remnants of culture; there is no real creativity and no overflowing life. The poverty of the people, national oppression and the inhibition of culture are one and the same thing. After a century of colonial domination we formed a culture, which is rigid in the extreme, or rather, what we find are the dregs of culture, its mineral strata, The withering away of the reality of the nation and the death-pangs of the national culture are linked to each other in mutual dependences. (237)

According to Fanon, it is the anti-colonial struggle that regenerates the culture of the colonized. It is the fight for national survival which sets society moving and opens to it the doors of formation for physical decolonization.

Decolonization is the ending of colonialism and the freedom of the colonized. This requires the dismantling of the colonial government and its entire social system upon which control & exploitation are based, which does not take place easily without violence. Decolonization, then, is a revolutionary struggle aimed at transforming the entire social system and re-establishing the independence of ethnic people and then in the long run comes to the establishment of local independence and self celebration which demands the decolonization in the psychological form. No easy discussion of decolonization takes into consideration, further advances into the destruction of the

colonial system & the liberation of psychology presses on the colonized population to start hunting the former colonizers.

In *The Eye of the Leopard* Mankell has created a fictional story embedded with truth. Underneath his ironic offers, lies the notion that, freedom is not freedom after all. To gain freedom is to gain the limitations of society, a responsibility for “the man in the mirror” and an entirely new dimension of tragedies. ‘Freedom,’ says Olofson, and then has no idea what to say next. ‘If freedom is starving to death, then the Africans are on the right track in this country,’ says Ruth. ‘It’s hard to understand,’ says Olofson. ‘Hard to comprehend’ (45), It is freedom that creates causalities, alienation and violence.

Edward W. Said's definition of "Orientalism" can provide another context for examining Mankell's spreading of the negative images of Africa, which is connected to the story's thematic development between the collapse of European colonial power in Africa and the vulnerability of postcolonial Africa to self-destruction. *Orientalism* by Edward W. Said is a critique of the study of the Orient and its ideology. Said examines the historical, cultural, and political views of the East that are held by the West, and examines how they developed and where they came from. He basically traces the various views and perceptions back to the colonial period of British and European domination in the Middle East. The views and perceptions that came into being were basically the result of the British and French. The British had colonies in the East at this time; the French did not but were trying to acquire some. According to Said, "Orientalism" sets the "Western style for dominating, restricting, and having authority over the Orient" (3) and derives from the West's assertion of cultural domination of lower societies: "a kind of Western projection onto and will to govern over the Orient" (95). This particular way of viewing the world creates a distinction



between the West and Orient, so that "the world is divided into two unequal parts, the larger and 'different' one called the Orient, the other, also known as our world with our values, called the Occident or the West" (2). Similar to the West and Orient dichotomy, under the principles of Orientalism, the "developed" West tries to legitimize its "superior" position by distinguishing itself from "backward" Africa. With Mankell's account of Africa, in *"The Eye of the Leopard,"* he opposes the utilization of the principles of Orientalism by constructing a one-sided portrayal of African societies in which there is no possibility of progression without the West's direct control and influence.

No, says Ruth. 'You're wrong. One day the blacks will be begging at our doors and asking us to stay. The new generation can see where everything is headed. Independence was a gaudy rag that was hung on a pole, a solemn proclamation of empty promises. Now the young people see that the only things that work in this country are still in our hands.

(61)

Mankell is from the country which is neutral but his European arrogance leads him to unleashing his neutrality of Sweden and incorporating it in the remaking of Africa, which in a sense demands the necessity of psychic decolonization, which is analyzed in the texts. Ultimately, it can be argued that this story reinforces the West-Africa binary and underscores the failures of African postcolonial societies.

In juxtaposed parallel chapters, Mankell vividly chronicles protagonist Hans Olofson's early years in rural Sweden, living with his alcoholic father during the 1950s, and Olofson's suffering in Zambia in the early 1970s, when he had relocated hoping to complete a journey that was only dreamed about by a boyhood girl friend unable to make the journey herself. Young Hans, who seeks relief from his father's

depressive rages in friendships with a well-to-do older boy and a young woman, facially disfigured in a surgical accident, and loses both of them. He bullies Sture into an incapacitating misadventure, and has perhaps unintentionally driven Janine to suicide. Subsequently, determined to honor Janine's dream of service to Africa's suffering natives, he arrives in Zambia shortly before violence sparked by warring tribes claims the lives and property of well-meaning white settlers, and incarnates the indigenous myth of a leopard locked together in unending mortal conflict. This image mocks the white man's fantasy of reclaiming a land with no future, and eventually drives Olofson away from the egg farm he had coincidentally acquired, and the destiny he had naively believed lay ahead of him. This impressive novel is intensely detailed and beautifully constructed, and it vibrates with a real and genuinely frightening sense of fate, fear and alienation.

