COLONIZATION, RESISTANCE AND TRANSFORMATION: A POSTCOLONIAL CRITIQUE OF *THE UNCHOSEN* AND *THINGS FALL APART*

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DOCTORATE OF PHILOSOPHY
in
Linguistics and Literature

DEPARTMENT OF HUMANITIES, FACULTY OF SOCIAL SCIENCES
AIR UNIVERSITY, ISLAMABAD
March, 2016
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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

DOCTORATE OF PHILOSOPHY
in
Linguistics and Literature

To

DEPARTMENT OF HUMANITIES, FACULTY OF SOCIAL SCIENCES

AIR UNIVERSITY, ISLAMABAD
March, 2016
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Dedicated to my father and my mother
First, I am thankful to God for His protection and for granting me the opportunity to do this kind of work.

Special thanks are due to Dr. Riaz Hassan and Dr. Rubina Kamran, who guided and directed me. Their input and critical acumen helped in bringing this work to completion: in fact, it is because of them that it came into existence. For any faults I take full responsibility. I am equally thankful to Dr. Wasima Shehzad, Dean of the Faculty of Social Sciences, Air University, for her valuable insights in the completion of this research. She is a continuous source of inspiration for me. I am thankful to Dr Farzana Masroor, coordinator PhD who always encouraged. A large debt of gratitude is also owed to Dr. Muhammad Safeer and Dr. Mubina Talaat who first introduced me to colonial and postcolonial theories when I was in the M. Phil programme. Grateful mention is also made here of Mr. Nadeem and Dr. Sikander Ali, whose encouragement kept me on track to finish this undertaking.

I am grateful for the ongoing encouragement of my friends, especially of Mr. Ijaz Ahmed, Chaudhary Akbar, Rana Sohail, Mr. Muhammad Ibrahim (Dany), Mr. Waqar, Mr. Shahid Imran, Mr. Fareed Ahmed, Mr. Shoukat Ali, Mr. Ashraf Nadeem and my roommate Mr. Abdul Rehman (Chacha). Their unfailing optimism motivated me to keep going.

My family, especially my patient, ever-forgiving, ever-positive mother, deserves special mention. I am also deeply indebted to Professor Abida Hassan for her mentorship and for the important role she has played in my life.
ABSTRACT

Colonialism is a complex phenomenon which cannot be limited to physical colonization as it would fail to take into account the other facets of this phenomenon. Postcolonial writers have shown how colonization affected their society and challenged the notion of enlightenment and civilization. The current research aims at understanding this aspect through studying the concepts of colonization, resistance and transformation thought Achebe’s Things Fall Apart (1958) and Hassan’s The Unchosen (2002). Moreover, the researcher also evaluates the role of power politics to examine how colonization was similar or different in Africa and the Subcontinent. For this purpose, textual analysis is the lens through which the selected texts are assessed. The designed research framework for analysis takes into account salient features of the postcolonial theory to explore the concepts of colonization, resistance and transformation in respective societies. To achieve the objectives of the research, colonization and resistance is scrutinized at three levels; i) physical, ii) cultural and iii) religious. Transformation which is a result of colonization and resistance is studied at two levels; i) cultural and ii) religious. The findings of the research show that colonization affected the social fabric of the society by undermining the values and traditions of the natives. Even though the natives in Africa and the Subcontinent resisted the policies enforced by the colonizers; such as the ideals of technology, education and progress are factors which led to the process of transformation. People of both the regions had strong affiliation with their traditions, cultures and religions, even then the colonizers identified different tools to overcome the resistance. Things Fall Apart (1958) identifies the religious polarity as one of the factors behind natives’ conversion to Christianity, which is in contrast to Subcontinent, where the discourse of religious division among natives worked in the colonizers’ favor. Both the novelists criticize the colonial powers, but they also take into account the weaknesses in both the societies which facilitated the process of colonization. The research also identifies that the writers have not only condemned the process of colonization but also discussed how it was beneficial for the natives as it provoked a sense of education and industrialization making them aware that they cannot progress without development in science and technology.
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CHAPTER 1

INTRODUCTION

The first chapter gives an overview of the dissertation. It represents the orientalists’ and the occidentalists’ points of view about colonization. It also discusses the reasons for selecting *The Unchosen* (2002) and *Things Fall Apart* (1958) to analyze the effects of the colonization in Africa and the Subcontinent. In the aftermath of the colonization, the reaction of colonizers and colonized are also discussed in detail in both the novels. The research questions, research objectives and research design form an integral part of this chapter. At the end, chapters division is discussed.

Colonization is a complex phenomenon which has diametrically contradictory meanings for the colonizers and colonized. It is not, of course, a recent phenomenon. The known history of human species is essentially one of invasion, colonization, enslavement, theft and exploitation through the ruthless application of force (Johnston, 2011). What is viewed as a glorious, God-inspired triumph by the successful colonizer, who justifies his depredations as being the benign agent of superior divine or human forces (Kipling, 1998), is seen as a great disaster with the loss of freedom and cherished traditions by the colonized (Fanon, 1956), and neither is completely wrong nor completely right. For the purposes of this study, the effects of recent European colonization in two different areas of the world, namely Africa and the Subcontinent, is considered. A good bit of postcolonial writing emanating from either side is self-justifying in nature. Ex-colonizers point out the substantive benefits accruing to the people they colonized, language, literature, religion, trains, technology, modern government, education, medicine,
scientific knowledge and the like (Arnold, 2000). The ex-colonized bewail the loss of tradition and things their forebears once held dear and are anxious to set the record straight with regard to the much vilified civilizations that existed before the coming of the colonizers (Ranger, 1993). One sometimes sees an attempt at re-establishing an older order when colonies regain freedom, although this is idealistic rather than practical. In a Hegelian sense, the clash of propositions leads to new dispensations rather than reversals to older orders (Rose, 1978).

The researcher cannot predict directions or outcomes because these processes are ongoing. In the part of the Sub-continent that became Pakistan in 1947, before the arrival of the British there was a Sikh kingdom (Singh, 2004) roughly comprising the former Punjab province (now divided between India and Pakistan) which once included much of the present province of Khyber Pakhtunkhwa (where Hassan’s story is set), another kingdom in Sindh, and a scattering of mutually suspicious tribal prince doms and fief doms in the area called Balochistan. The subcontinent is, of course, no stranger to invasion and colonization. Prior to the successful expansion of the British there was the once extensive but rapidly crumbling Muslim Mongol (Moghul) Empire first established in the sixteenth century by Central Asian invaders (Amitai, 2007), with pockets of Portuguese and French holdings in places like Goa and Pondicherry. There is no question of returning to what existed before the British changed the nature of their presence in the region from trading to ruling ( Förster, Mommsen & Robinson 1988).

In Africa, too, we see much turbulence and change in outlines and nations before it was colonized by Europeans (White, 2000). Extensive but perhaps somewhat fragile empires established, after much bloodshed and tyranny by men like Shaka and Mzilikazi (Knight, 1994). They existed across much of the southern-to-middle land, and endless factionalism and warfare between tribes and nations characterized much of the belt towards the upper middle and the north of the continent. Invasion, theft, settlement, slavery, murder, exploitation and empire-building were the ways of things well before the Europeans came (Hassan, 2002). However, there is a qualitative difference between an internal colonial empire created by a dominant faction within a given set of people, and one imposed on
them by outsiders whose values, norms, expectations, language, clothes and cultural underpinnings are significantly different.

Colonization affected the natives of Africa and the Subcontinent but they responded in different forms and tendencies. Most of the scholars and theorists are of the view that colonization was much brutal in Africa as compared to the Subcontinent (Robert, 1991). The African Postcolonial writers have justified their innocence through representation of their culture, traditions and civilization distorted by British invasion. Achebe is one of such scholars who have restored the African history and culture in the form of Things Fall Apart (1958). This is being taught as African history and cultural book in most of the western universities. In the same way, Hassan has in-depth knowledge of British and Pakistani cultures. The Unchosen by Hassan (2002) is encapsulated with colonial experiences from both the angles. He has drawn a very clear picture of the colonizers and the colonized. The present study deals with colonization, resistance and transformation in two novels The Unchosen (2002) and Things Fall Apart (1958) written in the background of colonization, its beginnings in the first novel and its aftermath in the second. This thesis deals with the colonization of one part of the subcontinent and one part of Africa and its effects in the form of transformation and resistance.

Through the textual and contextual analysis of both the texts with reference to colonization, resistance and transformation are under observation and examination, how these terms have undergone various phases to reach what they are at the postmodern age. This chapter is a kind of overview of the dissertation in addition to the statement of the problem and aims and objectives of the research.

1.2 Colonization and its Effects

There is no doubt that imperial and colonial expansion had a destabilizing effect on its power and preoccupation. It pushed back the colonial masses’ experiences into margin and on the other hand ‘center’ pushed a consciousness beyond the point at which monocentrism in all the spheres of thought could be accepted without any question. In other
words, the alienation process initially served to relegate the postcolonial world through a kind of mental barrier in a position from which all experience could be viewed as un-centered, pluralistic and multifarious. Therefore, marginalization became exceptional source of creating energy. The impetus towards decentering and pluralism has always been presented in the history of European thought and has reached its latest development in post-structuralism (Mohan, 1997). However, the situation of the marginalized societies and cultures enabled them to come to this position much earlier and more directly (Brydon, 1984). These are the notions implicit in postcolonial texts from the imperial period to present day, which have affected the literature written after independence of the colonial regions. Colonization has a wide range of meanings and interpretations. The term itself is derived from the Latin word ‘colere’ which means “to inhabit, cultivate, frequent, practice, tend, guard and respect” (Brown., & Marshall, 1981, p. 13). Biographers adopted this term during the nineteenth century to describe the activities of birds, bacteria or plant species. Colonization of the human kind refers to migration, migration for the sake of settlement, exploitation, resources, wealth, rule and trade. It is pertinent to note that the colonies in earlier times were not always structured to govern the local people in distant lands. Ruling was not always the priority of settlers. They were often only in search of a better life. Said (1978) portrays that with the passage of time the migrants’ desire for power and wealth created a master and slave relationship between immigrants and natives, and, as no man willingly becomes a slave, generated the suspicion and tension we note between the colonizers and the colonized people.

The distinction between the rulers and the ruled is highlighted in human history and literature; some people are in favor of colonization (Kipling, 1998), while others are against it (Fanon, 1956). Both schools of thought have strong footings and sufficient arguments for the construction of truths according to their own perceptions. It is interesting that the ideologies of these two groups can be quite opposite from each other yet each can be right in its own way. The researcher’s concern is with the British colonization, as it once ruled over a worldwide empire (Khan, 1998). It is rewarding to see how their methods, approaches, representations and misrepresentations worked among people of markedly different ethnicity and culture. Colonizers tended to go well
beyond physical repression. They also aimed at turning the people of the colonies into docile mimics of their own way of life, but without letting them into that way of life. The colonized were thus always outsiders who felt that they had to try harder to change themselves in the hope of recognition or acknowledgement. Yet no matter how hard they tried to imitate the ways and accents of the masters, they remained marginalized. Considerable direct and indirect pressures for transforming the colonized people were introduced. Among them were language, religion, education, dress and social norms (Zine, 2001). British colonization has generally been considered good from an administrative point of view. The colonizers governed with considerable success over a wide area of the world. There was a time when America, Australia, Canada, India, parts of Africa and the scattered territories across the world were colonies of the British Empire (McLeod, 2010). The British monarch was the focal point and head of these colonies. They administered the colonies according to what they thought was the nature of the natives. The colonizers also manipulated the institutions according to the nature of the colonial masses as well as according to their wishes and benefits. These strategies proved successful to a degree. In some colonies, they succeeded in replacing the local religions, whereas in other parts of the world the transformation, successful, partially successful or relatively if not entirely unsuccessful, was essentially cultural in nature. It is interesting to surmise that the religious proselytism of those days might have led to a widening rejection of religion among descendants of those devout missionaries today, though this is a separate issue and in any case would be difficult to establish. History and literature show that in Africa, a primary objective was to convert the natives to Christianity (Achebe, 1958). Colonizers thought that Africans had no worthwhile history or literature, and that it was their religious duty to transform them, to bring them back from darkness to light and from ignorance to knowledge. We thus see two dominant threads (among several) in colonization, the cynical application by policy makers of cold-blooded mercantilism, and the devotional efforts of evangelists to save benighted savages from eternal damnation on the other.

Transformation may be of two general types, one type results from the natural interactions of cultures in contact, the other is the outcome of deliberate policy. Implicit
in transformation is the question of language. There is much to be noted here as well, but it falls outside the scope of this study. In the beginning, a number of administrators, soldiers, businessmen and missionaries made attempts to learn local languages. Suffice it to say that, in line with evolving policy, they found it more convenient for themselves, and cheaper in terms of trade, social transactions, administration, learning and application, to use their own languages assumed to be superior in several ways, deliberate pressures to change the linguistic landscape were mounted.

In the Subcontinent, the British effort did not succeed in transforming significant numbers of people to Christianity, although there were several active missions. They did succeed in putting followers of different religions into an adversarial role. A fair degree of tolerance operated in most settled parts of the peninsula. It is said that Hindus, Sikhs and Muslims lived in reasonable harmony with one another. However, situations were created by the Europeans (Burke & Quraishi, 1995) that led to growing suspicions and intolerance, but it is also the fact that the supporters of colonization have their own justifications and logic in favor of colonization.

