

I. Graham Greene: An Orientalist Writer

Graham Greene (1904-1992), one of the British novelists can't be untouched of colonial mentality. His colonial mentality is clearly reflected in his novel, *The Quiet American* (1955), which is set in oriental setting, Vietnam where a British reporter is reporting about the war. In this novel Graham Greene presents himself in the guise form of Thomas Fowler, the first person narrator of the novel. The war is seen through the eyes of a British who is also a colonizer and thinks himself superior and treats the Vietnamese, Chinese, Indians and even Americans as non-European or non-British or inferior.

Thomas Fowler ostracized with colonial mentality treats the non-European people as animals. He calls Phuong a faithful dog who is serving him being under his feet. He also calls Pyle a blue lizard and a white elephant. He dehumanizes the non-European people. Moreover his colonial mentality is reflected when he regards himself as an old colonialist and he says that the colonizer has taught and guided them so the colonizers have right to rule upon them. Fowler applies the formula of colonizer divide and rule to rule upon the colonized. He uses Mr. Chau and Mr. Heng, the Chinese for the murder of Pyle.

Thomas Fowler who is engaged in love with Vietnam girl, Phuong exploits her physically, mentally and sexually. He treats her as an object of sex and pleasure. When Pyle wants to protect her he denies and says she does not need any kind of protection. Fowler does not like the ideas of Pyle regarding the Vietnamese and his anti-colonialist ideas against the colonialism. Pyle wants to make Phuong free from colonial exploitation and as well he wants to end the expansion of colonialism in the world. That's why he is infavour of Third Force. But such kind of anti-colonialist

views of Pyle brings his death by the hand of colonizer. Such kind of colonial psyche is presented in the novel of Graham Greene.

The first person narrator, Thomas Fowler represents the land of non-European people as the land of barbaric people. He calls America as a land of funeral parlour and land of Vietnam as a land of rebellious barons which was a part of Europe in the Middle Age. Graham Greene who is obsessed with colonial mentality misrepresents the land of non-European people through the mouth of his protagonist, Thomas Fowler. Likewise his representation of native people as darned Vietnamese, poor devils, poor souls and American as bastard and dammed Yankee is also misrepresentation. In this novel the novelist is creating a discourse of European superiority and non-European's inferiority is out come of colonial mentality. His representations are misrepresentation. The narrator who is at the center of the novel represents the other character as he likes so his representation can't be true. Thomas Fowler is representing the non-European people in course of othering them.

Thomas Fowler reflects his superiority of white skin; he is very much proud of his white complexion. He says his white skin and shape of his eyes are as passport. He creates the discourse of his white superiority to colonize the colonized. And another side he treats the culture and custom and life style of non-European people as uncivilized. He comments the size of Chinese family. So, the colonial gaze is found in the heart of the British journalist, Thomas Fowler which is also the view of novelist, Graham Greene.

By projecting himself in the form of Thomas Fowler, a British reporter in Vietnam, who exposes European superiority and non-European inferiorly in the form of civilization, race and ethnicity, Graham Greene shows his colonial motives in his

novel called *The Quiet American*. The novelist is obsessed with colonial psyche that's why he sees everything and everyone that belong to non- Europe with the colonial gaze.

Thomas Fowler for his personal benefit that is to have rule over the Vietnamese girl, Phuong, sets Pyle up for assassination. He also does not like the idea of Pyle to marry Phuong and making her free from his colonial gaze. Fowler also treats others such as Indian and Chinese as inferior to him. So, the colonial mission is found in the psyche of the British journalist, Thomas Fowler which is also view of Graham Greene.

Since its publication 1955, Graham Greene's *The Quiet American* began to erupt the debate about communism and democracy, and it provides an insight of Vietnam and colonial motives of British and French. Freely says, "Pyle nerves poses an active threat: he is dead and lying at the bottom of a ditch by the end of the first chapter" (2).

Freely says that the role of American Pyle is a dead person. He is not an active character in the novel. The novel moves forward to investigate the murder case of Pyle but the result is not given even at the end of the novel. The mystery of Pyle's murder is not revealed. Freely says that Pyle is shown as an innocent character. He means to say that the novel has an anti-American theme. In this regard he says:

I had forgotten Pyle's absurd, outrageous wooing of Phuong, Fowler's mistress, and he manages to split her away without ever knowing breaking principles. I had forgotten the creel, hilarious games Fowler plays with him [...]. I had forgotten how many crazy risks Pyle takes not just in the name of democracy, but in the name of friendship. (2)

He analyzes that Graham Greene has presented his protagonist, Fowler in the form of a clever English and Pyle as his subordinate character. Pyle serves Fowler in the name of friendship but Fowler is not doing same in return. Pyle saves his life but Fowler sets assassination instead. Rather he plays tricks with him. Freely says that in the novel the English superiority is displayed.

Another critic Taylor views the novel from the prospective of new historicism. He says that the novel carries the historical fact. He seems to say that the text textualizes the history. In this regard he says:

The book has become an established point of reference for these interested in problems of literary response to the war, as a set of defining images, if not of elaborated arguments, it has entered the record of an unquiet American era, not necessarily terminated by American withdrawal from Saigon in 1945. Along with Greene's dispatches from the period 1952-55 or rather as the moral and aesthetic distillation of these reports from Indochina, *The Quiet American* is as likely to be cited as evidence by historians and reporters as to be landed as exemplary by literary critics. (294)

He analyses that the novel is to some extent related with the personal life of Graham Greene who has textualized the history in the form of novel. In this regard he again mentions:

Its brevity and lightness of touch, and the fact that it is as often invoked with nostalgia as with pointed analysis, have not kept Greene's novel from acquiring this authority. And it is not only what Ms. Emerson calls the first great warning against American

involvement contained in *The Quiet American* on which its authority rests. In its capacity to seem now to have quietly told us nearly every thing in 1956, the book appeals (despite, or perhaps due to, British authorship) to a collective American yearning for a prior point of moral clarity, which developments since 1956 seemed until recently to have taken out of American literary reach. (295)

Likewise another critic Mark Bosco analyzes the catholic imagination of Graham Greene in the novel. Bosco finds the religious dilemma in the characters of novel. Fowler himself is seen as a Roman catholic in one way and in another way he seems to be a Christian. Likewise the portrayal of an Indian Dominguez is also ambiguous. Sometime he is said Roman catholic and sometime a Hindu. In this regard, he says:

The Catholics of Greene's imagination is still unmistakably present even as political struggles and moral commitments to political situations displace the extreme religious dilemma of his characters. This is illustrated in *The Quiet American*; a novel explores the complex relationship between French colonialists, communist in sergeant and the growing American presence in Vietnam [...]. The imaginative world of catholicism is minimal in the text, serving only as a political. Subtext in the plot when Vietnamese Catholics are under siege by insurgents. (71-73)

His analysis seems to analyze the conflict among the ideologies. He sees conflicts among Vietnamese catholic, the French, the communists and the American. He says there is a war of ideology in the novel which is portrayed by the novelist. In this regard he says:

In this novel Greene still suggests that enclaves Vietnamese Catholics stand apart from the ideological battle among the French, the communists, and the Americans in Vietnam. [...] Fowler, the English journalist, like his creator, suffers from a broken marriage to a Catholic woman in England who, in this case, refuses him a divorce absent God to whom he could confess his betrayal: “Everything had gone right with me since (Pyle) died, but now I wished there existed someone to whom I could say that I was sorry.” (73)

Here, he has analyzed the complicit nature of the protagonist, Fowler who wants a divorce from his catholic wife but she is refusing it. He wants to betray his wife but he is also confessing his betrayal to Pyle. In this way, the conflict in the mind or psyche of the Fowler is portrayed by Bosco. This analysis seems to be from the view point of humanism.

These evidences show that *The Quiet American* has won the key attention to many literary critics who have analyzed it from different perspectives. But in this present dissertation, the basic focus of the researcher will be to analyze the influence of colonialist ideology in behavior, manner and psychic structure of both the colonizer and the colonized. In this regard, it seeks to argue how the white, British protagonist and the narrator, Fowler exposes his ideological creeds and white hegemony by representing everything non-white as ‘other’, and marginalizes the American, Pyle, the native, Phuong and other oriental people by showing the superiority of the British over the non-British.

This present research is applying postcolonial theory to blur the boundry and limitation, hierarchy and hegemony of European upon non-European. The post

colonial theory says that the representation done by the European of the non-European people is all misrepresentation. The European are at the center and they create discourse which suit them i.e. keeping them in the position of superiority and the others in the position of inferiority. And the aim of post colonial theory is to reveal that hierarchy made by the European writer, journalist, traveler etc.

Apart from representation and European hegemony, this research also reveals the effect of colonialism which is equally upon the colonized and colonizer both. The notion of ambivalence, race, ethnicity, hybridity is also discussed on the basis of the novel, *The Quiet American*.

The first chapter outlines the framework of the research and the second chapter deals about theoretical tool, post colonialism. Similarly, the third chapter undertakes the textual analysis of the text, *The Quite American*. In this way the four chapter concludes the research work and finally, the reference is presented which has been taken in consideration during research.

