

I. Introduction: Resisting the Discourse of Other

This research is a critical discussion of Wole Soyinka's *Madman and Specialists* from the light of Peter Hulme's symptomatic reading and colonial discourse. Due to the biased representation about the native people and their culture, the discourse of cannibalism exists in the western texts. Cannibalism becomes the medium of justifying westerner's superiority by creating the discourse of primitivism; therefore, symptomatic reading is necessary for disclosing the hidden discourse of colonizers.

Symptomatic reading resists that the non-western culture and civilization should be accorded the right and the space to negotiate their own conditions of discourse and practice their difference as a rebellion against the hegemonic tendencies of the west. Hence, to analyze the Westernized character and their hidden discourse of civilized versus savage, the symptomatic reading should be applied because it is used "to make a colonialist document disclose more than its writer himself knows about the rules and regulations that make possible European "Knowledge" of itself and it others" (Slemon 112). For deconstructing the western concept of self (civilized) versus other (cannibalism), this reading is necessary because Ashcroft et al say; "cannibalism has remained the west's key representation of primitivism, even though its first recording, and indeed most subsequent examples, have been evidence of a rhetorical strategy of imperialism"(29). Similarly, the protagonist Dr. Bero in Soyinka's *Madmen and Specialists* legalizes cannibalism because of his colonial mentality that assumes that west as civilized a non-west as savage.

Wole Soyinka (b. 1934), often regarded as a universal man: poet, playwright, novelist, critic lecturer, teacher, actor, translator, politician, and publisher, is the first African to win the Nobel Prize in literature who has established himself as one of the

most compelling literary forces in the continent. Most of his plays offered a critique of pre-colonial history while diminishing the cultural significance of the colonial period; “Many of the themes of Soyinka’s later plays are present in this complex work: the notion of the three parallel and interlocking worlds of the past, the present and the future . . . the need for sacrifice; the role of the artist in society” (Banham 1014). Likewise, Jacobus states; “Soyinka’s drama has been an investigation of the political, religious, and other forces in Nigerian culture” (1175). Hence, these stereotypes, Said tells us, confirm the necessity and desirability of colonial government by endlessly confirming the positional superiority of the west over the positional inferiority of East (Gandhi 77). As a result, symptomatic reading is necessary to resist the discourse of “Other” (cannibalism) and analyzing Soyinka’s plays.

Soyinka has an uncompromising sense of justice and humanity. He also satirizes pre-colonial African regimes by verbal inventiveness; “*A Dance of the Forests* was written to celebrate Nigerian independence, but it also alerted people to Nigeria’s past violence and warned against its return” (Jacobus 1175). Soyinka is a versatile and the most politically involved of Anglophone African writers. Moreover, most of his plays are based on the beliefs of his Yoruba background; “*The Swamp Dwellers* is a powerful play condemning African superstition” (Jacobus 1175). He uses Yoruba songs translated into English and adopts old rituals and dances to produce particular dramatic effects on the modern stage that criticize violence and corruption in the society, for example, “*The Lion and the Jewel* offers a comic view of Nigerian attitudes towards European values left over from the colonial period” (Jacobus 1175). In connection with the concept of the co-existence of the three worlds of the dead, the living and the unborn, Soyinka emphasizes the importance of new

moral consciousness. Soyinka's political sympathies led to a term in prison where he was placed in solitary confinement. He continued his writing out of prison to give hope to his political allies; "Soyinka's play *Death and the King's Horseman* reworks a moment in Nigeria's colonial past from inside the Yoruba metaphysic" (Jacobus 1175).

Ian Ousby says that Soyinka tries to resolve issues of modern civil violence in terms of those Yoruba beliefs (938). Although he uses Yoruba myth, religion and employs traditional masks, drums and dance, he expresses modern themes in contemporary African settings. Myran Matlow argues about Soyinka's plays and views that they are able to satirize the darkness of men's hearts old as well as new values (717). The interrelationship of ritual and community in African culture is examined by the play, *The Strong Breed*. The "strong breed" are those men capable of the sacrifice needed annually to purify the community of its sins and allow it to start over again; "*The Strong Breed* and the use of Yoruba religion that Soyinka's protagonists are driven from Yoruba mythology like god Ogun whose destiny is to sacrifice for the purification of society" (Banham 1014). In *The Strong Breed*, the traditional ritual and wisdom are practiced through the character of Eman. In Yoruba mythology, the god Ogun has to suffer for the community's purification because of his destiny; "The purification ritual in which the hero of *The Strong Breed* eventually becomes involved is initially invalidated by the community's practice of selecting an unwilling outsider as their sacrificial "carrier"" (Crow and Banfield 85).

Soyinka illustrates that how cannibalism becomes the westerners' legitimized body for inferiorizing the native people. The discursive formation of colonizers creates a complex field of values, meanings and practices through which the colonizer's Self is positioned as superior and colonized as inferior. Similarly, the

construction of civilized and savage is integral to the territorial, military, and political extensions of colonizer's power across the multinational. In this regard, Jacobs quotes Said as:

The accounts presented of these sites and their cultural politics of production are not univocal. To avoid univocality is not simply to say may people see one place in different ways or to establish a new more conversant binary, as Said does in his notion of an 'atonal . . . contrapuntal' interplay of Self and Other. (8)

Said views that the relationship between colonizer and the colonized in the relationship of unavoidable power. Therefore, the discourse, which is made by the west, is used to govern or misrepresent the east. Said says that it is a "western style of thought based on an ontological and epistemological distinction" (2). However, Said's colonial discourse does not talk about the presence of the colonized symptoms that is necessary to legitimize the western Self:

Hulme's colonial discourse analysis presents the central argument that Western self-constitution is dependent, at least at a minimal level, on the actual historical acts and practices of its Others. Whereas for Said there is no necessary "Other" figure in that style of European thought that constructs the "Orient" and thus the "Self", for Hulme some "Other" at least has to speak-if only to be misheard. (Slemon 112)

Hulme's colonial discourse can be applied to analyze the gaps, silences, and errors of history and this is significant for regulating the colonial relations between westerners (colonizers) and non-westerners (colonized) whether it is in the form of geographical a temporal.

The westernized character Dr. Bero in Soyinka's *Madman and Specialists* distinguishes himself as civilized and rational and the native people as savage and irrational who cannot get proper food for their survival. Hence, he presents the images that these people can do anything for avoiding their hunger. Indeed, the cultural politics of place and identity in Africa is embedded in the legacies of imperialist ideologies and practices that is channalized through the hidden discourse of colonialism that produces geographical as well as cultural distance in which "the categories of Self and Other, here and there, past and present, constantly solicit one another" (Jacobs 5). These cultural and geographical gaps are constructed through the binaries of colonialist constructs. Dr. Bero's western technology becomes a vehicle for western imperial for killing the native sensibilities: "You will keep up these little habits" (*Collected Plays* 234). Indeed, Soyinka presents that colonized people assume their life as a provincial because of the cultural and political hegemony of western imperialism. The protagonist finds his life, culture, religion, custom, of Africa are inferior because his thought is influenced by the colonizer's discourse.

Dr. Bero internalizes the western cultural assumptions and his colonial domination shows that the nature and impact of inherited power relations between the colonizer and the colonized that accepts the colonized people as an inferior and it believes the colonizer's discourse that the native people are irrational, barbaric, emotive and primitive; "Cannibalism is not part of normal modern Nigerian life" (Brians 8). Western technology is inherent in a discourse that defines the identity of non-western people in relation to the westerners and it deliberately produced "Other" in order to impose the colonial power over native people. Colonizers create hierarchy between "superior" and "inferior" as Said says; "It is Europe that articulate the orient; this articulation is the prerogative, not of a puppet master, but of a genuine creator,

whose life giving power represents animates” (56). Thus, colonial mentality always has represented the white as intellectual, superior, civilized, masters of the world and apostle of light and the non-white as degenerate and barbaric.

Native people are presented as Other by producing colonizing myths about laziness, irrationality and barbarism. These Euro-centric prejudices demonstrate the native people as cannibals or Other, therefore, they feel their responsibility of taking burden to civilize them. They interpret native people and their culture custom and life-style as inferior. It shows that how they represent the native people is more important than who they are as the representation of cannibalism is more important than the objective reality of native. In this way, ‘Othering’ is not an airy fantasy of the westerners but a legitimize body of theory and practice in which there has been considerable material investment like ideology, discourse and power. As a result, Peter Hulme provides symptomatic reading as a postcolonial project that used to questions the fixed and stereotyped construction of native people.

Cannibalism becomes the medium of justifying Bero's superiority by creating the discourse of primitivism; therefore, symptomatic reading is necessary for disclosing the hidden discourse. Salden and Widdowson say that western thought is excluding non-western traditions and forms of cultural life and expressions (189). The western always create binary opposition by representing native people as always away from mainstream in every aspect. They represent orient people as savage because their (westerners) thought is depending on the concept of fixity and prejudice of other. Regarding the same vein, Jeremy Hawthorn says; "to characterize a person, group, or institution as 'other' is to place them outside the system of normality or convention to which one belongs oneself" (249). Likewise, Jane M. Jacobs says that the construction of 'Self' versus 'Other' provide the hierarchical blocks.