The supporters of colonization have presented a very dismal and savage picture of the colonial masses, especially in Africa (Conrad, 1993). According to them colonization was good for the natives because before that they were living in chaos, superstition and irrationality with no worthwhile culture or clear identity. Colonizers accepted that colonization was brutal and cruel at times, but it was an effective way of jolting backward people out of the mess that characterized their lives. It was their responsibility to civilize people who were still living in the dark ages. Joseph Conrad’s *Heart of Darkness* (1988) is a representation of that reality where he has painted a bleak picture of Africa. According to the character Kurtz in Conrad’s *Heart of Darkness*, these people lived like animals, with no worthwhile culture, no manners and no guiding philosophies. Conrad is among those who made a fictional representation of life in Africa, the backwardness of the people on the one hand, and the colonizers’ drive for power and resources on the other hand. Kipling and Foster also tried to present the colonial period in the Subcontinent from various angles. The attitudes of these writers are basically defensive,
but to some extent they can be compared with Conrad. They did not get as much criticism as Conrad did for *Heart of Darkness* from postcolonial writers and critics (Said, 1993).

The term postcolonial connotes a kind of anti-colonial movement where writers are of the opinion that colonization is an evil perpetrated in the name of good. This is the theme and conviction of postcolonial writers such as Wa Thiong’o (1967), Achebe (1958) and Said (1978, 1993). This school of thought defends pre-colonial culture and identity through different ways and perspectives. They are of the opinion that colonization was a game played by colonizers for the primary purpose of getting their hands on the wealth and resources of the colonial masses, and that this cry of “enlightenment and civilization” was merely a *post facto* rationalization, an excuse. The colonizers adopted different tactics to govern colonial people and to manipulate their resources; they also varied their strategies from place to place and from era to era as required (Fanon 1963). It will not be wrong to say that they faced resistance wherever they occupied a distant territory. This resistance could be of several kinds: active, manifested in uprisings, guerilla warfare, sabotage and protests. It can also be passive, where the policies, decrees, methods and initiatives of the colonizers were boycotted and brought to failure. It can also, more recently, be propagandist, in the form of postcolonial writings, prominent among which are those of Wallcott, Said, Fanon, Spivak, Bhabha, Wa Thiong’o and Soyinka. The general tone of their writings is condemnatory, highlighting the degradation and psychological damage that resulted from it apart from the wholesale theft of resources that took place (Fanon, 1967).

Resistance is a common theme of postcolonial and colonial literature (Britton, 1999). It is considered a reaction of the weak against the strong, the poor against the wealthy, the colonized against the colonizer and the third world against the first world. Native people were not ready to leave their culture and religion as easily as the colonizers expected. Much effort had to be put into quelling uprisings and meeting challenges often with considerable bloodshed and the use of naked force (Fanon, 1956). The colonial people tried to unite against the colonizers by using religion and culture as motivational tools. They fought against colonizers to preserve their culture and religion, but an alarming situation arose when their own brothers and sons started joining the colonizer’s army, and
some were converted to Christianity (Hassan, 2002). This was the starting point of transformation.

Transformation occurs in one form or another whether this proves helpful for natives or not. Colonizers transform the colonial people culturally, socially and religiously primarily in order to govern them (Memmi, 2013). They try to change the language of the colonial people partly to neutralize their history, culture and memories (Wa Thiong’o, 1981) and partly for their own convenience as administrators. It would not be wrong to say that the current dominance of the English language in the contemporary world is one obvious result of British colonization, which derives continued sustenance from America’s current leadership in the world. Language change leads towards transformation, and this transformation has various phases which differ from race to race and even colony to colony. The British colonizers adopted different techniques to transform the natives according to what they understood of their mentality. The focus of the present study is the British colonization in Africa and India, and how the British succeeded in fulfilling some of their objectives.

Large swathes of land were under British administration in North Africa, West Africa and Southern and Eastern Africa (Ehret, 2002). The British found different lands useful for various purposes and benefits. In Egypt, other than its potential as a market for British goods, British colonization had as its main interest control of the trade route that ran through Egypt to the Red Sea and then on to India (Lovejoy, 1989). In Western Africa, the presence of the British was mainly because of Britain’s involvement in the West African slave trade in the eighteenth century, which continued into the nineteenth. South Africa was important partly because of its gold and diamonds, and partly because for the British it was an important post in their trade routes to India and the Far East. Mercantilism, characterized by a ruthless, single-minded pursuit of wealth, was the dominant economic theory of that time. Such is the root cause of this kind of colonization (Usher, 1939).

The colonial experience in Africa was somewhat different from that in the Subcontinent. In Africa, the colonizers used religion as a weapon to mold the ideologies and thinking of the natives (Young, 1994). Missionaries were sent to Africa to convert people to
Christianity, and an educational system was introduced to transform the natives socially and culturally (Isichei, 1995). The colonizers came to Moghul India for the sake of trade and then spread over the Subcontinent slowly and gradually. They hired many Indians to serve the British army and used them against their own people (Rao, 1993). They divided people on the basis of castes and tribes and succeeded in ruling over them for a long time. Hassan has expressed the interests and experiences of the colonizers and the colonized with considerable perspicuity in his novel The Unchosen (2002).

1.3 The Interests of the Colonizers in the Subcontinent

Exploitation of the Subcontinent was two-fold (Molteno, 1980): first, they wanted to transfer wealth and mineral resources from the Subcontinent to Britain, and second, they wanted to create a large market for British industry and products. Ranjini Palme Dutt (1940) explains in his book India Today how vital India was to the British Industrial Revolution. Without India’s support, it might not have been possible for British banks to fund the technological modernization of Britain which took place in the eighteenth and nineteenth centuries. Factories that pour out constant streams of products must have ready markets, otherwise they can collapse with considerable negative effects on society (Pandurang, 1997). There are local markets and perhaps some foreign natural markets that can absorb some of the output, but since huge sums of money and dangerous social ramifications are involved, it is much more rewarding from the colonizer’s point of view to have captive markets. Colonization and mercantilism ran side-by-side with industrialization (Usher, 1939). A whole new set of constraints and imperatives that affected both sides resulted from them. Europe had to have assured markets for its output; ruthless means were employed to discover, conquer and control them. In the process, it was considered necessary to destroy local industries as it was to open the way for the large-scale dumping of their own products.

Some nationalist critics are of the opinion that the scientific foundation of the industrial revolution was not specifically a European contribution to knowledge, but that other
(especially Asian) civilizations contributed to it in scientific approaches, mathematics and technological innovation (Huff, 2007). Even committed Euro-centric authors have admitted that there were significant inputs from other nations and civilizations in the technological development of Europe. Commonly cited examples are gunpowder and rocketry from China through Arabs, mathematical symbols and approaches from India, again through Arabs, and the methods and assumptions of scientific experimentation directly from Arabs. Of course, there is much more than this, but it lies beyond the scope of this study (Acemoglu & Robinson, 2012). While ideas can sometimes be traced to other sources, this does not detract from Europe’s huge step forward, which had its beginnings in England, in the development of prime movers and machines that could take over some of man’s endless labours with much enhanced power and efficiency, and large-scale factory production. This gave it an immediate military and economic edge over non-industrialized countries, enabling it to embark with considerable success on its colonial adventures in other parts of the world (Usher, 1939).

History is witness that the Subcontinent passed through invasions many times and that each invasion left its imprint on native culture, religion and traditions. The foreign invaders who settled in the region left something of their own culture and personality. They also tried to foist their own culture and religion onto the natives. Aradhana and Yunus (2003) have presented a brief history of the Subcontinent. According to them, the Indus Valley was an ancient site of agricultural activity and that it developed into a well-formed agrarian civilization that lasted several centuries, one of the earliest in human history, running parallel with those in Mesopotamia and China. With the passage of time, different invaders colonized this region. The most recent were the British.

A fairly advanced educational system existed in the Subcontinent in the third century B.C. Scholars and sages used to educate the people orally in the beginning and then, after the invention of letters, through writings written mostly on large leaves or the barks of certain trees. The Buddhist religious places and community centers played the role of schools and colleges at that time. The education system started from temples because Buddhism and Hinduism were the native religions of the region (Veer, 1994). Buddhism coupled preaching and education at places such as Takhashila, Vikramshila and
Nalanda. Nalanda University played its role in the thirteenth century to educate the natives. Around ten thousand resident students enrolled in this university with international representation from countries like Korea, China and Sri Lanka (Walpola, 1959). In the eleventh century, the Muslims established elementary and secondary schools. One can trace education systems in India back to the third century B.C. though it is reasonable to surmise that some of them go on well before this. Universities were established in big cities such as Allahabad, Lucknow and Delhi (Khan, 1998). The medieval period was a good time for the interaction of Islamic and Indian traditions in various fields such as theology, philosophy, religion, mathematics, architecture, fine arts, astronomy and medicine. The arrival of the British saw the virtual disappearance of the old educational system of the region and its partial replacement by the British system. The literacy rate in British India was 6% in 1911, 8% in 1931 and 11% in 1947. In 1935, only 40 people out of 100,000 were enrolled in universities or higher education institutes (Chaudhary, 2010).

British colonizers constructed buildings according to their own specifications for the convenience of their officers (Huff, 2007). Much of this was outside the means of people who had occupied these lands for several millennia. The techniques for constructing buildings and roads introduced by the colonizers were quite different from the existing ones. In ancient times, the Indian canal system was effective for controlling floods and regulating water for agriculture. It was allowed to fall into disrepair. Thompson mentioned that the canals, roads and tanks constructed by Muslim or earlier Hindu governments for the benefit of natives had suffered extensive dilapidation in India and the Colonies in 1838. This affected the livelihood of the natives (Thompson, 1838). Martin advised in 1858 in The Indian Empire that the colonial government should not only start new projects but should also maintain the old ones, on which the natives depended. The colonizers certainly started some new projects, but they also let the old ones crumble away.
1.3.1 The Unchosen (2002)

*The Unchosen* (2002) by Hassan is a good representation of the clash of civilizations in the north-west regions of India, the resistance of various tribes against colonization, the desire of local people to acquire science and technology, the role of religion and culture during colonization and the outcome of that colonization. Thematically, like many other postcolonial works, *The Unchosen* is divided into three parts, colonization, resistance and transformation.

The setting of the novel is the Pakhtoon belt between present day Pakistan and Afghanistan. There are some tribal areas in Pakistan, which now come under the administrative set-up of the North West Frontier Province (now named Khyber Pakhtunkhwa). The main characters in *The Unchosen* are Pakhtun tribals and British colonizers, with some mention of Sikhs and Gurkhas. The Pakhtuns and Sikhs resisted inroads by the British more strongly than most of the other communities in the Subcontinent. The British had to fight three full-scale wars with the Sikhs before they prevailed in the Punjab, and it was no easy matter (Hassan, 2002). However, today’s enemies are tomorrow’s friends -- within a short time Sikhs began to enroll freely in the British Indian Army. The Gurkhas were mostly enthusiastic participants in British military enterprises right from the beginning, and not only in India. The Pakhtuns held on for some time, but eventually they, too, succumbed and then surprisingly contributed soldiers in considerable numbers to the British Indian Army (Khan, 1998). However, it can be taken as symbolic of general manifestations of resistance at various levels of commitment, since the basic impulses are the same. In addition, the novelist has conveyed the colonizers’ feelings and interests along with those of the natives.

Hassan is an Indo-European writer who has presented a double-angled picture of the natives as well as the colonizers because he is a man of two worlds, well versed in local and British cultures. His father was Indian/Pakistani and his mother English, so Hassan grew up in a multicultural setting that transcended borders. As a child, he saw the ending of the colonial period and the partition of the country. *The Unchosen* (2002) is partly an outcome of his colonial experiences. The characters of *The Unchosen* come across as
somewhat more advanced than we might expect when they try to make their own guns and get their inspiration from British weaponry. They remain strict in their relation with religion, but socially and culturally, some of them try to change. Sometimes *The Unchosen* by Hassan seems a reflection of *Things Fall Apart* (1958), but there are important differences in the styles and themes of these authors.

1.3.2 Summary of *The Unchosen*

*The Unchosen* by Hassan revolves around the personal and colonial experiences of a Paktoon leader Abdul Hakim Khan who is in one sense the mouthpiece, but not the only mouthpiece of the novelist. Hakim is a strong character presented by the writer. He leaves home to take revenge on his uncle Murad Khan because of a widely held belief that he had killed his father. After a long fight, Murad agrees to give the share to his nephew from his property if he proves himself through his own courage, will and hard work. He soon becomes one of the leaders of this tribe, and later the sole leader of his own nascent tribe. Nevertheless, the decline of Hakim’s power and influence starts from the arrival of the colonizers.

The colonizers started occupying the tribal area of Khyber Pakhtunkhwa which was loosely attached with Afghanistan. This caused considerable tension and concern in the region. However, after suffering a defeat, Hakim discovers at first hand, how far ahead the military, medical and other facilities of the colonizers were in comparison with their own. The colonial people showed resistance according to their own limited abilities, characterized by a shortage of numbers, poor training and uncertain access to modern weapons. Feeling exposed and vulnerable, they set up some kind of gun-making activity in the region. Although the quality of the weapons they produced was inferior, this activity developed quite rapidly into an indigenous industry, which helped to improve their economy and standing in the area. The beginnings of a clash between the ultra orthodox elements who resisted change, and those who saw the need for it, can be observed in this novel.
The mullahs’ religious preaching and cultural values played a vital role in resistance against the colonizers, but, with the passage of time, some important leaders start doubting the preaching and predictions of the mullahs. Murad Khan reprimands the religious leader, “Enough of this,” he roared. “No more inflammatory sermons. Don’t play politics in the name of religion” (Hassan, 2002). Hakim is one who recognizes the need for improved weaponry and preparation if they are to maintain their identity and respect, but without surrendering their traditional values. In this sense, he symbolizes Bhabha's idea of hybridity, as discussed earlier.