II. Post Colonial Studies

The term colonialism, a Western discourse, refers to the specific form of cultural control and exploitation developed with the expansion of Europe over last four hundred years that presents everything non-Western as inferior or derogative, and exposes Western desire to rule and manipulate upon non-Western politically, sociologically, militarily, and ideologically and so on. Colonial mentality is centered on the power relation between the East and the West. Boehmer views, "that white men represent non-Westerners as other and themselves as the archetypal workers and provident profit-makers" (39). Thus, colonial mentality always represents the white as intellectual, superior, civilized, rational, materialist, masters of the world and apostle of light and non-West as degenerate, naive, unexperienced, spiritual and barbaric etc. Westerners think that it is their duty to civilize the Easterners and the Easterners also accept that they have been civilized by them because of their colonial mentality. By its effect they create hierarchy between "superior" and "inferior". In *Orientalism*, Edward Said views on the same manner as, "It is Europe that articulate the orient, this articulation is the pejorative, not of a puppet master, but of a genuine creator, whose life giving power represents, animates, constitutes the other wise silent and dangerous space beyond familiar boundaries" (56).

The colonial mentality always creates binaries regarding the orient as inferior. 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 an inevitable fact that the representations that are made by the Westerners are partially read and mostly these object matter of any colonial uniting is the encounter between the Western colonizer and the Eastern colonized.

Post colonialism deals with the effects of colonization on non-European people and societies. From the late 1970s, the term has been used by literary critics to discuss the various cultural, political, and linguistical experiences of societies that were former European colonies. Since post-colonialism is a wide terrain of study and analysis of European territorial conquest, it is increasingly used to uncover contemporary colonial legacies in both pre and post independent nations and communities.

The field of post colonialism is so wide and vast that various ideas and theories regarding it have come into being. *The Oxford English Mini Dictionary* defines colonialism as “The policy of acquiring and maintaining colonies” (93). In this sense, the West has been fabricating various ideologies or discourses about inferiority of the non-West to keep own hegemony and domination upon them. Due to colonial mentality, the Western writers felt that it is necessary to write about new places and the people. They began writing about the people who are colonized. But they misrepresent the native people, culture, geography and the landscape. They become surprise when they watch the situations and life style of the orient people. They find strange and unique behavior 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, Boehmer says:

From the early days of colonization, therefore, not only tests in general, but literature, broadly defined, underpinned effort to interpreted other lands, offering home audiences a way of thinking about exploration, Western conquest, national valor, new colonial acquisitions. Travelers, traders, administrators, settlers, read the strange and new by drawing on familiar books such as the *Bible* or

Pilgrim's Progress. Empires were of course as powerfully shaped by military conflict the unprecedented displacement of peoples and the quest for profits. (14)

Colonial mentality is continued by classification orientates as for basic and degenerate, either dangerous or alluring. The most important function of colonial mentality is to reveal the ways in which the world is decolonized in various manners. Due to colonial mentality non-Western people are compelled to accept that they are an innate part of their degenerate or barbarian state. The term representation in relation to the colonial discourse, Western hegemony and ideology play great role. 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 about discourse and representation as:

Discourse is important, therefore, because it join power and knowledge together. Those who have power have control of what is known and the way it is known, and those 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 in 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 European about non-European is based on the knowledge they have gained about non-European during the period of colonization. Western discourse

always forms images about the East and aim of 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; it is the colonial mentality that creates binary opposition to establish a relation of dominance.

A simple distinction between center/margin, colonizer/colonized, civilized/primitive represents very efficiently the violent hierarchy on which colonization is based, Rajeswary Sunder Rajan 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 but to the mere reality of codes system and signs themselves” (167).

When non-Western world is being represented in literary text, it fulfills the Western interest and purpose because of the Western hegemony. Even if the Westerners claim for representing the non-Westerners or “Other” in the response of the non-Westerners, a substantive acting for representation becomes impossible because the Western hegemony compels to accept to their inferior condition in relation to the West. Considering the same issue, 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 for 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)

The emergence of multiple postcolonial literary theories and critics have provided us numerous opportunities of interpret a text from various views and perspectives.

According to Robert Young

Post colonial criticism has embraced a number of aims: most fundamentally, to reexamine the history of colonialism from the perspective of the colonized, to determine the economics, political, and cultural impact of colonialism and both the colonizer people and the colonizing powers; to analyse the process of decolonization and above all, to participate in the goals of political liberation [...]. (qtd. in *A History of Literary Criticism and Theory: From Plato to the Present* 739)

Likewise another one of the eminent post colonial writers and critics Frantz Fanon seems to be more radical on this issue; he views that Western hegemony and ideology created so-called reality about the other. It is a discourse which 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 in 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 notion, that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion on his adaptation of the mother country's cultural standards. He becomes white as he renounces his blackness his jungle. (18)

Fanon clarifies that the relationship between East and West is based on colonial mentality that differentiates between the Western culture and the language and the Eastern culture and language. While differentiating these two contestants, the former is placed at superior position and the latter is placed to inferior position. It creates binary between the whites and the nonwhites. It marginalizes the colonized people. Westerners visited the non-Western countries for various purposes and later on they made discourse about these countries on the basis of their own horizon of knowledge. Fanon's colonial consciousness is the most powerful contribution to the creation of an effective anti-colonial discourse.

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 dominant models of representation. It contented that essentialist cultural categories were flawed. This representation is extended by various writers to the institution through which colonized individual achieved a sense of inferior identity through the ideas of culture, race and notion.

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* attempts to reexamine the colonial relationship and colonial perspective employed in the discourse of cultural representation and the text dealing with colonial relation.

While tracing the detail history of colonialism, it can be seen from the time of classical Greeco-Roman Age. Since the time onward, colonial mentality had shaped the mind of Western people. According to Edward Said, the projection of colonial mentality can be found in Homer's *Iliad*, Aeschylus' *The Persian* in which Aeschylus

describes the orient as the land of defeat, where as the West the land of supreme victorious. Likewise, Euripides in *The Bacchae* creates binary of Apollo and Dionysus to denote the Westerners and Orientals, respectively. In Dante's *Inferno* Mohammed is derogatively classified below the rank of Satan. For Said, the invasion of Napoleon upon Egypt in 1789 is the beginning point of the modern form of colonization. This way since longtime the Westerners have been forming stereotypical images of the non-West as uncivilized, innocent, irrational, barbarian, unexperienced etc.

Further, it will be relevant to see relation between and among the terms imperialism, and colonialism and post colonialism. Showing integral relationship between imperialism and colonialism, Said presents distinction as he writes:

The term Imperialism means the practice, the theory and attitudes of a dominating metropolitan under ruling a distant territory; Colonialism which is almost always a consequence of imperialism is the implanting of settlements on distant territory. As Machael Dayte puts it [...] imperialism is simply the process or policy establishing or maintaining an empire. (9)

Here, Said uses "Imperialism" for the ideological force and colonialism for the practice. In simple term of Boehmer, imperialism can be taken to refer the authority assumed by a state over another territory, where as colonialism involves the consolidation of imperial power, and is manifested in the settlement of territory, the exploitation or development of resources, and the attempt to govern the indigenous inhabitants of occupied lands. Although, it is very remarkable difference, European colonialism in post-Renaissance world became a sufficiently specialized and historically specific form of imperial expansion.

The term 'post colonialism' is a literary discourse "that emerges after World War II" say, Ashcroft, Griffiths and Tiffin, "to deal with the effects of colonialism on cultures and society" (186). Elaborating the term, they further write, "Post colonialism [...] has been primarily concerned to examine the processes and effects of and reaction to, European colonialism from the sixteenth century up to and including the neo-colonialism of the present day" (188). Although, earlier it was used to denote a clearly chronicle meaning to refer the post-independent period, indeed, it comprises the regimes of pre-colonial, colonial as well as postcolonial scenarios under its field of study. It scrutinizes the cultural impact of Western colonialism with the eye of resistance. Thus, it is also known as a counter discourse.

Postcolonial literature deviates from the themes and structures employed by colonial writers. They deconstructed the text, and forsook the themes and discourses which voiced the voice of colonization, the myth of power, the race division, and indirect representation of subordination.

So, it had become necessary for the non-West to achieve their own identity which had sunk in imperialism. Thus, post colonialism is the manifestation of the urges of the victims of imperialism and colonialism. Leela Gandhi says:

Post colonialism directs its critique against the cultural hegemony of European knowledge in an attempt to reassert the epistemological value and agency of the non-European knowledge is, in effect, a refutation of Macaulay's infamous privileging of a single shelf of a good European library over the entire corpus of oriental literary production. (44)

Post colonialism has tried to object the colonial discourse and the myth by positioning oneself in the opposition to the hegemonic forces of particular historical moment.

Likewise another postcolonial critic Linda Hutcheon writes:

Postcolonial criticism has positioned itself as a broad anti-imperialist emancipatory project and has there-by added a more overtly politicized dimension to related work in the field of commonwealth studies[...]. The exploration of the new cultural politics of difference may unite postcolonial, feminist, postmodern and Marxist, perspectives [...]. The literatures designatd, postcolonial, share a foregrounding of the tension with the imperial power. (8-10)

Post colonialism has now incorporated politicized dimension in the spheres of commonwealth studies. It brings postcolonial feminist, postmodern and Marxist perspectives on one ground showing the tension with the imperial power, so, post colonialism studies the colonial mentality of the colonizers.

According to Robert Young, “Post colonial theory has been deployed in recent times to investigate earlier imperial and colonial periods, as well as to look at imperial domination in other parts of the world” (qtd. in *The Empire Writes Back* 201). It shows that we need to ground on the postcolonial in the fact of colonial experience.