*The Eye of the Leopard* explores the relationship between white farm owner and the African native workers. Through Olofson's descent into near mental collapse, it becomes clear that many years spent in a foreign land do not necessarily breed an understanding of its people or make for radical change: a handful of generations of white settlers cannot change a continent underpinned by myth and superstition. *The Eye of the Leopard* is a wonderful and very original psychological thriller. It penetrates deeply into the mind of a man who is lost in an unknown world. Hans Olofson is the son of a Swedish lumberjack. His early life is isolated and difficult, overshadowed by the disappearance of his mother. When he loses both his best friend, and then his girlfriend in tragic circumstances, his only remaining desire is to fulfill her dream of visiting the grave of a legendary missionary, deep in the remote hills of Northern Zambia.

On reaching Africa, Olofson is struck by its beauty and mystery. After fulfilling his initial quest, an opportunity of employment in the region tempts him to stay, and before long he takes individual responsibility for the farm he manages. Despite his early optimism, he is shocked by the attitude of the local white population to their adopted country, as well as their pitiful vulnerability to alcohol and malaria. As time moves on Hans is soon to discover that his African dream is rapidly turning into a nightmare and finds himself into the whirlpool of self-alienation and violence within the recently decolonized Zambia.

Alone and adrift, Olafson fetches up in northern Zambia in 1969, where he spends the next two decades managing a farm. There his inactivity finds its match, while Zambia being a sick country of recurring fevers. Olafson contemplates his contradictory emotions and entertains vague notions of doing well in a place where everything comes without any plan. He listens to the usual white racist words and sees that none of the European systems of logic and organisation apply; "There's so much you don't know. You've been here for almost twenty years, but you have no idea what's really going on. You could live here another twenty years and you still wouldn't know anything "(224).

In a book free of humor, sometimes it becomes arrogantly humorous, arrogance in a sense not with anyone supremacy but with blacks insanity or conservatism, 'Stop calling me Bwana!' 'Yes, Bwana' (85). Events turn around an ironic arrogance: Olafson's gloomy Swedish childhood is shown to be more somber and adult than the regressive, dangerously childish state he finds in Zambia. Though childish they have behaved but this ironic arrogance has haunted Olofson; when the dog is killed and body is lost; 'Where's the body?' Olofson asks. Luka shakes his head. "I don't know, *Bwana*. In a place where we can't see it" (232). 'Olofson thinks

someday these people are going to attack him with insanity. Hans has both fear and courage within himself as he manages to stay in Zambia.

The bandits, he thinks groggily. They've stolen my shoes. They've already been inside while I was asleep. Maybe they're still here . . . He fires the pistol out into the room. The shot roars in the dark and he falls back against the pillows with the recoil, feeling calm, almost content.

Luka is behind it all, naturally. It was he who plotted with the bandits, he who cut the electrical line. But now he's been unmasked, so he has no more power. He will be sacked, chased off the farm.

They won't get me, he thinks. I'm stronger than all of them. (5)

It is white man's supremacy and with the form of sadness becomes a form of suspense and the irritating theme of insufficient reason can prove communicable to the reader. What happens is merely a haunting novel and insanely qualifies as a psychological thriller, where Olafson's life is threatened when whites are targeted for practice of killing by a mysterious black revolutionary force. Panic, however, does make a weak man more interesting, turning him into a combination of self-loathing and sentimentality. Forced to defend himself, he kills a man, then another for moral reasons. Given his nationality, Mankell is preoccupied by concepts of neutrality. As Olafson is forced to engage, the writer becomes clear about his authorial target, which is to expose the myth of Swedish neutrality with a savage portrait of its foreign aid system, revealed here as colonial corruption by other means.