Abdul Hakim Khan is disappointed when his wife, smarting at the insult of his second marriage, leaves him to live with her father's people. After some kind of reconciliation, he is also chagrined to discover that his eldest son has joined the British army. However, with the realization that he is now old, he tries to adjust to changed realities and circumstances under the tutelage of the British, whose interests are represented by a Political Agent. Further, the writer narrates that with the passage of time the postcolonial writers succeed in filling the gaps in enlightenment which came through colonization. The postcolonial writers are of the opinion that this so-called enlightenment is result of suppression and through their iron hands, the occupants inculcated their culture and religion to govern over the natives. Nevertheless, these two schools of thoughts have revolutionized the world history as well as given new dimensions and angles to literary writings. Moreover, enlightenment has been observed at various levels.

In this chapter, the postcolonial theory and postcolonial literature with their major issues, colonization, resistance, and transformation have been discussed. Further relationship between dominated and dominating cultures, between dominated and dominating religions have been examined. Close reading has been discussed as well along with models of comparative research.
1.4 The Interest of the Colonizers in Africa

European colonization started in Africa in the 1880s. The colonizers tried to subjugate the natives through different tactics and techniques. They encouraged the participation of missionaries for the preaching of Christianity (Donovan, 1978). Later, they introduced medical facilities to the natives. The Europeans experienced their own Christian revival in the 19th century. The main target of the missionaries was the working class with the motto of spiritual salvation for them and their families. They distributed free copies of the Bible. The missionaries scored significant successes and, with the passage of time, established the roots of Christianity in several parts of Africa. To recapture the primary developments that account for Europe’s increased involvement in Africa, we can review the important role of Christianity together with medical and technological advances, and the lure of capitalist gains. First, it might be wrong to suggest that missionary tasks were undertaken only because of colonial policy. They had a momentum of their own, generated by the evangelism that characterized segments of the dominant European colonizing countries. Missionaries did not always serve as direct agents of European imperialism yet they drew European governments deeper into Africa. In their efforts to preach Christianity, to bring western-style education to Africa and to ingrain monogamy in African societies, missionaries were often threatened by hostile elements, so they called on European governments for protection and intervention (Oduyoye, 2009). In Malawi, for example, missionaries encouraged the British government, through a series of letters to put down the slave trade. The British government intervened in the 1880s. Yet the motivation for Britain to send troops and become involved in the region was not really the lingering slave trade in Malawi. Britain was concerned with the presence of the Portuguese in Mozambique. The letters of the missionaries merely served as a convenient excuse to enter the region and establish British interests (Good, 1991).
1.4.1 Things Fall Apart (1958)

*Things Fall Apart* (1958) by Achebe is a depiction of African culture, history and identity on the one hand, and of colonization, resistance and transformation on the other. He attempts to restore what he believes to be the true history of pre-colonial African, a history which colonizers had systematically destroyed to make way for colonization. A facile presumption was that African people had no worthwhile culture, history or civilization, so it was the responsibility of the colonizers to civilize them (Kipling, 1998). Achebe strongly condemns this hypothesis and establishes an historical identity for the Africans through his writings. Achebe is well aware of African’s social norms and traditions.

This novel is a telling representation of the colonial experiences of the Africans. The writer has sketched a picture of African religions, their gods and goddesses, their culture and society. Achebe has shown women in an inferior role in African culture, a wealthy man might go for a second marriage, or even a third or fourth. Along with the convention of all other realities, the novelist presents the blind faith of natives in their gods, goddesses and traditions. While re-asserting the good qualities of the Africans, Achebe does not deny the bad ones. He points out the weaknesses of the African culture, but does not consider them to be a valid excuse for colonization.

Achebe has presented a harsh picture of the colonizers, who might respond by saying that they had to be cruel to be kind. They were busy in collecting the wealth of colonial people and sending it to their own countries. Consciously or unconsciously these novelists have tried to show that colonization was an almost unmitigated evil masquerading as something good and necessary. Its aim was to enslave the natives both physically and mentally, to reduce them to penury, to let them die or kill them off where they were not needed or where they did not fit into the strong economic theories of that time. This was true of both Africa and India. *Achebe’s Things Fall Apart* (1958) also revolves around three major themes, i.e. colonization, resistance, and transformation, but with different areas of emphasis from Hassan’s novel.
The above-mentioned novels are representative of these thematic factors through different eyes and angles. Both writers have not only defended local culture, social norms and traditions, but have also pointed out the weaknesses of colonial societies. Achebe asserts the excellence of old African culture and history, whereas Hassan’s characters make adjustments in trying to manufacture their own weapons and improve their medical facilities. The hero of *The Unchosen* (2002) remains steadfast in his ideas, but other characters accept the possibility of change though not in matters of religion. Likewise, the hero of *Things Fall Apart* (1958) remains persistent till the end, while most of the other characters convert to Christianity and adopt many social norms and traditions of the colonizers. These writers present pictures of two regions from various perspectives and different angles. The colonial experiences in both regions have similarities as well as differences, referring to the universality of the human race while acknowledging regional differences.

### 1.5 Background of the Study

Invasion, colonization and empire building are as old as the human species itself (Drinnon, 1997). As a powerful moving factor of change in history, it has contributed much to the arrival of the present postmodern age. Plenty of bloodshed and atrocities occur when the people of one society, nation or country occupy the area of another society, nation or country. What Darwinists might call the survival of the fittest would normally connote military efficiency, superior weaponry, good training and administration yet these might not be the only factors. Darwin opined that living organisms were dependent on natural resources, an observation which should occasion no surprise. Resources increase in arithmetic ratios, whereas living organisms grow in geometric ones (Claeys, 2000). This creates imbalances which increase competition between living organisms especially humans. In ancient times, people moved from one place to another for basic needs. Overlapping competition for whatever was available by way of food or water would certainly have led to resistance and warfare, older inhabitants trying to prevent newcomers from taking what they considered to be theirs, newcomers
trying to take what they wanted by force if necessary. At the back of this was the belief that nobody ‘owned’ anything. If it could be taken away from him by force or guile, then he did not deserve to hold it, and this, indeed, was one of the justifications of colonization. Strength was its own justification. Weakness invited victimization and exploitation. The argument from the colonizer’s side was not ‘we were bad because we exploited you’; it was more like ‘you were stupid to let us do so’. The fault lay with the weaker party then as now. If natives were uncivilized, inhumane, irreligious, disorganized and lacking in social and military cohesion, they deserved to lose their freedom. They needed to be taught by harsh methods if necessary. Colonizers justified their activities on the basis of such constructed realities. The idea of the White Man’s burden (1998) had considerable currency among colonizers at one time, but not at all among the people had they colonized.

Natives fought generally losing battles against colonizers physically, religiously and culturally. The ultimate arbiter of right or wrong was the battleground upon which the colonizers used their superior weaponry and organization to prevail. Many natives started converting themselves to the social norms and traditions of the colonizers. In The Unchosen (2002) brings out the point that this overt acquiescence often hid a covert desire to defeat the colonizers by copying their methods and technology. A few old people remained constant against colonization, but they tended to be marginalized.

Said (1978) is an influential cultural theorist who has tried to identify misconceptions about Western and Eastern cultures. In his book Orientalism, He states that the West has misrepresented the East’s culture, social norms and traditions, often without direct experience. He enlarges on this statement in his book Culture and Imperialism (1993).

……..narrative is crucial to my argument here, my basic point being that stories are the heart of what explorers and novelists say about strange regions of the world, they also become the method colonized people use to assert their own identity and the existence of their own history. (Said 1993: xiii)
Said has tried to show that these novelists and critics have created a bad picture of the East, even though they are not aware of Eastern culture, society and their tradition. This picture is based upon assumptions of the West about the East. Said quotes a sentence by Marx in his book *Orientalism* to show the relationship between the East and the West, saying “They cannot represent themselves; they must be represented” (Said, 1978, p. 335).

He further states that through creating a dark picture of the East the Orientalists have imposed their own learning, social norms and tradition on the Occidentalists. He has pointed out the political basis of this kind of writing.

The Orient that appears in Orientalism, then, is a system of representation framed by a whole set of forces that brought the orient into Western learning, Western consciousness, and later Western Empire. If this definition of Orientalism seems more political than not, that is simply because I think Orientalism was itself a product of certain political forces and activities. (Said, 1978, p. 203)

He has further expanded this notion to imperialism. “Imperialism is a policy of extending a country’s power beyond its own borders for the purpose of exploiting other lands and other peoples by establishing economic, social or political control over them” (Said, 1993, p.217). Like Said, Fanon strongly condemned colonization in two books, *Black Skin White Masks* (1952) and *The Wretched of the Earth* (1963).

We should flatly refuse the situation to which the western countries wish to condemn us. Colonialism and imperialism have not paid their dues when they withdraw their flags and their police forces from our territories. For centuries, the foreign colonialists have behaved in the underdeveloped world like nothing more than criminals. (Fanon, 1963, p. 101)

*Black Skin White Masks* (1967) revolves around the language of Negros. The writer is of the opinion that colonizers try to change the language of the colonial people in order to change their identity. It is a fact that the identity of any tribe, society or nation is based
upon its history and that history lies in the minds of the native speakers in form of language. When colonizers change the language of the natives, it means that they are changing the history and identity of the poor masses:

My mother wanting a son to keep in mind

if you do not know your history lesson

you will not go to mass on Sunday in

your Sunday clothes

that child will be a disgrace to the family

that child will be our curse

shut up I told you you must speak French

the French of France

the Frenchman’s French

French French. (Fanon, 1967, p.144)

Here the theorist talks about French colonization and the impact of colonizer’s language on the natives. The mother’s emphasis is on learning another tongue but the son apparently finds it difficult to do so. This can lead to an identity crisis. Colonizers drilled this reality into the minds of the native people, vilifying everything local and praising everything of the colonizers, their language, manners, dress, mores, methods, approaches and products. Thus, Fanon says in his book *Black Skin White Masks*, “There is a fact: White men consider themselves superior to black men. There is another fact: Black men want to prove to white men, at all costs, the richness of their thought, the equal value of their intellect” (Fanon, 1967, p. 12).
Wa Thiong’o also raised the issue of the language through which colonizers tried to change the history and identity of the natives. Most African literature is oral. It includes stories, riddles, proverbs and sayings. In Decolonizing the Mind (1981), Wa Thiong’o discusses the importance of oral literature to his childhood. He says, “I can vividly recall those evenings of storytelling around the fire side. It was mostly the grown-ups telling the children but everybody was interested and involved. We children would retell the stories the following day to other children who worked in the fields” (Wa Thiong’o, 1981, p. 10). The stories’ main characters were usually animals, small, weak, but full of innovative wit, sometimes heroic or sometimes wicked characteristics, usually with some hidden meaning or significance, reminiscent of fables in other societies. According to Wa Thiong’o (ibid), a person cannot assert anything or construct realities about the African tradition unless he has experienced it through African eyes, an observation that might hold true for any part of the world.

Wa Thiong’o (ibid) deplores the appropriation of English by postcolonial writers based on his reasoning that the introduction and indigenization of an alien language has done a great deal of damage (Singh, 1988). He further explains that during colonization, missionaries and colonial administrators controlled publishing houses and the educational contexts of novels. This meant that only texts with religious stories or carefully selected stories that would not tempt young Africans to question their own condition were propagated. The Africans were controlled by pressuring them to speak European languages. Children were taught that speaking the language of the colonizer was good and that native languages were bad. This is highlighted by the Martinique writer, Franz Fanon. Language was twisted into a mechanism that separated children from their own history. Their own heritage was shared only at home, relying on the oral tradition in their native language. At school, they were told that the only way to advance was to memorize textbook history in the colonizer’s language. By removing their native language from their education, they were separated from their history and marginalized in importance in their own consciousness (Gay & Kirkland, 2003). Many second or third generation people would actually know more about the history of the colonizers than about their own
history, concluding that the colonizers were much more important than they were. This put the lives of Africans more firmly under the control of the colonizers.

Wa Thiong’o (1981) argues that colonization is not simply a process of physical force. Rather, “the bullet was the means of physical subjugation. Language was the means of the spiritual subjugation” (9). In Kenya, colonization propagates English as the language of education and as a result, orators in local Kenyan languages withered away. This devastated African literature because, as he writes, “language carries culture and culture carries (particularly through orature and literature) the entire body of values by which we perceive ourselves and our place in the world” (1981, p. 16). The question is how the African experience can be expressed properly in another language.

The issue to use which language to compose a truly African contemporary literature is thus one that is replete with contradictions. Wa Thiong’o argues that writing in African languages is a necessary step towards cultural identity and independence from centuries of European exploitation. However, let us consider the critic Susan Gallagher’s account below wherein Nigerian author Achebe discusses why he chooses not to write or translate *Things Fall Apart* into Union Igbo. How does Achebe use the “weapon” of English to realize his purposes in *Things Fall Apart*?

In response to Wa Thiong’o recommendation that African writers should write in African languages, Achebe commented in a talk at Westchester University that the British had not pushed language into his face while he was growing up. He chose to learn English and eventually to write in English as a means of infiltrating the ranks of the enemy and destroying him from within. “It does not matter what language you write in, as long as what you write is good” (Olanipekun, Onabanjo, & Olayemi, 2016, p.13). Achebe stated, yet Achebe fully recognizes that English is symbolically and politically connected with the despoiler of traditional culture with intolerance and bigotry. “Language is a weapon, and we use it”, he argued. “There’s no point in fighting a language” (Olanipekun, Onabanjo, & Olayemi, 2016, p.30).
When someone asked if *Things Fall Apart* (1958) had ever been translated into Igbo, Achebe’s mother tongue, he shook his head and explained that Igbo exists in numerous dialects, differing from village to village. Formal, standardized, written Igbo, like many other African languages, came into being as a result of the Christian missionaries’ desire to translate the Bible into indigenous tongues. Unfortunately, when the Christian Missionary Society tackled Igbo, they brought together six Igbo converts, each from a different location, each speaking a different dialect. The resulting “Union Igbo” bore little relationship to any of the six dialects. A strange hodge-podge with no linguistic elegance, natural rhythm or oral authenticity yet the missionaries authorized it as the official written form of the Igbo languages (*Ọgbalụ & Emenanjo*, 1975). Achebe would not consent to have his novel translated into this “linguistic travesty”. Consequently, one of the world’s great novels, which have been translated into more than 30 languages, is unable to appear in the language of the very culture that it celebrates and mourns. This irony seems an apt symbol for the complex ways Western Christianity has both blessed and marred the cultures of Africa (Adam, 2011).