This research analyzes how the westernized people shape their discourse within the frame of history and ideology to represent another reality, questions and presents from a different perspective and rules that how they impose their ideology within the power/knowledge relation and discourse of cannibalism constructed by them. The westernized characters express the colonial mentality, as the Western people are superior to the non-western. Through the characterization of Dr. Bero, we can observe how such colonial discourses encourage the westerners to colonize the orient people whether in the cultural or political form. The westerner perspectives find orient people's life, culture, religion, custom, and language as inferior because they see all things from the western ideological point of view.

The westerners internalize the ideology and ready to create harmony by accusing them as cannibals. They create colonial discourse that stereotypes the orient people as irrational, barbaric, and emotive. In this way, the colonial discourse deliberately produces the concept of cannibalism in order to create its identity and to impose the colonial power over the constructed Other. Dr. Bero has always dichotomized orient people as the irrational and the westerners as the center of everything. He claims that he is searching for a method of creating peace, order, harmony and truth in the community. The play is centered on the colonial mentality of Dr. Bero because he tries to impose the western ideologies in the forms of politics, identity, culture and language. He follows the Euro-centric assumptions that white are superior and native people are uncivilized. Commenting on Euro-centric notions, Frantz Fanon states: "All round me the white man, above the sky tears at its novel, the earth rasps under my feet, and there is a white song. All this whiteness that burns me . . ." (112). The orient people are fixed by the colonial discourse and they misrepresent their social phenomena according to the Western taste.

Symptomatic reading also questions the idea of fix identity of the orient people by imposing the stereotyped discourse of cannibalism. The westerners use their discourse for rationalizing their domination. The colonial discourse and power, which also have some ill-effects on the economies of the colonial interventions is able to exploit the colonized because this power often developed their colonies to serve their own ideology. For example, during the period of civil war, people sought to terrify and insult their enemies in the best way and these activities are associated with the colonial discourse, however, it is not the part of Nigerian: "Cannibalism is not part of normal modern Nigerian life" (Brians 4). Moreover, Bero's symptoms are similar to the colonizer when he says; "Power comes from bending Nature to your will. The specialist they called me, and a specialist is-well- a specialist. You analyze, you diagnose, you -[He aims an imaginary gun.] – prescribe" (*Collected Plays* 237). Thus, he is no less than the colonizers when he talks about 'power'.

Soyinka presents that how westernized people can't believe that the orient people have distinct ideology and history having their own standards that need to be judged from their own particular social context, not from the eyes of westerners like. They don't think that orient people's identity should be judged from the social, cultural and historical perspectives of their own. They don't accept their identity but they construct fixed identity as cannibalism for native people. The representation of the non-west is projected by the past of the west and the future of the non-west will also be projected by the present of the west. This linear vision of history produces the western humanistic ideologies that are used to create the worldview, visions and future of the non-west. Thus, the non-westerns are simply misguided and interrelated falsely. The teleology of the colonial state reminds us that the images the state

produces of cannibalism are wholly contingent on, yet necessary for the self-realized needs of colonial expansion and hegemony.

Symptomatic reading not only captures the distorted images but also deconstructs the historical process of constructing identity of 'self' and 'Other' by the Western imperialism. Symptomatic reading problematizes the nexus of power and ideology that construct binary concept like Self versus Other within the imperial process. The analysis is based on the culture and civilization and resists both categories as analytical tools as well as distinctive and different entities. The westerners think that everything that is connected with white people is taken as civilized and non-white as terror. The relationship between the West and East depends on the binary opposition of the civilized versus cannibalism.

Colonial discourse questions the false discourse of cannibalism that has been created by the westerners; "Orientalism becomes a discourse at the point at which it starts systematically to produce stereotypes about the Orientals and the orient" (Gandhi 77). Moreover, Peter Hulmes symptomatic reading provides the location for resisting to colonized people by disclosing the political purpose of representation that expose the falsity of this mode of presenting the colonial subject as another to the self of dominant colonial culture. Representation of 'Other' or cannibalism is a discourse formed by West about the non-West. It is created and made by the West to govern the East. Representation is the Western experience of Eastern or Western thought about the Orient. In this regard, Edward Said says about Orientalism and representation that it is the style of thought based upon ontological and epistemological distinction made between the Orient and the Occident (2). According to Said, post-colonial criticisms like *Orientalism* attempts to reexamine the colonial relationship and colonial perspective employed in discourse of cultural representation and the text dealing with

colonial relation: "The teeming market place the terrorist courtesan, the Asian, despot the child-like the native and the mystical East" (Gandhi 77). Indeed, the vitality of such binary constructs is most likely a result of their being anxiously reinscribed in the face of their contested or uncontainable certainty. It is, in part, this anxious vitality that gives racialised categorizations elaborated under colonialism such a long life and allows them to remain cogent features even of those contemporary societies that are formally beyond colonialism.

Their attitude is always characterized by the hierarchical relationship between the colonizers (self) and the colonized (other). Although imperialism is undeniably a politics and economic event, it also operates through a range of the cultural process. For example, social constructs of 'self' and 'other' or cannibalism provided the fundamental building blocks for the hierarchies of the power that produce empires and the uneven relation among their citizenry. The concepts of Other as Spivak says imperial discourse creates its 'other' which is the excluded or mastered subjected created by the discourse of power. Othering describes the various ways in which colonial discourse produces its subjects (qtd in Ashcroft et al 171). Under colonialism, negative construction of the colonized other established certain structure of domination through which the colonizer triumphed. Similarly, counter-colonial challenges frequently involve subordinated groups reclaiming pre-colonial identities or revalorizing identities made under the force of colonialism. Symptomatic reading deeply sees the process of the constructing self and other and articulates a crucial part of what might be thought of as the cultural dimension of colonialism.

Similarly, the characters of *Madman and Specialists* are legalizing cannibalism because of their colonial mentality that assumes that west as civilized and non-west as savage: "What Dr. Bero is saying is that his father tricked him and others

into eating human flesh hoping to shame them into realizing how savage they had become"(Brians 4). Dr. Bero creates the images of native people as savage and they are ready to eat anything for avoiding their hunger. This process mark out the very categories of different which have come to be the positively or negatively ascribed cultures, races, ethnicities, or genders of imperial structures of power. But also, the very making and remarking of identity occurs, material and ideological. Colonialism has always been imagined and energized through signs, metaphors and narratives. The imperial project depends upon racialised notions of 'Self' and 'Other'. In *Key Concepts in Post-colonial Studies*, Ashcroft, et al argue on the same vein as:

The existence of others is crucial in defining what is 'normal' and in locating one's own place in the world. The colonized subject is characterized as 'other' through discourses such as primitivism and cannibalism, as a means of establishing the binary reparation of the colonizer and colonized and assisting the naturalness primary of the colonizing culture and world view. (169)

Imperialism operated within an ideal of the binary, which constructed a demonized Other against which flattering, and legitimating, images of the Self were defined. Such radicalized constructs were never stable and were always threatened not only by the unpredictability of the 'Other' but also the uncertain homogeneity and boundedness of the Self.

Postcolonialism has attracted unprecedented academic attention. The emphasis of much of this new work is decidedly cultural, emerging as it does from literary studies, but its effect has reached into a wide range of disciplinary fields. Postcolonial critic established a template for studies alert to the culture of imperialism. It suggest field of study that has come to be known a colonial discourse analysis. Such studies

show the ways in which discursive formations worked to create a complex field of values, meanings and practices through which the Euroean 'Self 'is positioned as superior and non-Europeans are placed as an inferior, but necessary, 'Other' to the constitution of that self: "Such racialized social constructs provided the sense for social relations established under colonialism. That is, social evolutionary logic did more than just categories the world's people in hierarchical ways' it also legitimized the exercise of power" (Jacobs 17). Such western construction of self and other were integral to the territorial, military, political and economic extensions of European power across the globe, the process known as colonialism and imperialism.

Symptomatic reading rejects the process of European construction of fixed identity which is not simply mental exercise, but also urgent social contest involving concrete political issues such as territory, violence, law and policy, social constructs and the meaning and practices they generate are at the very heart of the uneven material and political terrains of imperial worlds. As a result, for disclosing the hidden discourse of cannibalism in Wole Soyinka's *Madman and Specialists* symptomatic reading is necessary.

II. Methodology

Symptomatic Reading: An Alternative reading for Resistance

As part of commenting on the unreliability of historical and biographical accounts of the colonizer's, Soyinka's writing exposes the mind of the westerners. So, he also engages the reader that how the colonized psyche distorts the reality by imposing certain ideology. Therefore, symptomatic reading questions the possibility of misreading and misguiding that; "how post-colonial writing interacts with the social and material practices of colonialism" (Ashcroft et al. *The Empire Writes Back*, 12). To avoid such danger of misreading, according to Hulme, symptomatic reading is needed to investigate the power- relation in the history. According to new historicists, alternative reading is required for analyzing that how colonized psyche was unable to narrate the reality properly. Thus, readers have to be critical by means of symptomatic and alternative reading depending on silences, gaps, and ironic gesture of colonial documents. Symptomatic reading questions the mission of colonization in various forms. Since the beginning of the human civilization, the westerners have put themselves in the center and the rest in the periphery.

