

TRIBHUVAN UNIVERSITY

Colonialism and Neo-Colonialism in J.M. Coetzee's *Duskalands*

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Abstract

Confronting the ways of realities are constructed by historical bases. J.M. Coetzee's *Dusklands* examines European colonization in South African land and Americans' valorization of civilization as its politics for power.

Europeans (Dutch) went to South Africa in the name of hunt elephants but their intention was to grab the precious things of the people. The same way America sent troops in Vietnam to help the Vietnamese but ended up in the killing of innocent people. So it was surface motive; the real motive was to remove the communist ideology from there. It is the continuation of western colonialism over third world countries.

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I

Introduction: Colonialism and Neo-colonialism

This research is an inquiry about what J.M. Coetzee wants to express in his first novel, *Dusklands*. The focus is a propository to prove how the situation of the author parallels with the incidents of the protagonists in the novel.

In the second part of the *Dusklands* "The Narrative of Jacobus Coetzee", has colonial historical context. It is a story of an elephant hunter and adventurer, in his encounter with the indigenous Hottentots in South Africa. The novel therefore juxtaposes subject positions within twentieth century American imperialism and eighteenth century Dutch colonialism finding them co- extensive in their quest for self-realization through dominance. The Second part covers the time of Dutch colonization over Africa. In order to grab the precious things, the group of explorer carried tobacco and brandy as gift for Namaqua people but these were instrument to corrupting Hottentots culture. The Hottentots traded away their wealth in cattle and sheep, reducing themselves to a race of thieves, vagrants and beggars from the stupor induced by tobacco. All day they lay beside their huts rotating to keep in the sun when the weather was cool and in the shade when it was hot. The narcotic effect of tobacco and brandy were the main instruments of the explorers to drive Hottentots people in illusion and grab their precious things, like elephant tusks, silver, gold, honey, rhinos, etc.

In the name of hunting elephant they hunt human beings. Thus, Coetzee has shown the actual events of Jacobus Coetzee journeys towards South Africa one involving a murder and the other involving ordinary theft accompanied by

seemingly gratuitous violence. The narrator in second journey to the land of the Great Namaqua returns with his other warriors keeping guns and kill all, as he says:

We emptied the village the huts across the stream as well as the main camp and assembled everyone, men, women and children, the halt, the blind, the bedridden. The four deserters were still among them: Plaatje, Adonis, the Tamboer brothers. I nodded to them. They bowed. Adonis said "Master" They were looking well. My stolen guns were recovered. (100)

In this way the second group of explorer killed all Hottentots people very cruelly and inhumanly. In the first part "The Vietnam Project" one reads power exposition of the America over Vietnam. In the name of aid, the United States administration had sent to South Vietnam civilian experts on rural development, education, health agriculture and road construction who were supposed to work with a view to conquering the hearts and minds of Vietnamese people. Almost in every village there were American political officers. But the main cause of America was to remove the root of communism.

Protagonist, Eugene Dawn has taken the three sucking photographs from destructive and devastative situation of South Vietnam caused by America. First there is the demonstration of American sergeant/soldiers copulating with Vietnamese woman possibly even a child. Then American soldiers named Berry and Wilson solemnly pose in a quite Vietnamese village with their collection of severed heads taken from corpses where weeping women came to claim the

bodies of their slain in a hand cart bearing a coffin and a man size plastic bag to bring dead bodies. Same way, there is a mother with her son's head in a sack, carrying it off like a small purchase from the supermarket. Three pictures focus on the eye of a tortured prisoner of war in a tiger cage where the American camp commander walks into the field. With a cane he prods into the first cage. We come closer and peer in "Bad man", he says in English, and the microphone picks it up, "communist". The man in the cage turns languid eyes on us.

The commander jabs the man lightly with his cane. He shakes his head and smiles. "Bad man", he says in this eccentric film, a 1965 production of the Ministry of National Information (16). In this way, the first part of the novel thus shows the cruel and tyrannical interference of America over Vietnam. The two parts of *Dusklands* disrupt American self-confidence concerning the global defense of democracy. J.M. Coetzee connects his current life history and ancestry, finding ways of making sense of the contiguity of American and Dutch imperialism in determining his own historical situation. *Dusklands* can be read as representing the continuities, overlaps and linkages between the political and cultural periods of colonialism and neo-colonialism.

After invasion of Napoleon in Egypt in 1798. It is the beginning of modern form of colonialism. Though Edward Said generally says that demarcation between Orient and Occident was already bold by the time of Homer's *Iliad*. Then Greek dramatist Aeschylus in *The Persians*, describes the war between Greeks and the Persians. The whole perspective is Greek representing the Persian as a place of loss, defeat, where west is supreme and

victorious. Similarly, Euripides in *The Bacchae* presents Dionysus as explicitly connected with his Asian origins as god of irrationality, nakedness. Intoxicated and drunkenness he comes from the East. In Dante's *Divine comedy, Inferno* the hero meets prophet of Islam Mohammad in the nineteenth circle just below the Satan, Mohammed constantly ripped apart from head to anus and joined together.

Said generally claims that westerners have created a kind of stereotypical view that easterners are uncivilized, exotic, barbarous, irrational, more spiritual, dull, lazy fighters, sadist and passive whereas westerners are civilized, educated, active, clever, rational and so on. Said supports Foucauldian notion of discourse as orientalism as a discursivity created by west upon east not to find truth but to construct truth. So, orientalism is a lance created by western to see eastern as inferior.

Colonialism is concerned with domination of one state or territory by another state with its settlement. It is the domination over poor countries in the name of civilization, religion, trader, travelers, administration, industrialization, pilgrims. So colonialism is the extension of nation's sovereignty over territory and people outside their own boundaries, often to facilitate economic domination over territory and people outside its own boundaries, often to facilitate economic domination over their resources, labor, and markets. The term also refers to a set of beliefs used to legitimize or promote this system especially the belief that the mores of the colonizers are superior to those of the colonized.

Andre Gunder Frank generally argues that colonialism actually leads to the net transfer of wealth from the colonized to the colonizer and inhibits successful

economic development. Critics of colonialism such as Frantz Fanon and Aimé Césaire generally claim that colonialism does political, psychological, and moral damage to the colonized. Conrad's *Heart of Darkness* is a very important example of colonialism. Kurtz, who is corrupted by time and situation in his Congo visit, is in the name to educate the natives but his intention is to rob ivory and human heads. It is a novel of European exploitation upon the Africans. Shakespeare's *Tempest*, Conrad's *Heart of Darkness* and *Lord Jim* are examples of colonialism.

In the first part "The Vietnam Project" one can see the images of neo-colonialism. After the World War II many nations, especially Asians and Africans, became independent from western colonial domination. Though most of the nations of Asia and Africa or other nations have got independence now, but Westerners still have cultural, economic, and linguistic forms of colonial domination over the countries. In other words, neo-colonialism means the continuation of western influence of economic, political, ideological, administration, cultural, linguistic, and military kinds over non-western countries. The form is changed but the content is the same. In the name of aid, America sends its military to Vietnam but aims to erase communist roots and the people of Vietnam. Coetzee's "The Vietnam Project" tries to analyze his attitude towards neo-colonialism and its effects on neo-colonizers, their agents, and neo-colonized natives.

J.M. Coetzee's writing depicts human sufferings, pains, and weaknesses with respect and refrains from judgement. His every work explores important

sociopolitical issues and their psychological impact. His characters are caught in between cultural and historical states and the ambiguities of human condition are writ large everywhere.

Coetzee wants to aware that neo-colonialist desire systematic destruction or liquidation of post independent nation and its traditional culture, a strategy that is hallmark of European modernist aesthetes. Coetzee's protagonist, Eugene Dawn of the first part, resists with the American domination, his mood is disturbed seeing the destructive and devastative situation of the Vietnam. As Dawn says:

The self which is moved is treacherous. It caravels to kneel before the slave to wash the lepers sores. The dark self strives toward humiliation and turmoil the bright self toward obedience and order. The dark self sickness is the bright self with doubts and qualms. I know it is his position which is eating me. (27)

He further says: "I am a hero of resistance. I am no less than that, properly understood, in metaphor staggering in my bleeding armor, I stand erect, alone on the plain, beset" (27).

Coetzee's second part's protagonist or narrator Jacobus Coetzee wants to trample and capture the African land's, precious things as ivory, rhinos, tusks, leather, antelope, skins, etc by trapping them in narcotic illusion by giving them tobacco, brandy, and beads.

This novel can be read and interpreted from various perspective as power, cultural gap, existentialism, psychoanalysis etc .But the thesis aims to study it through colonial and a neo-colonial perspective.

Nation or nationalism plays a vital role in almost all the novels of J.M. Coetzee including *The Dusklands* .Nationalism has been popular movement that served as a space or a platform for the indigenous people of the Third world countries to fight against and to defeat the colonial and neocolonial as well. The study of *Dusklands* includes new forms of colonial method. Which affects the new colonizers and neo- colonized.

This shows how the United States had cleverly tried to control the vital nerves of the South Vietnamese national life. The Vietnamese people fought bravely and as a result they got victory over the Americans. In same way, in first part the Eugene Dawn resists against Americans by collecting reports of the war and shows the inhumanly behaviour of the Americans. The novel describes the hypocrisy of American dictatorship who think themselves superior. Vietnamese were against the imposed liberation Army movement of the America. The liberation army killed the people who were suffering from poverty, disease, ignorance, and lead the country completely in destruction.

In both, first and second parts colonizers machine gun and bombs kill the common, innocent people in the name of liberation. The Dawn and Namaquas people were against the American power impositions. Namaqua people were in opposition with Jacobus's groups who grabbed their precious things and disturbed their way of living. Namaquas are proud of their culture, magic and their ways of

living. Though, in the last they are defeated. In the middle of the process Jacobus Coetzee had to suffer from Namaqua children as well as his servants and sickness (by inflecting in his buttocks). It is perhaps his punishment of sin done over Namaque people. In the name of hunting elephant he hunt the human beings.

Multinational and transnational companies and concept of universal brotherhood, globalization are only ideal things in the modern world. They don't help to crate harmonies and emotional attachment between humankind around the world. But they are the means of business travel from one country to another only to have benefit for capitalistic ideology. The globalization kills the nativeness, selfness, homeness and it leads into confusion.