Achebe rejects the Western notion of art for its own sake in essays in collections such as *Morning Yet on Creation Day* (1975) and *Hopes and Impediments* (2012). Instead, he embraces the concept of art at the heart of African oral traditions and values: “art is, and always was, at the service of man”, he writes. “Our ancestors created their myths and told their stories with a human purpose”; hence, “any good story, any good novel, should have a message, should have a purpose”.

Like African theorists, subcontinental theorists and critics have worked a lot in postcolonial theory; Bhabha and Spivak are prominent figures among them. Spivak (1988) has talked about the suppressed voices of the subalterns. Marginalized people and social inferiors usually accept the titles assigned to them by their superiors. An Indian scholar and postcolonial theorist Bhabha is also at the forefront of postcolonial theory. He has coined a number of key concepts, such as hybridity, mimicry, difference and ambivalence. Such terms describe ways in which colonized peoples have resisted the power of the colonizer. The response of postcolonial writers from Africa was
comparatively severe. And, along with the fictional writing, we find dramatic writing also condemning it.

In his play *Dream on Monkey Mountain* (1970), Walcott has sketched a dark picture of colonization/imperialism which has destroyed the identity of the natives and also deprived them of their history and identity. They have forgotten their social norms, traditions, race and home:

Corporal: Where is your home?

Makak: I live on Monkey Mountain, Corporal.

Corporal: What is your name?

Makak: I forgot.

Corporal: What is your race?


Walcott has strongly condemned colonization. He is of the opinion that colonization has changed the identity of the colonial masses so that they have forgotten not only their heritage but themselves as well. With the passage of time, the colonial people start to think that they are inferior and colonizers are superior. Colonial people have adopted the identity that the colonizers have given them.

Most of the postcolonial writers have generally little good to say about colonization. Said quotes Kipling as consciously or unconsciously conveying the notion that without English and white people resolutely shouldering their burden, the colonized world might not survive. He cites Kipling’s novel *Kim* (1987) in which the characters seem to say that without the English, the third world countries would disappear (Said, 1993). Hassan and Achebe have adopted a middle way.
Hassan and Achebe are keen observers of the colonization in the subcontinent and Africa, and represent both colonizers and colonized more objectively in comparison to many other postcolonial writers. Power politics, colonization, resistance and transformation seem common themes in *The Unchosen* (2002) and *Things Fall Apart* (1958), with, of course, a plenty of cultural, religious and social differences.

Both novels depict colonial belief systems, religions, cultures, norms and traditions, although they proved insufficient to protect natives from the onslaught of colonization. Intentionally or unintentionally the novelists have tried to convey the truth that idealism cannot compete with realism. Science and technology are the dominant force multipliers of the modern world, and developed countries continue to use them against developing ones. With the advantages, they gained from scientific, technological and economic development the colonizers started the deconstruction and reconstruction of existing truths and beliefs of the colonial people according to their own interests, and exploited the poor masses for their benefit. Even in modern times, this practice has continued. Various colonial institutions seem like puppets in the hands of colonizers. The manipulation continues, though now it is called globalization or world leadership.

Besides the implied condemnation of colonization like other African and sub-continental writers and theorists mentioned above, both of these writers have not hesitated to point out weaknesses in the colonized people, whose beliefs, social systems and methods proved to be a wall of sand against the colonizers. With the passage of time, the natives became doubtful about their own culture and religions, so in Africa they converted to Christianity in large numbers. This is less evident in the subcontinent.

Lessons can be found in these novels for the situation today. Various questions arise about whether cultural weaknesses led to colonization, or a straightforward deficiency in military strength, or a combination of both and if the last, in what ratio? Relations between nations today are still measured and governed by power, economic or military or both together.
1.6 Delimitation of the Topic

This research is delimited to British colonization in the subcontinent and Africa. To describe, elaborate and criticize colonization in one part of the subcontinent *The Unchosen* by Hassan is under observation, and for African colonization *Things Fall Apart* by Achebe is evaluated. The remit of this study will be limited to what extent the natives’ religions and cultures resisted the colonizer, and to what extent the colonizers’ religion and culture succeeded in subduing the natives’ culture and religion.

1.7 Statement of the Problem

Through the critical study of the two novels, an effort was made to gauge how colonization attempts to counter-balance religious and cultural values of the colonized people and to what extent colonizers / imperialists succeed in transforming the natives’ beliefs in their own cultural and traditional norms. The dissertation further examined the concepts of resistance and transformation in order to understand the holistic impact of colonization on the people of the Subcontinent and Africa. It was seen through the lens of these narrators, one representing a part of the subcontinent and the other a part of Africa. The main purpose of the study is to evaluate whether cultural background, religious beliefs, environment, place and time, affects the writers’ views regarding colonization. Is their style defensive or aggressive while discussing the role of colonization in their works? Hassan is defensive, as reading between the lines one can see that he believes that colonization played a progressive role in the development of this region in education, health and physical infrastructure. On the other hand, some writers and critics are of the opinion that colonization was much more evil than good. We find Achebe advocating the restoration of the African culture through his trilogy, especially in *Things Fall Apart*. To understand this dynamic the researcher has compared and contrasted the selected novels to find out how resistance and transformation had been viewed and projected by the two writers.
1.8 Significance of the Study

The present study is a contribution to understand to the extent to which native people were responsible for their colonization as they had fallen well behind in various fields of life, especially in science, technology, economics and military prowess. Some people are of the opinion that the religious and cultural values of developing regions stop them from thinking beyond self-created barriers, and are hurdles in the way of development. The setting of *The Unchosen* is the Pakistani tribal area between Pakistan and Afghanistan which has been in a state of war for a long time. Why have colonizers always had an eye on this region? It has been coveted by Britain, Russia and now America. In the same way, Africa has also gone through different colonial periods. Why is colonization revisiting these areas? On the other hand, some developing countries have turned into developed ones and some former colonized people have become colonizers. Some eastern nations have moved rapidly in self-development and have begun, perhaps, to nurture big power dreams. Some are still dormant. These and related issues form components of this study.

1.9 Methodology/Theoretical Framework

The current study is a qualitative research which uses postcolonial theory as its theoretical scheme to analyze factors such as resistance and transformation. These themes are often discussed among postcolonial writers, where some of them consider colonization to have been beneficial and some disastrous. The theme of colonization and its ramifications are examined from different perspectives in the light of some fictional writings of the stated authors. Textual analysis is the selected method for analyzing different facets in both the novels. The differences and similarities of the Sub-continental and African colonization will be studied through textual analysis.

The theme of resistance may also be divided into two parts, resistance shown by the colonial people at the time of colonization, and a second resistance depicted by postcolonial writers through raising their voices against the diminution and exploitation
of the colonized people. The most prominent voices are of Solyinka, Wa Thiong’o, Vera, Walcott, Fanon, Bhaba, and Spivak. Said is probably the first to articulate the concepts of resistance and representation. He draws a line between the occident and orient. Help is taken from these concepts to construe aspects of resistance in both the novels.

 Transformation is one result of colonization and resistance in which it is judged how and to what extent the religion, culture and science and technology of the colonizers succeeded in changing the culture and religions of the natives. It is also interesting to know how through the process of construction, deconstruction and reconstruction, the West has reached the postmodern age while the eastern countries especially those of the subcontinent are still living in medieval times in a postmodern age. It may be because of their loyalty towards their cultural and religious institutions. This aspect is also studied in the light of postcolonial theory.

 In short, the theoretical framework focuses on aspects of colonization both negative and positive. Resistance of both the colonial masses and transformation in the form of culture and religion of the natives are examined.

1.10 Reasons for Undertaking the Research

 There are various reasons, which make a strong case for undertaking this research. The most important reason is to allow the voices of once severely marginalized, colonized people and their descendants to be heard through their writings. This dissertation presents how these writers have presented colonization from different perspectives. It also depicts the response of the native colonial people and looks at the Subcontinental and African colonization.

 The second reason for undertaking this research is to ascertain to what extent international power politics played a role in changing the realities and beliefs of the colonized people.
The third reason is to highlight the cultural and religious weaknesses of the natives as revealed by these writers, and to what extent these weaknesses invited the depredations of the colonizers.

The fourth reason is to show how these writers present colonization. We note, for example, that Hassan has moved between eastern and western viewpoints several times in his novel, whereas Achebe has looked at it from a consistently African point of view.

1.11 Benefits of the Research

All postcolonial writings have useful spin-offs in making people aware of the reasons, hidden and overt, for the phase in world history called colonization. The immediate question that comes to mind is, has this phase really come to an end? Said (1978) and Ashcroft (1998) show that colonization is a political game played between nations. That game is not over although it might have entered a different portal on the world stage, which is now more manipulative and indirectly imperialistic than it used to be when colonization was done through straightforward physical occupation. The Occidentals constructed realities about the Orientals and declared their culture inferior, so this research study deals with different cultures, religions and physical occupation.

This research provides tools to understand various cultures. Along with presentation and representation of different cultures it is also a transcultural study where a person can trace out the weaknesses and strong points of different cultures. Nevertheless, this research shows how the culture of economically developed nations dominates the cultures of developing ones. Moreover, the natives also show cultural resistance but, with the passage of time, they are also transformed, willy-nilly.

Hassan has also conveyed his concept of the game of labels where he asserts that since time immemorial powerful nations or tribes have subjugated weaker ones and have then damaged them through the manipulation of language. This game was and is played in religious and cultural discourse to enslave natives physically and mentally.
Along with the game played through labeling, both writers have suggested that religious reform can play a vital role in changing the mentality of the natives. This research looks at the psyche of people on both sides of the colonizing divide.

1.12 Research Objectives and Research Questions

This study primarily deals with colonization, resistance and transformation. It also touches on aspects of power politics in manipulating cultural and religious institutions. It provides an historical overview of the phenomenon of colonization and its effects. The aim and objective of the study is to critique the depiction of colonization of these levels:

• To study the concept of colonization, resistance and transformation with reference to *The Unchosen* and *Things Fall Apart*

• To evaluate the role of power politics in colonization and to examine points of similarity and difference in Asian and African colonization.

• To see whether colonization succeeds in counterbalancing the religious and cultural values of the colonized people.

1.13 Research Design

For qualitative research, the selection of an adequate method is crucial. This research is literary-oriented qualitative research. For the achievement of required research objectives, one novelist from subcontinent and one from Africa are under examination. The data is acquired through a textual analysis of the two works of fiction. The data has been analyzed qualitatively within the parameters of debates and issues pertinent to postcolonial theory, which also form the theoretical framework of the study. Finally, at the end of each section of data analysis a comparison based upon the textual analysis of the two texts has been conducted. In the last chapter the differences and similarities
between African and sub-continental colonization have been encompassed. This study also explores similarities and differences in African and sub-continental colonization.

1.14 Structure of Dissertation

Chapter-1

The chapter introduces the phenomenon of colonization and some of its effects, especially in the form of resistance and transformation, the interests of the colonizers in the given colonial regions and its effects on the people culturally and religiously. A short introduction has been provided about the two novels and novelists. Along with preliminary remarks about the three terms, colonization, resistance and transformation, and two novels, the researcher has also provided historical and theoretical aspects of the phenomenon of colonization, namely, that it might be the natural outcome of the principle of survival of the fittest as enunciated by Darwin. There is also some consideration of how this complex phenomenon passes through different phases. Furthermore, it shows how Achebe and Hassan’s points of view differ from those of other writers and from each other. The statement of the problem, research questions and research objectives are also provided in the first chapter.

Chapter-2

The second chapter reviews literature relevant to this field. In this chapter, colonization with historical background has been discussed. Different terms related to postcolonial theory are defined because they are used abundantly in the dissertation. The Literature Review has been divided into three sections, colonization, resistance and transformation respectively. In the first section pro-and-anti-colonial concepts about colonization are discussed to understand postcolonial writing. African and Eastern postcolonial points of view about colonization have been discussed separately. Major works of the postcolonial writers are also discussed. The second chapter also provides the background of colonization, resistance and transformation.
Chapter-3

Third chapter presents the salient features of the methodology used for this research. Mainly postcolonial theory has been discussed with its complex issues and long debates. The main three postcolonial terms with the points of view of postcolonial and colonial writers have been discussed. These three themes or issues serve as the theoretical framework for the textual analysis of the novels in the later chapters. Intertextuality is also used as a tool for literary analysis. Finally, models of comparative literature are discussed to draw comparisons between *The Unchosen* and *Things Fall Apart*.

Chapter-4

The chapter of data analysis is further divided into three sections where sub-continental and African colonization, resistance and transformation discussed separately. Each section is divided into three aspects, physical, religious and cultural.

The physical aspects of colonization deal with elaboration as to how the colonizers succeeded in enslaving the natives physically. This often led to physical resistance, but with the passage of time religious and cultural transformations become visible. The physical presence of colonizers directly or indirectly affected both the natives and the colonizers.

