

## **Victoria University of Bangladesh**

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**Course code : ENG410**

**Course Title : 20<sup>th</sup> century English literary Theories**

**Batch : 51<sup>st</sup>**

**Semester : 2<sup>nd</sup> semester final ( summer )**

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Ans to the question no : 2 -

Colonial representation relies on political images which are constructed by the ideas of power and domination over others. This type of representation is man made, so colonial representation is a kind of colonial discourse which creates a false Ideology. Ideology represents some images, ideas, values which are part of our life and these ideas, beliefs, values are invisible as well as implicit but this invisible power constantly governs our life, society and our mind. Colonial representation is always full of colonizers ideologies and values. Gayatri Spivak addresses the issue and finds that it also creates the problem of speaking of name. Representation has a power of interpretation. It becomes more prominent by representing the subaltern because the

dominant groups always hold the power over representation. The interpretation and the actual meanings of representation are one-sided, biased and imaginative. It has some specific meaning which is totally opposite to the real meaning. So representation of the colonized or the marginalized group is fully allegorical and typical. Representation is a discourse that organizes one's identity and existence. It is a process to determine and categorize human society into two different groups: superior and subaltern. In *Black Skin White Masks*, Franz Fanon suggests that colonial representation legitimates white supremacy over colonized people to create an invisible boundary between these two groups. It is a process of discrimination, inequality and alienation. The White race is represented in terms of its culture, history, language, values is superior to the non-white people. This strong sense of superiority in the colonizers mind leads the colonized to adopt their language, culture and customs so that they can compensate for the feeling of inferiority in their self-identity. This is a process of the subject formation which makes a divided sense of self. Colonizers indicate colonized identities as dark, uncivilized and savage. In an attempt to escape, the colonized Saeed 3 people wear a mask and to represent them as a universal subject so that they can get equal right in society. Under these situations, the colonized people are become alienated from him. According to Fanon European ideology creates an identical deviation on the black soul which made them a separate group. In representation of colonial identity there is no fixed and definitive structure of social or personal identity; rather social or individual existence is socialized. So, the formation of identity is a kind of specific historical discourse. Self organization depends on image. Through mirror image subaltern or colonized group see their self image through

colonizers eyes. Under these situations they started to copy Western culture and ambivalent identity which is known as hybridity identity. As Homi Bhabha says: Hybridity is a problematic of colonial representation and individual that reverses the effects of the colonialist disavowal, so that other 'denied' knowledges enter upon the dominant discourse and estrange the basis of its authority- its rules of recognition. (162)

According to Edward Said, Orient from European perspective means the image of the other. Colonial representation is one of power and dominance. In Orientalism, Said argues that the representation of East and West is a kind of binary process to produce unequal relationship between occident and orient. The definition of the Self and Other based on calculative representations rather. West Self are represented as civilized, moral, industrious, masculine, active and rational while East Other as savage, dark, lewd, lazy, passive, feminine, superstitious and exotic. Colonized images are created by colonizers which produce an existential deviation upon those people who are suffered from false consciousness. So, Colonial representation is a set of beliefs, philosophy or Ideology and some particular values, and political beliefs held by a person, party or states which control our life, identity and society. The feelings of Otherness imposed upon the colonized people are a process to create inferiority complex. Colonizers behave as master and this process of subjugation and domination primarily comes from their economical power. Fanon asserts that not only does economic power have the ability to dominate or colonize others, but also language does, which complicates one's consciousness. Thus, the act of speech with a speaker and a listener is referred to as the process of representation. Colonial representation is the political portrayal of a specific group in the same way that a portrait is made. Additionally, this

process took place particularly in the context of binary power relationships through the representation of Self and Others, as well as the West and East. Racial tensions arise as a result of the notion that the Orient is an "Other" and that Western culture and identity are seen as more powerful and superior. Analyzing this binary representation process also reveals how non-Europeans are portrayed as exotic or immoral outsiders, separating us from them. As a result, colonial representation demonstrates how false ideologies and truth are constructed. Friday has a significant literary and cultural significance because she is probably the first nonwhite character in an English novel to be given a realistic, individualized, and humane portrayal. If Crusoe is a fictional representation of the first colonial mind, Friday is a Caribbean tribesman and all of the natives of Asia, Africa, and America who would later be oppressed under European imperialism. In a contemporary world that is critical of imperialist expansion, Friday becomes an enduring political symbol of racial injustice when Crusoe teaches him to call him Master. Recent retellings of the Crusoe tale, such as *Foe* by J. M. Coetzee and *Friday* by Michel Tournier, emphasize the tragic results of Crusoe's inability to comprehend Friday and suggest that the tale might be told very differently from the native's point of view. Plus Sparknotes: Promo Friday is a significant character in the novel's context in addition to his significance to our culture. He is Robinson Crusoe's most colorful and charismatic character in many ways, much more so than his master. In point of fact, Defoe sometimes emphasizes the contrast between Crusoe and Friday's personalities, such as when Friday, when he is happy to see his father again, is much more attached to his family than Crusoe is. Friday jumps and sings for joy when he meets his father, whereas Crusoe never talks about