As a postcolonial text, the *Dusklands* is very important. Critics can see the various repetitions, contradictions, continuities, linkage and restrictions that determine socio-political and hostile attributes in the novel. As conscious narrator Eugene Down stands for and observes and expose the cruel and tyrannical dark heart of the westerners. Attwell Davied discusses:

Coetzee's Book, *Dusklands* and its theme of breaking away from the demons of colonialism and imperialism. Narrators consciousness reflects western philosophical traditions, the book as a parody; Christian values and the quest for power assertion preservation and recovery; more. (7)

He says that the mind of colonizers has not changed as they are hungry for power and money.

Dominic Head, writes:

Dusklands distances itself from the contemporary South African context at first geographical and the historical". The novel's analysis of the colonial mind set is conducted through parallel situations and two diverse modes of imperialist writing. Though there is vast gap between periods one is Eighteenth and another Twentieth century but the intention and activities are seen same. (137)

Stephen Watson argues:

"Not only that Coetzee's novels are all "Definitely grounded in a certain historical position but he has provided more insight into the colonizing mind, as well as the dissenting, colonizing mind than any of his contemporaries" (390). He further says that Coetzee's novels reflect the poor condition of the South African people created by the western imperialists.

The present work has been divided into four chapters. The II chapter tries to explain the theoretical modality to be applied in the novel. It also explains the intellectual backgrounds of postcolonial theory and practices in brief.

Orientalism, colonialism, imperialism, neo-colonialism and globalization will be the key terms to look into. On the basis of theatrical modality, chapter III will deal with the textual analysis, which includes the explanation and arguments put forward in the preceding chapter.

Coetzee's neo-colonial and colonial attitude is caused by such psychological inclination towards bad and good images of the colonial era. The

text has many examples of such attitudes which the thesis has focused upon, despite the fact that remains that Coetzee can be read as a post colonial writer.

Colonial discourse not only shows the westerners' will to govern the non-western but also how the west ideologies exercised institutionally over the third world countries.

II

New Form of imperialism: A Theoretical Modality

Colonialism is important in defining the specific form of cultural exploitation that developed with the expansion of Europe over the last four hundred years. Although many earlier civilizations had colonies, and though they got their identity in relation to a periphery of provincial marginal and barbarian cultures. Edward Said offers the following distinction:

‘Imperialism’ means the practice, the theory and the attitudes of a dominating metropolitan center ruling a distant territory;
“colonialism” which is almost always a consequence of imperialism, is the implanting of settlements on distant territory.

(46)

Mary Louise Pratt generally claims that from the mid eighteenth century onwards, science came to articulate Europeans contacts with the imperial frontier and to be articulated by them. Pratt places the emergence of natural history as a structure of knowledge within a "new planetary consciousness" which emerged in Europe at this time as are of colonial expansion. (61) Ania Lomba in *Colonialism and Post-colonialism* attacks the lingering colonialism in the criticism of African literature. She says that literature has to represent the struggle, passion pain and landscapes that lie close to colonized people. She *Colonialist Criticism*: is a criticism against European colonization over Africa. She makes a suggestion to the African writers to write about African experience. She says:

Most African writers write out of an African experience and of commitment to an African destiny. For them, the destiny does not include a future European identity for which the present is but an apprenticeship. And let no one be fooled by the fact we may write in English, for we intend to do unheard of things with it. (1993)

Post-colonialism is probably has varied characterizes in this era. The term can be used in a relatively neutral descriptive sense to refer to the literature emanating from or dealing with the people and culture of the land which has emerged out of the colonial rule. It can also be used to imply a body of theory or an attitude towards European essentialism. Edward Said writes in his famous book

Orientalism:

Taking the late eighteenth century as a very roughly defined starting point Orientalism can be discussed and analyzed as the corporate institution about it authorizing views of it, describing it, by teaching it, setting it, ruling over it: in short, Orientalism as a western style for dominating, restructuring, and having authority over the Orient. (3)

Saidian concept is pertinent to the issues of colonialism, post colonialism and even beyond postcolonialism. Said's evaluation and critique of the set of believes, known as Orientalism, forms an important background for postcolonial studies. His works highlight the inaccuracies of a wide variety of assumption as it questions various paradigms of thought, which are accepted on individual, academic and political levels by the west. The orient signifies a system of

representations formed by political force that brought the orient into western learning western consciousness, and western empire. The orient exists for the west and is constructed in the relation to the west. It is mirror image of what is interior and alien to west. Said again writes:

Orientalism can thus be regarded as a manner of regularized (or Orientalized) writing, vision, study, dominated by imperatives perspectives and ideological biases ostensibly suited to the orient.

The orient is taught, researched administered and pronounced upon in certain discrete ways. (202)

Thus, Orientalists appeared as teachers, researchers and administrators, travelers, pilgrims and trader was engaged in constructing the east. The orientals accept the involvement of orientalist. The orient is considered differently as dull, passive, lazy sensual, uncivilized, barbaric, sadist etc. The concept of inferiority and superiority are clearly seen in the above citation. But the orientalists have the capacity to dominate others. The first orientalists were nineteenth century scholars who translated the writings of the orient into English. They were researchers who wrote articles and books from their own perspectives. So, orientalism is a theory written by orientalist about orient not to show truth but to create truth. In his sense orientalism is a distribution of geopolitical awareness into aesthetic, scholarly, economic, sociological, historical and philological text. Said takes orientalism as a horizon of thought and all the European writings about orient is restrictive but not productive. Why west has the tendency to inferiorize the other, women to eastern? He answers that it is related with

political tricks and psychology. Said points out the problems in the westerners by pointing their false consciousness and clarifies that easterners are no longer weak and inferior.

After Renaissance period westerners getting knowledge by traveling eastern countries. They achieved knowledge through *Bible* go to the far east and educate the people. During the nineteenth century orient was a favorite place for Europeans to travel and write about it. Flaubert, Disraeli, Mark Twain wrote a lot about the orient. But the surprise was that they wrote through professional point of view. By the middle of the nineteenth century the orient had become a career, one in which one could remark and restore not only the orient but also oneself. From the end of the nineteenth century Orient was a place of pilgrimage. These pilgrimages were the Christian missionaries to revive the dead world. It is their burden to bring light to the dark mystic orient .The pilgrimage orientalisised the orient. They wrote as much as they traveled. Orient had become a geographical space to be cultivated, harvested and guarded. The mode of colonial hegemony has changed but the content has remained the same in this era.

Not only economic, geographic, religious and political factors are the colonialist's concern, even language, culture, education and literature rewritten in that period are equally effected by colonizer to colonized people .Westerners pointed out that sculpture and arts of easterners are representation of their nature Shiva is naked and intoxicated but they use to worship him as god. The *Bible* mentions that Satan comes from the east. It imagines that easterners are bad, intoxicated and danger an example of stereotypical imagination.

Edward Said argues that orientalism can be found in current western depictions of Arab cultures. The depiction of the Arab is irrational, untrustworthy, anti eastern and dishonest. .The neo-colonialists are involved in various academic and business fields. So easterners are economically, ideologically backward not because of their fate but because of colonial ideology and domination of powerful capitalistic countries .Colonialism and imperialism are responsible to bring the miserable situation in decolonized nations to some extent. The natives of the decolonized nations are also responsible for such situations. They accept hegemony in front of the colonizers.

Literally, the term west and east are for the geographical divisions. The western desired always to govern and control the non-west. These attitudes are colonial at heart. Westerns believed that civilizations, science, technology and all progresses should be emanated from the west in terms of instinct and intellect. The natives were barbaric, primitive , conservative and passive. Edward Said expresses his ideas in this way in *Orientalism*:

In practice ,this motion has meant that when Orientals struggles against colonial occupation , you must say (in order not to risk a disneyism) that orientals have never understood the meaning of self –government the way we do. When some orientals oppose racial discrimination while others practice it, you say “they’re all orientals at bottom” and class interest, political circumstances, economic factors are totally irrelevant. (107)

One can see the poor condition of non-western countries is the cause of westerners. They are responsible to damage the life of the third world people. Though they are conscious about it but they pretend as ignorant

Said follows the logic of Michael Foucault's theory and challenges the western discourse. According to Foucault no discourse is fixed for all time. Westerners mythologized the non-western. The west is actually far from the truth. It is natural for an opposition to have a will to power. It can jump into the power in no time whenever it gets chance. According to Foucault, power creates truth. Power makes possible to impossible. So, he uses to say that truth is like a controlled horse of a clever master.

Colonialism involves the consolidation of imperial power. It is manifested in the settlement of territory, the exploitation, the development of resources and attempt to govern the indigenous inhabitants of occupied lands.

Colonial literature is thus the writings concerned with colonial perceptions and experiences. About the colonial literature Elik Boehmer writes in her book *Colonial and Post Colonial Literature*:

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 glory, new colonial acquisitions. Travellers, traders, administrators, settlers, 'read' the strange and new by drawing on familiar books such as the Bible or 'Pilgrims Progress'. Empires were of course as powerfully shaped

by military conflict, the unprecedented displacement of peoples, and the quest for profits. (14)

We can compare colonialism and imperialism with a delicious dinner: appetizer, main course, and dessert. The earlier days of colonization was appetizer for colonizers. In the beginning of colonialism, Europeans wanted to know the other continent and people. They started entering other countries first as travelers, pilgrim, traders and lastly they started ruling them; this is the metaphor of appetizer, main course, and desmt.