Olofson feels alienated from the moment of his arrival, and makes his way to the mission station, spends a couple of days there, and then leaves again. "Today my life is a journey through days colored by unreality. I live a life that belongs neither to

me nor to anyone else. I am neither successful nor unsuccessful in what I set out to accomplish" (7). He takes up an invitation to stay with some white farmers he met on the train, and ends up staying in Zambia for eighteen years. But Zambia, seen through the eyes of an alienated Swede is a nightmare place. Moving in the circles of whites who were struggling to adapt to the postcolonial situation, he comes to see the blacks through the eyes of the white farm owner, and most of the blacks they encounter are their employees, who find whites as mysterious as the whites find them. But because Olofson is Swedish, he also has a somewhat more separate view of the other whites, and is therefore an observer of the relations between the people around him, and tries, somewhat unsuccessfully, to establish better relations when he finds himself in the position of being an employer:

Olofson had shifted to Africa from Sweden 18 years ago. He has a psychic thinking that it is snowing in Africa. It is due to the psychic effect of malaria. It can be seen that malaria sometimes creates snow even in Africa. He again thinks that he is the employer of 200 Africans but he is fear of being murdered. Although Olofson is in Africa he is still employing 200 Africans and he has the fear that he would be killed. He says:

Every morning when I awake I am still, after eighteen years, surprised to be alive. Every evening I check my revolver, rotate the magazine with my fingers, makes sure that no one has replaced the cartridge with empty ones. I'm afraid, he thinks. Africa scares me, with its heat, its odours, its people with bad shoes. I'm much too visible here. My skin colour shines as if I were a burning candle in the dark. If I leave the hotel, I'll be swallowed up, vanish without leaving a trace. (39)

This shows that he has fear in his mind and to protect from the chaos in his mind, he keeps his revolver with him. This is due to decolonization as Africa is in a decolonized state and he has the fear that the foreigners in Africa would be killed by the natives in rage of colonization they had undergone in the past. It can't be believed that a man who spent 18 years in the complexity, beauty and challenges of Zambia would still be dominated by his racial fears of the unknown. This does not sound like Mankell's own life nor like the realities of Zambia. Hans Olofson is a young working-class Swede who, almost by chance, shifts himself to Zambia and ends up living there for over 18 years, eventually owning and managing an egg producing operation that supplies to Copperbelt and Lusaka. This could be like the young Swede finding himself, and connecting at a deep emotional level with the African society of which he becomes a part. As Mankell himself seems to have done in his own life in coming to work with theatre in Maputo, Mozambique. But Hans, instead, is constantly overcome by fear, of a society that he doesn't understand, of people he thinks hate him because of his skin colour and his relative wealth. So after 18 years he leaves, never having truly lived in Zambia, to return to his past in Sweden.

It's hard to understand,' says Olofson. Hard to comprehend. I'm surrounded by a barrier, he thinks. A white prison in a black country. The padlock of fear around the whites' property. What do the blacks think, when they compare our shoes and their own rags? What do they think about the freedom they have gained? (62)

As Hans learned about Africa, he was never sure of what was freedom for them. Freedom was in sense destruction, and their own degradation of life. He smelled extremely degenerated condition of life. Through the eyes of Hans's freedom was either starving to death or again to be on the submission of those whites who once

ruled them. Contrarily, it is the chase against the property of whites. Whites are more rich than any other black people. Slowly Hans was realizing he was in the trap of people who wants to take his life, property and wipe him from the face of their land. He is a escape goat on the place which he is self obliged to rebuild, on one hand the secret movement of President 'the leopard movement' and on the other hand the poor and starving population who would kill whites and feed themselves with whites money entangle him on the land of Africa. There is no ever an easy solution for the problems Africa faces. Poverty, corruption, superstition, racism, hypocrisy of missionaries and aid programs, and the terrible misunderstanding between the blacks and the whites who colonized the continent all play a part in the terrible situation Africa is in. Ruth and Werner have met their fate at the hands of self-appointed black avengers. Hans tries to find out the murderer. He asks Luka and says that he has never killed anyone and he won't hesitate to do so. Motombwane explains that this murder was not a case of robbery but it was the revenge taken by the Africans with the whites. He explains that if this murdered had occurred a year ago, it would have been a normal robbery-murder but now unrest is growing in Africa which is forced by the opposing political forces. Opposing political forces were creating unrest in the country. People were being murdered. There was chaos, murder; unrest and revenge which was making the blacks kill the whites:

He notices that he is weeping from terror, and when he comes out of the house he collapses to the ground. The waiting Africans shrink back, and he screams at them not to go in. He calls to Robert to fetch the neighbours, call the police, and suddenly in despair he fires his shotgun into the air. I'm afraid, he realizes. More afraid than I've ever

been before. The ones who murdered Ruth and Werner have also stabbed their knives into me. (216)

It is the justification of why Africa is degrading, and it's from the view point of whites, as well as the starting threat created by unrest for the necessity of psychic decolonization. Unrest increases so does the fear of the whites being killed from the blacks. Africans do not want to live and depend on the hands of Europeans. But Olofson says that Africa is sinking. Olofson thinks that there's a war going on. A war that only occasionally becomes visible. But everywhere the racial hatred is alive—whites against the blacks and blacks against whites. This shows that the revolution was going to take place in Africa to chase away the dependency of the Europeans and for this they were taking the side of violence.