The western culture has always tries to justify itself as the superior to the non-western culture. It believes that non-western people are passive, barbaric and emotive and assumes that every scantier and technological discovery is made in the west; "It exhibited a plethora of physical and psychological nervous symptoms variously labeled melancholy" (Deutsch 35). With this imaginary evidence about the orient, the west has tried to justify their mission of colonization. In this regard, Boehner views: "The symbolism of the other therefore was not merely the product of confident authority. The native portrayed as primitive, as insurrectionary force, as libidinous temptation, as madness, was also on image redolent of extreme colonial uncertainty"

(90). The strong foundation of today's hierarchical discrimination between the high culture and lower culture and civilized and uncivilized began to be manifested since the late sixteenth and early seventeenth centuries with the expansionist venture of the power of western imperialism.

A postcolonial study incorporates the problem of symptomatic reading in colonial writing under its subject of study. The term symptomatic reading is always related to the notion of interpretation that pervades each and every cultured phenomenon; “transcendence of the natural impulse to deplore all misrepresentation” (Jehlen 187). Colonial mentality is centered on the power relation between the East and the West. Boehmer views that the white men have represented non-westerners as Others and themselves as the archetypal workers and provident profit-makers (39). This research is concerned about the symptomatic reading for resisting the colonizer’s discourse that is directly relevant to the hostility between the West and the East. This concept of symptomatic reading is connected with the basic issue of cultural theory.

In postcolonial theory, symptomatic reading is connected to Peter Hulme’s concept of discourse as symptomatic reading. For Hulme, interpretation is power because “language is the perfect instrument of empire” (Hulme 179) that is based on certain knowledge, which helps to form truth. The term symptomatic reading exists in relation to the colonial discourse, western hegemony and ideology. The discourse by West about East is based on the knowledge they have gained about east during the period of colonization. Western discourse has always formed images about the east and has aimed aim at ruling and dominating over the orient. Thus the agents of symptomatic reading always play a discursive and hegemonic role. In *Key Concepts in Post-colonial Studies*, Ashcroft, Griffiths and Tiffin elaborate Foucault's view; “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. In other words, the very essence of symptomatic reading has often been resisted the interest of the westerners. The discourse of cannibalism becomes conspicuous in the process of standing for the other; therefore symptomatic reading questions the misrepresentation of westerners because "representation is always of something or someone, by something or someone" (Lentricchia 12). It is the colonial mentality that creates binary opposition to establish a relation of dominance. Thus, colonial mentality always has represented the white as intellectual, superior, civilized, masters of the world and apostle of light and the non-white as degenerate and barbaric.

Thus colonial discourse deliberately produces the other in order to create its identity and imposes its power over the non-western. In *The World the Text and the Critic*, Edward W. Said says that the western discourse confines non-European culture as an inferior:

The methods and discourse of western scholarship confine inferior non-European cultures to a position of subordination. Oriental texts come to inhabit a realm without development or power, one that exactly corresponds to be position of colony for European texts and culture. (47)

The relationship between western and non-western is maintained and guided by colonial discourse that is created by western power and imperialism. In this way, symptomatic reading has created channels for the exchange of colonial images and ideas. This is concerned with how non-western people speak and measure their life by the virtue of western traditions.

Symptomatic reading presents the colonial history from the perspective of colonized experience because it “refused admit confused species of discussion” (Silver 160). By doing this, it questions what the colonial authority does to them in the name of progress, science and civilization as Foster says; “association in the context of modernist primitivism” (69). No discourse is fixed for all time because discourse change according to time and space. The discursive practices have no universal validity because it is historically and culturally associated. Colonial discourse produces to manipulate the power in order to maintain the sense of superiority and authority over the Other. It is an instrument of power that is used to govern the Other. Westerners think that it was their burden to civilize the orient people, to educate them and to make them human. In Africa, European colonial rule, knowledge and power are imposed through colonial discourse. Frederick Cooper and Ann Laura Staler argue in the same ideas that how power and knowledge of Europe has dominate the Others:

Our interest is more in how both colonies and metropolis shared in the dialectics of inclusion domain was distinct from the metropolitan one. We hope to explore within the shared but differentiated space of empire the hierarchies of production, power, knowledge that emerged in tension with the extension of the domain of universal reason, of market economics, and of citizenship. (3)

Symptomatic reading always deconstructs hierarchy between the colonizers and colonized as the superior race and inferior race respectively. The colonial discourse has created other to institutionalize west's power over the other. The other always has the shifting quotation in discourse. Symptomatic reading attempts to re-examine the

colonial relationship that emerged in resistance to colonial perspectives employed in discourses of cultural and literature dominate world.

Westerners think that it is their duty to interpret easterners and easterners also accept that they have to be interpreted by them. By its effect, they create hierarchy of superior and inferior. 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 on inevitable fact that the symptomatic readings that are made by the westerners are partially read and mostly this object matter of any colonial uniting is the encounter between the western colonizer and the Eastern colonized. In *Orientalism*, Said argues; “It is Europe that articulate the orient; this articulation is the prerogative, not of a puppet master, but of a genuine creator, whose life giving power represents animates, constitutes the other wise silent and dangerous space beyond familiar boundaries” (56). Symptomatic reading attacks the western experience of east or western thought about the orient. In this regard, Hulme says about symptomatic reading that the symptoms of orient are based upon the interpretations of occident. According to Said, post-colonial criticisms like *Orientalism* attempts to re-examine the colonial relationship and colonial perspective employed in discourse of cultural and the text dealing with colonial relation. But symptomatic reading provides colonized individual to oppose a sense of inferior identity, for example, ideas of culture, race and nation.

The political purpose of symptomatic reading is to expose the falsity of this mode of presenting the colonial subject as another to the self of dominant colonial culture. However, Edward Said's *Orientalism* argues that discourse is formed by west about the non-west. It is a created and made by the West to govern the East. Western imperialism becomes a dominant and more transparently aggressive policy for a

variety of political, cultural and economic reasons. A simple distinction between center/margin; colonizer/colonized; civilized/ primitive represents very efficiently the violent hierarchy on which imperialism is based. Symptomatic reading presents an ongoing tension between west and non-west; “To this day cannibalism has remained the west's key representation of primitivism, even through its first recording, and minded most subsequent examples, have been evidence of a rhetorical strategy of imperialism rather than evidence of an objective fact” (29). The westerners’ substantive way because they can only substitute their interest rather than consult them and act as they are.

Due to the western imperialism, western writers felt that it is necessary to write about new places and the people. They began writing about the people who are colonized by the westerners. But they misrepresent the native people, culture, geography and the landscape. They become surprise when they watch the situations and life style of the orient people. They find strange and unique behaviour and attend orient people. Likewise, Rajeswary Sundar Rajan emphasizes the paradox between the real meaning of represent and the politics associated with it she states: "symptomatic reading is something other than the 'symptomatic reading of reality'. It is rather, an autonomous structure of meaning a code of system of sings that refers not to 'reality' but to the mare reality of codes system and sings themselves" (167).

The most important function of colonial mentality is to reveal the ways in which the world is decolonised in various manners. Due to the colonial mentality, non-western people are compelled to accept that they are an innate part of their degenerate or barbarian state. Classifying orients as far basic and degenerate, either dangerous or alluring, continues colonial mentality. 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 far outnumber any occupying military force, but whose desire for self-determination has been suppressed by hegemonic notion of greater good, after couched in terms of social order, stability and advancement, all of which are defined by the colonizing power. (116)

They accept them as less human, less civilized, savage and inferior because they have no white skin. The play of identity and difference become conspicuous in the process of standing for the other because “representation is always of something or someone, by something or someone” (Lentricchia 12). In this way, they represent the orient people according to their own interest, taste, metaphors and the use of their own vocabularies. Even if the westerners claim for representing the non-westerners or 'others' in the response of the non-westerners, a substantive acting for representation but the western hegemony may be resisted in relation to the west. Arguing the same issue, Boehner says: “From the early days of colonization, therefore, not only texts in general, but literature, broadly defined, underpinned efforts to interpret other lands, offering home audiences a way of thinking about exploration, western conquest, national valour, new colonial acquisitions” (14). When non-western world is being represented in literacy text, it fulfils the western interest and purpose because of the western hegemony.

The emergence of multiple post colonial literary theories and critics have provided us numerous opportunities to interpret a text from various views and perspectives Frantz Fanon, one of the eminent postcolonial writers and critics, 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 that is made by the western ideology to govern the non-western people. Anti-colonialism signifies the point at which the various form of opposition becomes articulated as a resistance to the operation of colonialism in political, economics and cultural institution. Fanon views that it emphasizes the need to reject colonial power and restore local culture, language and tradition. Elecke Bochmer, in *Colonial and Postcolonial Literature* writes on Fanon as: “Unlike earlier Negritude attempts to reverse racist stereotypes, Fanon argued that the struggle against the colonizer should take as its aims not only complete national autonomy but the transformation of social and political consciousness” (183). While differentiating these two contestants, the former one is place at superior position and the later is placed in inferior position. It creates literacy between the whites and the non-whites. It marginalizes the colonized people.