The beginning of colonialism was started from the classic age. The new form of colonialism is known as neo-colonialism, which remains as an “apple pie” for western colonizers. There is no fundamental difference between the early and today’s imperialism and colonialism. So, neo-colonialism means the continuing domination of western to once colonized and not-colonized countries. The source of neo-colonialism is globalization. Through the means of globalization people are able to travel from one country to another and to exchange their things, or through the means of transnational corporation westerners are able to supply their raw things outside the countries and take advantages with surplus value. Though there are positive aspects of globalization, helping the underdeveloped countries. Due to globalization underdeveloped people are able to go western countries and earn more money helping and sustaining families and national economy. But in long run the colonizers are taking double profit, culturally and economically. Culturally people are influenced follow new type of model, fashion, style, and system as: they wear

western dresses, drinks coca-cola, speak English language and involve in western ceremonies like, Valentine day, and sing pup songs etc. In this way, westerners are wrapping to the third world people in their net. They are playing trick how to trap people. The workers of third world countries are forced to do hard work from day to night as a part of machine but betrayed in terms of salaries. The poor countries bringing machine, factories and other mechanical instruments from western countries, are generally of low qualities. The environmental destruction is a major consequence of the development of transnational corporations.

Western countries take essential raw materials from the third world countries and use the material and labors for their own development. Masao Miyoshi writes:

The proposal made by Lawrence summers of Harvard and the world banks to shift polluting industries from developed countries to the “under polluted”. Third world is as foolish as it is invidious. The effects of environmental violence inescapably visit everyone, every where Air pollution, ozone layer depletion, acid rain , in the green house effect, Ocean contamination and a disrupted ecosystem are finally unavoidable no matter where the damage originates. (95)

Capitalistic countries have shifted their factories in the third world spaces not to give help to third world people but to escape industrial pollution. “Everywhere commodities are invented, transported, promoted, day dreamed over, sold, purchased, consumed, and discarded. And they are the cultural products of the transnational class (Miyoshi 94).

Mass media is another crucial genre of transnational production and global circulation. It also gives negative impact, to the local people. People follow western styles and ideas and western cultural sickness.

Deterritorialization is another important term which helped people to know about outer world things, culture and systems. Deterritorialization in general is one of the central forces of the modern world because it brings laboring populations into the lower-class sectors and spaces of relatively wealthy societies while sometimes creating exaggerated and intensified sense of criticism or attachment to politics in the home state. It is the fertile ground of deterritorialization in which money; commodities and persons are involved in ceaselessly chasing each other around the world.

The critical point is that the global relationship among ethnoscaples, technoscaples and financescaples is deeply disjunctive .Marshall McLuhan says, "We are now aware that with media, each time we are tempted to speak of the global village, we must be reminded that media create communities with "no sense of place" "World as Global Village" (29).

He Further Says:

In current global flows accrue: they occur in and through the growing disjuncture among ethnoscaples, tehchnoscaples, financescaples, mediascaples and ideoscaples. This formulation, the core of my model of global cultural flow, needs some explanation. First people, machinery, money images and ideas now fallow increasingly no isomorphic paths, of course, at all periods in human history, there have been some disjuncture in the flows of there things but the sheer speed, scale, and volume of each of there flows

are now so great that the disjuncture have become central to the politics of global culture. (37)

Boehemer, *Colonial and Post Colonial Literature* considers Joseph Conrad's Lord Jim as a "Late Imperial hero" (60). The literature or narrative was derived from colonial experience. Such writings revolve constantly, even obsessively, around certain key themes like the introversion of the colonial mission, or colonial drama. The drama deals with the masculine aspect and the resistant incomprehensibility or unreliability of the colonialism. The literary writers, which preoccupied mind and attitudes towards post colonialism, have mixed approach. The colonial politics, one of the significant aspects of European self-projection, was the representation of the natives and colonized people who inhabited the lands they claimed. Colonial power was for from a metropolitan center, extensively onwards. The native portrayed as primitive insurrectionary force, as libidinous temptation, intoxication as madness. These are the images given by colonialist. The colonizers always concerned with power and money. The rich people of colonized nation helped them. For example, landowners, moneylenders, capitalist farmer chose to co-operate with the colonial power before the independence of India. According to Coetzee, the aid of American stations in Vietnam were pretension and the so-called gifts as tobacco, fire box, brandy, taken by Jacobus Coetzee's group from South Africa to North Africa were intentioned to fall down Namaqua people in illusion. But their intention was to grab the precious things of the Namaqua people and land.

Postcolonial criticism, licensed with cultural discourse of suspicion on the part of colonized people seek to undermine the imperial subject. It has forcefully produced parallel discourse which have questioned the stereotypes about myths. The power and authority of western colonial representations have been questioned and challenged by the discourses produced by the people supposed to be subordinates. These postcolonial writers and critics turned the table from the real situation of colonial countries and presented the colonial history from the perspective of colonized people's experiences. By doing this, they revealed what the colonial authority did in the name of progress, science and civilization. Frantz Fanon, one of the eminent postcolonial writers and critics, seems to be more radical on this issue. Said in his *Culture and Imperialism* writes about Fanon:

Fanon reverses the hitherto accepted paradigm by which Europe gave the colonies their modernity and argues instead that not only were the well being and the progress Europe built up the sweat and the dead bodies of Negroes, Arabs, Indians and the yellow races but Europe is literally the creation of the third world. (197)

Boehmer, in *Colonial and Postcolonial Literature*, writes:

The wretched of the both, (USA and USSR) Fanon called for the entire structure of colonial society to be changed from the bottom up violently. For him, to decolonize thoroughly meant that the indigenous be forcibly substituted for the alien, in literature as in life. Colonized had to 'insult' and 'vomit' up the white mans values. (183)

Emerging from displacement and dereliction of social marginality, the post colonial writers produced parallel discourse in order to re-inscribe and relocate cultural difference. Many writers of the colonial period, influenced and encouraged by the postcolonial tenants, based their narrative on ideological premises regarding cultural differences. From the perspective of colonized people, colonizers debunked western colonial misrepresentation about themselves. The narratives of the third world writers are designed in such a way to form and change the ideological process of misrepresentations. These writers have made vigorous attempts to restudy, reinterpret and even to rewrite their own history. Post colonial writers and critics, by subverting the colonial perspective played a crucial role in reinserting the colonial history. They were concerned about creating/recreating their own history to give the cultural definition of their own. In the process of developing national history, self meaning of a nation emerged with imagination/writing about the nation. Appropriate definition of nation was much more complicated in such writing. With reference to concepts of nationalism and new nationalism, Boehmer writes:

The early moment of anti-imperialist nationalist-or-more accurately, 'nativist' - resistance was in many cases a relatively sedate preliminary to the more overt political liberationism which followed. But it also laid the ideological and strategic bedrock of later developments. As with earlier Irish nationalism, the movements sought, in the first instance, an inversion of imperial values, if not of structures. Their messianism drew support from

other utopian ideologies of the time. For eg. Marxism, Fabianism, versions of Christianity. The message they communicated was distinguished by a strenuous defence of the virtues of native culture, characterized as rich, pure and authentic (hence the term nationalist). The idea was that a people's identity, though long suppressed, lay embedded in its cultural origins and was recoverable in fact unadulterated by the depredation of colonialism. (100)

The colonial and postcolonial countries can be the appropriate places to analyze nation and nationalism rather than the west. The feeling of nation and nationalism affected the whole social and political life of the colonizer and colonized during the period of direct colonial involvement and postcolonial time. The national and independent movements caused trouble to the colonized and decolonized people. Bohemer says:

The colonizers' motive for documenting a new country blanketing it with his own words became two edged. Apart from the desire to understand and control there was also the need to avoid or delimit anything that eluded control. Colonialist texts are littered with images of nameless threat and trauma: of inertia and impossible immensity, of places of engulfing darkness and overwhelming enigma, recalcitrant people, unreachable jungles, vast wastelands, huge and shapeless crowds. (94)

It is Bohemer psyches that colonizers always want to go far corner where the people are dwelled as savages. Because it will be easy to dominate simple, uneducated people and colonize their land.

Homi Bahaba's project is a theoretical model which manifests the difficulties that a writer has to face with reference to cultural ambivalences of the people. Culture is of supreme importance for both Bhabha and other cultural critics because the nation is the conglomeration of cultural policies. Nation can formulate its identity only through cultural manifestations. But, only through nation and nationalism, cultural projection is possible. In his book *Nation and Narration*, Bhaba writes:

The nation as a form of cultural elaboration, is an agency of ambivalent narration that holds culture at its most productive position, as a force for sub-ordination, fracturing, diffusing, reproducing as much as creating, producing, forcing and guiding.

(4)

The nation in this sense is the sum total of cultural practices, which ultimately contributes to national identity. It describes other cultures in terms of differences so as to put the self in the superior position where culture acts as force for subordination. Bhaba disseminates about the time narrative and the margins of the modern nations. However, he is concerned with the formulation of:

The complex strategies of cultural identification and describes address that functions in the name of 'the people' or 'the nation'

and make them the immanent subjects and objects of range of social and literally narrative. (192)

His focus on nation, the nation is a form of the locality of cultural paves and the way for the temporal dimension in the study of the nation as narration. The locality of culture for Bhabha is:

More around temporality than about historically: a form of living that is connotative than country less patriotic than parties more rhetorical than the reason of stale, more mythological than ideology, less homogenous than hegemony; less centered than citizen, more collective than subjective, more cyclic than civility, more hybrid in the articulation of cultural differences and identifications gender, race, class than can be represented in any hierarchical or binary structuring of socio antagonism. (192)

Nationalism is not what it seems and above all nor what it seems to itself . . . cultural shared and patched used by nationalism are often arbitrary and historical investments.