missing his family or dreams of being happy to see them again. This emotional display reveals what Crusoe's stoic heart lacks. Friday's loyalty to Crusoe is more sincere than anything Crusoe has ever said or done by asking him to kill him rather than leave him. We are left wondering whether Crusoe's knowledge of Christianity is superficial and patchy in comparison to Friday's complete understanding of his own god Benamuckee because Crusoe only responds indirectly and hesitantly to Friday's sincere questions about the devil. In a nutshell, Friday's exuberance and emotional directness frequently highlight Crusoe's wooden conventionalism. However, Crusoe appreciates Friday much more than he would a mere servant, despite Friday's subjugation. Despite the fact that he makes the remarkable admission that he loves Friday, Crusoe does not appear to place a high value on human contact. Since Crusoe never shows love for his parents, siblings, or even his wife, this is the only admission he makes in the book. The appeal of Friday's personality is evident by the Englishman's admission that he loves an illiterate Caribbean ex-cannibal more than his own family. Although Crusoe brings clothing and Christianity to Friday, Crusoe also brings emotional warmth and a vitality of spirit to Friday that Crusoe lacks in his own European heart. Since its publication in 1719, Robinson Crusoe has been an excellent adventure story; everyone, particularly children, has become familiar with both the hero and the novel. Although this book appears to be merely an adventure story on the surface, a conscious reading reveals that colonialism is technically presented beneath the storyline, with issues such as race, power identity formation, and other similar topics being viewed from a colonial perspective. This chapter will highlight some crucial aspects of colonial representation that are typically

overlooked. Robinson Crusoe is more than just a thrilling tale; it is also a tale in which a European man gradually gains control over his own compulsion and a vast, hostile, and indifferent environment. The novel's main character is a typical colonial figure. He sets out for a faraway island in the Caribbean to establish his own colony, civilization, and culture. Defoe tackles colonialism by creating a fantastical character study of an adventurous man who eventually takes control of an island and starts his own colony. The relationship between the colonized and the colonizer, the depiction of a colonized land and people, and the depiction of colonialism from the perspective of trade, commerce, and the construction of an empire all provide clear examples of how colonialism is portrayed in Robinson Crusoe. The novel Robinson Crusoe is regarded as an allegorical work. This book depicts Robinson Crusoe's spiritual journey from a religious perspective, is an economic tale about trade expansion, and deals with an alien from a psychological point of view. However, the goal of this chapter is to demonstrate the extent to which the novel is influenced by colonialism. Robinson Crusoe is a well-known work of fiction written in the eighteenth century. In it, the author portrays the imperialist mindset of a European man who wants to be in a position of authority over others. It's clear from Friday's statement that he's happy with his new identity. Crusoe's produces some invisible powers that, rather than using physical force, impose some hidden beliefs on Friday's mind and senses. Crusoe also instructs Friday in religious knowledge after imparting language. Friday is deeply influenced by Crusoe's superstitious beliefs regarding Jesus Christ. Crusoe not only saved Friday's life, but he also tried to save Friday's wild soul by teaching him the truth about Christianity and religion. Crusoe clearly imposed his own culture on Friday to make