Symptomatic reading resists when it draws attention to the ways of speaking and thinking that colonialism employed to create the idea of the inferiority of the colonial subject and to exercise hegemonic control over them through the control of the dominate models of discourse. It contends that essentialist cultural categories were flawed. In *Key Concepts in Postcolonial Studies*, Ashcroft, Griffiths and Tiffin say that Fanon often articulated in terms of radical, Marxist discourse of liberation, and in constructions that sought to reconcile the internationalist and anti-elitist demands of Marxism with the nationalist sentiment of the period (15). Fanon classifies that the relationship between East and West is based on colonial mentality that differentiate between the western culture and language and the eastern culture and language. The western authors of different centuries have been representing the easterners in the history according to their interest. The modern western authors as well as politicians

create the image of the Muslim and non-western as terrorists in their texts, television, serials, newspaper and many programmers.

Westerners visited the non-western countries for various purposes and later on they made discourse about those countries on the basis of their own horizon of knowing. Fanon views that western thought, language; life-style and culture are imposed to the non-western people through ideology. He says in his book *Black Skin White Masks* as: “Every colonized people in other words every people in whose soul an inferior complex has been created by the death and burial of its local cultural originality-find itself face to face with the language of the civilizing nation, that is, with the culture of the mother country” (18). Symptomatic reading resists the product of a fixed and definitive relationship in which colonizer and colonized were in absolute and implacable opposition. Fanon's colonial consciousness is most powerful contributions to the creation of an effective anti-colonial discourse.

Colonial mentality plays great role between eastern and western. We can find inequalities in various modes and process of symptomatic reading that unmask the ideological disguises of imperialism reciprocal relationship between colonial power and knowledge. The binary constructs a conditions category between the two cultures that are equally important but colonial mentality creates binary oppositions between colonizer, white, human and civilization and colonized, black, and uncivilized respectively. According to the editors of *Key Concept in Post-colonial Studies*:

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

These numerous reading of the east by the west is also the outcome of the colonial mentality that creates hierarchy between east and west. Likewise, the editors of *Key Concept in post-colonial studies* view about the misreading of non-westerners as cannibal:

This term for an eater of human flesh is of particular interest to post-colonial studies for its demonstrations of the process by which an imperial Europe distinguishes itself from the subjects of its colonial expansion, while providing a moral justification for that expansion. This definition is itself a very good demonstration of two related features of colonial discounted factures of colonial discourse: the separation of the 'civilized' and the 'savage', and the importance of the concept of cannibalism in cementing this distinction. (29)

The colonizers misrepresent the east in order to prove that they are not in fact, willing to govern the easterners but it is compulsion for them. So, they exhibit colonial mentality, experiences and perception, and are written from the imperial perspective. In this way, colonial mentality has created channels for the exchange of colonial images and ideals.

Though, in *Orientalism*, Edward Said strongly claims that the orientalist texts emphasis on the evidence that is by no means invisible for such discourse as not as natural depiction of the orient (19). Some colonial writers try to express their colonial mentality towards the subservient colonized people along with their sense of superiority that always resides in the care of their minds. E.M. Forster, Rudyard Kipling, Joseph Conrad etc. represented the east as the land of other in various forms. In *Passage to India*, Forster misrepresents the Indian people who are represented as barbaric, uncivilized, other and mysterious. But Saids colonial discourse does not say

that how constructed reality of non-western produced colonizing myths about irrationality of non-western people and cannot provide the idea of resistance.

This process of misrepresentation begins since Greco-Roman period because westerners have been attempting to marginalize the non-westerns by creating the fictitious reality about the orient according to their own interest. They have been endeavouring to represent the easterners through their imagination. Moreover, they show sympathy towards the easterners and exploit their sentiment. Salden and Widdowson say that the models of western thought and literature have dominated world nature, marginalizing or excluding non-western traditions and forms of cultural life and expressions (189).

Through discourse, westerners exercise their power over the Other. They try to legitimize the life style, culture, history and literary tradition of non-western world because they think that west is the source of everything. As Said has said in his *Culture and Imperialism*; "non-western world has no life, history or culture to speak of no independence or integrity worth representing without the west" (XIX). Said strongly claims that non-western world also have their own lives, histories and cultures with integrities equally worth representing as the western one. Colonial discourses produce a kind of stereotype of the non-westerners describing as an object of legitimized Other. Such unites have the romantic reading of the orient as exotica land and the people are cannibal. Symptomatic reading emphasizes how western discourse about the non-western imposes west's will to govern the other and how it shares colonial perspective. By inverting the colourful perspective, postcolonial critics have forcefully deconstruct the colonial discourse that support colonizing process which produces colonizing myths about irrationality and uncivilized of the non-westerners. Homi K. Bhabha says; "If colonialism takes power in the name of history,

it repeatedly exercises its authority through the figures of farce. . . . colonial imagination to its own mimetic literary effects mimicry emerges as one of the most elusive and effective strategies of colonial power and knowledge” (85).

The post-colonial theory deals with the issues like symptomatic reading, hybridist, diaspora, nationalism, problem of migration and so on. Post-colonial theory is not only a single index of linguistic, philosophy, literature and culture but also a mixed identity, ideology and hegemony that dominate the orient world. Edward Said, in his book *Orientalism* claims that the relation between occident and orient is a relationship of power, of domination, of varying of a complex hegemony (5). He says that cultural discourse and exchange within a culture is commonly circulated is not truth. Therefore the condition of the represented whether they can speak or not within particular social structure is still another great problem in the field of symptomatic reading. According to Radhakrishnan: "all representation is an act of violence and inauthentic" (42). The notion of symptomatic reading has very different applications depending on what is being made present or considered present and in what circumstances.

The identity of the orient as the other always goes on changing in relation of it with the westerners. Westerners think that they are the creator and saviour of easterners. Due to the colonial mentality, colonized people never want themselves to be independent because they always wait to be imposed by the authority of the colonizers. Commenting about the western exercises upon non-western Said says:

I shall be calling *Orientalism*, a way of coming to terms with the orient that is based on the orient's special in European Western exercise. The orient is not only adjacent to Europe; it is also the place of Europe's greatest and richest and oldest colonies, the source of it's civilizations

and languages, it's cultural contestant, and one of it's deepest and most recurring images of the other. (1)

Said's *Orientalism* is also based on the similar issue that how the colonial literature produced the stereotypical images of the non-west as the other. Colonial ideology is inherent in a discourse, which defines our identities always in relation to what we are not, and therefore what we are not must be demolished as Others.

This research attempts an accurate definition of doing justice to the application of symptomatic reading in a cultural context. The researchers simply consider the politics associated with the concept of symptomatic reading. In this context, who does the representing is more important than what is being represented because of the unequal distribution of power among cultures, and that ultimately affects discourse of one culture by the other. Imperial ideology is to govern the non-west geographically, politically and culturally. The symptomatic reading means representing the colonized. The westerners to classify that they have been always superior always misrepresent the easterners.

Disclosing the Historical Documents: A New Historical Reading

New Historicists are interested in recovering lost histories and in exploring mechanisms of repression and subjugation. Michel Foucault's insistence on the inextricable relationship between knowledge and power has had a major impact on the last decade of colonial scholarship. His works has long emphasized the conscious way in which a model colonial regime went above creating the categories in which western and non-western were to define them. Foucault tends to concentrate on those at the top of the social hierarchy; the lower classes, women, and other marginalized peoples. New Historicism is also more specifically concerned with questions of power and culture; especially the messy commingling of the social and the cultural or of the

supposedly autonomous self and the cultural/ political institutions that in fact produce that self. The term 'other' is directly represented the third world which were once colonized by the west and those which have been still colonized by the west and those which have been still colonized. So new historicism carries out a fact that the westerners do not represent the reality but they always represent the Easterners by used of various images. New historicism questions the cultural discourse of suspicious on the part of colonized people; seeks to undermine the imperial subject; "The new historicism is marked by a 'methodological self-consciousness rather than the old historicist faith in the transparency of signs and interpretive procedures" (Habib 764). New Historicists are interested in questions of circulation, negotiation, profit and exchange, i.e. how activities that purport to be above the market, including literature are in fact informed by the values of that market.

New Historicists have questioned and even subverted since long time and protected by stereotypes and myths about the Other. Michel Foucault's interest in issues of power, epistemology, subjectivity, and ideology has influenced critics not only in literary studies but also political science, history, and anthropology. New Historicists take this position further by then claiming that all cultural activities may be considered as equally important texts for historical analysis: contemporary trials of hermaphrodites or the intricacies of map-making may inform a Shakespeare play as much as, say, Shakespeare's literary precursors. New Historicists disclose the colonizer's discourse that is always based on the misinterpretation of symptoms of the colonized. The colonial writers always follow the fixed and stereotyped construction while representing the countries and people they had once colonized. Euro-centric discourse not only creates truth to rule the other, but it also contains the possibility of resistance it from the "Other". Foucault also had the ability to pick up common terms

and give them new meaning, thus changing the way critics addressed such pervasive issues as power, discourse, discipline, subjectivity, sexuality, and government. New Historicist criticism first try to understand what historicism is, what problems it tries to solve and what other problems it creates in doing so, and, of course, whence it arose historically, in both the long run and short term: “This history of criticism is riddled with such contradictions, and they go a long way to explain the tensions in the twentieth century over the recognition of the role of 'theory' in literacy studies” (Waugh 29).