Lila Gandhi argues that the impact of cultural materialism upon critical practices in postcolonial literature of the mid 1980's conceded the national underpinnings of all cultures. She in her book *Post-colonialism*, says:

Texts, as is now commonly agreed are complicated in their economic and political context. Few critics would dispute the understanding that all literature is symptomatic of and responsive to

historical condition of repression and recuperation. While post colonial literary theory invokes involves these cultural materialist assumptions in its account of textual production under colonial and postcolonial conditions, it goes a step further in its claim that textuality is endemic to the colonial encounter. Texts more than any other social and political product, it is argued, are the most significant instigators and purveyors of colonial power and its double post colonial resistance (141-142). Thus as Chris Tiffin and Alan Lawson insist: imperial relations may have been established initially by guns, guile and disease, but they were main trained in their interpellative phase largely by textuality. (Lawson and Tiffin 1994, p. 3)

Texts and literature are based on the colonial and postcolonial conditions. They evoke the pain and suffering of the colonized people loaded by colonizers. The most important aspects of socio-cultural and individual life are economic and politics. These two aspects play crucial role to produce literature. So, literature concerns common people. Migrants and cultural hybrids are always opposed to nationalist. Bohemer says that metropolitan writers don't talk about rustic and common people. According to him, the writer who does not talk about society that is not good writer. All colonial texts are seen as repressive. While on the other side of the binary, all postcolonial, migrant's text are invested radically subversive energies. The politics of third world decolorized nations disturb the common life of individuals. Common people are suffering from poverty, disease,

ignorance and violence. The natives and the colonial rulers are responsible for their situation. Both of them are heading on their own way. They are worshipping power and money Colonial rulers show both power and pity towards de colonized people. Leela Gandhi once more expresses:

The postulation of Romanticism as the 'originary moment' if you like, of textual politics, is particularly pertinent. For in the textual obsessions of postcolonial literary theory we might read the first symptoms of a process whereby metropolitan culture obtains an specifically 'romantic' investment in postcolonial literature and its migrant writers. These texts/writers are often seen to embody energies and values allegedly lacking or under threat in the postcolonial world. And these values as we have seen already are animated by a single concept, namely, 'hybridity'. (160-161)

One common argument among postcolonial intellectuals is that the imperialism has ended. This occurred when the European empires relinquished their colonies during the few decades after the Second World War. The use of the term, neo-colonialism is manifestation of ongoing nature of imperialism. Neo-colonialism is often used in reaction to any unjust and oppressive expression of western political power. The use of prefix 'post' in colonialism is questioned So, Boehmer is right because, she defines new colonialism in her book *Colonial and Postcolonial Literature* in this way:

Neo-colonialism and postcolonial refers to post independence period. A term from economic theory, neo-colonialism signifies the

continuing economic control by the West of the once colonized world under the guise of political independence. Many theorists broadly agree that the decline of one sort of colonialism in the 1950s led to the rise of another less overt some might say more insidious form. What has also been called a super or new imperialism. (9)

In other words neo-colonialism means the continuing western influence located in flexible combinations of the economic, the political, the military and the ideological in terms of technology, business and industrialization. So, neo-colonialism is a tacit understanding that shows colonialism something more than the formal occupation and control of territories by a western metro pole. Hence, the formal methods of colonial governance are administrative structures, military forces and incorporation of the natives in the metropolitan government. While neo-colonialism suggests an indirect form of control through economic and cultural dependence. In this case, neo-colonialism describes the continued control of former colonies through ruling native elites. The neo-colonial powers are alleged to exploit the populations of colonized for their labor and resources in order to feed an insatiable appetite for finished physical or cultural commodities made by the metro pole. Postcolonial text and their writers talk about the decolonized natives or former colonial cultures. There is some theoretical consensus and development of neo-colonialism as well.

Scholars in postcolonial studies like Rovert Young, Gareth Griffiths and Helen Tiffin agree that in spite of the looseness of the term, neo-colonialism

originated with Ghana's first president offer independence named Kwame Nkrumah. Nkrumah became aware that the independence and national sovereignty in Africa states were partly taken and in no substantial way they altered the relationship between the colonial powers and the colonized state. This awareness arose when parts of a bourgeois (burgeoning) consciousness among postcolonial elites in Africa progressed. Thus, this exposition resulted in the formal granting of independence of dependency and exploitation. Nkrumah says:

Neo-Colonialism is the worst form of imperialism. For those who practice it, it means power without responsibility and for those who suffer from it, it means exploration without redress. In the days of old fashioned colonialism, the imperial power had at least to explain and justify at home the actions it was taken a board. In the colonial those who served the ruling imperial power could at least look to its protection against any violent move by their opponents. With neo-colonialism neither is the case. (*Xi Neo-clonialis: The last stage of imperialism*)

Kwame Nkrumah, in his book *Neo-colonialism: The last stage of imperialism* argues that neo-colonialism actively controls the affair of newly independent state. In most cases neo-colonialism is manifested through economic and monetary measures. For example, the neo-colonial territories (or imperial centers) became the target markets for supports. Neo-colonialism may be a form of control by western colonial or the imperial power by new actors. These new actors may be international and monetary organizations. The ruling elites see

neo-colonial masters differently as a result, the needs of the population; education and development are often ignored. The resultant outcome of this negligence is poverty.

Particularly Nkrumah sought to develop the ideas of imperialism advanced by Lenin in *Imperialism: The Highest Stage of Capitalism*. Nkrumah claims that the imperialism sustains itself because of the continued lust for power to govern. There exist a higher logic driven by capitalism and the never ending need of accumulation and production sustained on a global scale. Nkrumah follows the Marxist themes and points out the problems of new capitalism (Like class conflict) occurring at the metropolitan centers. Nkrumah does not provide a solution to neo-colonialism in *Neo-colonialism: The Last Stage of Imperialism*:

Nkrumah makes tacit suggestions including the need for pan African unity which made more difficult for neo-colonialism to sustain. But there are numerous allusions to Marxism about Nkrumah's expositions on colonialism as a potentially self defeating project. In some sense, through post-colonial resistance and revolt of neo-colonialism reaches a culmination in the peripheries. However, they indirectly destabilize the neo-colonial centers.

In neo-colonial literature, the texts and the writer support new colonial ruler. Those writers and texts never hope for decolonized nation. They mirror disease, ignorance, poverty and violence of the de-colonized nation. The writers like Coetzee, Achebe, Conrad appeal neo-colonial ruler to govern the de-colonized nation. Unlike Nkrumah, they see colonialism as a just form

of system. Actually, neo colonialists never see the development potential of any sort without new form of imperialism, that is neo-colonialism.

Robert young has also discussed about neo-colonialism. Young, in his book *Post Colonialism: An Historical Introduction*, writes neo-colonialism as contents of development and dependency theory and also critical development theory. For the dependency and development theories, the third world faces difficulty in escaping from the western notion of development. Classifying Third world in terms of economic growth, the methods of measuring economic output and the linear model of development adopted in developed world have been so deeply entrenched in the neo-colonized world that they have no other resources but be part of the system. Consequently, dependency theories depict a world made up of developmental equities, metropolitan centers and underdeveloped periphery through trade exploitation. More recently critical development theories go beyond because the notion of neo-colonial actions cannot be so easily explained, especially with the economic successes of Asia/Africa. In this regard development can no longer be theorized in purely economic terms but has to incorporate other dimensions like culture, gender, society and politics as well. Young asserts that there has been a movement towards popular development with reference to critical development theory. Young notes the potential convergence development theory and post-colonialism. We can not separate economics and development theories from literature, literature always concerns common people. Ideas are essential to analyze a piece of literary work.

Boehmer expresses her ideas about the neo-colonialism in her book as:

Since the early 1970's as is widely known, post independence nations have been increasingly played by neo-colonial ills: economic disorders and social Malaise government corruption. In much of the ones colonized world de colonized world, desalinized in fact produced few challenges: power hierarchies were maintained, the values of former colonizer remained influential. (237)

On the one hand, revolutionary force of decolonized nation attacks the idea of colonial influence while on the other neo-colonial rulers come up with the ideas of globalization and universal brotherhood. The decolonized nation suffered from the internal crisis and external domination. We can find this situation in Coetzee's novel. Coetzee's especially want to focus on African black people who were double and tripal colonized. Poverty and black colour were their unfortunate. But it was not cut off by fate and god but by colonizers and capitalistic people. Women were exploited due to the poverty, black color as well as woman/female. The natives had high expectations after the independence but their hope and dreams shattered due to the neo cosmopolitan (colonial) tendency. We can see the feeling of the Boehmer about the migrant literature is:

The promotion of postcolonial migrant writing may offer another instance of the appropriation by Europe and America of resources in the Third world. "The western powers which retain the economic and limitary upper hand in relations which ex-colonial territories are also he countries in which migrant literature is given wide support. (238)

III

Textual Analysis: Colonialism Continued

Dusklands means those lands which are dark, exotic mysterious, savage etc. It is not only external description of the land but also it symbolizes the people who have cruel, dark, sadistic tyrannical heart and who behave like demon, witch and ghost along being with human beings.

The novel shows two different lands one is Vietnam and another is South African village named Namaqua. Vietnam is a small country which has to face many wars with capitalistic countries as China, France and America. It has to bear many destruction of the people as well as the lands. Millions of people died in the process of fighting and the all constructed developments were destroyed. People have to face of deformity caused by bombs and guns. Whenever war took place it used to change into desert. So Vietnamese people have bitter war experience, their desires were dried in the fire of enemy and hence it is called Duskland. In the second part, it is South African continent where Dutch explorers used to visit mystic place and when it was adventurous, and profitable, they used to settle there.

After renaissance there emerged many scientific ideas in the heart of the people. By the invention of compass people treked towards remote mysterious places in looking for wealth and prosperity. "The Narrative of Jacobus Coetzee" is an example of the Dutch exploration in South Africa in the eighteenth century. South Africa was itself mystic country, geographically as well as historically. Most of the parts still covered with black African people in the novel. Peoples are

considered as barbarous, savages, uncivilized, uneducated because it is far from the center. White people occupy to metropolitan area. They do not give chance to live in the white spaces.

In the second part "The Narrative of Jacobus Coetzee" the people are shown dark, dusky in the village named Namaqua where Hottentots tribe live. People depicted as savages, barbarous, conservative uncivilized they believe in supernatural power. They have their own living modes which seem indigestible and bitter to Dutch explorers because whites are educated and developed in Eurocentric sense. Though whites are educated, civilized and modern but their heart and spirit is full of dust, dark and bitter, whereas we can see the heart of black people is innocent primitive. They do not know how to harm others whereas whites snare them. How the Vietnamese people have to bear many difficulties and sufferings. In same way the South African people experienced the burden of the white people.

"The Narrative of Jacobus Coetzee" is about the exploration of narrator in the South African continent Namaqua, where Hottentots tribe (people) lived. Jacobus Coetzee himself is a speaker or narrator of the story and it is about his journey towards Beyond Great River, Sojourn in the land of the great Namaqua, Second Journey to the land of the Great Namaqua.