I view violence as necessary; faced with the prolongation of my people's pain there is no other way out. African revolutions are most often appalling bloodbaths; the political struggle is always darkened by our past and our traditions. Possibly, if our despair is great enough, we can unite against a common foe. But then we point our weapons at our brothers by our side, if they are from a different tribe. Africa is a seriously wounded animal. (227)

We see Hans Olofson's encounter with the African continent. He was the white European visitor in the black land. Chaos and disorder reign at Lusaka airport. He had to stand for a long time in the queue. His date of arrival was wrong. Excited Africans pushed along the suitcases tossing noisy carts. When he sat in a taxi, the taxi driver climbed into the driver's seat with a burning cigarette in his mouth. Olofson for the first time started to hate Africa. The car would never start. He thought it would explode before he could get out of the airport. His thoughts were interrupted when a



blind woman felt his face with her hand and wanted money through the window of the car. The incredibly hot air, filled with mysterious smells blew into his face. He thought that he would never survive this condition of Africa. At the same time, the car lost one of its front wheels and ran off the road into a ditch. Olofson struck his head against the steel edge of the front seat and then heaved himself out of the car afraid that the car would explode.

In this way, the chaos and pathetic condition of Zambia is shown from the time when he stepped into the airport of Lusaka. The decolonized land had much chaos which arose many psychic thoughts in the mind of Olofson.

Olofson thinks of a place to settle down in Zambia. He chooses a place called Mutshatsha. In front of the Ridgeway Hotel, he asks an elderly African about the place. On the way down the lift, he thinks that if the condition of African continent is same as the shoes of the inhabitants of Africa, his future is already lost and all is irretrievably lost (38). Here, a psychological thought can be observed inside Olofson about the decolonized continent. His thoughts can be emphasized by the following extract:

Olofson realises that the vague answer is the most detailed one he will get. He senses something tentative, ephemeral in the lives of the blacks, so distant and foreign from the world he comes from.

I'm afraid, he thinks. Africa scares me, with its heat, its odours, its people with bad shoes. I'm much too visible here. My skin colour shines as if I were a burning candle in the dark. If I leave the hotel I'll be swallowed up, vanish without leaving a trace . . . (39)

This shows how pathetic is the condition of Africa after decolonization. At the railway station, he notices even greater chaos than at the airport. He faces filthy children offering for their services as porters or begging for money. In the compartment of the train he sits in front of an old man and a young woman. He introduces himself as from Sweden. The young woman feels surprised. The old man was Werner Masterton. He illustrates the pathetic condition of decolonized Zambia as follows:

We never take the train. About once every ten years. But in a few years there will hardly be any trains left in this country. Since independence everything has fallen apart. In five years almost everything has been destroyed. Everything is stolen. If this train suddenly stops tonight, which it most certainly will do, it means that the driver is trying to sell fuel from the locomotive. The Africans come with their oil cans. The green glass in the traffic lights has disappeared. Children steal them and try to palm them off on tourists as emeralds. But soon there won't be any tourists left either. The wild animals have been shot, wiped out. I haven't heard of anyone seeing a leopard in more than two years. (41)

This extract from Mankell's *The Eye of the Leopard* shows the pathetic condition of Zambia after independence. The condition is worse. It was better before the independence. So, it can be seen that the condition of Africa after decolonization is pathetic. Poverty and chaos have captured the people of decolonized Zambia. This can be further clarified from the following extract:

Independence was a great catastrophe. For the Africans, freedom meant that nobody had to work anymore. No one gave orders; no one

considered they might have to do something that wasn't demanded of them. Now the country survives on its income from copper mining. But what happens when prices drop on the world market? No investment has been made in any alternatives. This is an agricultural country. It could be one of the world's best, since the soil is fertile and there is water available. But no efforts are being made. The Africans have grasped nothing, learned nothing. When the British flag was struck and they raised their own, it was the beginning of a funeral procession that is still going on. (42)

Hans Olofson is feelings amazing in Kitwe, on the way to Mutshatsha. An American with trainers on his feet, with no holes and cut off heels came running to meet them. There, Olofson came to know that the American had two hundred and fifty employees. This was the pathetic condition of decolonized Africa. They passed through different roadblocks. Police and drunken soldiers compared Olofson's face to his passport photo and he could feel terror rising inside him. This aroused the psychic feelings of decolonization inside Hans. They entered into a villa where Hans was requested to rest for the night. Hans looked out the window at a larger park extending into the distance. White wicker chairs, a hammock in a giant tree. Somewhere outside he hears Ruth's excite voice, a door slamming. From the bathroom he hears water running. Olofson is suddenly agitated. I have to say something, he thinks. So he understands that I'm not one of them, merely a temporary visitor, who is not used to being assigned a personal servant. Olofson sinks down in the bathtub and asks himself what escape routes are still left to him. He feels like a conman who has grown tired of not being unmasked. From this extract, it can be revealed that the decolonization of Africa had brought various chaoses among people. Independence

was not so easy to digest. Still, the people were suffering asking for cigarettes and money with the foreigners.