Foucault's historicism is less linear and more diffuse, charting the circulating movements of power in many spheres or society outside the strictly political. Besides the power of class and money, there is, for example, the power of professions or disciplines, the complex powers of gender, the power of language-which is the source and form of the discourses in which we inevitably chart past contests of power. It is abundantly clear that New Historicism means studying literature in relation to its historical contexts, but a wealth of possibilities and problems lie buried in the innocuous phrase, 'in relation to'. This research claims that the production of otherness is essential for west for its own existence, yet, it is charged with internal contradictions, because it produces the possibility of resistance in the other precisely at the moment when it tries to impose its captivating power over the Other. Foucault paints a picture of contemporary society and explores the ways that government has claimed ever greater control over and enforcement of ever more private aspects of our lives.

New Historicists question Euro-centric discourse about non-western world that is played of serving European expansion. The discourse of west, representing west's desire to govern, to dominate and to control the other the westerners believe that the

easterners are not able to govern themselves. As Foucault illustrates, each process of modernization entails disturbing effects with regard to the power of the individual and the control of government. New Historicism becomes more interesting when it addresses questions of perennial philosophical importance, such as the relations between fact and fiction in history and aesthetics. Traditionally, the aptness of literary skills to the evocation or re-creation of the past has helped to distinguish historical explanations from scientific ones, for which fictional assistance is usually thought to be a disadvantage. And the philosophical legitimacy of poetic and other literary practices has been enhanced in proportion to their historical uses.

The versions of history proliferate endlessly, every version being a provisional reconstruction, though as Soyinka would agree the broken mirror may actually be as valuable as the one which is supposedly unflawed, in the sense that it is never possible to know all the facts about anything, even the smallest act. Literature is, in part, the business of finding new angles at which to enter reality; but any account, whether it is given the status of history or colonialist document, is a reinterpretation, an attempt to read significance into events according to a selected frame of reference. Considering the binary opposition of Europe and its Other, Stephen Slemon writes; “the binarism of Europe and its others, of colonizer and colonized, of the west and the Rest, of the vocal and the silent. It is also a centre/ periphery model with roots in world system theory and also as so often happens with simple binary systems” (56). Foucault’s willingness to analyse and discuss disparate disciplines as well as his questioning of the very principle of disciplinary and specialization have inspired a host of subsequent critics to explore interdisciplinary connections between areas that had rarely been examined together.

Foucault's accusation is the idea that difference, so integral to this concept of writing, is itself elevated to transcendent status. As a result, a primordial status is granted to the notion of writing: the play of representations, which was previously gathered up into an image of the author, is now extended within gray neutrality. The privileges of the author are effectively sustained by attributing a "transcendental" causality to "writing" itself, and there is effectively reintroduced into criticism "the religious principle of hidden meanings" requiring interpretation (Habib 767). New Historicist takes some pains to reveal the interests at stake in choosing one frame of reference over another. Though Soyinka uses the parallel with archaeology, his closeness to African culture, which gives energy and vivacity to his text, is such that his writing creates himself through his writing of African history; he lives out the very events he is retelling.

Soyinka's play problematizes history more explicit about its interpretive processes and rhetorical strategies for reading and rewriting history, Bero, the protagonist, finding himself mysteriously handcuffed to history by the imperial dependency that constitutes post-colonial African history. New Historicist often proceeds today by referring to it, either antagonistically or apologetically, as what historicist philosophers like Michel Foucault or Louis Althusser would call the 'dominant ideological formation' among current literary critical methods; "The new Historicism, argued that analysis of literary text could not be restricted to texts themselves or to their author's psychology and background; rather, the larger contexts and cultural conventions in which text were produced needed to be considered" (Habib 766). New historicists are trying to define the constituents of a certain kind of society. They embedded that act of creation within a notion that society was a natural occurrence and self-conscious projects of collecting and organizing knowledge could

be applied. Hence these historians began their researches with a purpose, although their idealized goal was a history without prior interpretations, only what really happened, as critics repeatedly state rigorous scientific rules of evidence and interpretation were marshalled to produce results of a definite ideological tendency. New Historicisms have presumed on this discursive friendship and have explained away literary effect as an entirely historical phenomenon.

New Historicisms have presumed on this discursive friendship and have explained away literary effect as an entirely historical phenomenon. Foucault explores the transition from what he terms a culture of spectacle to a cerebral culture. Whereas in the former punishment was effected on the body in public displays of torture, dismemberment, and obliteration, in the latter punishment and discipline become internalised and directed to the constitution and, when necessary, rehabilitation of social subjects. Foucault explores the transition from what he terms a culture of spectacle to a cerebral culture. Whereas in the former punishment was effected on the body in public displays of torture, dismemberment, and obliteration, in the latter punishment and discipline become internalised and directed to the constitution and, when necessary, rehabilitation of social subjects. Hence these historians began their researches with a purpose, although their idealized goal was a history without prior interpretations, only what really happened, as critics repeatedly state rigorous scientific rules of evidence and interpretation were marshalled to produce results of a definite ideological tendency.

New historicists reread the colonial discourse that serves the colonial purpose in an effective manner because it attempts to design the fixed geographical, cultural and political concept about the non-western people in the mind of the readers:

“Literacy criticism found itself in the contradictory situation of justifying the study of

literature as an alternative mode of knowledge, one more fundamental than that of science” (Waugh 29). Stephen Greenblatt has established him as the major figure commonly associated with New Historicism. Michel Foucault seeks throughout his work to make sense of how our contemporary society is structured differently from the society that preceded us. He has been particularly influential precisely because he tends to overturn accepted wisdom, illustrating the dangers inherent in those Enlightenment reforms that were designed to correct the barbarity of previous periods.

Michel Foucault seeks throughout his work to make sense of how our contemporary society is structured differently from the society that preceded us. He has been particularly influential precisely because he tends to overturn accepted wisdom, illustrating the dangers inherent in those Enlightenment reforms that were designed to correct the barbarity of previous periods. Indeed, his influence meant that New Historicism first gained popularity among Renaissance scholars, many of whom were directly inspired by Greenblatt's ideas and anecdotal approach. This fascination with history and the minute details of culture soon caught on among scholars working in other historical periods, leading to the increasing popularity of culturally- and historically-minded studies. This general trend is often referred to as Cultural Studies: "Plato anticipates the contemporary theoretical method known as New Historicism, which analyzes literacy texts as socio-political discourses rather than as timeless aesthetic objects" (Nightangile 41- 42). It is difficult to introduce this school is that a number of different approaches to history and culture often gets lumped together under the category of "new historicism." The sheer number of historical and cultural studies that have appeared since the early 1990s, including the dominance of the still-larger umbrella term, Cultural Studies, makes the cordoning off of a group of critics as "New Historicists" difficult. Jeremy Bentham's nineteenth-century prison reforms

provide Foucault with a representative model for what happens to society in the nineteenth century.

The easterners are not what they are but what the westerners represent them. Edward Said comments that *Orientalism* is western style for dominating restructuring and having authority over that orient" (*Orientalism* 3). It means that *Orientalism* exposes how the East is created through western discursive, practice, and assumed as inferior or as the other. The postcolonial critics attempt to reexamine the colonial relationship, emerged in resistance to colonial representations and the text dealing with colonial relations.

The only legitimate way of obtaining knowledge became the imposition of this norm to create the master narrative of the time. In *The World the Text and the Critic* Said views that colonial relation is maintained and guided by colonial discourse that licensed with power that becomes the sole force of colonialism (47). So, the non-western world is governed and dominated by discourse produced by Orientalists rather than material, military or political power. The mission of knowing subject to civilize the other and by that means to fulfill the imperial motive developed only one side, one perspective methodology and discourse that ultimately was established as the norm.

Madmen and Specialists attempts to demystify the imperial endeavour by representing the relation between westerners and native people regarding the colonial discourse. The dominant model of power relation in colonial societies is the opposition between the superiority of the European and supposed inferiority of the migrant people.

III. Textual Analysis: Disclosing the Discourse of Other in *Madmen and Specialists*

This research defines meaning as the symbolic identification by a social actor of the purpose of one's action. Symptomatic reading reveals the repressed desires of the sovereign subject of the colonizer rather than the fixed nature of the natives. In fact, the word cannibals become a constructed concept imposing to the native people. Symptomatic reading is an enormously problematic category that is by definition historically and unspecific. It also proposes the idea that, in post-colonial society, for reasons that it will develop below, for most social actors, meaning is organized around a primary identity that is self-sustaining across time and space. Like Dr. Bero, colonial mentality can't resist their identities constructed from the western ideology. Dr. Bero cannot define himself, he decides it must be a European phenomenon. Dr. Bero is disappointed and anguished, of course, but his anguish has lost its freshness and become something like a chronic headache. Colonial discourse is important because it has capacity to influence the thought of the colonized is by far the most sustained and potent operation of imperial power in colonized regions.