J.M. Coetzee wants to show the colonial mentality and experiences of the white people from eighteenth century till now. He thinks that the ways are different but the inner instinct is same as it was in past.

In first page of the story we can see superior mentality of the speaker as he says:

There are those of our people who live like Hottentots, pulling up their tents when the pasture gives out and following the cattle after new grass, our children play with servants' children, and who is to say who copies whom? In hard times how can differences can be maintained? We pick up their way of life, following beasts around, as they pick up ours. They throw their sheepskins away and dress like people. They still smell like Hottentots, so do some of us: spend a winter under canvas in the Roggeveld, the days too cold to leave the fire, the water frozen in the barrel, nothing to eat but meal cakes and slaughter. Sheep, and soon you carry the Hottentot, smell with you, mutton fat and thorn bush smoke. (57)

Here in this paragraph the speaker has compared his men with Hottentots people making them inferior to Hottentot people: they say that their people are living like Hottentots pulling up their tents and following the cattle. Not only this but also he says that their people throw their sheepskins away and dress like people. He thinks Hottentots are not human beings but animals and they still smell like Hottentots. It is the dominating concept of the speaker over Hottentots people. The researcher claims that colonizers never want to join with the black people as he says: "The one gulf that divides us from the Hottentots is our Christianity, we are Christians a folk of with a destiny. They become Christians too, but their Christianity is an empty word (57)".

This shows how the so-called civilized people try to escape from Hottentots. They think that if they relate themselves with Hottentots they will also become untouchable and unrespectable. The whites imagine that they are creation of the god, selected people by the god, whereas blacks, Hottentots are condemned from the god. Bushman and baboons are different wild creatures live in mountains, if any one interferes them they bite as 'baboons bite the snouts off the lambs, tear the dog's throats open and kill a hundred lambs at a time. Bushman have the same nature if they have a grudge against a farmer. They come in the night, drive off as many heads as they can eat, and mutilate the rest, cut pieces out of their flesh, stab their eyes, cut the tendons of their legs, Heartless as baboons and the only way to treat them is like beasts. In "Journey beyond the Great River", the narrator Jacobus Coetzee takes six Hottentots, five are his servants and one he hires because he was a good shot and need two guns to hunt elephants. But the hired servant betrayed him. The narrator, having permission by the Honorable Governor for shooting elephants they entered in the Namaqua land for seventy days. The speaker pronounces politely and carefully:

We came in peace. We brought gifts and promises of friendship.

We were simple hunters we sought permission to hunt the elephant in the land of the Namaqua. We had come a great distance from the south. Travellers had spoken of the hospitality and generosity of the great Namaqua people, and we had come to pay our respects and offer our friendship. In our wagon we brought gifts which we understood the Namaqua people prized, Tobacco and rolled copper,

we sought water and grazing for our Oxen, which had been weakened by an arduous journey. We wished to buy fresh oxen. We would pay well. (66)

These were only pretending sentences the fact was that the group of explorer was not come to expand their friendship towards Hottentots people. They wore masks of double role. Externally they had come to hunt elephants but in fact they had come to grab the precious things of the Namaqua land. In the name of elephants they hunted hippopotami, rhinoceros, buffalos, lions, giraffes, and took herbs etc. The speaker informed that they have brought tobacco, rolled copper as gifts for Hottentots people but these were their sharp instruments to fall Hottentots people in momentary relax and illusion, but their inner intention was to grab valuable things of the people. The so-called gifts tobacco and brandy were instruments to corrupting Hottentots culture. For these luxuries the Hottentots traded away wealth in cattle, and sheep, elephant, reducing themselves to a race of thieves, vagrants and beggars. From the stupor induced by tobacco they could be roused not even by hunger. All day they lay beside their huts and lie in the sun when the weather was cool and in the shade when it was hot.

When the explorer has been realized differently by Hottentots people then he surrounded by them and they also circled behind the wagon because they wanted to find out or investigate what really the (Explores) had brought and what was their contents? The Hottentots leader was doing nothing to restrain them: he sat placid on his ox staring at speaker, waiting for his speech to resume. The men of explorer were confused and feared seeing this sorts of activities of Hottentots

but the speaker rides into the cluster of Hottentots at the tailgate flourishing his whip and shouting as

"Back! Back!" Nimbly they fell back and regrouped with sparkling eyes. Was I dealing with adults? I wondered him. We were welcomed in the land of the (Khoikhoin), the people of people, who were always glad to receive travelers and eager to hear what news they brought. "I replied. But your followers are making my men nervous. Can they not be restrained?" "We will do you no harm," he said. "Will you give us our presents?"(67-68)

After hearing this the Hottentots people cry.

All around his alert men took up cry "presents, presents" they clamoured and show humorous laugh towards him. Presents one sang "we want presents! Presents! We want presents (68)". After seeing this sorts of insulting activities of the people the explorer feels uneasy meanwhile he says to his near servant Klauer to break open the boxes of tobacco and give each of them only two inches no more and hoping to get it, with happy mood savages people chant magic hunting song "step into my snare, wild goose put your long neck in my snare, and I will feed you wood borergrubs." Plaatje had reappeared, and "he and my other servants were laughing too, though behind their hands". (68-69)

What it clues that the 'tobacco' was only their net to capture Hottentots people in their hands. But it was not actually good things for them. Then in a moment Klauer emerges with six pound box of rolled tobacco and a crow, then he divided two inches pieces among crowd. After penetrating into it they became

confuse. They engaged to drink it, just that time the speaker takes benefit of their confusion and asks leave them and take advantage of the confusion to trot over and deal the lead oxen smart lashes. They snorted and began to heave. I rode down the span lashing the oxen and stamping their noses with the stock of his whip. Seeing this the Hottentots people cried. After knowing the Hottentots cries they moved as fast as they could. The Hottentots also ran with shouting and crying after them penetrating their false trick. They said those runner to come back because they wanted to return their oxen. But the speaker ordered to driver to pay no need rather he stood to control the crowd, speaking as:

We are your friend but not enemy so don't suspect us. Then keep what you have taken. But let us resolve henceforth to behave like men, to respect each others property. What is mine is mine my cattle, my wagon, my goods what is yours is yours. Yours cattle, your women, your village. We will respect what is yours, and you will respect what is mine. (70)

It was their commercial, business policy to fall them in illusion and take advantages of their confusion. But these were their pretentious expressions. In reality they wanted to steal Hottentots property. So, the researcher claims that white people or the explorers were colonialist. They did not want harmony with black poor Hottentots because they had deeply rooted concept of superiority complex. The wealthy people never want to pick up poor people in their rank, if it would have done they would not have the chances what they have achieved. The people who have colonial mentality they never interest to educate

uneducated people because if they educate them, uneducated people will be talent, clever and intelligent as a result colonizers will not get chance to dominate them and receive profits from them. If they give any helps it is not fresh help because they always have been waiting for those days from which they will gain benefit with surplus values. It is the bad nature of colonial people.

J.M. Coetzee has crucially presented such types of events in this story as well as he also acknowledge us that the South African people are not so dull and ignorance how much they have though. They are clever. In this story he has shown the struggling of Namaqua people with explorers. Namaqua people are conscious to save their culture and their existence. They are opposing to the dominating actions of the explorers and threatening that if anyone does injustice over them. They will not keep silence as the speaker expresses, the resistance of the Hottentots against their domination which made them dismay:

All that we sought of the Namaqua people was the right to travel unmolested through their country and hunt the elephant, show tusks my people prize. But what do we find, having crossed deserts and mountains and rivers to reach the country of the Namaqua? We find our servants treated with scorn, our cattle driven off, our gifts trampled underfoot as of no value. What report of the Namaqua should be carry back to our own people in the south? (70)

Here, the speaker realized that Namaqua people are not what they had thought. Though, the group of explorers is neglected by the Hottentots people however, he doesn't want to carry such shameful message because he thinks that if it would

have been carried it will give negative impacts to his Southern people. So, he considers to tell positively. It illustrates that how cunning and crafty he is? He wants to hide truth and show wrong message as truth. It is the nature of colonizers.

Now the explorer has been left alone when his all servants involve in romantic moods with Hottentots women. The women live in separate huts, who during their flux are permitted congress with neither husbands nor cattle.

In this passage J.M. Coetzee has been shown barbarous nature of the Hottentots people. They are more conservative as well as irrational. They believe in supernatural power, sky-gods and keep sexual relationship easily with explorer's servants. His servants as Platije, Adonis, Tamboer Brothers and Klawer all are engaged to sleep clasping with Hottentots women. J.M. Coetzee has demonstrated that how the Hottentots peoples' way of life is different from others and how savage they are e.g. odors of the slaughtering pole drifted on the air. Desolate stupidity in the women's eyes, the naked bottoms of children. Flies sucking mucus from the lips of children. Scoreched twigs in the dust. Every where the surface of life was cracked by hunger. They lived among of the insects. Not only this but also the speaker points out poor other scene when the speaker went to meet sick chieftain of Hottentots. The air inside the hut was thick with flies and stank of urine. The old man was lying, on a pile of skins. The people who were around of old man were washing his sores in urine and perhaps giving him infusions.

Here J.M. Coetzee has not shown the relation between white and black nor master and slave directly rather he has given focus between master and savage because he intended to show the life of Hottentots (South African) people how savage they are. So, the speaker pronounced frequently the Hottentots people as "Savage". It is his prejudice and hatred towards them.

In page 73 there can be seen another event or conflict between explorer and Hottentots people. When the explorer heard the message that their things have been stolen by Hottentots people. It makes very furious to the speaker so, he raises whip above his head and lunges into the mob. The speaker rides out towards them with gun and says that; "The first person who lays a hand on my wagon or my oxen I will shoot dead with this gun! This gun will kill you! Go back to your houses!" (74) Then they looked back at him stonily. The crowd goes larger and larger even women with babies were drifted over now from the village as:

"Ssss - Sal! Hissed someone and others took it up". A women stepped out of the crowd towards the speaker her legs were straddled, her knees bent, her arms held out horizontally on either side, her fingers clicked, her head jerked, her pelvis snapped at him. Then she threatened on him through slit eyes she was smiling at him. (74)

From such activities the speaker became angry and he fired into the ground at her feet. The woman screamed with fright and fell flat. The crowd turned tail. He felt her untouched where she was laid.