Werner took Hans to his farm. There was a flat gravestone on which it was written "JOHN MCGREGOR, KILLED BY BANDITS 1967" (59). Werner explained that John McGregor was a young Irishman who worked for him who was twenty four years old. Outside Kitwa at a roadblock, he was stopped by bandits. When John tried to drive off, the bandits shot him and took his car and clothes. Werner said that John had forgotten that he was in Africa and if he had stopped, the bandits would have only taken his car. Olofson was terrified. Werner explained that in Africa death is always close by. The Africans would kill anyone with a club or a stone. A man came and said that the cattle rustlers stole three calves from Ruben White. The calves were then clubbed and slaughtered on the spot. This shows that the decolonized Zambia was never far from the bandits who robbed and stole people. The decolonized land had pathetic conditions where people killed one another in search of food and money.

Hans sensed something of the great loneliness that it was possible to experience in the Dark Continent. He thought that he had flung in gigantic catapults across the world. He thought that he was a pilgrim in disguise, following someone else's tracks. People were helping him with lodging and transportation as if his task was important. Fischer said that even though Europe had abandoned Africa, it is taking interest in it. People are coming back with a guilty conscience as the saviours of new age. Olofson said that his visit was utterly futile. He had not come to Africa to save anyone. Fischer said that when Europe abandoned Africa, it also abandoned the possibility for Africa to create a bearable future. This shows that Europe had decolonized Africa but the people of Africa still were willing for help and support.

Decolonization has brought many adverse effects upon Africa which had made the people suffer a lot.

When Olofson reached Mutshatsha, he was eating a bowl of soup, an insect stings him on the back of the neck and when he starts, he spilled the soup on table. He thought that something was going wrong in Africa. Olofson found that the people of Mutshatsha were afraid of the missionaries. The people were living at a mission station and were getting food and clothing. So, they were afraid to talk against the missionaries. If the missionaries found talking against them, the people were chased away. The missionaries demanded the submission. They thought that the blacks were unclear. Their life was mysterious. People were afraid to drink. But Olofson drank, he got intoxicated. He knew that missionaries did not marry black. Missionaries arrived and Olofson was called. He met Le Marque. He was told that missionaries and health personnel from different countries had arrived in Mutshatsha but not from Sweden. Le Marque told Hans that Harry Johanson was a colourful and a willful person who accepted that Africa remained a foreign world. Olofson notices paleness, wailing, lamentation, the roars of pain in Africa. This shows the thoughts of the people towards the missionaries, the fear of the blacks and the torment of the people.

Hans is offered hospitality by the whites living in that land and he is surprised to get this hospitality. Ruth says that it is necessary and they cannot survive without one another. Hans felt that there is a state of war in Africa and it is not visible. But Ruth says that it is not a war but the difference is that it is essential to maintain, using force if necessary. He says that the whites who are left in Zambia are the ultimate guarantee of the new black rulers. The rulers use their newly won power to shape their lives of blacks (104). This shows that although Zambia is currently a colonized country, there is still the effect of the whites as the blacks in Zambia were ruled by

the whites at present too. Olofson meets a lady named Judith Fillington who owns an egg farm located north of Kalulushi. Her farm keeper is a drunkard and is not able to look after the farm. So, she is in need of a new man who could take good care of her farm. She requests Olofson to work in her farm. Olofson replies that he was going back to Sweden. But later on, Olofson accepts to stay in Judith's egg farm for some days until she finds the right foreman. In the farm Olofson thinks "I could live here the rest of my life. I could put twenty-five years of my life behind me. Never again have to be reminded of what came before why would I want to live on a continent where an inexorable process of eviction is under way? Africa wants the whites out, This shows that Africa, after decolonization, was against the whites. It does not need whites to stay in the continent but Olofson decides to spend his entire life in Africa forgetting his past twenty-five years in his hometown. He remembers his anxiety, his instant suspicion towards Africa. Back then he left behind the adventure he had imagined ever since childhood. He had always imagined that he would step out into the unknown with a consciousness that was open and utterly free of anxiety. The fever drops its cage around him. He thinks that he sees the leopard, which only visits him when he's sick, lying at the foot of the bed. Its cat face is turned towards him. The cold eyes are motionless. Judith's instructions to Olofson about the task he has to do at the farm. She says:

Love the blacks if you want. But take my advice. I've lived among them my whole life. I speak their language, I know how they think. I get doctors for their children when the medicine man fails, I pay for their funerals when they don't have any money. I send the smartest children to school at my expense. When the food runs out I organize transport of sacks of maize to their houses. I do everything for them.