Madmen and Specialists attempts to demystify the imperial endeavor by representing the relation between westerners and native people regarding the colonial discourse. The dominant model of power relation in colonial societies is the opposition between the superiority of the European and supposed inferiority of the native people. Symptomatic reading problematizes fundamental logic that cannot create a friendly atmosphere in which these discrete communities are able to interact, and enrich a new consensual culture in which they recognize reflections of their own identity. Symptomatic reading accepts the poststructuralist denial of centre, presence

and coherence to embrace the postmodernist: logic that cultures are artificial arbitrary products of endless series of interactions and exchanges.

Symptomatic reading problematizes the concept of multiculturalism in terms of Soyinka's *Madmen and Speacialists* in which Native people are presented as cannibal. Natives are victimized by the prejudice of mainstream policies within multicultural societies. The stereotypes and prejudice constructed by the mainstream policies about Native people are the main focus of the study. Soyinka illustrates the picture of Africans who is presented as the cannibal and violent by the western officers:

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

Symptomatic reading highlights the hypocrisy of the whites' fear of the Africans by illustrating that the mission of the knowing subject to civilize the other and by that means to fulfill the imperial motive developed only one sided, one perspective methodology and discourse, which ultimately was established as the norm. The only legitimate way of obtaining knowledge became the impossible of this norm to create the master narrative of the time:

Bero: [*studies him for a while, then turns to the others*]. Have you told him who I am exactly? Bero. These are no longer discharged and you now take orders from me. You either get that into your twisted mind or get out now. Bero. Save that for your customers. I'm not interested in

what you've done. But from now on you stop taking any risks. I don't want to have to look for you in every filthy gaol. (232)

The story of contacts and the interchanges between Western and natives cultures had a long history, but it was always limited by sheer distance, or in some cases by simple cultural incompatibility, mostly based on the premises of different religions or different ideological systems. Dr. Bero's colonial mentality cannot allow him to be aware about his own identity culture and existence and can't distinguish between his dream of Europe and the real one. Meanwhile Dr. Bero's education continues his colonial mentality that compels him to believe the Eurocentric values assumptions, beliefs, attitudes and western writers as superior. Arguing this issue, Ashcroft, Griffiths and Tiffin in *Key Concept of Postcolonial Studies* say that the colonized subject understands itself as peripheral to those euro-centric values (117). Dr. Bero always likes to talk about western traditions because he thinks that western traditions are only the source of imagination and feelings and evoke life experience.

Symptomatic reading is grounded in a certain historical context because it provides more insight into the colonizing mind. European discourse legitimizes the native people as other and uses them as source of colonizing objects. Soyinka has centralized his ideas on what actually happens in cultural interaction between colonizers and colonized in form of westerners and native people like Africans. The colonized cannot escape a complex and paradoxical relation with the colonizer. Being victimized by colonial mentality, Dr. Bero legitimizes his own native people as uncivilized. For justifying the superiority of the Europeans, he misrepresents his native people as other and explains the non- western land as the territory of uncivilized people. By evoking the Eurocentric self, he claims that everything that

relates to Europe is rational and non-Europe is the irrational. He thinks that his future is meaningful only in relation to Europe:

Such studies show the ways in which discursive formations worked to create a complex field of values, meanings and practices through which the European self is positioned as superior and non-Europeans are placed as an inferior, but necessary, other to the constitution of that self. Such metropolitan constructs of self and other were integral to the territorial, military, political and economic extension of European power across the globe, the processes known as colonialism and imperialism. (Jacobs 13)

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

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

The colonized people's identity is not stable because the colonizers legitimize it through their own perspective. Moreover, the colonizer's identity has no origin in him and is not a fixed entity but is differential in relation to the western discourse

about the other. Soyinka's writings concern about the colonial discourse and power, which also have some ill effects on the economies of colonial territories. He claims that the colonial power is able to provide benefit to the colonizers. This power often developed their colonies to serve their own needs and the characters are parts of the process of fixing relation between Europe and "Others":

Priest. Had only one letter from him all that time. Told me he was doing recuperative work among some disabled felloes. No forwarding address, If you please. I couldn't even continue our old debate by post. Strange man, your father, very strange. You didn't run into him out there, did you? I'm really anxious to know if he still intends to legalize cannibalism. (239-40)

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

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

become the important method to generate the truth. In this way, who are the natives is less important than what the colonizer says about them.

The colonial discourse assigns truth and imposes their ideology on the natives to exercise their power. The truth about other is depended on the self that is the strategy of the westerner's ideology, which victimized the protagonist. So the people of Third World countries internalize the western ideology and they construct their meaning around these internalization. In this way, they define their culture, custom, religion, myth, language and literary texts from the western perfectives. The western hegemony betrays Dr. Bero who tries to internalize the European technology as well as culture language because he feels that English are superior to the others. Dr. Bero has the hegemonic feeling or the feelings of inferiority. The colonizers always misrepresent the native people as violent, powerless and superstitious for desiring to control over them. Their Euro- centric beliefs represent themselves as civilized and Africans as others. Moreover, the native people try to justify their language, culture, religion and life style from the western perspectives. Othering describes the various ways in which colonial discourse produces its subjects. The colonized people are known and represented as they have been asserted by the colonized. The colonizers always pretend to be sympathizing over the weakness, helplessness, and barbarism of the natives. Symptomatic reading discloses that the westerners always represent binaries regarding the natives as inferior, other, civilized, and westerns as superior, universal, civilized and so on. The colonized subjects have to be legitimized by the colonizer whose duty is to do study and research on them. In the process of research on colonized people, violence and exploitation become the important method to generate the truth. In this way, who are the natives is less important than what the colonizer says about them.

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

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

The misreading of culture under imperial rule is the protagonist seeks to decode the past and thus understand the others as they are framed and fashioned at the edge of empire. The protagonist marginalizes his culture and religions in comparison to westerns. Due to his colonial psychosis, the European religions like Christianity is center and the native are shown to be longing to equalize with those European religions. Thus, Dr. Bero has endowed with the hegemonies feeling or the feelings of inferiority. He always represents the natives as superstitious, powerless, uncivilized and desiring to acquire the so-called civilized religions. As a result, Dr. Bero is victimized by the Eurocentric beliefs of the western which present themselves as superior and the natives as the inferior. The colonized people's identity is not stable because the colonizers legitimize it through their own perspective. Moreover, the

colonizer's identity has no origin in him and is not a fixed entity but is differential in relation to the western discourse about the other.

Soyinka researches for the alternative locations for observing the non-western culture without simply distorting the image or substituting a real image of the native people and tries to give true voice that gives colonized people its ontological consistency and its fundamental structure. Being legitimized by colonial mentality, Dr. Bero misinterprets the colonized for imposing the definition of inferiority to defend their own civilization. It is the Eurocentric-self that centers towards the colonizer's mission to prolong it for fulfilling their desire. They wish to define themselves as superior and civilized by calling the colonized as inferior and barbaric. The process of defining the Othering is the colonizers as well as the colonized mentality that is victimized by the Eurocentric power and ideology. Barbarism is within the colonizers themselves and they impose their barbarism to the native people. In this way, the binary opposition between civilization and barbarism do not have valid definition. As a result, the so-called legitimization of Self (civilization) versus Other (barbarians) is futile.

Dr. Bero legitimizes the native African people as exotic, terrifying, barbaric, and uncivilized. For justifying the barbarism of native people, he misinterpreted them. For him, the non-western land is the territory of barbarians. By evoking the Eurocentric self he claims that everything related to Europe is superior, adventurous and non-European as passive, feminine, and barbaric. He thinks that the individual identity as human beings is only meaningful in relation to Europe. He further claims that the native people have no identity, history and culture. The territory and the mentality of the African youth are designed by the colonial discourse and they represented their social phenomena according to the western taste; "Out of your

world, little sister, out of your little world. Stay in it and do only what I tell you. That way you'll be safe" (241).

Symptomatic reading is centered on the subject of hostility between the colonizers and the colonized. Mostly the characters are white colonizers and migrants colonized; there is conflict between them in case of politics, identity, culture and many other aspects. There is representation of the Native people as the 'Other' that is characterized by the colonial relation between the colonizer and the colonized:

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

Symptomatic reading investigates how the colonizers misrepresent native people as inferior, barbaric, uncivilized, corrupt, and uneducated and animal-like creature. Dr. Bero presents colonial mentality has certain stereotypes to represent land, people culture and politics of non-western world. The western mentality of Bero produces myths about the laziness, decent and irrationality of the orient. Similarly, Dr. Bero tries to imitate the life style of westerners. He eager to copy western life style and has always thought himself clever but discovers that is not enough to present misery or even assure his existence.

Similarly, they feel that every thing that is connected with European is taken as supreme and sacred. Ashcroft, Griffiths and Tiffin say that hegemony is the power of the ruling class to convince other classes that their interest is the interest of all (116). The protagonist, Dr. Bero finds his life, culture, religion, custom; and

technology in Africa is inferior because his thought is influenced by the colonizer's discourse. This play presents that colonized people assume their life as a provincial because of the cultural and political hegemony of western imperialism.