In this reference the speaker is proud with the presentation of 'gun.' Gun is his power, it saves him from danger. Here he is colonizing the Hottentots people exhibiting his 'gun'. The speaker is angry with Hottentots people. It is not because his valuable things are stolen by Hottentots but because he thinks he has been insulted by them. Hottentots have disobeyed his respect and superiority so, he humiliates and can't stay there and travels towards northward with a disturbed mood.

The speaker's men are betraying him colluding with the strange Hottentots. "My men were betraying me. They were colluding with the strange Hottentots" (75). In the process of crossing paths they have to face many difficulties and sufferings as rocky paths, heat, cold etc. The speaker says "in the wild I lose my sense of boundaries" (78). According to the speaker the Hottentots are savage, barbarous, uncivilized, animal, exotic, irrational, dull, lazy, conservative etc. So he has to lose all his senses. It is his stereotypical concept that white always perceives black as an enemy. Indeed all rights and opportunities of blacks are grabbed by whites. Whites are responsible for making poor conditions for the blacks. They have well penetrated it, but they pretended it as ignorance.

Jacobus Cotzee says:

I am a transparent sac with a black core full of images and a gun.
The gun stands for the hope that there exists that which is other than oneself. The gun is our last defence against isolation within the traveling sphere. The gun is our mediator with the world and therefore our savior. The findings of the gun: such and such is

outside, have no fear. The gun saves us from the fear that all life is within us. It does so by laying at our feet all the avoidance we need of dying and there a living world. I move through the wilderness with my gun at the shoulder of my eye and slay elephants, hippopotami rhinoceros, buffalo lions, leopards, dogs, giraffes etc. I leave behind me a mountain of skin, bones, inedible gristle and excrement. All this is my dispersed pyramid to life. It is my life's work. (79)

The use of guns, rifles by the hunters to kill animals reflects the killing to South African people. The speaker's proud nature symbolizes his sadistic nature. The gun is his life. This gun is the symbol of power. They have wealth and money therefore have gun but savages have no wealth and money so no power, no gun therefore they are barbaric and savages.

The native tribes have survived without the gun. Now that the gun has arrived among them the native tribes are doomed, not only because the gun will kill them in large numbers but because the yearning for it will alienate them from the wilderness every territory through which I march with my gun becomes a territory through which I march with my gun becomes a territory cast loose from the past and bound to the future. Savages do not have guns. This is the effective meaning of savagery. (80)

It was the surface motive of colonizers to soothe the conflict and civilized and support human beings who were in pathetic condition while the hidden motive was to dominate savages and take advantages from them.

Jacobus Coetzee, the speaker is suffered from ill inflection inside his buttock. He fears from it, he questions, as:

Could this be a cancer? Did cancer grow into buttock? Or was it simply a gigantic pimple, an after effect of unsavoury yellow soup that dribbled out of me? Did I have the Hottentots sickness? I had told Klower to clean me, and he had done so. (82)

Indeed sickness is not private it can touch all us but he thinks danger cancerous sickness only deals in Hottentots. It is his deeply rooted mind that anything what happens badly it suppose to savages. It is his linguistic as well as psychological colonization over Hottentots people.

The speaker walked to the bank of the stream holding his ill buttocks apart and resting frequently. Then he crossed the stream and moved among the huts, a ghost or a scraggy killjoy ancestor. Meanwhile he is detected at once. "He is here! He is here! Shouted a women and he surrounded. "I mean no harm" he said, then the ox-rider pushed and said" you must go! "Go, go!" but the crowd cried" come, come!" (85).

The main incident happens in "Sojourn in the land of the Great Namaqua" here during the postlude. When the speaker was dipping his ill buttocks in the running water and enjoying to cool, then the interruption comes. A group of boys raced screeching out of the undergrowth from which they had been spying on him and they whipped his clothes from the bank where they lay. It shucked the speaker very much so he came out from the stream to take revenge roaring like a lion enveloped in spray alike Aphrodite he felt upon them. When he jumped upon

Jehollah boy, other playmates scattered in the bushes and regrouped. On the other side the speaker grounded boy's face on the stones wrenched him upright, kicked him down and said other come back and fight like men. Then whole pack returned and clinging on his back, dragging at his arms and legs and they bore him on the ground. The speaker stood with great rage he snapped his teeth and heaved erect with a mouth full of hair and a human ear. For a moment he was all - triumphant. Then a wooden blow on the shoulder, it hurted him very much. He kicked like a football by them. They tied him with rope and loaded by their bodies. One was sitting on his head. The pain was very trivial as he says; "It was over than the criminal in his crime"(91). In this way the speaker was tormented by them excessively but he says;

But they were not doing it in a spirit of evil "They are bored" I said to myself. "It is because their lives are so desolately empty". " I am nothing to them nothing but on occasion." the ear I had bitten off was not forgotten " Go. Leave us. We can not give you refuse any longer". "That is all I want. To go". "Have you no children of your own? Do you not know how to play with children? You have mutilated this child!" It was not my fault." Of course it was your fault! You are mad, we can no longer have you here. You are not sick any more. You must go". "That is all I want. But I must have my things back first. My things" "Your things?" "My oxen. My horses. My guns. My men. My wagon. The things that were in it. You must show me where my wagon is. (91)

Then he addressed his men that we are leaving now. They are on our own again. "We must find our way back to civilization". Every thing has been stolen from us. You see what kind of people we have been living amongst you were too innocent when you trusted them (91-92)". Though they think uncivilized to Hottentots but they themselves act like the most barbaric people. In the process of crossing the road the speaker becomes alone because his servants left him willingly, only Klawer had left him unwillingly due to his sickness. Then he exulted like a young man whose mother has just died.

Here the speaker thinks him as civilized whereas Hottentots uncivilized and thieves. It is his colonial mind. He says "I am not failed, no died therefore won (81)". It is the nature of colonizers. They never imagine their fail anyway they have to win. Here the speaker imagines himself as "Zenobeetle"

In "second journey to the land of the great Namaqua" the speaker returns back carrying other men with guns and horses intending to kill Hottentots who had disturbed him. He orders Griquas to collect all the cattle, wipe the village off the face of the earth. As the speaker says "we emptied the village, the huts across the stream as well as the main camp, and assembled everyone, men, women and children, the halt, the blind, the bedridden(100)". In this way the explorer take revenge with Hottentots. Not only to strange Hottentots but also to his four deserted servants Plaatje, Adonis, the Tamboer brothers he killed all very cruelly and tyrannically like the terrorists of any country. Thus, Namaqua village changed in to desert and tomb in a moment due to cruel white explorer. He did not select who were disturbed to him but killed all innocent people of the

Namaqua land. So, the researcher compares Jacobus Coetzee with the tyrannical Hitler of the German who doomed heap of Jews. Same way Jacobus Coetzee also killed a number of Hottentots people. It was very miserable accident what had to bear South African people frequently by the white European people. Colonizers are those people who have cruel heart. They behave human being as non living things. They have stereotypical thinking that anything they perceive negatively what African (black) people acts. They are sadist, who don't hesitate to kill human being inhumanly. White think black people as animal whereas without their help whites life is imperfect and valueless. Black people are catalyst in white's life but they don't understand it.

Again here seems the superior thinking of the speaker as he says, "I am an explorer, my essence is to open what is closed to bring light to what is dark, all are guilty. A world without me is inconceivable. (106-107)" Theoretically he pronounce that his aim is to open what is closed and to bring light what is dark but practically he doomed what was bloomed and destroyed what was beautiful and bright. Because the Namaqua village was full of precious things, innocent people and animals to whom he killed totally and changed it into ash. So, it is the nature of the colonizers who say one thing and do others. Here the explorer realized, himself great, he enjoys in the killing people, so he is sadist. As he claims.

No more than any other man do I enjoy killing but I have taken it upon myself to be the one to pull the trigger, performing this

sacrifice for myself and my countrymen, who exist, and committing upon the dark folk the murders we have all wished. (106)

One can take neo-colonial reference from part I. It is about the theoretical exploration of Vietnam War and the second about Dutch exploration in South Africa in practical exploration. The protagonists live in very disparate circumstances and come to terms with their personal challenges in very dissimilar fashions. Similarities between the two protagonists personalities and their situations are event. Themes appear in one story are reflected in the other and the actions and motives of both protagonists can be defined in relatively parallel.

Though one can see many issues or perspectives in the text as psychoanalysis, existentialism, power, cultural conflict etc. but the present researcher claims that there is dominant role of colonialism in the novel. According to him/her there is typical colonialism in eighteenth century "the narrative of Jacobus Coetzee" and neo-colonialism in first part the Vietnam Project".

Colonialism depends upon particular time and place with its settlement. It is direct domination of powerful wealthy countries over poor. While neo-colonialism means the continuing economic control by the west of the once colonized world under the guise of political independence. It is indirect colonization and it never dies. So, Nkrumah says: neo - colonialism is the worst form of imperialism. In same way, Herman Khan says:

Obviously it is difficult not to sympathize with those European and American audiences who, when shown films of fighter-bomber pilots visibly exhilarated by successful napalm bombing runs on Viet-Cong targets, react with horror and disgust. Yet, it is unreasonable to expect the us. Government to obtain pilots who are so appalled by the damage they may be doing that they can not carry out their missions or become excessively depressed or guilt-ridden. (1)

In first part, "The Vietnam project" there has been shown US involvement in Vietnam war and its cruel and brutal tyrannical acts over Vietnamese people. Eugene Dawn is a protagonist (American propagandist) for a (government)? Project about Vietnam and there also has been shown that how the native people there could be influenced in favor of the invading army, the United States. The propagandist is an unhappy narrator he has divorced with his wife because his wife is conformist whereas he hates conformist. As he says: "My health is poor, I have a treacherous wife, an unhappy home and unsympathetic superiors. I suffer from headaches. I sleep badly, I am eating myself out. (29)". Marilyn is his wife who became boring since he began to think and write about Vietnam.

As he says:

Marilyn's great fear is that I will drag her out of the suburbs in the wilderness. She thinks that every deviation leads into the wilderness. This is because she has a false conception of America.