Crusoe look like a civilized European man. His sole wish for him. The Soul of a Wise Savage, and bring him to the true Knowledge of Religion and Christian Doctrine so that he can learn about Jesus Christ, the One whose Life Eternal is. I say that when I thought about all of these things, a secret joy ran through every part of my soul, and I frequently rejoiced that I had ever arrived at this location. 220) Crusoe portrays Friday as a "blinded ignorant pagan," and he attempts to destroy Friday's identity in order to establish Friday as a superior scholar. However, rather than converting a good Christian or a civilized man, enslaving another man is a process. Said claims that European writers use one type of "discourse" to develop the cultural and political impact on colonized societies. Friday is a representation of the white man's burden, which reflects the Europeans' belief that they are entitled, as civilized Anglo-Saxon Christians, to transform uncivilized savages into civilized savages. When Crusoe declares that Friday is now a good Christian, Friday's new identity is established by his European master. Friday represents a colonial image. Crusoe also tries to change his cannibalistic eating habits after teaching Friday how to speak his language. Friday was a cannibal who enjoyed eating flesh, as Defoe demonstrates. Friday was made aware by Crusoe that they were a distinct group in human society because of their barbaric behavior, which is unacceptable behavior in human society. As a colonizer, Crusoe alters Friday's language, beliefs, customs, and even his name. I had, through some means, informed Friday that I would kill him if he offered some flesh, and he still had a hankering stomach for some of the flesh. 208) By teaching Friday to eat the meat of animals rather than humans, Crusoe gradually alters Friday's eating habits and transforms him from a cannibal to a human. This is the method that the colonizers technically

used to impose their own language, religion, culture, and identity on the groups or nations that they had colonized. Crusoe and Friday's relationship, according to Peter Hulme, is an illustration of capital and labor. Friday is also depicted in Robinson Crusoe as a productive, normative code and an unpaid labor. The profit comes from Crusoe's authoritative relation, who views Friday as private property. He possesses a very colonial aspect. because he gives Friday a new life and a new place to live, he teaches Friday to call him his master. Crusoe wanted to make Friday a royal servant in addition to saving Friday's life. Friday is the most obvious day that Crusoe imposes his will. Crusoe's double-standard personality is revealed to us. He opposes barbarism but also wants to improve his self-image. Because of this, he does not take the time to learn Friday's language or his real name. Crusoe, a calculating man, accepts Friday as a servant rather than a companion to demonstrate his superiority. Friday may be regarded as the first royal "savage" in English literature to challenge the white people's implicit assumption of superiority over other races. The terms "servant," "master," "load," and "savage" are all frequently used in this book. These words demonstrate the significance of "domination" and "subjugation" in this novel. Friday is so preoccupied by differences in culture and language that he willingly takes on the role of a slave. The subjugation, servitude, and submission of Friday to Crusoe reflects race relations during colonial times. Crusoe's attitude toward Friday demonstrates his authority when he arrives on the island with Friday. Crusoe believes that Friday has been found by God's mercy. As a result, he jumps at the chance that comes his way and acts as Friday's god, just as the island gives Crusoe legitimacy for his authority over Friday. Crusoe's position of authority on the island is akin to a monarchy



and a means by which he constructs his self-image—a mirror that he uses to demonstrate to others a self-validating image of himself. Bhabha asserts that the presence of colonial otherness on the body of a black man causes identity crisis. Friday's cultural inferiority is an ideal colonial figure with white mask and black skin. He cannot speak for himself; He imitates his master's actions and speaks in his master's voice. because he provides him with a new home and a new way of life. Crusoe wanted to make Friday a royal servant in addition to saving Friday's life. Friday is the most obvious day that Crusoe imposes his will. Crusoe's double-standard personality is revealed to us. He opposes barbarism but also wants to improve his self-image. Because of this, he does not take the time to learn Friday's language or his real name. Crusoe, a calculating man, accepts Friday as a servant rather than a companion to demonstrate his superiority. Friday may be regarded as the first royal savage in English literature to challenge the white people's implicit assumption of superiority over other races. The terms "servant," "master," "load," and "savage" are all frequently used in this book. These words demonstrate the novel's emphasis on dominance and subjugation. Friday is so preoccupied by differences in culture and language that he willingly takes on the role of a slave. The subjugation, servitude, and submission of Friday to Crusoe reflects race relations during colonial times. Crusoe's attitude toward Friday demonstrates his authority when he arrives on the island with Friday. Crusoe believes that Friday has been found by God's mercy. As a result, he jumps at the chance that comes his way and acts as Friday's god, just as the island gives Crusoe legitimacy for his authority over Friday. A "monarchical system and a process to create his self-image, a mirror, to show someone a self-validating image of him" is Crusoe's authority on the

island. Bhabha asserts that the presence of colonial otherness on the body of a black man causes identity crisis. Friday's cultural inferiority is an ideal colonial figure with white mask and black skin. He cannot speak for himself; He imitates his master's actions and speaks in his master's voice.