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

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

Moreover, they used to call the non-Greece people are barbarians. The so-called word barbarians are also the western construction that is used to legitimize the western civilization as superior and non-western as inferior or other. Thus, 'barbarian' is a fixed constructed western discourse. It is the colonial mentality that projects the meaning of the barbarians. Soyinka's play refers to the colonizer's waiting for the other like Dr. Bero to impose the western ideology. Racial propaganda was typical of the national party narrative at the time, the suppression and misinformation about South Africa's rich prehistory and subsequent volatile colonial history of cannibalism:

Priest: Legalize cannibalism? It's a damnable and heathenish idea.
 Yes, that's how we started the argument. Warmest session we ever had together. He wouldn't yield one foot and I wouldn't budge one inch.

Not one fraction of an inch. My polemical spirit was aroused. Not to talk of Christian principles. For three hours I fought him foot by foot. Never been in better form. Nearly all night we argued, if you please, and then in the morning he was gone. What do you make of that? (239)

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

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

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

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

Soyinka has been describe as a pivotal works in the development of his oeuvre that takes place at a frontier outpost somewhere within the teaches of empire, recognized as a universalized understanding of Africa's colonial history. This play represents the historical document of Africa. Homi K. Bhabha views; "documents of a society divided by the effects of apartheid that enjoin the international intellectual community to meditate on the unequal" (*Location of Culture* 5). Moreover, this play exercises the colonial discourses that construct the inferiority of the native people. The duty of the colonizers' ideology is to find out other in the colonized and legitimize them as inferior or other.

Dr. Bero's colonial mentality always in the process of creating conflict in relation between colonizer and the colonized which represents the problems of establishing intimate and meaningful relationships between two social and cultural groups. For constructing the Eurocentric self, the colonizers have to misinterpret their history of Africa, their religions and culture. Through the discursive strategies, the western hegemony constructs Other as speechless, voiceless, because the colonizers speak of themselves instead of speaking to the other in the process of interpreting the native people's behaviors and culture. Colonial ideology is inherent in a discourse, which defines our identities always in relation to what we are not, and therefore what we are not must be demolished as "Others".

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

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

Aafaa: I pleaded insanity.

Bero: you got off lightly. Why?

Bero: Who made you insane? (242)

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

The mission of the colonial discourse is to legitimize the other as inferior. It defines them through such a colonial dynamic, simultaneously existing as perpetrators and legatees of historical disenfranchisement and the politics of forgetting. For Eurocentric self, the colonial mentality is necessary in the formidable identity constitution of their oppression. Western ideology is not directly imposed to them but the colonized people have accepted their superiority like the protagonist, Dr. Bero; "You still keep up these little habits" (234). Ashcroft et al borrow the idea of Gramsci that the colonized people are agree to dominate them because the domination by consent is achieved through what is taught to colonized (127). This play intensifies how the African youth attempt to create the marginal position for them. They believed that the European technology is charmed, attracted and full of advanced and they marginalize their native land and people:

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

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

Symptomatic reading is seen as a political economy designed to ensure one-way flow of thought about the native people as passive, perpetual losers, barbaric and irrational. Symptomatic reading discloses the fact that the colonizers exploit the colonized people through the ideology of colonialism. Soyinka paves the way for liberating natives' civilization from the old and new version of the colonialism. Dr. Bero, the protagonist of Soyinka's *Madmen and Specialists*, represents his native people, family and people as exotic, terrifying, barbaric, uncivilized and superstitious. The European ideology plays important role for him because he represents that everything related to white or European is superior, adventurous and courageous. Symptomatic reading has disclosed that there is no narrative interest without European involvement and intervention. The identity as human beings is only fertile in western land because Dr. Bero thinks that his individual identity as human beings is only fertile in western technology. Symptomatic reading claims that native people have lacking rationality. Dr. Bero breaks his ties with home and country, struggled to establish an identity as a specialist. Western history becomes the instrument of dominance and measuring rod of rewriting the civilization and culture of the nativesern world. The west shapes the politics as well as the economy of the natives. The search for independent present of the natives depends on the new modes and techniques of the west itself. The natives culture and civilizations become useful only by improving the vision of the west.

Soyinka suspends and interrupts the teleology of the colonial state. He reminds us that the images the state produce of its enemies are wholly contingent on, yet

necessary for, the self-realized needs of colonial expansion and hegemony. When we relate this play in African context, we can observe the writer's intentions that are undoubtedly to inflect his narrative with the suggestion that all imperialist efforts might be similarly arranged. Furthermore, Soyinka deconstructs this colonial history, much as an ethnographer or archeologist might peel back the recursive identity construction of "self" and "other" in situated contexts. Many critics, reviewers, scholars and novelists have analyzed this play from different perspectives like ethical, historicist, psychoanalytical, allegorical, narratological and linguistic perspectives. Dr. Bero is attempted to secure imperial dignity that is one of the feature of irony because the more he tries to legitimize the inferiority of native people, the more he evokes his painful state.

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

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

The colonial history fictionalized the narrative of empire itself and legitimizes the Other. Dr. Bero as an oppressed, represents the western as superior, educated civilized and active and his people as the uncivilized. No matter what he reads and known, he feels inferiority due to the colonial psychosis. Regarding the same manner, Ashcroft

et al view about Fanon that the effects of colonial domination on the psyche of the colonized remain due to the white colonial powers (*Key Concept in Post-colonial studies* 99). Social, cultural and political history is allegorically enveloped in this play.

The westernized people find native people's life, culture, religion, custom, language as inferior because they see all things from the western perspective. Indeed, symptomatic reading investigates that how Westerners stereotype the native people as cannibal. This play also comments the western mission of educating and civilizing Third World people. Dr. Bero internalize the western ideology and are ready to create harmony by accusing them. They create colonial discourse that stereotypes the native people as irrational, barbaric, and emotional. In this way, the colonial discourse deliberately produces its "other" in order to create its identity and to impose the colonial power over the Other. They have always dichotomized native people as the Other or cannibals and the Westerners as the center of everything. They claim that they are searching for a method of creating peace, order, harmony and truth in multicultural community.

The native people have to accept the western domination because of the western ideology. The westerners use their discourse for rationalizing their domination. Soyinka's writing concerns about the colonial discourse and power, which also have some ill-effects on the economies of the colonial interventions through this play. He claims that colonial power is able to exploit the colonized because this power often developed their colonies to serve their own needs. The territory and the mentality of the African youth are designed by the colonial discourse and they represented their social phenomena according to the western taste. Similarly, they feel that every thing that is connected with European is taken as supreme and

sacred. Soyinka's writings concern about the colonial discourse and power, which also have some ill effects on the economies of colonial territories. He claims that the colonial power is able to provide benefit to the colonizers. This power often developed their colonies to serve their own needs and the characters are parts of the process of fixing relation between Europe and "Others". Most of his protagonists go through the same dilemma that causes the futility of human existence.

The representation of the natives is projected by the past of the west and the future of the non-west will also be projected by the present of the west. This linear vision of history produces the western humanistic ideologies that are used to create the worldview, visions and future of the natives. In this way, the actions of the natives are simply misguided and interrelated falsely. Symptomatic reading resists the representations that the European cultures are superior to the "others". The non-west things are rejected to give any significant role. If any role is given, that is always a negative impact for colonial mentality.

Symptomatic reading shows that how they represent the native people is more important than who they are. In this way, "Other" is not an airy fantasy of the westerners but a legitimize body of theory and practice in which there has been considerable material investment like ideology, discourse and power. Dr. Bero finds his life, culture, religion, custom; and technology in Africa is inferior because his thought is influenced by the colonizer's discourse. This play presents that colonized people assume their life as a provincial because of the cultural and political hegemony of western imperialism. The westerners always create binary opposition by representing native people as always away from mainstream in every aspect. They represent native people as violent because their (westerners) thought is depending on the concept of fixity and the prejudice of Other. They always follow the fixed and

stereotyped construction while representing a person, group, or institution as 'other' is to place them outside the system of normality or convention to which one belongs oneself. The westerners create the fixed relationship between "self" or colonizer and "other" or colonized. Westerners see the natives people for various purposes and later on, they make discourse about them on the basis of their own horizon of knowledge. Soyinka's play *Madmen and Specialists* should not be classified, however, as merely an interesting piece of local color, nor even as a period study was tracing the growth of anti-natives sentiment.

Similarly the westerners presented as the peacemaker of the community. In the process of peace making, the westerner tries to differentiate between west and natives. While differentiating these two contestants, they represent westerners as the centre and native people as the other. Native people are represented by them from their own understanding and imagination. They impose the western discourse and ideology to these native people; "I've told you, leave the thinking to me. Stay in your little world and continue the work I set you" (255). The colonial discourse regarding civilization and barbarism does not signify the real relationship between the self and other that is lurking at the very centre of imperial discourse. Soyinka suspends and interrupts the technology of the colonial state. He reminds us that the images the state produces of its enemies are wholly contingent on, yet necessary for, the self-realized needs of colonial expansion and hegemony.