She can not believe that America is big enough to contain its deviants. But America is bigger than all of us. (9)

Dawn used to say with Coetzee that America will swallow him, digest him, dissolve him in the tided of its blood.

In this way Dawn has very disturbed from his wife and from his supervisor "Coetzee" in his writing process. He was regularly convinced to make good and original report of Vietnam and thought he has done so. But he rejected by his supervisor "Coetzee" saying that the report he has written is more abstract than real and it has not been written for the military purpose which is made up of people who are slow thinking, suspicious and conservative. So, he suggested to rewrite the report. It hurts dawn very much. Though Coetzee is not brilliant person, he is now failed creative person. People know him only through the means of Dawn. He has been put in charge of the "New Life Project knowing nothing about Vietnam or about life however, he is going to impose his power domination upon Eugene Dawn. As says Dawn." Here I am under the thumb of a manager a type before whom my first instinct is to crawl (1)."

Dawn takes reference of mythical aspect to get American objectives but slides due to without its foundation. He focuses on cultural myth as a motivator and shaper of a people's beliefs and the outcomes of those beliefs (behaviors). "The Vietnam Project" is an excerpt of a diary relating the facts or it is theoretical exploration of Vietnam War. Eugene Dawn is a (Military) specialist in psychological warfare whose task is to establish a document called the "Vietnam Project" dealing with the so-called phase IV of the Vietnam conflict in the years

1973-1974. In order to give clear vision of the report he carries three sucking photographs. These photographs show gruesome scenes of the war. The narrator is very hurtled seeing devastative and destructive situation of the Vietnam responded by America. His first Photograph is about open sexual demonstration of American sergeant copulating with Vietnamese women . . . possibly even a child. It illustrates that how the American soldiers have been dominating and exploiting over the Vietnamese women. It is their colonization and hatred towards Vietnamese people.

In second picture, there are two clean cut young American soldiers named Berry and Wilson solemnly pose in a quite Vietnamese village with their collection of severed heads taken from corpses. Where weeping women came to claim the bodies of their slain in a hand cart bearing a coffin and a man-size plastic bag to bring dead bodies. Same way there is a mother with her son's head in a sack, carrying it off like a small purchase from the supermarket. Three pictures focus on the eye of a tortured prisoner of war in a tiger cage where the American camp commander pricks with a cane and says in English as:

"Bad man" and the microphone picks it up, "Communist". The man in the cage turns languid eyes on us. The commander jabs the man lightly with his cane. He shakes his head and smiles. "Bad man" he says in this eccentric film, a 1965 production of the Ministry of National Information .The man in the tiger cage flashes a black eye at me. I stretch out my hand. (34)

These three pictures clearly show that the American cruelty and barbarous crimes done over Vietnamese people. Vietnam was divided into two zones as south and north. Ngo Din Diem was president of South Vietnam who was considered to be a proper person on whom the American government could depend on defeating communist revolution in Vietnam. People were suppressed from the Dim dictatorship (Rule). And the wind of communist ideology was flourished in South Vietnam by the impression of neighbor countries. Viet Congs were Vietnamese guerrilla like the Maoist of the Nepal. They wanted to keep communist rule in the country so, were fighting against the government. Many people have been supporting communist ideas so, it had seemed possible in near future. So, America started to play the role of diplomatic, policy, about how to destroy the communist root in the Vietnam. Because America was a capitalistic country. Capitalistic country never wanted to see progress of others because it had always fear, with that the country which were its near rank. It may challenge to it or overtake it. Such type of fear was with America so it wanted to blurred it, destroy it completely. That is why, in the name of aid it kept many institutional branches and troops in Vietnam pretending for development and security for Vietnam. It did many progressive works to win hearts and mind of the government and Vietnamese people but its inner intention was to fall the communist ideology of the Vietnamese people and to exercise corporate power and institutional violence. In fact America wanted to expand its influence in the world.

America's presence in Vietnam had gone to 'help' but has ended up killing innocence Vietnamese and leaving the imprints of its culture. Therefore US

involvement in Vietnam became an attempt to rule hezemonically. In order to rule hezemonically, however America needed to construct the 'other' who would have the 'consent to be ruled'. South Vietnamese were such 'constructs' who sought for American help to fight against North Vietnam. The American tendency is to create a civilized-uncivilized dichotomy so as to exercise power over the "uncivilized" ones. Americans not only 'represent' the Vietnamese but also try to govern them. It clarifies that how the United States had cleaver tried to control the vital nerves of the South Vietnamese national life. America is very developed country. It has enough wealth and power. In order to preserve/protect its name, fame and value it dominate to underdeveloped country and its near rank countries.

Though it is post colonial or decolonize period but the instinct nature of the colonial still has hidden in the mind of westerners. After the World War II many territories become independence politically from the western domination, colonization but still there are cultural, economic linguistic kinds of domination. So the form of colonization is changed but content is still same. According to Coetzee America went to Vietnam with a 'pretension' of delivering civilization but it ended upon sheer barbarism. Coetzee exposes the false ideology of American who regards themselves as the messianic 'heirs' and delivers of civilization but act like the most barbaric people. Coetzee does aware to dominated countries that western colonizer's mentality is still same, it can raise in any time so don't believe it. In *Dusklands*, Coetzee has presented American roaring in other countries with techno-weaponry and corporate institutions. This

is the overextending nature of centripetal America. American involvement in Vietnam war was an ideological grounds.

That is why, the researcher claims that though there may be other slight perspectives in this part but the dominant role is neo-colonial in "Vietnam Project" because he has shown American imperialism over Vietnam which was held in post-colonial period. It penetrates that the westerners are westerners their colonial concept never changed. So Nkrumah says Neo-colonialism is the worst form of imperialism. Seeing this sorts of colonial activities of the westerners, Coetzee became aware that the independence and national sovereignty in non-western states were partly taken and in no substantial way they altered the relationship between the colonial powers and the colonized state.

The narrator is always hunting and sucking about how to collect the original report of the Vietnam. He has mental sickness due to the destructive situation of Vietnam. He is deeply convinced to his work. He has no time for his wife so he escapes from his wife and stabs his child Martin because he has been disturbed from his own son Martin for his reporting. As he says:

Martin wants his own toys. He wants to know when we are going home. I do not have answers to his questions. Sometimes he cries, sometimes he through tantrums. When he is too loud I shut him up in the bathroom perhaps I am harsh; but I am in no mood for irrational behaviour. After the tranquility of our first few days I feel my nerves again going to shreds. I saved the child from a woman of

unstable, hysterical character who was bringing him up as a ninny, yet he is nothing but a burden to me. (38)

Dawn has escaped from his wife and lived in institution keeping his son but his son is unknown about why they are far from their home? His son questions about it frequently so Dawn becomes 'anxiety' with him. Dawn has been disturbed from the psychological war effect of Vietnam. So, he only thinks about Vietnam and doesn't care anything. Vietnam project is his great contribution of the life. He is resisting against American imperialism over Vietnam. He criticizes American brutality, cruelty and inhumanly actions. The speaker thinks about how to defeat such elements. As he expresses

We should not sneer at spray techniques if spraying does not give the orgasm of the explosion (nothing has done one more to sell the war to America than televised napalm strikes), it will always be more effective than high explosive in a campaign against the earth. PROP - 12 is a soil poison, a dramatic poison which (I apologize again), washed into the soil, attacks the bonds in dark silicates and deposits ad top skin of gray ashy grit. Why have we discontinued Pror - 12 ? Why did we use it only on the lands of resettled communities? Until we reveal to ourselves and revel in the true meaning of our acts we will go on suffering the double penalty of guilt and ineffectualness. (29)

Dawn has studied more about Vietnam War. He does not want follow what other said rather he wants to find out "truth" so he says, "Print - reading is slave habit (14)". Therefore, he wants to invent 'truth' as he says:

I discovered all the truths in my Vietnam report by introspection. Vietnam like everything else, is inside me, and in Vietnam with a little diligence, a little patience, all truths about mans nature. When I joined the project I was offered a familiarization tour of Vietnam. I refused and was permitted to refuse. (14)

Here seems the patriotic feeling of the speaker. He is indulged to write "Vietnam Project" as he says: "for a year now the Vietnam project has been the center of my existence" (2) Indeed he is totally victimized due to the destruction of the Vietnam and the rejection of 'Coetzee'. He considers that he must not underestimate Coetzee' as he says, he called me into his office this morning and sat me down" (4). He realizes it is a kind of biasness. Coetzee wants to dominate him because he has authority. It is his superiority so, Dawn worried because he has collected truth and evidences but neglected from his supervisor as he says, "He is going to reject me. He Pears vision, has no sympathy for passion or despair. Power speaks only to power". (3) Here the researcher finds Foucauldian ideas that power creates truth, power can purify wrong to right, power can make possible to impossible and impossible to possible. So, Foucault use to say truth is like a controlled horse by a cleaver master.

Though 'Coetzee' is not actually brilliant and creative however, he use authority over Dawn feeling superior. Dawn can't do creative work in the library

for him every thing are dim and unable there as says: "My carrel in the library is gray, with a gray bookrack and a little gray drawer for stationary, my office at the Kennedy institute is also gray. Gray desks and fluorescent lighting: 1950's functionalism (7)". He sees everywhere dark, dim and discomfort able, as he says:

My creative spasm comes only in the early hours of the morning when the enemy in my body is too sleepy to throw up walls against the forays of my brain. The Vietnam report has been composed facing east into the rising sun and in a mood of poignant regret (Poindre, to pierce) that I am rooted in the evening lands. (6)

Dawn has mental sickness caused by Vietnam war effect. He has realized it long before, as he says with Coetzee as "America will swallow me, digest me, dissolve me in its blood" (9). Dawn has a kind of sense of anxiety. He is doing resist to keep existence of the nation and himself.