Cultural and religious resistance has been presented in this chapter. Both writers have talked about the dark sides of colonization but at the same time have presented the backwardness of the local cultures. Hassan has emphasized the concept of *ijtihad* or religious review along with his presentation of the basics roots of colonization. He has presented colonization as a concept of past, present and future. On the other side, Achebe has presented and established African culture and has conveyed his opinion that colonization was and is essentially evil.
Chapter five is the conclusion of this research. The findings of research have been analyzed and discussed in this chapter. Findings have been provided in this chapter through the analysis of the two novels. Commonalities and differences have been traced out in this chapter with special reference to *The Unchosen* and *Things Fall Apart*. Recommendations have been provided for complementary and supplementary research in related fields.
CHAPTER 2

LITERATURE REVIEW

This chapter is based upon the discussion and research which have been conducted under the umbrella terms colonization, resistance and transformation. It attempts to establish how these three terms are connected to this study. Points of similarities and differences are examined. It is also ascertained that how they have contributed to this study. A lot has been said and written, both in condemnation, or in defense, or in a mixture of both, of colonization and its ramifications. This review has been divided into three sections: colonization, resistance and transformation. This helps to trace how the authors through their fictional work portrayed the feelings of the people towards the invasive happenings of their own times. At the end of the chapter, research gap has been pointed out.

2.1 Colonization and its Historical Background

History shows that the term ‘colony’ has changed its meanings from time to time. The Oxford English Dictionary, (4th ed) notes that fourteenth century term ‘colonye’ derived from Latin word ‘colon-us’, means farmer, cultivator, planter, or settler in a new country. Older connotations of the word conveyed the sense of ‘farm’ and ‘landed’ estate related to Roman settlements in conquered territories. Roman settlers retained their Roman citizenship, got lands in new places, and continued to serve Roman interests. Later on, the term ‘colonial’ began to mean, ‘belonging to, or relating to a colony’, or,
one can say, relating to European colonies, since they represent the most recent manifestation of this phenomenon. It is important to note that at first colonies were not always established for governing purposes, but for a better life (Nayar, 2008, p.2). Early migrations from Europe to other parts of the world often embodied this idea of colonization (Held, McGrew, Goldblatt, & Perraton, 2000).

The first definition of the ‘colonye’ or settlement in a new country has many dimensions and interpretations. Farming and cultivation depend upon the interests and thinking of the farmer or cultivator. They try to mold conditions according to their perceptions of cultivation. Much the same happened in colonization when the colonizers tried to mold the natives according to their own wishes and interests. They constructed new realities for the colonized people. These are considered by postcolonial theorists/writers as exploiters of the colonial people (Tumino, 2008).

Colonization in the modern world generally connotes occupation and exploitation made by strong tribes or nations over the territories of relatively weak ones (Nayar, 2008). Physical colonization and explorations have strong roots in history and theology but now their directions and perspectives have been changed. In old times, people explored different lands for food and water. In the present time it is less exploratory and more exploitative in nature, a quest for the ego satisfaction of governance over people coupled with greed for material benefits. Over the last few centuries, European nations have colonized many areas of the world. Britain, especially, had its interests all over the world in colonies, small or big. In Africa, its direct colonization started in the last two decades of the nineteenth century and continued well into the twentieth (Johnston, 2011). Previous European contact with Africa was mainly related to trading, either in goods or in human beings (as in the Slave Trade).

Traditionally, two types of colonization are identified that related to forceful occupation with intent to control the conquered people and their resources, and that related to relatively peaceful settlement.
In postcolonial studies, colonialism acquires another connotation, one that projects a degree of perception synonymous with oppression, racism, inequality and exploitation. There were three continents over large tracts of which the British ruled directly, creating a world-wide context for a calculated, sustained and deliberate attack on native categories of perception and culture by various means (Nayar, 2008). It is not seen merely as a neutral political or economic condition, but as a powerful cultural and epistemological displacement of native sensibilities. Colonizers acquired knowledge of native cultures, literatures, belief systems, preferences, norms and traditions through translation, commentaries and academic studies. It was sometimes done for valid educational purposes to enhance the general stock of knowledge, but more often with the covert intention of ridiculing, sabotaging, destroying and replacing them.

Three central features of colonialism are identified by Bolt (1971) and Stephan (1982):

a) Governance over non-European people by European administrators and rulers through economic, political and military modes.

b) Study of the natives’ cultures by European academics, scientists and scholars in anthropology, literature and area studies.

c) Transformation of native cultural and social norms through missionary work, European education systems and European modes of bureaucracy.

**2.1.1 Imperialism**

Imperialism is an extension of colonialism, a condition where the colonial holdings and the writ of the colonizing power are considered wide enough to merit recognition of an ‘imperium’, or empire. It is closely related to colonialism, but is not a synonym (Nayar, 2008). It is also defined as the rule of the European nation over non-European nations from distant territories. This form of governance is called ‘remote control’, often without settlement in the non-European places. Through this technique, metropolitan European
and American powers control the activities of the rest of the world. On the other hand, the postcolonial writers are trying to decolonize their colonial minds, so the phenomenon of decolonization has also become a bone of contention among liberalism and colonialism.

### 2.1.2 Decolonization

Decolonization is defined as the freedom from colonial form of thinking, a freedom to revive and rejuvenate native forms of knowledge. It involves a process of close examination of historical process. Colonialism and imperialism make a distinction between rulers and ruled, European and non-European and white and non-white race (Cooper, 1996). Colonialism can thus be seen as a method of discovering, creating and reinforcing the differences.

### 2.1.3 Two Sides of a Colonial Coin

Beside the cultural and colour differences there is difference of opinion between the colonizers and the colonized people, which is because of the difference of experiences and role played by the masters during colonization. Natives, who are now called as the postcolonial people, believe that colonization has destroyed their identity, social norms and tradition and their culture (Fanon, 1963). Many Eastern writers have presented this concept through their writings and they have raised their voices for the colonial rights. On the other hand, western writers claimed that colonization was better to civilize the uncivilized people. This section is presentation of Non-European view of colonization and European view of colonization.
2.1.4 Western Concept of Colonization

Colonial writers represented the dark side of the native people’s cultures and their traditions; they also declared that it was their religious duty to civilize these uncivilized people. They dug out the fault in their cultures, way of living and even in their thinking. They established the realities to defend colonization and colonial process as they are now defending imperialism in the name of globalization. Imperialists are showing their interests as the interests of everybody (Schumpeter, 1955).

2.1.5 Pro Colonial Writers and their Writings

Colonialism is an extension of nation’s rule over the territories beyond the boundaries, which is as old as human history. It is also a fact that economically developed countries want to keep a hold on developing countries through various tactics and techniques and this is called physical domination. There are two sides of colonization. The first is concerned with the military aspect of things (conquest of territories): the second is related to social and civil matters (the conquest of minds, identities and cultures (Schifter, 2015).

2.1.6 Rudyard Kipling and Joseph Conrad

Rudyard Kipling and Joseph Conrad seem to condone the phenomenon of colonization. Joseph Conrad’s *Heart of Darkness* (1899) is a good representation of Britain’s colonial experiences in Africa. The writer has depicted a very negative picture of the African culture which justifies the realities claimed by the colonizers at the time of colonization. The writer seems to say something valid and different about colonization. He has presented the Africans almost as sub-humans, living, mostly, at an animal level. But while he conveys the dismal aspects of colonization, he also hints at its advantages even for its unhappy victims. Marlow is representative of good, while Kurtz symbolizes the
dark side of the colonizers. Marlow starts his journey to save humanity while Kurtz is caught up unthinkingly in the pursuit of power and wealth.

*Kim* (1901) by Rudyard Kipling is a representation of colonial experiences in India. The protagonist Kim is a kind of hybrid symbol of both Indian and British characteristics, the product of a blending of two cultures, one dominant, and the other subordinate. The novelist presumes that the British side is the right one, and that Indians in general need the civilizing, modernizing influences brought in if need be forcefully by the colonizers. *Kim* came out when the British rule was being questioned closely. The novelist’s message is clear, Britain, as a superior, developed, enlightened country, was a role model and mentor for backward, unruly people in other parts of the world.

Kim has taken birth in Europe but has grown up in India, so it will be apt to describe him as a representative of two cultures. At the beginning of the novel, Kim looks upon himself as almost an Indian yet the readers observe that he is sitting on cannon like in a game of kings of the castle. He stops other Hindu and Muslim boys from playing this game because he cannot afford to lose his superiority. It is also a fact that by birth he has got the attitude of superiority because he is born in a European family. He looks at himself as a rightful owner of the lama. “The lama was his trove, and he proposed to take possession” (Kipling, 1987, p. 60). The idea of one country taking possession over another is shown in this simple game of children. The character of Kim signifies the role and psyche of the colonizers or imperialists toward poor colonial masses of various regions. Moreover, Kipling predicted through the presentation of character Kim that colonization has not only affected the identity of the colonizers, but it has also affected the identity of the occupants.

The novelist has provided justification that the postcolonial cannot reclaim their country because it has affected the colonial as well as the colonizers. Kim represents the belief that it was British ‘right’ to rule India. This question is not in the mind of Kim. As in Chapter three, where the soldier makes a comment about Great Mutiny of 1857 and his claim is dismissed as ‘madness’. It does not mean that Kim does not have feelings of love for India but his attentions justify the British rule. Nevertheless, the description of
colonization given by Kipling is harsh for colonial masses. Directly or indirectly, he has justified colonization.

*Heart of Darkness* (1899) by Conrad is a harsh criticism of the culture of the African people and their social norms and traditions. It is a condemnation of the oppression and terror which resulted in colonization, especially that manifested by the British presence in Africa. Conrad, like Kipling, directly experienced Africa when he visited Congo in 1890s. The writer has presented some of his experiences through Marlow who generally, if not entirely, acts as his mouthpiece. Through him, we get some idea of Conrad’s reactions to the shocking realities he experienced. Conrad views colonialism as a moral vice and cultural bullying. He highlights the corruption and blatant avarice of the colonizers:

> The old river in its broad reach rested unruffled at the decline of day, after ages of good service done to the race that peopled its banks, spread out in the tranquil dignity of a waterway leading to the uttermost ends of the earth. Hunters for gold or pursuers of fame, they all had gone out on that stream, bearing the sword, and often the torch, messengers of the might within the land, bearers of a spark from the sacred fire. What greatness had not floated on the ebb of that river into the mystery of an unknown earth! The dreams of men, the seed of commonwealth, the germs of empires. (Conrad, 1899, p.1)

Kurtz is representative of this corruption and lust for power. Kurtz that he serves as the embodiment of man’s potential for evil especially when he finds himself in a position of power over helpless people. At this point, Joseph Conrad voices something like Kipling’s view that colonization affects both the colonizers and the colonized:

> ...In some inland post feel the savagery, the utter savagery, had closed round him—all that mysterious life of the wilderness that stirs in the forest, in the jungles, in the hearts of wild men. There's no initiation either into such mysteries. He has to live in the midst of the incomprehensible, which
is detestable. And it has a fascination, too, which goes to work upon him. The fascination of the abomination -- you know. Imagine the growing regrets, the longing to escape, the powerless disgust, the surrender, the hate. Part 1, pg. 4 in the end, the greed for profit takes over. The need for ivory became more important to Kurtz than the mission to civilize the natives -- he began using violence and power to get more ivory and hence more money. And in fact, he civilizes them not at all. (Conrad, 1899, p.2)

Kipling and Conrad have justified colonization while pointing out its dangers. Both of them think that colonization, ugly though it was, did something to help native people out of darkness into an awareness of progress and spiritual growth. And they pointed out that to some extent, colonized people had themselves to blame for it, clinging to outdated traditions, living their lives in fear and superstition, prey to rotten systems of governance, at a disadvantage when confronted by well-armed, well-organized colonizers intent on enslaving and despoiling them. Moreover, they also pointed out that colonization is result of the outdated culture of the colonial people.

Postcolonial writers have responded angrily to the attitudes exposed in, say, Conrad’s *Heart of Darkness*, or in Kipling’s poem *White Man’s Burden*, especially the latter. Here was an influential writer trying to whitewash what was essentially armed robbery and vicious exploitation by calling it a necessary evil, an onerous ‘duty’ imposed on enlightened white people to civilize the backward races of the world! Here was a man of discernment stating that the colonizers were actually ‘serving’ the natives when they whipped, abused, demeaned or killed them, when they stole their meager holdings, when they displaced them, when they blandly appropriated the wealth of their land! Popular assumptions such as these might have stimulated Said to publish his well-known works on orientalism and the colonial period. In fact, a good bit of postcolonial writing can be seen to be motivated by a desire to refute such glib justifications and claims:

Take up the White Man’s burden,

Send forth the best ye breed,
Go bind your sons to exile
To serve your captive’s need;
To wait in heavy harness
On fluttered folk and wild –
Your new-caught, sullen peoples,
Half devil and half child. (Kipling, 1899)

In the next section, I will briefly touch upon the non-European view of colonization.

2.1.7 Non-European View of Colonization

Even when not much action was taken, native people understood the truth behind such grandiose claims of high duty and moral purpose. Resistance began in various forms almost from the beginning, although acquiescence might also be manifested because people had to live somehow under a dispensation over which they had no control (Achebe, 1958). As part of the general effort of the colonizers to destroy old patterns, European writers took it upon themselves to misrepresent their culture and social values. It was felt that some defense was required. Postcolonial writers condemned colonization and highlighted the ugly truth of the interests that lay under the colonial process. Broadly, non-European postcolonial writing found much of its significant expression in reference to sub-continental and African colonization.

Geographical locations counted a lot for exploration, occupation and colonization (Fabian, 2000). For the fulfillment of their purposes colonizers adopted different strategies. Here some discussion will be hazarded on the geography and history of the locations in question.
2.1.8 Sub-continental Colonization

Worldly discourses and structures are broadly based upon two basic theories, idealism and realism. It is possible, perhaps somewhat simplistically, to collate spiritualism with idealism and science with realism. One might make too much of such divisions. However, most nations of the world blundered along on various brands of spiritualism, until movements beginning in parts of Europe in the seventeenth and eighteenth centuries, stimulated a general, if uneven, paradigm shift from subjective spiritualism to a greater reliance on objective, evidential science for its knowledge. Side by side, perhaps as both an ongoing cause and a growing outcome of this shift in sensibility, there was a flowering of technology and industry that endowed Europe with a decisive technological lead over relatively unscientific cultures of the world. Europeans were not slow to take military advantage of this (Cohn, 1996).