Thus, post-colonialism not only reveals the inconsistencies and domination formed in the colonial discourse, but also provides a counter attack against them. Ashcroft, Griffiths and Tiffin argue that along with “reading the culture of the colonized” it also “deconstructs the hidden codes and assumption of colonial power and their traditions” (185). This is why, post colonialism is concerned on the material

effect of the historical condition of colonialism as well as on its discursive power. In this regard, Lois Tyson put forwards that “post colonial criticism seeks to understand the operations [...] of colonialist and anti-colonialist ideologies” (356). Keeping these notions into consideration, this research paper uses the term post-colonialism to uncover the hidden colonial mentality of the colonizer or the British.

Indeed, post colonialism along with colonialism deals with what Ashcroft and others write, “[The] theoretical issues of cultural diversity, ethnicity, racial and cultural difference and the power relation within them” (*Empires Writes Back* 201). Besides, other dominant terms or issues like ambivalence, discourse, colonial alienation, images, representation, power, hybridity and other are taken into account to surutinise both colonial and postcolonial literary texts.

Now, it will be better to discuss about what colonial and postcolonial literature mean. In more general term, for Elleke Boehmer, “Colonial literature mean [s] writing concerned with colonial experiences and perceptions, written mainly by metropolitans, but also by creoles and indigenou during colonial time” (2). Usually, such colonial writers contributed to the complex of attitudes that made imperialism seem part of the order to the things. Besides, it embodies the imperialistic mission by confronting the superiority of European culture and rightness of Empire. Colonialism uses especial types of stereotypical language to shape superior ideology of own.

On the other hand ‘Post colonial literature’ as Boehmer says “is writing that sets out in one way or another to resist colonial perspectives”(3). In this sense, it critically examines colonial relationship and undercuts the colonial discourses, the myth of power, race classification etc. Observing the development of post colonial literature, Ashcroft and others in their book *Empire Writes Back* mention:

[Colonial] texts can never form the basic for an indigenous culture nor can they be integrated in any way with the culture which already exists in the countries invaded. Despite their detail reports of landscape, custom and language, they inevitably privilege the center emphasizing the home over the native, the ‘metropolitan’ over the ‘provincial’ or colonial, and so forth. (5)

Indeed, colonial writers mostly claim to be bias less and objective but at deeper level they serve to hide the colonial debauchery.

Another remarkable aspect that plays crucial role in the act of colonization and imperialism is the selection of literary genre. In this regard, Edward Said in his book *Culture and Imperialism* shows very close relationship between the novel and imperialism. Although he doesn’t mean to say that novel caused imperialism, but the novel, as a cultural artifact of bourgeois society and imperialism are unthinkable without each other. Further he puts as:

Of course, all the major literary forms, the novel is the most recent, its emergence the most debatable, its occurrence the most Western, its normative pattern of social authority the most structural, imperialism and the novel fortified each other to such a degree that it is impossible[...]to read one without in dealing with the other. (7)

In this sense, novel as an incorporative, quasi-encyclopedic cultural form reflects the entire existing system of social reference. The modern empires of the nineteenth and twentieth century, for Edward Said, were important in the formation of imperial attitudes, references, and experiences. Mainly the “Narrative fiction” constructed by explorers and novelists about strange regions of the world have also become the

method colonized people use to assert their own identity and the existence of their own history, In this case, Said puts again:

The power to narrate or to block other narratives from forming and emerging, is very important to culture and imperialism [...]. Most important, the grand narratives of emancipation and enlightenment mobilized people in the colonial works to rise up and throw off imperial subjection; in the process, many European were also stirred by these stories and their protagonists. (*Culture and Imperialism* xiii)

Through the medium of narrative stories, non-Western objects and landscape are represented something else from their brute reality. So such narrative contributes to hide reality about the foreign land, and to valorize the presence of European to civilize the others.

Likewise, from the early days of colonization, the travelers and colonizers transferred familiar metaphors to unfamiliar and unlikely concepts, and interpret others land through text accordance to their own will. Thus, elaborating this point, Elleke Boehmer writes in similar tone. "Literature created channels for the exchange of colonial images and ideals, in writings as various as romances, memories, adventure tales [...] the view of the world as directed from the colonial metropolis was consolidated and conformed" (14).

This way, colonial writing creates fantasies, airy images about others to strengthen colonial mission. Beside, European is represented as the civilizers of the world and apostle of light quite contrary to non-European.

Colonialist discourse is the term brought into practice by Edward Said, who borrowed Michel Foucault theory of 'discourse' to describe the system within which that range of practices termed 'colonial' come into being, in simple term, colonial

discourse means a body of knowledge shaped by colonizer who are at the position of power from where they construct the alleged truth positioning the white at the center and the rest at the margin.

For Edward Said 'orientalist discourse' is also a kind of colonialist discourse that deals about the West's perception about the East. Contemporary postcolonial theories of discourse are associated most typically with the work of Michel Foucault and Louis Althusser concerning the involvement of textual practices in relation of power. According to Boehmer:

Such theories were influentially brought to bear on colonial writing by Edward Said in his analysis of orientalist discourse, *Orientalism* (1970). Orientalism is Said's interpretation of the body of knowledge on the basis of which Europe developed an image of the East to accompany its territorial accumulation. (51)

In this sense, colonial discourse, according to Edward Said, is operated as "an instrument of power" (qdt. in *Key Concepts* 40) that develops a sense of imperial loyalty in the colonized and the sense of superior complex in the colonizers.

Discourse does have a pragmatic function. Anything, speaking, writing and thinking in a specific, historical period can be a discourse. In this regard Foucault writes:

A discourse is a strategy bounded area of social knowledge or a system of statements within which the world can be known. In any given period we can write, speak or think about a given social object of practices only in a given social objects of practices only in certain specific ways. (McHoul 31)

Thus, it can be taken a system of statement by which dominant groups in society constitute the field of truth in a specific period by imposing specific knowledge, disciplines and values upon dominated groups. Likewise, the term colonialist discourse is greatly implicated in ideas of the centrality of Europe by creating the myth of inferiority of the colonized.

Actually, colonialist discourse or ideology comprises of the issues like representation, power, knowledge and truth within its domain. For Foucault there is a mutually constituting relationship between power and knowledge so that knowledge is indissociable from regimes of power; knowledge is formed within the practice of power. This is why there is always conflict in the society or nation between dominant and dominated groups. The dominating group from the position of power creates discourse and wants to sustain own interest longer, whereas opposite group also wants to hold the position and creates own truth and involves in the act of continual resistance. Thus, the dominant reason behind producing and controlling discourse is “will to power”. This is why, Edward Said and Foucault oppose the fixed stereotypes created by the West about the non-West.

In deed, colonialist discourse is formed to legitimize and to guarantee its colonial authority by means of various images, or archetypes and so on. In this case, Elleke Boehmer writes:

Colonialist discourse can be taken to refer to that collection of symbolic practice [...] which Europe deployed in the process of its colonial expansion and, in particular in understanding the bizarre and apparently unintelligible strangeness with which it came into contact. Its expression of its mastery but they also reflected other responses: Wonder, bewilderment, fear. (50)

Here, colonialist discourse encompasses a set of ideological approaches to expansion and foreign rule, through which it constitutes the system of cognition. For this purpose, colonialists adapted medium of representation like symbolic practices including textual codes and conventions. So, a colonialist work of imagination functioned as an instrument of power.

At the very core of colonialist discourse there is the projection of colonized at the margin. In this regard, Lois Tyson in *Critical Theory Today* mentions, “Colonialist ideology [...] was based on colonizers’ assumption of their own superiority, which they constructed with the alleged inferiority of native people, the original inhabitants of the lands they invaded” (336). In European imagination only Anglo-European culture is civilized, sophisticated and gifted by the God. Therefore, they represent nature of non-European people as savage, backward, undeveloped, innocent etc.

In colonial discourse, the travel story is one of the oldest and essential constitutive elements. Both fictional and ostensibly factual accounts of travel have been produced with great consistency and recurrent popularity over the ages. The centrality of European travel story signals its ideological significance in the production and reproduction of European consciousness, particularly in the period of European expansionism that lasted approximately from the fifteenth century to mid twentieth century.

Thus, travel is one of a number of literary practices (Such as Journalism, ethnographic writing and the adventure story) that not only played crucial role in representing the world to those at home but were made possible as a result of the infrastructure necessitated by the institutional support of European expansionism and imperialism. In this regard, Edward Said writes:

The art and disciplines of representation on the one hand, fiction, history, and travel writing, painting, on the other hand, sociology, administrative or bureaucratic writing philology, racial theory depended on the powers of Europe to bring non-European above all, to hold it. (*Culture and Imperialism* 99)

It proves that the very act of traveling and travel writing are implicated in imperialist power relations. Such types of writing also contribute in the consolidation of colonialism.

Besides, travel writers actively participated in imperialism through their attempt to represent the world to the readers at home. They act as what Loise Pratt labels the “seeing man” (*Imperial Eyes* 7) classifying, assigning value, interpreting, eroticizing, and normalizing those cultures with which he comes into contact. In this context Said again observes that the travel writers' speciality is “to deliver the non European world either for analysis and judgment or for satisfying the exotic tastes of European” (*Culture and Imperialism* xviii). In this way, the travel narrative has enabled the European monopoly of representation by denying or restricting the participation of the other in the constitution of knowledge about itself. Thus, the very act of traveling was itself implicated in colonialist power relations. Along with monopoly in representation, there is inherent tendency of othering in such discourse.

The term ‘Othering’ and ‘Representation’ are very remarkable aspects in colonial and post-colonial discourse theory to describe the process by which colonial discourse constructs or represents its, ‘Others’. Normally, the concept of othering exposes the power relationship between the colonizer and the colonized by creating binaries like the 'West' (Self) and the 'Rest' (Others). It is medium of representation through which colonial authority expresses its dominance. So, postcolonial theorists

like Edward Said, Homi K. Bhabha and others oppose such Western tendency of othering and representation which never view the non-Western world through positive lens.