But anyone who is caught stealing a single egg I turn over to the police. I fire a man who is drunk, I kick out the night watchmen who fall asleep. (125)

This shows that Judith has ruled over 200 blacks in her farm. Olofson realizes the scope of his operation. Two different types of poverty, face to face at a common meeting point. Olofson gets his visa longed for two more years in Zambia. He starts to work in the egg farm. Olofson thinks that soon he must leave this place. His return ticket is his main insurance. In a place where the world is divided, where the world in the dark and runs his fingers along the cold barrel of shotgun. But he is wrong. Like so many times before, his assessments turn on their own axis and come back to the starting point as their opposites. The return ticket has already begun to decompose. He has to stay in the decolonized state for how long; even he does not know himself.

Once Hans sees a servant coming to him being chased by two German shepherds, he strikes one of the German shepherds who sniff at his leg and whimperingly it moves away. In this country there are innumerable dogs trained to attack people with black skin, he thinks. How does one train a dog to exhibit racist behaviour? He finds some pornographic photos of the black girls being transferred to the Germans. He feels rage inside him. He meets Lars Hakansson who had taken the photos. He kills him by striking him with his car. He comes back to his house and waits for the two girls whose photos were taken. He was afraid the police will catch him. But only the girls come not the police. This can be seen in the following extracts,

He pulls out a drawer in a chiffonier. It contains stacks of photographs. Only when he aims a lamp on them does he see what they depict. Pornographic pictures of black subjects.

Pictures of sexual intercourse, individual poses. Everyone in the photos is very young. Peggy and Marjorie are there. Helplessly vulnerable....Olofson is scared by his rage. Now I'm capable of anything, he thinks. This fucking man to whom I gave my greatest trust, who has duped or threatened or enticed my black daughters to do this. He doesn't deserve to live. Maybe he also forces himself on them, maybe one or both are already pregnant. (292)

Thus, it can be seen that Hans was against the whites who take pornographic photographs of the blacks and sell them in Europe. He becomes a killer now. He is against such actions which are against the blacks. He takes African daughters as his own daughters. He is a father with lots of burden for Africa. This is because he has spent his twenty years in Africa and has ruled over two hundred blacks. He is the ruler of Africa in his psychology.

Hans asks himself that does time have a face. How can one tell when it is waving and saying good bye? The rainy season has passed and Hans realizes that he has been with Judith Fillington for a year. The African earth and the motionless heat press down on him. He discovers that he is waking in the mornings with a quite new and unfamiliar happiness. For the first time in his life, he thinks that he has an objective, even if it is only to see the lorries full of eggs pull away in a cloud of red dust. There is nothing more important than to produce food and to know that someone is always waiting for it. He wrote to his father and told him that he would be staying in Africa for an indefinite period. The letter was an epistle of digression, a personal tall tale, in which he twisted and distorted the facts. He also wrote that he was involved in an adventure, an adventure that grew from the energy source that is possibly the true essence of adventure, coincidences that became intertwined, in



which he was permitted to take part. One day, Hans heard Judith crying in her room. He stood in front of her door. At that time, the idea came into him that he would stay in Africa. The door stood ajar in his mind giving him a glimpse into a future that was never intended. One year had passed. Olofson thinks of Africa:

The nightly web of sound of the cicadas has become familiar. The smells of charcoal, dried fish, sweat, and stinking rubbish heaps surround him as though they had always been there. But the entirety, the black continent, becomes increasingly elusive the more he thinks he understands. He senses that Africa is not actually a unified entity; at least not something that he, with his ingrained notions, can comprehend and penetrate. (65)

This shows that Hans Olofson was now used to the conditions of Africa. Hans and Judith sat in the garden one day. Judith says:

There is a point of no return in every person's life. Something one does not want, something one fears but can't avoid. I have come to the realization that I can't do this more not the farm, not Africa, or this life. That's why I'm making you a proposal now. Something you can think about, you don't have to decide right away. I'll give you three months, and what I tell you will require you to make a decision. Soon, I'll be leaving here. (152)

Judith asked Olofson to take over the farm. Olofson felt that he wanted to sign a deed of transfer at once. An absolutely unreserved joy filled him. The voice from the brickworks which he carried inside him began to speak. Judith left Olofson. Now Olofson became the owner of the egg farm and the hens were laying directly into his

own pockets. A man from Sweden has now become an owner of a great farm in Zambia under whom 200 black workers were employed as workers.