In comparison, eastern nations, especially those of the Subcontinent where the major religions had taken hold, were relatively static in outlook. They have given more to monarchical tyrannies, less inclined to accept change and progress, less technologically developed, more tribal, more fragmented and weakened by partisanship and factionalism, and more dependent on blind adherence to authorized spiritual traditions for their operating philosophies in life.

2.1.9 Eastern Writers and their Writings

Post-colonialism constitutes a response to colonial assumptions and to the colonizers’ representations of the colonial people, whether true, partially true, or brazenly false. Africa has tended to be presented more savagely in comparison with other colonial regions of the world, which might be one reason for the strong response that we see in African postcolonial writing. The representations of Indian cultures were, perhaps, inclined to be less derogatory, and were sometimes even laudatory, so the reactions might seem softer.
Postcolonial theory gained popularity after the end of bipolar system because the ability of traditional international theories to explain the nature of international systems decreased. With the passage of time several independence movements started. Academic community knows the explosion and expansion of colonial and postcolonial literature (Said, 1993). In 1990, new critical and rational approaches challenged the classical narratives in literature and history. Most of these intellectual and thought provoking contributions came from Aime Cesaire, Frantz Fanon, Edward Said and Albert Memmi. These writers made strong contributions to postcolonial theory.

2.1.9.1 Aimé Césaire

Césaire has also played a vital role like Fanon in the foundation of postcolonial theory. In *Discourse on Colonialism* (1950) which became a classical text in postcolonial studies later on, Cesaire conveys that colonization brutalize and de-civilizes the colonizers. He further narrates that western civilization will not forgive Hitler because he has not committed the crime against himself but against white man. Hitler also applied the colonialist techniques and practices in European continent. This claim of Césaire is called “pseudo-humanism” of European colonial/imperialists powers. He also narrates that colonization has not only destroyed only the cultures and social norms and traditions but also destroyed the great civilizations of the world such as Aztecs and the Incas. They have also destroyed cultures, religious and also the economic institutions of the societies which were once cooperative, democratic and fraternal (1972, pp. 2-7). He is inventor of the famous term “negritude”, which was defined by him as “the simple recognition of the fact of being black, and the acceptance of this fact, of our destiny as blacks, of our history and of our culture” (Thompson, 2002, p.144). Therefore, he emphasized the importance and need to the development of colonial schools of thoughts and societies against the discrimination and discriminatory policies of the colonizers. In such a way, Cesaire advocates the restoration of the natives’ culture and identity because they feel alien under colonial rule.
2.1.9.2 Frantz Fanon

Fanon has emphasized on the preservation of history because every nation’s identity is related with history. It is also a fact that history is conviction of culture, social norms and traditions, adventures of the native’s forefathers. This is the reason that natives of every regions of the world relate themselves to past just for their authentication and identifications. The colonizers try to destroy the identity of the natives through various tactics and techniques. National culture counts a lot for preservation and preaching of the past, present and future of the natives. Colonizers are well aware of various dangers from the colonizers and this is the reason they first destroy the national language of the natives through the imposition of their own language. Fanon is of the view that after destruction of the past of the natives, the colonizers try to inculcate the phenomenon in the minds of the natives that their survival is impossible without colonizers. If they get independence, they will definitely fall back into degradation, bestiality and barbarism. All this corruption may happen after the destruction of the national culture of the natives, so for the construction of new realities the colonizers destroy the old ones.

[colonialism] turns to the past of the oppressed people, and distorts, disfigures and destroys it….The effect consciously sought by colonialism was to drive into the natives’ heads the idea that if the settlers were to leave, they would at once fall back into barbarism, degradation, and bestiality. (Fanon, 1961, p. 47)

With the passage of time, the native writers as well as the ordinary natives start considering the native people like their own. He is of the opinion that the colonizer created such an environment that colonial people adopted the foreign culture as their own.

*The Wretched of the Earth* (1961) is presentation of the colonizers behavior towards the colonial masses on the one hand and the effect of colonization on the colonial people on the other side. It is a critique on nationalism as well as on imperialism. It also revolved around how the language is applied for the establishment of the imperial identity. The
writer has pointed out how the colonizers mold the psychology of the natives through teaching and inculcate that colonial people are inferior as compared to the colonizers, this inculcation develops a slave master relationship between the colonialists and the colonized. He has further extended this argument to the intellectual revolution. All this criticism of the Fanon is based upon Marxist theory, where there is no place for the poor to sit with the economically developed nation or an individual. Fanon’s second *Black Skin White Mask* (1967) is further extension of the critique on the treacherous behavior of the colonizers.

*Black Skin White Masks* (1967) is anti-colonial and anti-racist text. It is the description of the psychological problem after colonization. Colonization has not only restructured the colonial world, but it has created a doubtful identity of the natives as the writer has given the example of Nigerian child who was normal before colonization and became abnormal after colonization. It became abnormal in the world constructed by the white man. A normal Negro child, having grown up in a normal Negro family, will become abnormal on the slightest contact with the white world. The writer has tried to present that it was wrong what colonizers had said about the colonial people. Nevertheless, he is also of the opinion that the colonizers superficial sympathetic feelings for the colonial people were cruel indeed. They had done opposite of what they claimed or said.

2.1.9.3 Edward Said

Postcolonial writers condemned the realities and labeling of the colonizers about colonial people and said that colonization is evil in the name of good. Said was the person who criticized the colonial writings and declared that all the realities, which were constructed by Europe, were nothing more than assumptions. He was of the opinion that all these assumptions had no relationship with practicality because producers of these constructions had not observed the native culture as well as their social norms and traditions. Those views are expressed in his book *Orientalism* which is an analysis of the Eastern culture presented by the colonizers from their own point of view. He had given a
framework that how west perceived the East and represented it according to its own interests. This presentation of Said is outcome of his theoretical, postcolonial theory as well as knowledge of poststructuralist theory in which there are various angles to see a specific reality and each one of them seems true in its own sense. That is the reason that colonizers are constructing the realities about the colonial people which are beneficial for them. They are using various tactics and techniques to govern over the wide area of the world with little harm. Said has highlighted this truth in his book Culture and Imperialism (1993).

2.1.9.3.1 Orientalism (1978)

Edward Said has institutionalized the representation of the European’s or the metropolitan’s others who were victim of the cultural dominance of Europe or the colonizers in his book Orientalism which is a blow to the postcolonial writers and readers in multidimensional thinking and interpretation of the literary texts. This book describes a numbers of disciplines, institutions, processes of investigations and the thinking of the colonizers through which they came to know over several centuries and which reached its peak in the mid of the nineteenth century imperialism. The main point of Said’s knowing the Europe’s others is to demonstrate or illustrate the link or the connection between the knowledge and power through which they have constructed the concept of Orient. The word Oriental hegemonies identifies once at the same time. Since the publication of Orientalism, it has become a model in many ways, such as it reflects the European’s strategies of knowing the colonized regions, and strategies of dominating the world as well.

Orientalism is examination of Oriental’s cultures, histories and languages in context in which the superiority and supremacy of European civilization is unquestioned. For example the little that was known of discourse that is myth, opinion, hearsay and prejudice generated by the influential scholars quickly assumed the status of received truth. One of the influential philologist and historian Ernest Renan (1823-92) declared
confidently “Every person, however slightly he may be acquainted with the affair of our time, see clearly the actual inferiority of Mohammedan countries’ (1896:85). There is no doubt about Renan’s audience and not about the cultural assumption they shared.

All those who have been in the East, or in Africa are struck by the way in which the mind of true believer is fatally limited, by the species of iron circle that surrounds his head, rendering it absolutely closed to knowledge. (Renan: 1896:85)

Postcolonial critics as well as writers have many objections and reservation with Renan’s point of view because of the diversity of the point among colonizers and colonized Orientalist disciplines circulated. But it is important to note the facts and figures which have given birth to their dynamism and urgency, which are historical connections between Europe and forebears. Roughly the word Orient means from the Middle East eastwards, which includes languages and societies, and those of South Asia, for these societies were more relevant to the development and spread of Indo-European languages, as Said suggests, they tend to divide between a ‘good’ Orient in classical India and a ‘bad’ Orient in present-day Asia and North Africa. (1978:99)

Edward Said got fame and importance in two areas, his fundamental place in the school of post-colonialism because of his book Orientalism and second the culture influences of West on East which he observed and portrayed in his book Culture and Imperialism. Edward Said’s Culture and Imperialism (1993) is an important document in which he has briefly discussed and illustrated his concepts about culture, and writer through quoting various writers and works related to the field to prove his hypothesis. He has made excellent use of his knowledge and traced the history of western imperialism and its effect on the colonized people in last two centuries. His concept of imperialism maybe summoned up as “aggressive expansion of peoples at the expense of their neighbors”. He also gives his definition of imperialism……imperialism means the practice, the theory and the attitudes of dominating metropolitan center that rules a distant territory.(Said, 1978)
The introduction of his book Culture and Imperialism is very remarkable and clear because of its impressive reasoning. Through reference to history and anthropology, the point which said wants to bring for it is well reasoned out with logic. He does not make it look like a learned discourse. The writer speaks in simple and cardinal manner which even an ordinary man can understand and comprehend. The narration is encapsulated with Said’s views on culture and imperialism. He says paradoxically that prejudice cultures make a handy excuse for imperialistic intervention. Millions of dislocated and displaced people such as refuges, migrant workers students and exiled intellectuals now realized the insignificance of the national culture in the present world’s scenario. The writer hopes “these hybrid counter-energies constitutes a counter discourse at work in many fields, individual and moments provide a community or culture made up of many anti-systematic hints and practices for collective human existence that is not based on coercion or domination”. Therefore he ultimately concludes that these counter energies will ultimately succeed. True peaceful existence, Said believes can be achieved through“…..not trying to rules others, not trying to classify them or put them in hierarchies above all, not consistently to reiterate how our culture or country is number one, or not number one, for that matter”. (Said, 1978)

2.1.9.3.2 Culture and Imperialism

There are so many definitions of culture. In essence culture is “The learned accumulated experience of communities, and it consist of socially transmitted patterns of behavior”. According to Clifford Greety culture is “an order system of meanings and symbols in terms of which social interaction takes place, and a social system is the pattern of social interaction itself”. According to Edward Said culture is directly attached with imperialism and colonization which can change its ways and directions according to the desires of the colonizers/imperialists.

Imperialism has multiple meanings like colonization , it does not only mean the exploitation, occupation and capturing but also stand for the interaction of two cultures
which directly effects the morals, manners and perception of both sides or each other. This reality gives birth to various questions about culture and imperialism.

Imperialism is defined as “aggressive expansion of peoples at the expense of their neighbors”. This expansion has started its journey from thousands of years on the Earth and has results in the form of slavery and plunder. Only this aggressive expansion is not imperialism in real sense even we are unaware from the motivations of the tribal societies to declare it imperialism. Imperialism implies some kind of collective premeditation, which means a policy formed and canvassed at home by the imperialist force before launching an offensive against another nation. There are some connotation derived from imperialism outlined above.

1) Imperialism denotes aggressive expansion.

2) It is usually state center.

3) It is the expression or implementation of a policy.

Solomon Modell, a well-known historian’s definition encompasses these three main points as he says “imperialism is a policy of extending a country’s power beyond its own borders for the purpose of exploiting other hands and other peoples by establishing economic, social or political control over them”. Culture and Imperialism is wider project as compared to Orientalism by Edward Said, which is also come to be known as an academic blockbuster.

It is fact that imperialism does not only imply the distant territory but it is exploitation of the cultural and religious institutions of the natives as well. It also includes the ideological and behavioral exploitation of the native and exposition of the colonizers’ ideologies and attitudes. Said is of the view that this imperialism is originated by a revolution.

According to Said this revolution is industrial revolution of the 19th century which promoted the colonization as well as imperialism around the world. The French and
British spread around the world for the raw material of their industries and for the sails of their products, and justified their occupation with the loud claims of civilization and development of the developing or backward countries. They condemned that it is the need of these backward countries rather than their own interests. They taught the subjugated nations to regard this colonial process as a blessing. Edward Said has quoted Kipling’s Kim and some of his stories as well in which characters has been seen in saying “without the English, the third worlds countries would disappear”.

When we talk about postcolonial writers after Said Homi K. Bhabha is a more influential writer in the field of colonialism. He has emphasized on the ambiguity of colonial discourses through introducing the concept of hybridization in Postcolonial studies which was first developed by Russian critic and scholar Mikhail Bakhtin in the Dialogic Imagination. According to Bakhtin hybridization is “a mixture of two social languages within the limits of a single utterance, an encounter, within the arena of an utterance, between two different linguistics consciousnesses, separated from another by epoch, by social differentiation, or by some other factors. Bhabha’s most prominent works are the essay The Other Question: Difference, Discrimination and the Discourse of Colonialism (1986) and The Location of Culture (1994). It is true that racial differences were always a central factor in the study of literature in colonialism.

2.1.9.4 Albert Memmi

The Colonizers and the Colonized (2013) is considered one of the most influential works of Memmi. It was published in 1957 various movements were active in colonies across the world even in his own region, Tunisia. In this book, the writer analyzed the psychological effects of colonialism like Fanon. He has discussed the psychological effect on the colonizers and colonized in the result of colonialism. Sartre has also pointed out in the preface of his book, Memmi who is a Tunisian. He is one of those natives who is non-Muslim. “More or less privileged in comparison with the Colonized masses, but… rejected … by the colonizing group.” Sartre want to explore “Who Memmi really is?”.
The spirit of “twofold liability” and “twofold rejection” nourished from the writings of Memmi. Memmi is of the view that it is impossible for the colonizer for the legitimacy of the status. They have no concern about the colonial people except the weather of the colonies. They have just residing concerns. By knowing the negligence of the colonizer to know the miseries of the colonial masses “the misery of the colonized and the relation of that misery to his own comfort” (60). Memi says that it was an easy profit for the colonizers. He discovers the presence of the colonizers and his own privilege at the same time.