In colonialist discourse, the colonizers create hierarchy between 'self' and 'other' and see themselves as the embodiment of what a human being should be, the proper 'self' where as native people as 'Other' lacking the proper humanly qualities. This practice of judging all who are different to the West as inferior is what Lois Tyson in *Critical Theory Today* calls "Othering". Elaborating it further Tyson writes:

[Othering] divides the world between "Us", the "Civilized", and "them", the "others", the "savages". But sometimes the "savage" is perceived as possessing a "Primitive" beauty or nobility born of closeness to nature (the exotic other), in either case, however, the "savage" remains other and, therefore not fully human. (367)

It shows that the Westerners evaluate others as less human. Thus, the production of 'otherness' is essential for colonialism.

The tendency of othering in present text is known as Eurocentricism that means the European are superior and they have right to dominate other and rule over them. The European think that non-European are inferior, innocent and they are to be ruled and colonized. Likewise orientalism is another specific form of othering. Orientalism which has been practiced in Europe is aimed as written by Tyson to "Produce a positive self definition for Western nation by contrast with Eastern nations (non-Western) upon which the West project all the negative characteristics it does not want to believe exist among its own people"(367). Thus orientalism aims to inferiorize the East comparing with the so-called standard West. In this regard, Said says, "Orientalism is a style of thought based upon an ontological and epistemological

distinction made between ‘the Orient’ and ‘the Occident’ (2). Again elaborating the term he defines it as a “Western style of dominating, restructuring and having authority over the orient” (3). Although orientalism, in particular, deals with the orient but in broader sense, we can generalize it as relationship between the West and the rest. Thus, white colonialists whose mind is imprinted by the ethos of Western superiority in one or other way put some stereotypical attitudes towards those who are not the white.

In some text, colonialists also show some loving, sympathetic and positive attitudes towards others, but in the depth, there lies some hidden motifs of exploitation and selfishness by exploiting the sentiment of the others. To clarify such either direct or indirect projection of colonialist attitude, Said talks and distinguishes between latent and manifesto types of orientalism as: “The distinction between[...]and almost unconscious (and certainly untouchable) positively, which (is) latent orientalism and various stated views about the oriental social, languages, literature, history, sociological and so forth (is) manifesto orientalism”(206). Thus, the explosion of colonialist or implicitly way whatever changes occur in knowlegde of the orient is found almost exclusively in manifesto orientalism. The unanimity, stability and durability or latent orientalism are more or less constant. This way, colonialists may present their ideology in various ways.

Usually, a text can reinforce colonialist ideology via positive representation of the colonizers and the negatives of colonized. Analogously, texts can resist colonial ideology by depicting the misdeeds of the colonizers, the suffering of the colonized, or the detrimental effects of colonialism on the colonized. But we can always not judge a text as colonial or anti-colonial until being familiar with the inner motif behind the text. In this context Tyson in *Critical Theory Today* claims that Joseph

Conrad's *Heart of Darkness* (1902) is extremely anti-colonial in its negative representation of the colonial enterprise, however as Chinua Achebe observes, the novel's condemnation of European is based on a definition of Africans as savage and the novel portrays African as a prehistoric mass of frenzied, howling incomprehensible barbarian. In this regard, Achebe in *An Images of African* writes, "Africa [is] a setting and backdrop which climates the Africans as human factors. Africa [is] a [symbolic] battlefield devoid of all recognizable humanity, into which the wandering European enters at his peril" (qtd. in *Critical Theory Today* 375). In this sense, representation of otherness is a fundamental issue in colonization. Always basing upon the structure of attitudes the superiority of Europeans the colonized or indigenous people were represented as lesser: less human, less civilized, as child as savage, wild man, animal or irrational mass.

Race and ethnicity are other dominant issues in colonial discourse, which also play crucial role in the formation of othering. These two concepts are very prominent bases for colonizers on the basis of which the colonizers marginalize and dehumanize the colonial subject. Race and ethnicity are also the measuring bases for personal and group identify. Normally, European represent non-European by means of stereotypical images such as savage, primitive, unfinished creatures, innocent, terrorists and such other negative images just due to their nonwhite complexion and non-European cultural practices.

Racism as defined in *The Oxford English Mini dictionary* refers to "a belief in the superiority of a particular race, hostility or discrimination against member of a different race" (421). During colonial period white colonizers created racial discourses claiming the higher position of white race. This way they created psychological colonialism in the name of race and ethnicity.

In the West, racial aspect became crucial when social Darwinist ideas regarding to the problem of race purity was emerged. In this context, Boehmer writes, “[It is] especially in the second half of the 19th century, the post-muting period, colonizers strove to maintain a strict divide between themselves and the local population”(68). This way, racial divide was so essential to sustain the notion of white superiority. Racial thinking and colonialism are imbued with the same impetus to draw a binary distinction between civilized and primitive. Thus, it is commonly found colonized people as secondly, object, weak, feminine, and other to “Europe” in colonialist writing.

Imprinted with the nation of racial and ethnic discrimination, Kipling and Conrad too subscribed to theories of racial difference and supremacy in their narratives. Likewise most of the colonialist writers adopted race as the super base in making binaries. Besides, there is an old tendency of evoking the treacherous features of unknown terrain i.e. Africa and the lands explored by the white explorers, by drawing on metaphors of engulfing female. This symbolism of female body again captures silent traits of the racial other. In this way, racial or ethnic discrimination and subjugation over the minority groups keeping colored people at the marginal are becoming one of the major issues of discrimination and lower rank.

Hybridity, ambivalence and mimicry are the terms adopted in colonial discourse theory by Homi K. Bhabha to reveal the inherent vulnerability of colonial discourse, these terms arouse the sense of resistance and contradiction in colonialist ideology to some extent. Bhabha uses the term “Ambivalence” to “describe the complex mix of attraction and repulsion that characterizes the relationship between colonizers and colonized” (*Key Concepts* 12). Thus, it is a co-existence of two opposing drives, desires, feelings, emotions toward the person, object or goal.

This term was already popular in the domain of psychoanalysis to denote the contradictory tendencies, especially of the existence of love and hate. In this regard, Robert Young writes that the term ambivalence “first developed in psychology to describe a continual fluctuation between wanting one thing and wanting its opposite. It refers to a simultaneous attraction toward and repulsion from an object, person or action” (*Key Concepts* 12). He further mentions in his book *Signs Taken for Wonders* that the colonial presence is always ambivalent. He says, “The colonial presence is always ambivalent, split between its appearance as original and authoritative and its articulation so repetition and difference” (qtd. In the *Post Colonial Studies Reader* 40). He adds, “[...] such an image can neither be original by virtue of the act of repetition that constructs it nor identical by virtue of the difference that defines it” (40). It reveals the ambivalence at the source of traditional discourse on authority and enables a form of subversion. So, the presence of both positive as well as negative components of the emotional attitudes generates contradiction, confusion and dilemma. In this sense, it implies the unstable mental state of an individual when s/he simultaneously oscillated between two contrastive ideological poles, which affect the behavior of the person like that of Hamlet.

Even in Bhabha’s theory, ambivalence gives rise to a controversial proposition because the colonial relationship is always ambivalent that generates the seeds of its own destruction. In this regard, ambivalence demonstrates the conflict within imperialism, and inevitably causes the disruption of imperial monolithic power. For Bhabha, “ambivalence disrupts the clear-cut authority of colonial domination because it disturbs the simple relationship between colonizers and colonized. Ambivalence therefore, is an unwelcome aspect of colonial discourse for colonizers” (*Key Concepts*

13). In this way, the effect of ambivalence is to produce a profound disturbance of the authority of colonial discourse.

Generally, the term ambivalence is related to the term hybridity that means the creation of new transcultural forms within the contact zone produced by colonization. Hybridization may take many forms: linguistic, cultural, political etc. during the period of colonization, different people belonging to different race, culture, and lineage came into contact as a common cultural group by making it multicultural. As a consequence of it, there emerged the concepts like hybridity, ambivalence, imitation, mockery, and so on due to frequent interaction between the dominant group (the West) and the dominated groups (the Rest).

During colonial period, the dominant group or colonizers created discourses about the superiority of white and inferiority of the non-white. As a consequence, there appeared an intermediary group of people who took the in-between or 'liminal zone' carrying the burden of both cultures. These hybrid cultural groups or mimic men neither could/can become full-fledged colonizer nor go back into the real ground of native.

Usually, the term ambivalence and hybridity are associated with the colonial subjects but this research paper has tried that not only colonized groups but also white colonial masters to some extent plunge into the state of ambivalence and hybridization when they come in touch with the so-called others. The only difference is that they prove their noninvolvement in such state by creating discourse from the position of power. Ultimately, they project their superiority due to ineradicable colonial psyche or mentality inherited since the time of antiquity.

The Quite American written by a British, a man of colonizer country, Graham Greene portrays the colonial mentality and the British protagonist, Thomas Fowler

intentionally and intuitively wants to have his hegemony upon the people of non-Europe. He treats them as inferior to him and places his position above them. He represents the non-European people derogatively which is a misrepresentation. He obsessed with colonial mentality looks them with colonial gaze and finds them inferior to him. For that, he creates certain binary and places him in the position of center and others in the position of margin. That's why the novelist and his first person narrator are typical colonialist and this novel is a kind of Western discourse to rule the non-European.