Not without joy I have girded myself for purgatory. If I must be a martyr to the cause of obedience, I am prepared to suffer. I am not alone. Behind their desks across the breadth of America wait an army of young men out of fashion like me. We wear dark suits and thick lenses. We are the generation who were little boys in 1945. We are taking up position. We are stepping into shoes. It is we who will inherit America in due course. We are patient. We wait our turn. (27)

It is direct threatening that Dawn gives to Americans. He challenges America to be conscious that everyone can fight and resist with it in this era. No one is happy from its imperialism. All have seen its exploitation and power domination over various countries. So, 'be aware!'. Here the speaker has confidently engaged to return his turn means nations turn. What he aims saying this that he wants to aware the native people who have lived under suppression of the American power they shouldn't hesitate to fight against enemy and they should suspect it. It is not only Dawn's threat rather it is representative threat of the third world countries to western countries. The speaker expresses that he has directly faced many wars of America. Here he says:

The self which is moved is treacherous. It craves to kneel before the slave, to wash the leper's sores. The dark self strives toward humiliation and turmoil, the bright self toward obedience and order. The dark self sickness the bright self with doubts and qualms. I know. It is his position which is eating me. (27)

In this part dawn is resisting with the American power domination or colonization as he claims: "I am a hero of resistance. I am no less than that, properly understood, in metaphor. Staggering in my bleeding armor, I stand erect, alone on the plain, beset (27)".

The narrator is very worried about how to give salvation to the Vietnamese people. Vietnamese people are suffering from dangerous disease, 'ignorance, starvation, deformed and poverty caused by American bomb explosion. He says, "There is only one problem in Vietnam and that is the

problem of victory. The problem of victory is technical. We must believe this. Victory is matter of sufficient force, and we dispose over sufficient force (28)".

The speaker has been judging the Vietnam war seriously. Now he dismissed phase IV of the conflict and looked forward to phase V and the return of total air - war. He says; "there is a military air-war with military targets there is also a political air-war whose purpose is to destroy the enemy's capacity to sustain himself psychically (28)". He says the capitalistic countries are playing the colour of he blood. It is misuse of modernity. This is the age of modernity or postmodern many scientific developments held in the world. But the so-called capitalistic countries are doing misuse of it. They used it for hunting human being rather than preserve them. Dawn is continuously devoted to find out the cause and effects of the war. He imagines that.

Had I lived two hundred years ago. I would have had a continent to explore, to map, to open to colonization. In that vertiginous freedom I might have expanded to my true potential. If I feel cramped nowadays it is because I have no space to beat my wings.
(31-32)

He further expresses about his sickness. "There is no doubt that I am a sick man. Vietnam has cost me too much. I use the metaphor of the dolorous wound. Something is wrong in my Kingdom (32)". He feels some weakness inside his body. It shows true national love and sense of being. Down also angers with Coetzee and declares not to do obey his order as he expresses. "Coetzee hopes that I will go away. The word has been passed around that I do not exist. His

secretary smiles her grave smile and looks down. But I do not go away. If they refuse to see me. I will become the ghost of their corridors; (32-33)". It is Dawn's confidence that he doesn't want to loose in front of the colonizers rather wants to oppose their order. It symbolizes that the people who were ignorance, dull and passive in past, now they have become intelligence and strong. The similarities between two sections is that both dominated people do oppose with their colonizers aggressively. The neutral scientific discourse is effected directly in the "Vietnam Project". Where Dawn breaks off the bureaucratic register, saying that "We all are somebody's sons. Do not think it does not pain me to make this report (36)". According to him all are human beings so should have equality among all human beings. It is his generosity.

Since February of 1965 their war has been living its life at my expense. I know and I know and I know what it is that has eaten away my manhood from inside, devoured the food that should have nourished me. It is a thing, a child not mine, once a baby squat and yellow whelmed in the dead center of my body, sucking my blood, growing by my waste now 1973 a hideous Mongol boy who stretches his limbs inside my hollow bones gnaws my liver with his smiling teeth, voids his bilious fifth into my system and will not go. I want an end it! I want my deliverance. (38-39)

We can see self-division is imaged early in terms of the rebellion of the body. Here, Dawn is inhabited by a Mongol child specially a ambiguous symbol. Suggesting not only the rebellious body in the form of wayward congenital in heritage but also the other of Southeast Asia, growing precisely in relation to the

level of commitment of American troops during the period 1965-1973. It is the body that situates the self and self - consciousness in history. He realizes that Martin has destroyed the coherence of the transcendent self and the part of consciousness. It is the regenerative historical continuity of children. The violence of the act has its direct structural parallel in the violence of the Hop expedition in part second.

Many wars were held in Vietnam, so Vietnam has bitter war experience war caused more destruction there. China held first invasion same way France and America. America started its war exploitation in Vietnam from 1969 to till 1973 probably for five (Phase) times. 1965-1973, it was the period in which many wars held in Vietnam by America. Millions of people were died in bomb fire, it did not left anyone to touch, all managements were destroyed then land had changed into desert. People were thought 'second world war' was the last war in the world but it does not end.

The Coetzee's narrator Dawn supposes that his child is the product of American war effect. He was born in war time (5 years old). He is representation of war so he thinks it may be dangerous for future that's why he stabs his child. He thinks that his child is a symbol of future war, so he fears from his child. He realizes that his child sucking his blood, his child is inside his body like a dangerous disease who is killing him. He hates his child as imaging that it has grown by his waste thing so, it may be harmful so he kills. Why he kills his own child? It is because he imagines his child is a sign of war. To kill his child is the meaning to kill American power, colonizer. In order to escape from war he kills his child. Due to the psychological war impact he kills his own child.

Dawn to calls down death upon death upon the men of actions. He thinks that the men who are in action are danger for the future. He thinks his child is mysterious production of American spirit. So he wants to end him. In this passage he has pronounced to his child 'it' though he is human being. He thinks Martin is not human beings, it is representation of destruction so he gives inanimate pronoun 'it' instead of 'he'. Why dawn divorces with his wife and kills his child? It may be crucial question but what he does' it is his resistance against American imperialism or colonization because he is psychologically victimized. Here he explains about how he killed his own son. He explains:

"Holding it like a pencil, I push the knife in the child kicks and fails. A long, flat ice-sheet of sound takes place (42)"

Though, he killed his son but he is not happy because it was done without serious thinking. It was emotionally done but not mindly so, he confesses that "I no longer knew what I was doing. How else can one explain injuring ones own child, one's own flesh and blood? I was not myself. In the profoundest of senses, it was not the real I who stabbed Martin (44)."

Dawn remembers the days what he had spent at Dalton with his son were very romantic and pleasure able. So, he feels sorry but he doesn't feel guilty: because he says "I know that if Martin understood he strain I was under the would forgive me; and also because I believe guilt to be a sterile disposition of the mind. Unlikely to further my cure (45)".

When it comes to my turn I point out that I hate war as deeply as the next man. I gave myself to the war in Vietnam only because I wanted to see it end. I wanted an end to strife and rebellion so that I

could be happy, so that we could all be happy. If rebellion ceased we could make our peace with America and live happily again. I believe in life. I do not want to see people throw away their lives. Nor do want to see the children of America poisoned by guilt. Guilt is a black poison. I used to sit in the library in the old days feeling the black guilt chuckling through my keens. (48)

Here the researcher finds ambivalent position of the speaker. It shows that he doesn't support anyone who is guilty but he supports 'truth' and good. He doesn't feel a sense of shame at finding him in a mental institution. The reason is that he has a better case history than the long-term patients. The first part "The Vietnam Project" is about neo-colonialism and the second part the "Narrative of Jacobus Coetzee" is about colonialism. In this way, J.M. Coetzee has shown clearly the new form of American imperialism in Vietnam and European colonialism in South Africa.

IV

Conclusion

J.M. Coetzee is an African-American novelist his first novel *Dusklands* is about colonialism and neo-colonialism. There are two separate stories in the novel having to separate periods. The first part is about "The Vietnam Project" of twentieth century and second is about "The Narrative of Jacobous Coetzee" of eighteenth century. "The Narrative of Jacobous Coetzee" is the story of people "of tawny or yellow appearance with long heads of hair and linen cloths" living in the north. It is a work of piety but also a work of history. It is the fable of white man in South Africa, trekking ever northward in a anger or disgust at the restrictiveness of government Dutch or British.

Dusklands distances itself from the contemporary South African context at first geographically and then historically. The novel's analysis of the colonial mind set is conducted through two parallel situations and two diverse modes of imperialist writing. The preoccupations which recur in Coetzee's work are all present in this first novel: the self critique, the analysis of the colonizing psyche; a sense of intellectual continuity in Coetzee's oeuvre, as well as dynamic of gradual evolution and development.

In *Dusklands* we can find the continuation of western colonialism. In second part Jacobus Coetzee declared that his group has only come to hunt elephant but he has been sent by the company to have easy profit expeditions island in search of honey, elephant tusks, silver, gold, pearls, tortoiseshell, musk, civet, amber and else. In return the Company's agent gave commodities as tobacco, spirituous, liquors, beads, brandy, copper, and other glass, artifacts, metals firearms and powder. These things had been taken by the group of

explorers as a gift for Hottentots people but indeed these were their sharp narcotic instruments to corrupt Hottentot's culture and their innocence. The Company's men were only playing the role of angel with the flaming sword in this drama of God's creation. The herder had evolved one sad step further toward citizenship of the world. So, it is the case of colonizer's colonization.

In same way, in first part "The Vietnam Project" we can find US involvement in Vietnam war and its devastating condition (of Vietnam) caused by US. What it illustrates that though it is post colonial era however the inner instinct of the westerners have same. In the name of aid US did progressive works in Vietnam but it left Vietnam impoverished because its main intention was to remove the roots of communist from there. America did not want to see the blooming form of communist ideology because it was against such ideology. Though America had to be defeated in the war with Vietnam but it culturally destroyed Vietnam.

The similarities between two stories is that the protagonist of the first part "The Vietnam Project" Eugene Dawn resists against the American imperialism over Vietnam and in second part "The Narrative of Jacobus Coetzee" the African people of the Namaque land do resist against the Dutch colonialism. In both parts there is western colonization but only form is different due to the separate time and places.

J.M. Coetzee has shown the continuation of colonialism in post colonial era. He claims that the deeply rooted psyche of the colonizer never dies. It was in past, is in present and also will live in future also. The colonizer use different styles to load colonial ideology but content remain same. It is new form of imperialism.

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