If his living standards are high, it is because those of the colonized are low; if he can benefit from plentiful and undemanding labor and servants, it is because the colonized can be exploited at will and are not protected by the laws of the colony; if he can easily obtain administrative positions, it is because they are reserved for him and the colonized are excluded from them; the more freely he breathes, the more the colonized are choked… If he preferred to be blind and deaf to the operation of the whole machinery, it would suffice for him to reap its benefits; he is then the beneficiary of the entire enterprise. (Memi, 1957, p.17)

Round about after forty years of the publication of The Colonizers and the Colonized, another very important and significant work of Memmi became part of the postcolonial debate in 2006, which is Decolonization and the Decolonized. In the introductory pages of this book, the writer is of the view that nothing really changed in the former colonies except increasing the miseries of the colonial masses. After the independence and national liberation, most of the states failed to solve the problems such as famine, widespread of corruption, tyranny and malnutrition (2013).

2.1.9.5 W. E. B. Du Bois

The Souls of Black Folk, a very creative and powerful book in social theory. In this book, Du Bois establishes the ground for critical race theory. He is of the view that the problem
of the twentieth century is the problem of the colour line. Being an outstanding activist and intellectual, he always advocated for the Black Americans and was great opponent of colonialism, discrimination and racism (Du Bois, & Marable, 2015).

2.1.10 Subcontinent Postcolonial Writers

British colonial strategies in the subcontinent focused on undermining the local cultures as much as possible. When they were first given permission by the Moghal authorities to establish trading facilities in the region, the dominant culture they encountered was of Muslims’, a proselytizing culture which had already drawn converts, many of them from the lesser castes, into its fold (Alam, M., & Subrahmanyam, S. 1998). Following the arrival of Christian missionaries, some of those left over in the lower castes now opted for Christianity in the vain hope of escaping from the accident of birth that condemned them to a life of vilification and servitude, but, compared to the size of the overall population, their numbers were small. This is one reason why postcolonial writers have tended to defend their pre-colonial cultures rather than their religions.

2.1.10.1 Gayatri Chakravorty Spivak

In a broad understanding of the term, any writing that comes after the beginning of the era of European colonial expansion can be called postcolonial. Such a definition would seem so wide as to lose meaning, but it is useful in that, in its first phase, it is entirely dominated by the colonizers themselves, it throws up a general picture of prejudice, cupidity, racism, manipulation, misrepresentation and oppression. In its second phase, characterized by the inclusion of writings by ex-colonized authors, it adds other plaintive, indignant tones of protest to the overall picture. Spivak is one writer who shows how important it was to the ruling powers to suppress the voices of marginalized people (Spivak, 1988). Perhaps nothing much has changed in the world since the end of the colonial era; the haves, descendants of the colonizers, continue to call the tune, while the
have-nots, descendants of the colonized people of the world, continue to suffer indignities and suppression.

The article *Can the Subaltern Speak* (1988) is related to western approaches to the investigation of other cultures. Spivak gives the example of Indian Sati practices of widow suicide. This writer suggests that there are ethical implications in the process, based on universal concepts. The article deals with western writers such as Marx, Foucault, Derrida and Deleuze, and refers to the degree to which western academic writing is produced to support western economic and political interests. Spivak is of the opinion that the platform of knowledge is, in fact, the interests of its producers. We must look for underlying motives as knowledge is never innocent. It is like other commodities exported from the west to the east to enhance and perpetuate western dominance.

The third world cannot be studied without reference to this colonial substratum. She opines that research conducted on the third world is still essentially colonial in nature, with implications of “the other” and “over there” (2). Clarification is indicated as to the extent to which colonizers have injected their cultural notions into third-world regions. In the examination of the authenticity and validity of the western representations of these regions, she suggests that the discursive institutions that regulate writing about "the other" are shut off to postcolonial (and feminist) scrutiny. Although the postcolonial output is considerable, its voice remains almost unheard because it does not applaud, strengthen or reflect western interests. Indeed, can the subaltern speak? Probably, no--not in the present world set-up--not unless he is willing to parrot the colonizer's assumptions and narratives of things.

2.1.10.2 Homi K. Bhabha

Bhabha is a theorist who identifies the element of hybridization in postcolonial thinking and writing. Colonization cannot be limited to the past as though its manifestations and influences are now at an end. In the first flush of independence, some new nations might want to do so, but there is really no chance for a return to mythical golden ages said to
have existed before the predatory arrival of the colonizers (Bhabha, 1998). In the clash of opposites, the pressures and resistances, the claims and counter claims, new propositions and inescapably hybridized realities have come forth to be considered both for the present and the future. Bhabha suggests other terms such as mimicry, difference and ambivalence for inclusion in the literary lexicon of colonial and postcolonial criticism, since new angles need to be studied.

2.1.10.3 Salman Rushdie

Rushdie’s writings introduce elements of both post-colonialism and postmodernism (O’Brien& Szeman, 2001). His novels do not fit easily into either broad, traditional category. Post-colonialism is linked with historical happenings, whereas postmodernism tends to be a-historical in its approaches and assumptions. This duality has sparked much misunderstanding and debate. Some Muslim nations rose up in fury at what they thought was his destructive criticism of sensitive, basic tenets of the faith, and put out a contract on him. Although if this had been viewed as postmodernist speculation rather than religious commentary, much of this might have been avoided. Tensions persist: his writings are still under ban in some countries, yet interesting points and significant symbols might be culled from them for postcolonial (and postmodern) studies (Ball, 2003).

In his essay *Imaginary Homelands* (1991) Rushdie asserts that one cannot get rid of one's past even in the postmodern age. For the moment, he reclaims history like a postcolonial writer. After narrating the story of his father in the *stream of consciousness* literary form, he acknowledges his past. However, the postcolonial commentator who lives in an erstwhile colonizing society is subjected to pressures of a different nature. Rushdie is a complicated writer whose meanings or messages do not come across easily. Nevertheless, he is an influential contemporary writer:

Bombay is a city built by foreigners upon reclaimed land; I, who had been away so long that I almost qualified for titles, was gripped by the
conviction that I, too, had a city and a history to reclaim. (Rushdie, 1982, p.428)

A process of deconstruction in undergone when the eastern writer moves on, the old realities become uncertain in the amalgamation and hybridization of themes, expectations and concepts that he experiences. The psyche of the immigrant remains under strain. Asserting his native culture and tradition becomes difficult. The postcolonial impulses of the immigrant are tempered by new realities. He is an alien who has lost his right to reclaim the past.

But if we do look back, we also must do so in the knowledge -- which gives rise to profound uncertainties -- that our physical alienation from India almost inevitably means that we will not be capable of reclaiming precisely the thing that we lost; that we will, in short, create fictions, not actual cities or villages, but invisible ones, imaginary homelands, Indias of the mind. (Rushdie, 1982, p.428)

2.1.10.4 Sara Suleri

Sulehri is a contemporary Pakistani writer. Some of whose works such as *The Rhetoric of English India* (1992) can be placed within the discourse of colonial cultural studies. There are some fundamental questions and themes which run through her writings, the theme of otherness and nostalgia for past being dominant among them. She raises some basic questions as well. She is of the opinion that colonial discourse is impossible without the idea of otherness and this otherness is related to the binaries of east and west, male and female, colonized and colonizer. This writer has also settled abroad and has experienced the uncomfortable amalgamation of post-colonialism and postmodernism that characterize some of Rushdie's musings.

Her *Meatless Days* (1989) is an autobiography which touches on past and present experiences. For the past, she remembers Pakistan still was somewhat caught up in its
colonial past, and for the present, she refers to experiences as an immigrant. The theme of dislocation is prominent. It exhibits some confusion because of current identity problems and nostalgic memories. This might be exacerbated by the fact that, like Hassan, whose novel is the joint subject of this thesis; she is a half-Pakistani and half-English. The researcher's position is that although third-world writers who live abroad are subjected to pressures of a somewhat different nature from those experienced by writers who continue to live in their parent countries, the exponential improvements in communication that the world has seen in recent years have reduced the differences, so their experiences are relevant to contemporary postcolonial studies everywhere.

2.1.10.5 Aijaz Ahmed

Ahmad is a political commentator and prominent Marxist theorist (Childs & Williams, 2014). He was born in India just before independence, and migrated to Pakistan at the time of partition. We observe the same elements of postcolonial indignation, the pains of separation and the psychological fallout of dislocation. A rundown of some titles is included here from essays and books. Ahmed has discussed the role of the theorist and theory in the movement against colonization and imperialism in his book *In Theory: Classes, Nations, Literatures* (1994). Ahmad primarily discusses the role of social theory in the movement against colonialism and imperialism. He does not ascribe to postmodernist and poststructuralist conceptions of material history feeling that little has been accomplished by writings in these categories. This book is based upon the critique of Frederic Jamison’s arguments in *Third World Literature in the Era of Multinational Capitalism*. Here Ahmed attacks Jameson for his assumptive usage of vague terms (like “third world”) which can lead to simplistic categorization and faulty theorization.

2.1.10.6 Ahmad Ali

Ali represents the transition period from colonial status to independence, and what happens to people when they are decolonized. He touches upon cultural, religious and
social forces released in the subcontinent when the colonial lid is lifted. *Twilight in Delhi* (1994) deals with these factors. His characters cling to their identities, but some change occurs directly or indirectly because of new circumstances. Children develop different points of view and ways of living from those of their parents. Older people talk about restoring what they think is their pre-colonial identity, but fail because the world moves on. The clash of movement with stasis, of progress with tradition, of the older with the younger generation is brought to the fore.

### 2.1.10.7 Bapsi Sidhwa

Sidhwa is a pre-postcolonial and postcolonial writer of the subcontinent because her novels deal with both the ages and represent the pre and after colonization conditions of the region. Her novels are not only packed with the horror of partition, but also portray the complexities of life vividly in the region after Independence. Her re-writing of the subcontinent’s history makes her writing interesting as compared to the other writers of the subcontinent. In *Ice-Candy-Man* (1989), the younger narrator, Lenny, narrates the story of her family through re-writing the history of the subcontinent. She has also challenged the British view of history imposed on the Subcontinent.

The writer has tried to convey that the Parsis were not happy with independence because for them it was just a shift of power from the colonizers to the native colonizers such as Hindus and Muslims. She is of the opinion that all the struggles which were going on just for gaining power by any means as she narrates in her fiction: "Muslims, Hindus and Sikhs are going to jockey for power. If you jokers jump into the middle you'll be mangled into chutney" (Sidhwa, 117). The Parsis were in a minority. For them independence meant little beyond exchanging one set of rulers for another.

The Parsi presence in the subcontinent goes back thirteen hundred years, but the sense of isolation and alienation is still felt. At the same time, there is an acceptance of the situation: Col. Bharucha proposes, "Let whoever wishes to rule! Hindu, Muslim, Sikh, Christian. We will abide by the rules of the land." Through her writings, Sidwa has given
voice to marginalized Parsis and stated that their choice of remaining neutral in the context of the separation was not out of indifference but forced upon them by complex historical realities. With Hanif, Sidhwa gives some voice to marginalized societies and genders.

Sidhwa’s works highlight injustices and inequalities that work against integration and lead to violating the rights of the weak. It is difficult to categorize her in any final manner, but loosely she can be bracketed with writers such as Roy, Ali and Shamsie. It points to the phenomenon of internal colonization, where an external colonizing force is replaced by an internal one. By implication, if it can be seen that the internal colonizers are agents of the erstwhile external ones, one can only surmise that the age of colonization is not over, it has only changed from that resulting from invasion and direct rule to a kind of proxy manipulation and remote control of colonized people. In essence, there is no postcolonial period because colonization still continues in a different form.

Other names of interest to the general thesis of this study are Mohammad Hanif, Jean Rhys, Mohsin Hamid and Khaled Hussaeini, especially in works such as Our Lady of Alice Bhatti, The Wide Sargasso Sea, The Reluctant Fundamentalist and The Kite Runner, the last picturing in chilling terms the creation of a highly repressive internal colony in the vacuum left by the withdrawal of an external would-be colonizing power. The researcher’s purpose in mentioning them here is to show many themes, threads and interests that permeate and enrich postcolonial writing. There are people in competition, people in cooperation, people in the mainstream of events, marginalized people, cultures in conflict, cultures in isolation, religions in both contact and opposition, nationalist sentiments, universalism and humanism, political systems, internal tyrannies, external pressures and approaches, and the seemingly endless tension generated by forces of change on one side, and conservative stasis on the other. Like it or not, those who assert the excellences of traditional ways of living and demand that they be restored as they were before the colonizers came, are brought face-to-face with the fact of change and progress. Further, like it or not, the forces of change are still mainly generated by movements, theories and technological innovations brought in by the same erstwhile colonizing powers. Perhaps postcolonial writers should take greater cognizance of
conditions as they are today, but this is not for the researcher to suggest. By tracing the reception of such an agenda in India, I hope to set Hanif’s and Sidhwa’s works in a position reflective of a new wave of public interest in South-Asian literature. Furthermore, the marginalized character of Antoinette in Jean Rhys’ *Wide Sargasso Sea*—and the Dark Continent, which veils some hideous shades of brutality. In Mohsin Hamid’s *The Reluctant Fundamentalist* (2007), Changez is the representative of marginalized class, as “Other” denotes inferiority of people due to differences in colour, religion and nation same is the case with Changez after 9/11. Similarly Khaled Husseini’s *The Kite Runner* (2003) is a strong case against social imbalance in South-Asian region. Such examples of injustice prevailing in society will be a benchmark to make the case of present study worthy to be probed.