III. Colonial Mentality in *The Quiet American*

Graham Greene's *The Quiet American* is a colonial discourse where he has presented the British reporter, Thomas Fowler, the first person narrator of the novel with the colonial mentality in the guise form of himself. It is colonial mentality, the sets of beliefs, creed or underlying attitudes of the European colonizers about their superiority of race, culture and belongingness that plays dominant role to shape the mental structure of European character. Basing upon this ideology of colonialism, Graham Greene exhibits the notion of racial, cultural and behavioral or civilizational superiority of Europeans over those who are non-European and represents the non-European people and their landscape as other, barbarian, primitive, innocent and so on.

The whole plot-structure of the novel has been shared and forwarded by the narrative view point of a white character, Fowler, who as a mouth-piece of Greene and a leading figure of novel modifies his narrative according to his own intention. So that his inner motive of colonial quest, greed and mission could be reinforced and justified. His domination is reflected in the name of language. He thinks superiority of English or European language and he remarks that Phuong, a Vietnamese girl, can't understand European language. He says, "Neither her English nor her French would have been good" (11). Here, he dominates the native, Vietnamese language. He also shows the ignorance of her, as he says, "Phuong on the other hand was wonderfully ignorant; if Hitler had come into the conversation she would have interrupted to ask who he was" (12). He further adds, "She had never met a German or a pole and had only the vaguest knowledge of Europe" (12). Here, he says the non-Western people have less knowledge about anything; they are confined within their own place but

Westerners go all over the world and have knowledge about it. The British journalist, Thomas Fowler is othering the non-Westerners or Vietnamese in the words of Edward Said. Fowler is keeping himself at the center and others at the margin.

Europeans can't avoid colonial mentality at all; in their deeper psyche they have a kind of superiority over others. Europeans are very much proud of being Europeans or colonizer because they are ruling over the world according to their own wish. Exactly like this, Fowler is very much boastful of being European, as he says, “what a fuss Europeans make about nothing” (14).

Fowler compares the native girl with a plant, he says, “She was indigenous like a herb and I never wanted to go home” (14). The colonizer always wants to exploit the colonized, in another words, the colonizer never wants their colonized to be decolonized. They always want them under their feet and they are never willing to leave their colonies. If we talk symbolically, Phuong is a colony which is occupied by a colonizer, Fowler, who never wants to leave her. Fowler thinks that he has full authority to have her. She is there to serve him physically, mentally and even sexually. He treats her like a child. In this regard, he says, “She held the needle in her hand looked up at me like a child trying to concentrate, frowning” (22). Her sexual exploitation is seen in these lines as he says, “That night I woke from one of those short deep opium sleep, ten minutes long, that sum a whole night rest and found my hand where it had always lain at night, between her legs” (22).

Fowler is a typical colonizer that's why he thinks that the native or Vietnam's people are inferior to him or Western people. His remarks for Vietnamese are “poor devils” (24). Here, the words poor and devils show the quality of non-European in the eyes of European. The colonizer convinces the colonized that they are superior and

they are inferior respectively. The colonized are ruled in that way that they are ready to be ruled. Fowler is very much clever colonizer who has colonized the Vietnamese girl, Phuong. This is reflected in this conversation between Fowler and Phuong:

If I refused, what would you live on?

I would come with you. I would like to see London.

It would be very uncomfortable for you if we were not married.

But perhaps your wife will divorce you.

Perhaps!

I will come with you any way. (81-82)

Fowler eventually thinks that colonized are to be colonized, they can't be superior. And it is the right of colonizer to rule over them and dominate them. Fowler's remark for Phuong is "Poor flower there are a lot of weeds around"(102). She has been compared with a delicate flower; this is the condition of colonized in the eyes of colonizer who has colonial mentality. In his eyes the rank of colonized is "like coolies" (115). Fowler has been so much convincing master that his slave is doing according to his wish. "She told me that she missed me, which of course was what I wanted to hear. She always told me what I wanted to hear, like coolie answering questions" (115). Despite the fact his stay with these native people, he succeeds keeping himself at the center of key attention and attraction of everyone. He projects his inner colonial psyche of dominating and derogating non- whites and others. There is pervasive presence of colonial ethos in the narration of *The Quiet American*.

Most often Fowler's colonial gaze is towards native people. In this regards, Fowler's emphasis on the submissive nature of colonized, participates in the representation of the body of the colonial object, which is both aestheticized as an object of sexual desire and commodification. Fowler succeeds in submitting the girl's body to another form of colonial gaze. He mentions that: "Kiss me, Phuong", she had no coquetry. She did at once what I asked [...] she would have made love if I had asked her too, straight away, peeling off her trousers without question" (116). Here, Phuong is presented as an object of sex. She is presented as submissive as a lamb. She has been seen as a coquette in the eye of a colonizer. Not only this much she has been compared with a dog, as he says. "She lay at my feet like a dog on a crusader's tomb" (120). Here, Fowler presents himself in the form of master and the native girl, Phuong in the position of a slave or dog. He has made binary of master and slave of human being and animals. In another word, hierarchy of civilized and uncivilized is made by the colonizer. This type of stereotypical hierarchy is the European weapon to dominate the non-European.

Fowler, with the lens of colonial mentality, dehumanizes the colonized people. He represents the colonized people as his own wish. This is due to colonial mentality; he is a typical colonizer of Britain. Although he keeps on praising them but he never prefers to be attached with the natives and non-European except for his personal and selfish purposes. Rather he treats them as secondary creature, and blames them for barbaric and primitive existence. He says, "I don't care her interests. I only want her body. I want her in bed with me. I'd ruin her" (59). Behind expressing such expression, he has colonial mentality. He says such kinds of remarks because he is from Europe and has right to direct them as he likes. Here, he places himself in the

position of ruler and the Vietnamese girl in the position of ruled. His remark proves that he is totally confined with colonial gaze; “We have brought them up in our ideas” (95). He has also placed himself in the position of guide and path finder. He is very much boastful of being a European who has brought the non-European people in their ideas and notions. He secures his position above all and he has also placed himself in the position of god. He is suppressed with colonial mentality. Thus, his psyche and behavior seek to marginalize other.

Fowler, the central character not only treats the Vietnamese as inferior but also he treats the Americans as inferior to him. He is very much proud on being European or English. He time and again imposes his European or colonial hegemony upon the colonized people. He treats Alden Pyle, an American man who is inspired by York Harding's idea, as a child, an innocent and very quiet American. The American Pyle is thoughtful, soft-spoken, intellectual, serious and idealistic. He comes from a privileged East coast background. He has studied theories of government and society, and is particularly devoted to a scholar named York Harding's. Harding's theory is that neither communism nor colonialism is the answer in foreign lands like Vietnam but rather a “Third Force” usually a combination of traditions, works best. Pyle has read Harding's numerous books many times and has absorbed Harding's thinking as his own. The American Pyle seems to belong to the East and he is against the colonialism. That's why Fowler doesn't like him and his ideas. As Fowler says, “Pyle was very earnest and I had suffered his lectures on the Far East [...]” (12). Fowler, the British journalist in Vietnam, treats Pyle as a non-Western people. As well as this he thinks that he has right to rule upon him. He says that the very America was discovered by a European called Christopher Columbus. He says that if Columbus had not discovered, there wouldn't be America and American. He says, “Columbus

had not yet discovered their country” (37). America was discovered by the European that's why the Europeans are primary and the Americans are secondary. Having such kind of mentality, Fowler dominates the American too. In his sense, American is subordinate to the European. His remarks on Pyle is, “A quiet American, I summed him precisely up as I might have said, ' a blue lizard, a white elephant' (17), his superiority and his inferiority. He compares him with animals and gives him the qualities of animal. He dehumanizes the American, whose land was once colony of Europe. In this way, he is representing himself as a civilized man and others as barbaric or animal like. He is full of Eurocentrism so, he places his position at the center and others at the margin. Fowler can't be devoid of colonial mentality. Such type of Eurocentric notion can be seen in *The Quiet American*.

Along with Thomas Fowler, French are also guided by the notion of colonialism. The French officer, Vigot is very much loyal and helpful toward Fowler. Both of them are colonizers so that their view matches. Though Vigot knows that there is invisible hand of Fowler behind the murder of Pyle, he does not inquire deeply and seriously. Rather he says, “I’m just making a report that’s all” (27), as the reply of Fowler’s question: “Are you really looking for the people who killed him”? (27). Not only Fowler, Vigot, the French police officer is also directed by colonial mentality. His indifference toward the murder of Pyle shows his indifference toward the death of colonized. For colonizer the death of colonized is like the death of animals. That doesn't matter them. Both of them, Fowler and Vigot are guided by colonial ideology and place themselves in the position of center and other at margin.

Not only the colonizers imposed their colonial mentality upon colonized rather the colonized also like to be ruled by the colonizers. Phuong, 18 years Vietnamese girl

it totally attracted by the European life style. That's why she is in love with a European man who is much older than her. She says time and again that she likes to see London. She is happily serving Fowler; she is obeying him as if he is her master and she is his servant. She is even ready to give her body at his service. She doesn't care of being sexually exploited. She says that she would be happy to be his second Mrs. Fowler. "She jumped from her bed. I must go and tell my sister. She will be so pleased I am the second Mrs. Fowler" (188). This remarks show that she is ready to be second Mrs. Fowler that means she is ready to be colonized. And this is all of colonial presence and colonial mentality. She has been colonized in such a way that she is ready to live in a subordinate position. This is the outcome of colonialism.