Symptomatic reading clarifies that the westerners' legitimization of native people as Other is the cause of their prejudice that misrepresents the native people as violent and their culture as inferior. The western ideology is designed to construct the other by the colonial mentality of the colonizers that evokes the colonial allegory. The allegory of the colonial discourse legitimizes the binary opposition of cannibalism or

barbarism and civilization. In ancient period, the people who could not speak Greek language correctly called barbarous and after wards the Greeks legitimized the word to the brutal and cruel mannered. Native is presented as cannibal only because he is an orient:

Bero: He's dangerous.

Sibero: I'll risk it.

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

Sibero: What am I to do? I have time on my hands. What can I do but think! (255)

The westerner follows the fixed and stereotypical construction while representing the native people. In other words, natives are represented as cannibal, uncivilized, inferior, and other. Colonial discourse shows the colonizer's will to govern the native people by exercising institutionalized power over them. Thus, the project of 'Othering' is the discursive strategy of westerners. Native is presented as other by producing colonizing myths about laziness, irrationality and barbarism. These Eurocentric prejudices demonstrate the native people as violent and feel their responsibility of taking burden to civilize them. They interpret native people and their culture custom and life-style as cannibal.

Symptomatic reading questions the westerners' biased representation of the native people as the "Other". It has focused on the dichotomy relationship between the colonizer and the colonized; "What are you trying to be, Bero-evil"? (241). The stereotype constructed by the western officers about native people is the main focus of symptomatic reading. The image of "hunger" is the medium for the westerners to impose their ideology; Africans, who are presented as cannibal. The westerners think

that Europe is a land of civilized people where they want to create peace, order and prosperity by punishing the native people in the name of civilization. Thus minority groups of Africans face the degree of prejudice and they are presented as the "Other".

Symptomatic reading suspends and interrupts the teleology of the colonial state. It reminds that the images the state produces of its enemies are wholly contingent on, yet necessary for the self-realized needs of colonial expansion and hegemony. Colonizers misrepresent the African people as "Others" to claim their superiority. Moreover, they used to call the non-Greece people are barbarians. The so-called word barbarians are also the western construction that is used to legitimize the western civilization as superior and non-western as inferior or other. Thus, 'barbarian' is a fixed constructed western discourse. It is the colonial mentality that projects the meaning of the barbarians. Soyinka not only captures the distorted images but also deconstructs the historical process of constructing identity of "self" and "other" by the western imperialism. Colonial mentality represents the unconscious bias clarified by Dr. Bero. The value imposed upon the world by the west was so firm that for a couple of centuries it remained the baseline of the world vision. It became the all-powerful taken-for-granted fact of the era. By that parameter it become manifest to everybody that the West was superior to the East, white to black, civilized to crude cultured to uneducated, high culture to low culture - each of the central element of the binary opposition referring to the West. Dr. Bero's chaotic mind is affected by the colonial mentality because he is a colonized who never wants himself to be independent:

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

Afterwards I said why not? What is one flesh from another? So I tried it again, just to be sure of myself. It was the first step to power you

understand . power in its purest sense. The end of inhibitions. The conquest of the weakness of your too too human flesh with all its sentiment. So again, all to myself I said Amen to his grace.

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

Dr. Bero, the protagonist violently distorts the pulse of the reality of the natives and rationalizes his mission of finding truth. After distorting the colonized people's language and culture, Dr. Bero evokes his desire to construct the native people as other or uncivilized. He always waits to be imposed by the authority of west. His understanding wants independent or not is not the concern for him, but his colonial mentality allows him to be independence or not is only concern for him.

Bero thinks that west is the source of everything and he compares his life style in relation to the west. He always ignores the fact that his native worlds also have their own histories, lives and cultures with integrities equally worth representing as the western one. For colonizers, they have the right to treat the colonized in whatever way they like. The colonialists create free - floating mythology about the native people. In the name of finding the truth, the colonizers have mistreated the native people and have characterized by western experience and thought. It is also a colonial discourse that represents the Africans as the other in various manners. Native people are not, in fact, what they are but how the westerners represent them. In *Culture and Imperialism*, Said views that native people's desire to be independence is based on the independence of us (XVIII). Soyinka analyzes the colonial discourses that show the ways in which discursive formation worked to create complex field of values, meaning and practices through which the colonizer's self is positioned as superior and colonized as an inferior. *Madmen and Speacialists* focuses on so-called civilization,

authority; humanism and investigation about the native people by disclosing contradictions within these notions. The westerners, the representatives of empire are the security men whose duty is to investigate the native people. The play is full of irony because the colonizers want to create peace and order in the multicultural society by accusing the native people but they themselves act like uncivilized people and create disorder in the society.

Soyinka's play raises the issue of how prejudice misrepresents native people as cannibal and their culture and attitudes are untreatable. Moreover, this play expresses the concept of imperialism and its exploitation over the helpless people. The prejudice against natives presents the colonial mentality that represents white as superior, civilized and rational and non- white as violent, uncivilized, inferior, and irrational and the "other". Symptomatic reading demonstrates the ways in which the prejudice constructs its Other in order to confirm its own superiority. Natives are constructed as cannibal in order to confirm the superiority of the westerners. Similarly, everything that is connected with European is taken as supreme and sacred. The Europeans always keep themselves in the prior and ruling position and the non-Europeans in the secondary or subordinated position. Dr. Bero functions as the agent of European ideology because he provides the dominant discursive form for legitimizing the native people of western construction of civilized versus cannibals' dichotomy. The colonizers of this play have to represent the native people as cannibal for justifying their domination as a mission of peace making, teaching civilization and deep dig down the reality about the native people. Dr. Bero speaks through and by virtue of the European imagination that is dominated by colonial mentality. The colonial mentality, not only suppresses his attitudes but it also kills the possibility of

resistance to it from the westerners. It can also be originated from dominant institution.

This dissertation has analyzed the westerners' biased representation of the native people as the Other in relation to Soyinka's *Madmen and Specialists*. The stereotypes and prejudice constructed by the West about Africans are the main focus of the study. Soyinka illustrates the picture of Africans who is stereotyped as the cannibals by Dr. Bero, a westernized people. He always thinks that European technology is supreme rather than the natives. In this way, by imposing the colonial discourse and ideology, Dr. Bero represents native people as the "Other".

IV. Conclusion

The purpose of this thesis is to enable the readers to resist how Soyinka's *Madmen and Specialists* has depicted the functioning of imperial power over the native people. Likewise, it also intends readers to understand colonizer's concept of the colonized and how they represent the native people as cannibals to claim their superiority. This play clarifies how the westerners attempt to create the marginal position for native people. They view that west is the land of charm, peace and harmony, and migrated people are responsible for creating disorder in the community. Natives, the protagonists, are represented as cannibal. Oriented is not what it is but it is orientalized by the colonial mentality. Dr. Bero breaks his ties with home and country, struggled to establish an identity that creates gulf between the orient and the west and between his dreams of west and his reality. He further misrepresents about his natives and can't able to find about the gap between what he adopts and what he actually find about it.

Symptomatic reading criticizes that the orient as the liar, suspicions lethargic. It does not views that white race is presented as clear, direct, noble, mature, rational, virtuous. The play is centered on the colonial mentality of the white because they try to impose the western ideologies in the forms of politics, identity, culture and language. They follow the Euro-centric assumptions that white are superior and native people are uncivilized. The native people are fixed by the colonial discourse and they misrepresent their social phenomena according to the Western taste. Dr. Bero thinks that everything that is connected with white people are taken as civilized and non-white as barbaric. The relationship between the West and the East depends on the binary opposition of the civilized versus cannibals.

Furthermore, symptomatic reading problematizes the idea of westerners, who represent native people from their own perspective. The westerners can't believe that so called second class people have distinct identity and their culture, custom and history have their own standards that should be judged from their own particular social context, not from the eyes of westerners. They don't think that native people's identity should be judged from the social, cultural and historical perspectives of their own. They don't accept their identity but they construct fixed identity of native people as cannibals and violent. They also impose western discourse and ideology to dominate the native people. In this way, natives have to internalize the western ideology and culture to accept their identity constructed by the westerners.

The colonized are always shown as inferior, barbaric, uncivilized and in need of leadership, incapable of self-governance and in managing their resources. The western critics, philosophers and scientists are always at the apex of everything, and source of every significant activities. Symptomatic reading claims that the westerners are not the investigators but the propagators of western power and hegemony. Africans have to depend upon the western discourses and they are victimized by the colonizer's struggle for defining the Euro-centric self. The native people are always dominated by the colonial mentality because the colonizers always misrepresent the social, political, geographical and individual situation of the native people.

Westerners represent the native people how they want them to be not what they are in fact. Native people are represented as superstitious, irrational and cannibals by the westerners. The discourse of the western officers represents everything about the native people as inferior. Their discourse is served through the institution whether they are constituted by the west or the east. Such discourse empowers them rule over the native people. Symptomatic reading's mission is to exhibit the illusion of

the stable self-other binary division which is a mere discourse constructed by European power during long colonial era. Symptomatic reading emphasizes that the identity is the source of meaning that is constructed within the social context. It also proposes the idea that westerners cannot fix the identity of the natives. The westerners impose the stereotyped identity of natives as cannibals through western ideology and discourse.

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