Hans thought what does he actually hope to get out of these four years? It's not as though he had any plans for the future. The dreams he harbours are so different. With quiet obsession he hopes that each lesson will reveal the Goal to him. He dreams of the decisive moment, when he can close his books, get up and leave, never to return. But life being what it is, many other fires are also burning inside him during those last years he lives by the river. It's the passion that flares up and dies down, that again gather speed to devour him, yet always let him climb out of the ashes alive. The passions release powers that leave him bewildered. This is the time when he seems to burst the final membranes that bind him to his childhood, to the time that perhaps both began and ended in the ruins of the brickworks, when he discovered that he was precisely himself and no one else, a specific 'I' and no other. Hans had different feelings about himself. He has now started to realize that he was himself and no other.

Once a worker dies leaving behind four daughters and a wife. He gives maize and other things to the family. He visits the family from time to time. He thinks that it is his last contribution. Hans gives cement, tin and other materials for the workers to repair their houses and to build toilets. This goes for some days but later on the condition was the same as before. He asks about the materials he had given but he gets no answer. He asks Peter Motombwane about this and he replies that Hans is in Africa and he would hardly get the answers that he is hoping for and the white man has never understood Africa. On an irregular basis and without any apparent logic, various necessities suddenly vanish in the country. One day there's no salt, another day no newspapers can be printed because there's no paper. Hans remembers what he

thought when he first arrived in Africa: on the black continent everything is in the process of running out. One day suddenly police comes to his house with a search warrant searching for Fillington. Now, Hans understands something about Africa, an insight into the young Africa, the anguish of the independent states. Hans thinks that he ought to laugh at this inadequate search of the premises and at the young police officer who surely comprehends nothing. In this country people are hung, young policemen torture people, kill people with whips and clubs. Laughing at this helplessness would be the same as putting his life at risk. It clarifies that Africa was not facing crisis after independence. There was lack of maize in the country as it was smuggled to the neighboring nations. People were killing each other. Indian shops were burned down. The condition was pathetic. After independence, there was hunger, riot, killing and disturbance in Africa.

Ruth and Werner have met their fate at the hands of self-appointed black avengers. Hans tries to find out the murderer. He asks Luka and says that he has never killed anyone and he won't hesitate to do so. Motombwane explains that this murder was not a case of robbery but it was the revenge taken by the Africans with the whites. He explains that if this murdered had occurred a year ago, it would have been a normal robbery-murder but now unrest is growing in Africa which is forced by the opposing political forces. Opposing political forces were creating unrest in the country. People were being murdered. There was chaos, murder; unrest and revenge which was making the blacks kill the whites.

Hans Olofson is shown to be still far away from Africa. He has left his house and is supposed to be studying law at the university in Uppsala. He works three afternoons a week to finance his study. He thinks that he possess an incontrovertible talent of finding the best places to hide. Hans thinks that he can't give up. Nothing can

really prevent him from becoming the defender of mitigating circumstances. He thinks that he will build barricades inside of him. He could not give up. He has now lived about twenty years in Africa. He thinks that it is an unreal, unbelievable life. He thinks that superstition is what he always forgets. He thinks,

Almost twenty years in Africa. An unreal, unbelievable life. What was it I thought I could achieve? Superstition is real, that's what I always forget. I keep deceiving myself with the white point of view. I've never been able to grasp the way the blacks think. I have lived here for almost twenty years without realising on what ground I'm actually standing. Ruth and Werner Masterton died because they refused to understand. (256)

Hans didn't imagine in the necessary revolution though he lived there for twenty years. Hans kept on deceiving himself with the white's thought of supremacy. Superstition was merely a fake vision lacking the knowledge as the European man poses. Here, reality lies somewhere between the channels of what blacks think and what white don't understand. As the violence moves on and two of the white people are killed then only our protagonist understands about the place he's been acquiring without knowing anything about it. This is the evidence that the inner psychology of the formerly colonizers is filled with the big brother mentality which makes them to ignore them the most vital part of what they are dealing with. As the big brother arrogance concurs the psyche of the white man, he even ignores the possibility of the revolution that's life threatening for himself. Olofson and Motombwane meet and we find Hans been placing the white man's burden upon that blacks could do nothing without the whites, but in return gets the treatment from black revolutionist Motombwane, as he says:

And I agree with them. But the collapse wouldn't be as great as you imagine. It would be extensive enough that a necessary transformation would have to be pushed through. A revolt that has been suppressed for far too long might break out. In the best case, we would succeed in ripping away all the European influences that continue to oppress us even though we ourselves are not aware of them. Then perhaps we could finally achieve our African independence. (260)

In the words of Motombwane, there is revolt. Africans do not want to live and depend on the hands of Europeans. But Olofson says that Africa is sinking. Olofson thinks that there's a war going on. A war that only occasionally becomes visible. But everywhere the racial hatred is alive—whites against the blacks and blacks against whites. This shows that the revolution was going to take place in Africa to chase away the dependency of the Europeans, which was unseen by the whites but necessary to the blacks.

Here we can see Zambia saw instability and violence because the derived secular notion of European nationalism could not bind the ethnic, regional and religious superstitious diversity of the state. The growing nationalist confidence and attempt of self determination in the part of minority group has also they caused the situation of unrest and violence eventually demanding the necessity of psychic decolonization. Even the neo-colonial economic interest has played crucial role to invite such violence in the newly post-independent state. Such post independent violence has not only created violence within the decolonized state but also has left the life of the so called superior class in jeopardy. Though Hans lived in Zambia for twenty years but he has been unable to cope up with the minorities. His continuous

psychological feeling, alienation and the violent physical threats have been the agendas of requiring psychic decolonization.

Hence, *The Eye of the Leopard* is a novel which is based upon a person who has shifted to Zambia from Sweden twenty years ago. The life of Hans and the situation of Zambia reflect the pathetic condition of the people of Zambia. The hatred of the blacks towards the whites and the dominance of the whites upon the blacks can be seen in this novel. Zambia does not want to depend upon the whites of Europe but they had to because of the pathetic condition of the country. Psychic decolonization can be seen in the novel which is demonstrated in the form of Hans Olofson who is residing in Zambia for twenty years ruling over 200 black employees. It can be concluded that *The Eye of the Leopard* is a novel which is written to illustrate the psychic decolonization in the eye of the whites and the blacks as well.

### **III. *The Eye of the Leopard* as the Manifesto of Psychic Decolonization**

The present research demonstrates aspects of psychic decolonization in the nation of Zambia where fear, depression, rage and violence can be seen in the eye of the protagonist. Hans Olofson's life is full of fear, anger, rage and depression. He spent his twenty years of life there in Africa and the situation of Africa had tortured him many times. At last, he is forced to kill a person who was the seller of pornographic photographs of black girls to the German. In the middle of the novel, there are twists and turns which reflect rage, depression and anger of Hans Olofson as well as the condition of Zambia.

With the application of historical interpretation, and the related underlying social accusation, the writer has created *The Eye of the Leopard* to combat the oppression of white people. Psychoanalysis and psychoanalytic theory has been applied to explain the feelings of dependency and inadequacy that white people experience in a black world. That the divided self-perception of the White subject who has lost his native cultural origin, and embraced the culture of the black country, produces an inferiority complex in the mind of the white subject, who then will try to appropriate and imitate the culture of the decolonized. Such behavior is more readily

evident in upwardly mobile and educated white people who can afford to acquire status symbols within the world of the colonial insight, such as an education abroad and mastery of the language of the colonizer.

Based upon the concepts of the collective unconscious and collective catharsis, the novel presents brief, deep psychoanalysis of the white people and thus proposes their inability to fit into the norms: social, cultural, racial established by black society. In a black society, an extreme psychological response originates from the unconscious and unnatural training of white people. Such unconscious mental training of black people is affected with cultural instill and affix. Moreover, when white people are exposed to such images of villainous black people; at least from the perspective of whites who experience the fear of physical assault, the white will experience a psychological trauma, which mental wound becomes inherent to their individual, behavioral make-up.

Thus, Henning Mankell's *The Eye of the Leopard*, tells a story of post colonial Zambia in Africa. African countries suffer from the evils of psychic colonialism even in the postcolonial era. Henning Mankell has represented societies that have recently emerged from colonialism. Though imperialism has passed and the colonies have attained an independent status, but these ex-colonies face a lot of problems like economic, social and political when the blacks undertake the revengeful action against the whites, that ultimately damages the psyche of the formerly colonized black people, through the subtle process of cultural colonization which also has huge impact in the formerly colonizers who are living there.



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