Apart from this another Vietnamese girl, Miss Hei, sister of Phuong, is also suffering from colonial hegemony. She has been affected from colonial presence. She has adopted English language; she knows English language. Fowler remarks "She spoke English so well" (43). She can't remain untouched from colonial effect. She is also not free from colonial gaze of Mr. Fowler. He says her "nonsense sister" of Phuong. He blames her that she wanted to sell her sister, Phuong. Due to colonial mentality, Fowler keeps Miss Hei in otherwise position.

Mr. Fowler, a representative of colonizer, uses other people such as Mr. Heng, Mr. Chau and Dominguez as his junior and keeps them in subordinate position. Mr. Dominguez is his assistant and Mr. Chau and Mr. Heng who are Chinese, are used for Pyle's murder by Fowler. He says that one of the Chinese prepares his pipe. As he mentions: "The Chinese proprietor prepared my pipes" (151). This remark shows that he has placed himself at the center and others at the margin. This is all due to colonial

mentality: his colonial gaze does not allow him to place the others in the position of center.

Thomas Fowler, a burned-out British journalist and the narrator of the novel represents various ideological aspects in terms of landscape, race and ethnicity through which he builds up the foundation of European imperialism creating binaries between the 'West' and the 'Rest'. Along with Fowler other European character Vigot is also guided by the same notion of colonialism.

The sense of othering through geographical representation is a dominant style of the colonizers or colonial writers. Through the relative images they represent the native people to establish very special kind of attitudes about the foreign lands to the home readers. Likewise, in *The Quiet American*, Greene represents the American and Vietnamese land as a land of uncivilized, barbaric people. And at the same time he mentions that land was under their control. He shows his possession over their lands. He calls America as a country of “funeral parlour” (172) and which was discovered by European. Fowler mentions that the Americans got their country due to the contribution of European. Here Fowler means to say that he is European form Columbus's land that's why he is superior and the people of discovered country are inferior and places them in subordinate position. Likewise, Fowler calls the land of Vietnamese as “unknown territory” (51). Here he is representing the land of others an unknown territory in which the colonizers has to do a lot of things for the colonized. He says that the unknown land can be known only by the European. He obsessed with colonial mentality agrees that the land of Vietnam was once their colony in the middle age. He says, “It is a land of rebellious barons which was like Europe in the Middle

Age” (37). Here, Fowler is representing the land of others as their colony. This is the out come of colonization.

Apart from colonized land, the colonized people are also represented derogatively to keep them in otherwise position. Fowler calls Pyle very innocent and quite and unable to harm. He says, “He is a good chap in his way serious. Not one of those noisy bastards at the continental. A quiet American, I summed him precisely up as I might have said, a blue lizard, “a white elephant” (17). Fowler has sense of superiority, that's why he inferiorises the American and other non-Western people. Pyle who is from America advocating for East and he is against the colonization, is dominated by Fowler. Fowler says:

Pyle was very earnest and I had suffered his lectures on the Far East, which he had known for as many months as I had years. Democracy was another subject of his - he had pronounced and aggravating views on what the United States was doing for the world. (12)

Fowler being a colonizer can't listen the lecture on the Far East from Pyle. This is due to colonial mentality; he has a kind of colonial war with Pyle. Fowler says, “Harding’s books on the East” (32) which was favorite for Pyle “made a fool at him” (32). Fowler wants Pyle reading the Sunday supplements instead of York Harding's books on the East. This is revealed when he says, “I’d have liked to see him reading the Sunday supplements at home following the baseball” (32). Fowler sums him up an “ignorant” and “silly” (31). Fowler does not want to be disturbed in his colonial mission. He thinks that Pyle is giving trouble to him in his mission of colonialism. So, he wants Pyle's death so that he can enjoy the Vietnamese girl as a slave to him. He wishes “I said, and it was almost as though I had said aloud that Pyle was dead”

(182). This shows his conspiracy on Pyle's murder. He is very much happy with the death of Pyle. In this way he is othering the non-European people. He says, "I wanted him go away and die" (179). Fowler has made a grand design to kill Pyle. For this task he uses Mr. Chau and Mr. Heng, the Chinese people. Here, he has applied the technique of 'divide and rule' which is the most important characteristic of colonizers. He shows such colonial ideology as he says, "I had learned a technique - to divide and conquer" (38), he has applied the very colonial formula to keep on his colonial hegemony and to rule the colonized people. He says, "let them fight let them murder" (28). Fowler is totally guided by the colonial motives. According to his technique, he is not going to be harmed; he has adopted the safe position. This is the cleverness of the colonizers and they are proud of it. In this way, he has maintained his colonial hegemony upon the colonized.

Thomas Fowler is very much proud of being English. He represents himself as superior and others as inferior. The things which are related to Europe are of great value for him and the things which are related to non-European are trivial. He says, "Nobody is going to make me sit out there on the road and have my throat cut" (92). Here, Fowler is positioning himself in the center and others at the margin. His comments on American "American colleagues of the press, big, noisy, boyish and middle age, full of sour cracks against the French" (23), shows inferiority of the people of America. He says, "I believe what I report, which is more than most of your correspondents do" (94). In Fowler psyche, the Europeans are far advanced and non-European is primitive. His sense of inferiority upon Vietnamese is seen when he says, "I had no wish to be shot by a Vietnamese sentry" (91). Such kind of derogative images are created by Fowler to assign the logo of otherness of non-European people.

Thus, it also projects the implication of colonialist mentality in the representation of colonized.

The concept of racial and ethnic superiority is another dominant aspect of othering by the European colonizer as it is done by Graham Greene through the means of his narrator Thomas Fowler in *The Quiet American*. He is resonated strongly with racist ideological stereotypes that regard every non-European as secondary, mean and minor being, such ideology can be seen when Fowler valorizes his white European complexion at the time of recognition. He says that his white skin and face is working as a passport.

An advantage of this war was that a European face proved in itself a passport on the field: a European could not be suspected of being an enemy agent. “Who are you”? The lieutenant asked.

“I am writing about the war”, I said.

“American”?

No English

He said, “It is a very small affair, but if you wish to come with us [...]”. (51)

Here, implicitly he exposes the socio-political domination of white race over non-white. Even due to colonial discourse the whites' mentality has been occupied with the notion of white superiority. His domination is reflected when he says, “I was glad that the colour of my skin and the shape of my eyes were a passport they wouldn't shoot now even from fear” (92). He is making a discourse of white skin and shape of his

eyes to be in the power. He again put his view in this regard. He says: “I was three years in Paris. My accent's good enough for one of these darned Vietnamese” (30). In this way, colonizer is imposing his superiority of white skin on the non-white. He represents himself being at the center.

Mostly, Fowler pays high attention upon his fair complexion. He regards the Vietnamese as “Poor devils” (24). He says, “The French may hold poor devils, if the Chinese don't come to help the Vietminh - A war of jungle and mountain and marsh, paddy fields where you wade shoulder high and the enemy simply disappear, bury their arms, put on peasant dress” (40). He comments on the dress up of Vietnamese and in this sense he is a racist.

The notion of Eurocentrism and ethnocentrism can very often perceived in Fowler's narration by which he conveys the idea of centrality of the West. Fowler in this connection describes an incident:

I've been in India, Pyle, [...] We have a good conscience. Look at the history of Burma. We go and invade the country: the local tribes support us: We are victorious: [...] we made peace with the king and we handed him back his province and left our allies to be crucified and sawn in two. They were innocent. They thought we'd stay. But we were liberals and we didn't want a conscience.

That was long time ago.

We shall do the something here.

Encourage them and leave them with a little equipment and a toy industry. (96)

Here, Fowler valorizes the colonial mission of civilization. He says that the colonizers are doing their best to civilize the uncivilized people. His remark of India and Burma shows his colonialist psyche. He sings the song of victory of colonizers in India and Burma. This reflects his colonial motives. He says that the colonizer have done much more things in India and Burma. They have taught them and civilized them. He says that the people of India and Burma were empty cells but they imparted knowledge in them. They taught them the life living style and many other things. They taught the meaning of civilization and showed them way to the better world. In this way he says, that the countries which were under them as their colonies are now been good due to their contribution. Such kind of remarks come from the mouth of Fowler because he is a typical colonizer and obsessed with colonial mentality.

Due to such colonial mentality, even the non-Western people are fascinated with the life style and their standard of living. Phuong is in love with a British journalist called Thomas Fowler. She is very much determined of European marriage. Fowler says, “Phuong watched by an elder sister who had been determined on a good European marriage” (40). Phuong, being a Vietnamese girl, fascinated with European marriage. Likewise, her sister is also influenced by European language and European style. Fowler says, “If I could have offered marriage and settlement everything would have been easy, and the elder sister would have quietly and tactfully away whenever we were together” (40). Here, Miss Hei, according to Fowler is happy with the relation between Fowler and Phuong. The non-European's attraction toward European things and style is purely out come of colonization. Due to a long time domination and colonization the colonized wants to be dominated. They want to be guided, instructed and taught by the colonizers. The colonizers have conquered their psyche

and the colonized are ready to do as the direction of the colonizers. That's why the colonized people are highly fascinated with the tradition, style and things of European.

Similar sort of idea about his worth and reputation in the native land is expressed by Fowler placing himself in the center of all characters. As well as his self-valorization keeps the other at the margin is expressed as he says:

I am Fowler; I am not going to get up for a policeman. I could see his khaki shorts without lifting my head. He explained in almost unintelligence Vietnamese French [...] I am not going to walk. You will have to pay for a trishaw. One had to keep one's dignity. (15 to 16)

Such expressions show his self-valorization as the man of high social and cultural rank. The colonizers think that their civilization, culture and tradition are of high value and they themselves are far more superior to the colonized. By creating such kind of discourse of colonial superiority he imposes his superiority upon the natives.

Ostracized with colonial mentality, Fowler represents everything belonging to Europe as superior in his narration. He is very much fond of his European pipe. He mentions, "I was fond of my pipe more than two feet of straight bamboo, ivory at either end" (23). He valorizes the European things which are signs of superiority and that make them different than that of non-European. He again says, "I got up and put my tie and shoes" (15). He is too much proud of his European things. He ranks his things par excellence. He time and again remarks his homeland. He says, "Europe was only distance of thirty hours" (30). He remarks the presence of European man very much proudly. He says, "Somebody important must have been arriving from Europe by air" (26). Due to his colonial gaze he sees all the things of Europe of great value.

Fowler and Vigot enjoy “English whisky” (55): they are proud of it. They regard it “wonderful” (55). The person, who has got the lens of colonial motif of course, sees the thing belonging to the West as superior.

On the other hand, he represents the Vietnamese people as his workers or helpers; he has been benefited by their help but he ranks them in subordinate position. He says, “she didn’t change: she worked for me. She made my pipes, she gently and sweetly laid out her body for my pleasure (but it was no longer pleasure), and just as in those early days I wanted to read her mind” (140). Here, Vietnamese girl, Phuong is very much loyal, sincere toward him but he does not seem so sincere rather he is having advantage of her innocence. The British journalist even can't prepare his pipes and he needs other person to be prepared it. In this regard, he is placing non- Western people in the rank of workers and labors. He says, “I hadn’t smoked since Phuong left me” (151). His remark is: “Perhaps I should have smoked, but there was no one to prepare my pipe” (175). He likes her because of her devoted survive toward him. It clarifies that his every act is guided by the selfish motive of exploitation and domination over the natives. It exposes his colonialist attitude of liking those who are helpful for own sake, otherwise not. In this way, he is creating his superiority over native by creating discourse.

Beside, Fowler represents himself as a tactful and diplomatic colonial agent having chameleon like trait which is dominant feature of the colonial policy. He is very much friendly with French officer, Vigot and has a good kind of impression upon him. When Vigot says, “You me not a criminal, Fowler, but I would like to know why you lied to me. You saw Pyle the night he died” (168). He wants the records to be complete; he seems concerned for the soul of the accused. Fowler

refuses to confess, however and must therefore bear the burden of his guilt alone and more heavily. At Vigot's departure Fowler says:

It was strange how disturbed I had been by Vigot's visit. It was as though a poet had brought me his work to criticize and through some careless action I had destroyed it. I was a man without a vacation [...]. Now that Vigot was gone to close his uncompleted file, I wished I had the courage to call him back and say. You are right. I did see Pyle the night he died. (171)

Here, he has been very much clever and tactful and another advantage for him is that Vigot didn't bother him because he is also a European and they have intimacy.

Though Vigot has some sorts of proof but he doesn't blame him criminal. He says, "I have never said that you were a criminal" (168). Fowler a tactful colonizer is able to conceal the reality. He easily tackles the problems. In this way, he is showing his European cleverness. Fowler has well intimacy with another colonizer. Fowler is proud of being a colonizer; he says, "We are the old colonial people" and "We are the old colonialists" (157). He is holding all the people very much diplomatically. He says, "This is European duplicity" (129). He says, "I have no politics" (129). Here, he is trying to keep himself in safe position. He says, "After all it was their war, not ours" (65). It is said that to say no politics is a kind of politics. Fowler is politically dominating the natives. He mentions, "If I had been you, I'd have left you [...] I know myself and I know the depth of my selfishness (112-114). This indicates that he is a diplomatic and tactful colonizer who is in the mission of colonization in Vietnam.

Fowler uses Phuong, Dominguez, Mr. Chou and Mr. Heng as if they are puppets and he is their master. He thinks and does so because he is a European and they are Vietnamese, Indian and Chinese respectively. He thinks that he has full-

fledged authority to use them as his slaves. He says, "I was fond of Dominguez" (122) because he is helping him all the way and working as his assistant. He says, "I was less capable than Dominguez of telling truth from falsehood" (123). Dominguez is given a lower rank people who could tell false as if it was true. Such kinds of remarks come in his mind because he is obsessed with colonial mentality which he can't avoid. And he is carrying out the mission of colonization very excellently. Likewise, he uses Mr. Chau and Mr. Hang, the Chinese people, who are also ostracized by the colonial superiority, are ready to serve him. They become ready for Pyle's murder. As Mr. Heng says, "You really want Mr. Pyle stopped, Mr. Fowler" (173) and Mr. Fowler says; "he's got to be stopped" (173). Here it shows that colonizers are even ready to kill the colonized in course of their colonial mission. Pyle was a challenge for him, he challenged him physically also; he says, "I am boxed at college- And I'm so much young" (73) in the reply of Fowler desire to "Known down" (73). Fowler can't tolerate the challenge given to him. So, he sets a plan for Pyle's murder. This is due to colonial mentality. He wants to make clear the way of colonization in Vietnam. He doesn't want to be disturbed. He secretly makes a plan and kills Pyle.

Apart from this, Fowler's valorization of French war and negation of native is also out come of colonial mentality. Fowler is from colonizer's country that's why he valorizes the French war. He mentions, "Here in the south French control the main road until the evening: they control the watch tower after that, and towns- part of them" (24). Here his motives of colonization is reflected, he seems happy with the victory of French over the natives in these lines. And he seems unhappy when the French are unable to control the natives. He says, "That's the north, the French may hold, poor devils, if the Chinese do not come to help the Vietminh. A war of jungle and mountain and marsh, paddy fields where you wade your shoulder high and the

enemy simply disappear, bury their arms, put on peasant dress” (24). Here, he describes the way of fighting of native and Chinese which is not advanced rather traditional. He means to say that they are primitive and the colonizers are modern.

Fowler represents that the culture of non-Western people is also inferior to Western. He says that the non-Western culture is just reflection of Western. He regards that non-Western people are taught by the Western. So, the European people are the teachers and guides of non-European. He says, “The orchestra was playing some tune which had been popular in Paris five years ago. The Vietnamese couples were dancing, small with an air of civilization, are couldn’t match” (47). Fowler puts the civilization of non-European people at the margin and where as his civilization at the center. He doesn’t like the living style of non-European people that is to say he doesn’t like their culture and custom. He doesn’t like the Chinese style of family. He says, “I commented on the size of his family” (126). He comments the size of family of Mr. Chau who has a joint family with lots of members. He is a European and undoubtly he likes the single /nuclear family rather than joint family. Joint family is preferred in Eastern culture and tradition. Likewise he says, “one didn’t in East reprove children” (126). He says that in the East, the children are not taught good manner and they are not reprovred for their mistakes. In this way Fowler projects his European superiority. He is proud of his European ritual game; he says:

I took out my dice for the ritual game of *Quatre Cent Vingt- et-un*.
How these figures and the sight of dice bring back to mind the war-
years in Indo-China. Anywhere in the world when see two men diving
I am back in the streets of Hanoi or Saigon or among the blasted
buildings of Phat Diem. (137)

His ritual game produces nostalgia of colonization in his psyche.

Obsessed with colonial gaze, Fowler sees the Vietnamese people as killer. He says Pyle “might have been killed by the Vietnamese” (27). Blaming them, he wants to represent as barbaric and animal like. He also mentions in his narration that the native people are uncivilized and irrational. The lines: “crossed by the cathedral and come back by the dreary wall at Vietnamese Suret that seemed to smell of urine and injustice” (26). Here, he places the native in the rank of animal, killer and irrational being. In this way, he succeeds to prove himself as an agent of the imperial-capitalistic project.

The novel, *The Quiet American*, basically deals about multicultural situation where the frequent interaction between and among the European, French, American and Vietnamese culture take place. So, it depicts the scenario of both textual and cultural hybridity throughout it. Thus, the narrator; protagonist; Fowler, natives and other non- European characters possess hybrid identities in one or another way and swing simultaneously into the mental state of attraction and repulsion towards each other.

Fowler possesses hybrid identity due to his interaction and accompany with native people. His hybrid status is presented by his liking and disliking of Phuong. He is in dilemma. He is in ambivalent position or in between situation which is the effect of colonization. He remarks, “Sometimes Phuong wouldn’t be there and I found it impossible to settle to any work till she returned” (140). He is even ready to have divorce from his wife to get Phuong. But at the same time he says, “I don’t care her interest. I only want her body. I wanted her in bed with me. I’d ruin her” (59). He is in

dilemma either to embrace her or reject. He is in confusion. He says, “She is not for sale” (16), and at the same time he mentions:

She is no child. She's tougher than you'll ever be. Do you know the kind of polish that doesn't take scratches? That Phuong, she can survive a dozen of us. She'll get old, that's all. She'll suffer from childbirth and hunger and cold and rheumatism, but she'll never suffer like we do from thoughts [...] she won't scratch, she'll only decay.

(133)

It shows his dual behavior, on the one hand he has strong desire to get her and on the other hand he uses her as a puppet. This is due to colonial mentality. Fowler is in confusion, sometimes he hates the non-European and wants to exploit them and sometimes he shows his love and sympathy toward them. He has been in Vietnam for years and he has accompanied the Vietnameses as his friends but he is a colonizer so that he can't accompany them. At the time of danger he changes his colour and takes the side of European. It shows his ambivalent situation in the novel.

Fowler's dual identity can be seen when he says, “I hate war” (53), “I am going to London” (131) and at the same time he says, “We are old colonialists” (157). Here his attraction and repulsion can be seen regarding colonized but the colonizers are also not able to remain without the effect of colonization. Fowler says:

For private reasons I am very unhappy of being moved from Vietnam. I didn't think I can do my best work in England, where there will be not only financial but family strains. In deed, if I could afford it I could resign rather than return to U.K. (72)

This shows that he is completely in dilemma and obstructed by the effect of colonization. Fowler's liking Vietnam and the Vietnamese compels him to stay in Vietnam. That's why, he is ready to quit or sacrifice his job instead of leaving Vietnam. He prefers to live in Vietnam than in England. His attraction toward Vietnam and the Vietnamese or non-European people makes him hybrid type of character. He further mentions, "Sometime we have a kind of love for our enemies and sometime we feel hate for our friends" (176). Such kind of love and hate relationship shows his ambivalence nature throughout the novel.

Fowler is suffering from the effect of colonization. He says, "I went in and locked the door and sitting with my head against the cold wall I cried. I hadn't until cried now" (147). Though he is a colonizer then also he is suffering from the mission of colonization. The mission of civilization has been whiteman's burden; the act of colonization is not an easy job. For this Fowler cries too and has got psychological tension and psychological torture. He is also not devoid of effect of colonization.

Apart from Fowler, Phuong, a Vietnamese girl is also having hybrid type of identity. She is also in between situation. She is a native girl of Vietnam but she is in love with a British reporter, Fowler, due to her attraction toward European superiority. Being a native, she has desire to be wife of a European. That's why she is in dilemma and has hybrid type of identity. According to the narration of Fowler, "like the French she has a passion for Royal family" (101) and she says, "I would come with you. I would like to see London" (82) and she calls herself "the second Mrs. Fowler" (188) happily. This attraction toward European gives her dual identity. When she is in love with Mr. Fowler; she also falls in love with Pyle; an American and wants him. In Fowler narration, it is revealed that Pyle wanted to marry her. Fowler says, "He sleeps with my girl" (147); "Pyle's taken my girl" (147). It shows

that Phuong is in between of American and European. So, she is hybrid type of character in the novel.

Similarly, Miss Hei, sister of Phuong is also an ambivalent character in this novel, *The Quiet American*. She is a Vietnamese woman but she knows English language. Her knowing two types of language: language of colonizer and language of colonized makes her hybrid type of character. She is also very much fascinated with European life style that's why she wants her sister to be married with a European man. She was happy with the relationship of Phuong and Fowler. Fowler says, "She had been determined on a good European marriage" (40). It shows that Miss Hei also has mix type of thought. She is unable to avoid the colonial superiority.

Dominguez is another typical hybrid character in this novel. He is an Indian and he is working as an assistant of Fowler. But he seems to be belonging no where in the description of the narrator.

[...]By the illness of my assistant, an Indian called Dominguez (his family had come from Goa by way of Bombay) who had attended in my place the less important press conference, kept a sensitive ear upon to the tones of gossip and rumor [...] The fact is that he was an Asiatic, in spite of his name [...] I believed he was a Roman catholic, but I had no evidence for it beyond name and the place of his origin all I know from his conversation, he might have worshipped Krishna. (122)

Here, his fix identity is not given. He is called a Roman catholic and as well it is said that he worships Krishna. He either belongs to catholicism or Hinduism not fixed. So, it shows that he is a hybrid type of character.

Apart from this the text itself is a hybrid text. The novelist, Graham Greene has mixed the language of France and England in it. The text neither purely belongs to English language nor to French language. And it is happened due to the effect of colonization. Hybridity and ambivalence are the out come of colonization which is seen in this text. So, this text is a colonial discourse rather than a novel simply where the writer has impressed colonial mentality by the means of his first person narrator.

The research finds colonial mission in the heart of the novel. The presentation of the European characters: Thomas Fowler and Vigot, is very much superior and others are inferior to them. The non-European: Vietnamese, Chinese, Indian and American are presented very much derogatively. In this comparison with European characters they are lower in rank. The novelist has created hierarchy between European and non-European and has placed the European in superior position where as the non-European in inferior position. The narrator protagonist, Thomas Fowler treats the Vietnamese girl, Phuong as a dog and an object of sex and likewise he treats American, Aden Pyle as innocent, naive and he calls him blue lizard and white elephant. Fowler also sets Pyle for assassination. Similarly he ranks Indian Dominguez in inferior rank as his assistant and he uses Chinese Mr. Chou and Mr. Heng for Pyle murder. He has applied the technique of divide and rule. All these evidences assure that the novel, *The Quiet American* written by a British novelist, Graham Greene is an orientalist discourse which has been created in order to rule the non-European.

IV. Conclusion

Graham Greene, the English novelist, has constructed the ideological implications and consequences of colonialism and imperialism in *The Quiet American* by creating a powerful first person narrator. Thomas Fowler, who, keeping himself at the centre of everything, designs the storyline of the novel and constructs the discourse which reinforces the mission of colonialism. Greene through the words of Fowler exhibits his colonial ethos in terms of race, ethnicity, and landscape and so on very forcefully through which he intends to stress the very concept of white superiority in each and every aspects over all those who are non-European. In deed, such tendency of marginalizing and negating the others is the sole product of the dominant colonialist mentality which has shaped the mental structure or psyche of the European people like that of Fowler and other European people in the novel *The Quiet American*.

As the mouth piece of Greene, Fowler monopolizes the whole narratives and represents every thing non-European as others, shows his deep Eurocentric consciousness during the period of colonial expansion. By one or on other way, he takes European race and civilization as the main measuring standard to judge various aspects of others. In this sense, the notion of Eurocentrism and ethnocentrism highly prevail in the text due to ideological concepts of Fowler which he has internalized since the period of colonization. Thus, psychologically he is attached with the similar creed or underlying attitudes of the centrality of the self and the rest as other. So, colonialist ideology has guided the whole behavior, manners and actions of Fowler, relying upon which he subjugates upon culturally subordinate native and non-European people.

Fowler's contradictory ideas are clearly exhibits in his narrative. He also presents sharp critique of European when he sees the effect of war. He hetes the war and wants to go to London. He views the world from the humanistic perspectives. Likewise, he puts Europeans superiority of civilized life presenting the comparison between two cultures. He comments the Eastern style of not reprovng children and the size of family. He shows the inferiority of the non-European people. Being a member of European civilization he doesn't like the joint family in comparison to his single family. In this way, his representation of European cultural superiority is at the heart of the novel.

Fowler is a proto-type of European expansionism who, despite of his very deplorable situation, succeeds to impart the concept of colonial hegemony in an alien world. He is very curious and aware of white superiority in term of race, class and ethnicity. He also exposes the superiority of white complexion by gratifying his white skin. He is glad of his white skin and the shape of his eyes which work as a passport for him and which saves him from danger. And using such passport he is able to rule the non-European people in Vietnam. In this way he creates the discourse of white-skin. It shows his colonial mission in this unknown territory as if he is Prospero of Shakespeare's *Tempest*.

All the characters, things and events in the novel are represented through the point of view of Fowler to suit his intention. His way of description of non-European very often dehumanizes the non-European; he marks on Pyle a blue lizard and a white elephant. His comparison of Pyle with animals is an act of dehumanization. Likewise, Fowler compares the Vietnamese girl, Phuong with a dog. He uses Phuong as a dog and she is also ready to help him as a faithful dog laying at his feet and preparing his

pipes. He compares Phuong with a flower. Fowler not only dehumanizes but also misrepresents the non-European and their landscape. He calls America as a land of funeral parlour and a part of Vietnam as an unknown territory. He views Vietnam as a land of barons which was like Europe in Middle Age. His Eurocentric view is more clearly reflected when he says that America was discovered by Christopher Columbus. His hegemonic presence is seen when he uses derogative terms for non-European such as poor souls and poor devils for Vietnamese and damned Yankee for Americans. Thus, either implicitly or explicitly Fowler creates binaries between the “West” and the 'Rest' to project the supremacy and superb position of European and their civilization.

The impact of colonial mentality can be observed in both European and non-European characters. Like Fowler, Vigot; a French police officer who has also internalized the same ideology of colonial domination and exploitation. This is why, he never does deep inquiry of Pyle's murder. Though he has some evidences to prove that there is invisible hand of Fowler behind the murder of Pyle. But he does not suspect rather he shows his indifference toward this case. Due to the presence of colonial hegemony, even the non Europeans are made believe about the concept of white superiority. That's why, the non-European regard the European culture and things as sacred and precious and they desire for it. Phuong and her sister are determined for a good European marriage.

Apart from this most of the characters in the novel have hybrid identities and ambivalent position resulting from regular inter-culture interaction. Fowler himself is in ambivalent position either choose Phuong as his next wife or not. Likewise, there is another typical hybrid character, Dominguez who is an Indian but his religion is not

clearly told by the narrator. He either belongs to Roman Catholic or Hindu. Beside this, other characters such as Mr. Heng, Mr. Chau etc. are also victim of colonial mission of colonizers. They are made ready to serve the colonizer as their demand. So, because of the regular contact, both European and non-European figures express their simultaneous attraction and repulsion towards each other.

In short, the first person narrator or mouthpiece of Graham Greene, Thomas Fowler who is in Vietnam and reporting about war, sees everything related with European as sacred, civilized and important and everything related with non-European in derogative terms. Because he is obsessed with colonial mentality so that he misrepresents the non-European.

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