Muhammad Hanif’s *Our Lady of Alice Bhatti* (2011) and Sidhwa’s *The Crow Eaters* (1990) are representative of marginalized and oppressed class. Although Hanif’s feminist lens throws light on the discrimination of the Pakistani society against a Christian lady, Alice Bhatti. It is through her, that we are shown the life of a Christian woman living in Karachi, the conditions in which women like her have to work, and what being the daughter of a Christian sweeper feels like. We see Alice as doubly marginalized, as she is a woman and that too, a Christian. As Faiza Khan asserts:

Alice is a Pakistani untouchable, if not formally by caste as in India, then by default. With hypocrisy being religious zealotry’s most natural ally, she is not quite untouchable enough; the pious Muslim men who refuse on principle to share a drinking vessel with her have no such qualms about trying to cop a feel on the bus. Hanif’s magnificently acerbic critique of the sorry state of women’s rights in Pakistan is possessed by a Swiftian spirit (2012).

In *The Crow Eaters* (1990), Sidhwa has taken a valiant step to introduce this community in a detailed manner to others. The story from the beginning till the end revolves around the Parsi culture and its way of living. But after all it is a story. Its characters grow in
years with the time and a new generation is seen being brought up which accepts the changing from around them. Being a minority Parees has to live and have interaction with the people from outside their community.

2.1.10.8 Sidhwa’s Vs Ngugi Wa Thiango

Sidhwa appropriated English language for her writing contrary to the stance of postcolonial writer Wa Thingo who is in favor of Abrogation. He has written some earlier works in English and after that he rejected English and started writings in his native language “Gikuyu”. He is of the view that colonizers always use their language to control them physically as well as mentally as he narrates "The domination of a peoples' language by the languages of the colonizing nations was crucial to the domination of the mental universe of the colonized." By using the colonizer’s language for writings, one is automatically colonized culturally because language is part of a culture and if you accept the language it means you have accepted the culture. However, Achebe and Gabriel disagree with Ngugi’s point of view as Achebe says: "I feel that the English language will be able to carry the weight of my African experience. But it will have to be new English, still in full communion with its ancestral home but altered to suit new African surroundings (Achebe, 1997).” He demonstrates the practical form of his argument in his famous work Things Fall Apart. Sidhwa’s stance is similar to Achebe’s. In her interview with Jussawalla, she states:

My first language of speech is Gujrati, my second is Urdu, and my third is English. But as far as reading and writing goes I can read and write best in English. I'm a tail end product of the Raj. This is the case with a lot of people in India and Pakistan. They're condemned to write in English, but I don't think this is such a bad thing because English is a rich language. Naturally it is not my first language; I'm more at ease talking in Gujrati and Urdu. After moving to America I realized that all my sentences in English were punctuated with Gujrati and Urdu words. (Sidwa, 1991)
Sidhwa’s writings exhibit the random borrowings by local languages from English. She also uses English punctuation marks in the native language. She adds words from the native language to English, sometimes giving translations, sometimes leaving them untranslated. We see a good bit of the kind of borrowing and code-mixing employed in the communication patterns of educated users in the country in works such as Ice-Candy-Man and An American Brat.

*Ice-Candy-Man* (1990) is partly historical. It calls into question both Indian and British points of view. We also find the voice of minorities like the Parsi community. In *An American Brat*, Sidwa highlights the difficulties and dualities faced by members of her community in the new set-up in her native land, compounded by confusions generated by the forces of neo-colonialism. But:

> The times have changed; the world has changed its mind. The European’s mystery is erased. The secret of his conjuring tricks is known: The Frankish wizard stands and looks amazed. (Sidwa, 1991, p. 111)

She adapts English to suit her purposes as a writer of fiction within a postcolonial context. She provides the marginalized Parsi community with a voice, and, at another level, does the same for the whole nation. She is justified in saying:

> I think a lot of readers in Pakistan, especially with Ice-Candy-Man, feel that I’ve given them a voice, which they did not have before. They have always been portrayed in a very unfavorable light. It's been fashionable to lash out at Pakistan, and it's been done again and again by various writers living in the West. And I feel, if there's one little thing one could do, it's to make people realize: we are not worthless because we inhabit a poor country that is seen by Western eyes as a primitive, fundamentalist country only. (Sidwa, 1991)

After this short review, I will now move on to the other important question related to my study that is about African colonization.
2.1.11 African Colonization

2.1.11.1 Exploration

The Age of Exploration started from the fifteenth century and lasted in its first phase till the seventeenth. During this period, Europeans reached out to different parts of the world (Ben-Yehuda, 1980). The fall of Constantinople in 1453 severed European trade links with land with Asia, leading some people to seek routes east by sea, thus spurring the age of exploration. Historians often refer to the 'Age of Discovery' as that spearheaded by Portuguese and Spanish long-distance maritime sorties in search of trade routes to the fabled east for gold, silver and spices. This age created a bridge between the Middle Ages and the modern era, a movement away from assumptive thinking to a greater reliance on concrete knowledge and a stronger swing towards evidence-based, scientific ways of thinking. New needs required new technologies. Inventions followed, breakthroughs were achieved, and traditional patterns were adapted to accommodate new realities. European expansion led to the rise of colonial empires. Long-distance traveling generated its own needs in better world maps, more reliable instruments for determining locations and timings, inventions and improvements for the safety of mariners, enhanced capacities for carrying goods, improved weaponry to counter resistance or to meet unknown threats, and modes and methods for exchanging goods and developing trade. The invention of money was, of course, not new, but now it became a question of value-tokens that different nations could agree to use for transactions. This might sound rational and civilized. However, colonization was heavily underscored by violence, exploitation, slavery, racism, degradation and genocide (Frith, 2012).

2.1.11.2 Occupation

In the nineteenth century, Europe made considerable progress in social and political development and industry. Industries required raw materials, many of which were not found at home. If a desired mineral existed in another land, a trading operation could be mounted in order to get it, or as often happened, it was simply appropriated by force with
scant regard for the local population. On the other side, they needed markets for the excess production created by industry (Jensen, 1993). Again, two methods were open, they could try to sell their goods to other people on some mutually acceptable basis, or as often happened, they simply occupied their land to ensure that a market was accessible through direct control. Economic interest was at the root of a lot of colonizing activity (Crowder, 1968). The imperatives of mercantilism were ruthless, and, of course, good weaponry underscored everything. It was required to crush local resistance if any arose. A great deal of money, time and effort was put into the development of ever better weapons, into the creation of large, well-trained armies, and into the philosophies, justifications and methods of warfare.

Political interests also spilled over into colonization. Rivalries between ambitious European powers for resources, spheres of interest and control led to considerable competition that often resulted in wars, small or large. The numerous tussles of the Middle Ages, while also motivated by theft and plunder, had often been for enhancing monarchical rule or for extending religious interests. The endless fighting of the colonial period had the iron implications of mercantilism at its base, even as it paraded itself in slogans of national or racial pride (Usher, 1939).

A brutal scramble for acquiring colonies or for wresting them away from weaker powers characterizes much of the nineteenth and early twentieth century. The frontrunners were Britain and France, but challenges were always likely to be mounted. Lesser lights were Holland and Belgium. Early colonial powers such as Portugal or Spain had peaked and were in decline (Johnston, 2011). Have-not nations such as Germany sought to gain colonies, and were chagrined to find that most of them were already taken. The First World War, and perhaps even the second, had much to do with German (and Japanese) efforts to acquire useful colonies. America also felt it should pick up a colony or two before everything went to the greedy Europeans.

Competition over colonial expansion in Africa heated up in the later part of the nineteenth century. The unseemly scramble for Africa took place between 1885 and 1910, with reverberations lasting to the end of World War II. Africa was colonized in just
twenty-five years, amid considerable cutthroat competition and rivalry. No major western nation wanted to be without colonies (Johnston, 2011).

In addition, ideologies of racial hierarchy were prevalent in Europe in the 19th century (Claeys, 2000). Many Europeans viewed themselves as the most advanced civilization in the world, and some saw it as their mission to "enlighten" and "civilize" people in the rest of the world. Many inaccurate, racial stereotypes of African peoples existed, and were used to justify colonialism in Africa.

This coincided with the expansion of Christian missionary activity in Africa. Parts of Africa, such as Ethiopia and Egypt, were home to Christian’s right from the beginning of Christianity as a region (Zewde, 2002). However, Christianity was introduced to the rest of Africa only in the modern era. Christian missionary’s activities began in earnest in the 19th century during the same period of time that European countries were becoming more engaged in Africa. Historians do not all agree on what the relationship was between Christian missionary activity and colonialism. However, evidence suggests that while many missionaries opposed the harsher aspects of colonialism, they were supportive of the colonization of African countries. Missionaries who supported colonialism believed that European control would provide a political environment that would facilitate missionary activity in Africa. This support for colonialism played an important role in legitimizing the colonial endeavor among the citizens of the colonizing powers in Europe (Hildebrandt, 1996).

European nations were able to make certain areas of Africa into their colonies in two main ways. Some African leaders were willing to sign treaties with Europeans for various reasons. In some cases, they saw it to their benefit to gain European allies. In other cases, there was not a clear understanding of what the treaties were about or what the consequences of them would be. Secondly, military force was used in some cases when there was a large amount of resistance to colonial rule (Gordon, 1998).

The next section will look at the British arrival to the subcontinent and Africa.
2.1.11.3 Why the British Came to the Subcontinent and Africa?

The primary aim of all the British companies in Africa (Gann, & Duignan, 1978) and India was the development of trade (SarDesai, 1977). With the passage of time this turned more to politics and local control to protect the economic interests. First, the colonizers worked in the regions according to the wishes and perceptions of the natives but then they started intervening in political affairs. Through this political intervention they got direct access to the minerals and natural resources of the natives. After some time they were in a position to establish their own armies manned mainly by local soldiers. They then expanded and consolidated their control over Africa, the subcontinent and, in time, several areas of the world.

2.1.11.4 Role of Companies in Early Colonialism

In the beginning, colonialism operated as a public-private commercial venture. This is the reason why Italian investors partially funded Columbus’ voyages to America. Spain acquired a sprawling empire basically for trade, but also for direct exploitation and slavery. By law the colonies were allowed to trade with the mother country. Portuguese, British, French and Dutch colonization also started off as trading ventures and moved sometimes slowly, sometimes rapidly, towards possession, control and governance (Adams, 1996). The British East India Company and Hudson's Bay Company are examples of this process. Other European countries and America, made comparatively late efforts to win colonies for themselves, again, initially in the name of trade but with the intention of gaining full control when opportunities presented themselves (Jensen, 1993). Underscoring these ventures was the threat of superior weaponry, of the gunboat, of a readiness to crush native resistance wherever it manifested itself, and of a willingness to fight each other for the spoils in some of the most vicious wars in history. Colonization was based on the crude principle of 'might is right,' not on lofty principles of universal morality, or of religion, or of duty, regardless of the theories propounded by apologists such as Kipling.
2.1.11.5 Economic Companies in Africa

In the early days of colonialism, European nations allowed the establishment of private companies that were granted large territories to administrate in Africa. These companies were formed by businessmen who were interested in exploiting the natural resources of the territories they were allowed to govern. These companies could set up their own systems of taxation and labor recruitment. For their part, the European powers those provided charters for these companies did so because the companies took responsibility for all of the expenses related to establishing and administering the colonies. This was a good deal for the European countries. They had the political benefit of having additional colonies in Africa but not the expense (McPhee, 2012).

The Britain’s East Africa Company was established in 1888. It colonized Kenya on behalf of Britain. It made treaties that claimed to offer protection to various people of East Africa in exchange for recognition of the company's sovereignty by African rulers. It governed Kenya until 1893.

The British South Africa Company, another example of company rule, was formed in 1887. It lasted longer than the British East African Company. The B.S.A.C., under the control of John Cecil Rhodes, using force and coercion colonized three territories in south-central Africa: Nyasaland (Malawi), Northern Rhodesia (Zambia), and Southern Rhodesia (Zimbabwe). The Company governed these colonies until 1923.

These companies were eventually unsuccessful in that they were unable to generate consistent profits for their shareholders. Governing a colony was expensive, and the companies faced opposition from Africans and missionaries over the harsh nature of rule. By 1924, all Company rule was replaced by various forms of European colonial governance.

From 16th to 17th centuries, France, Dutch Republic and England established their own colonial empire across the world in competition with each other. The end of the 18th century and start of 19th was period of the first era of decolonization, when America made successful bid to gain independence. Spain was also weakened after the loss of new
world colonies, but England, France, Dutch and Portugal converted their attention to the old worlds especially towards South Africa, South East Asia and India where the coastal enclaves were already established. Furthermore, the industrial revolution of the 19th century, World War 1 and 2 had turned the colonialism into imperialism. It is usual to consider Portugal as the front runner in this phase of colonization (Seed, 2017).

European colonization in East and West is result of Portuguese exploration. The explorers have their materialistic and religious motives. They were in search of finding lucrative source for trade and preaching for Christian kingdom for Prester John with the view of encircling the Islamic Ottoman Empire. The Europeans first gained this success by the conquest of Ceuta in 1415. With the passage of time in 15th century, the Portuguese discovered the Atlantic islands of Azores, Cape Verde and Madeira and after this in 1488 15th century Vasco da Gama succeed to discover a way to reach India in 1498. Portuguese successes managed to Spanish financing of a mission by Christopher Columbus. He discovered an alternative route to Asia. When Columbus landed on the earth which is now called America, the explorer was thinking that he has discovered Japan (Adams, 2017). After exploration the European got excess to various markets across the world for their goods.

It is time to move on to the main issues concerning my research, which is how African and Subcontinent writers view the matter.

2.1.11.6 African Postcolonial Writers

Colonial writers presented Africans as savage creatures with no culture, religion or worthwhile social norms and traditions. African postcolonial writers have defended their earlier cultures, religions and norms as effective social tools within the African context for peaceful living before the arrival of the colonizers, who set about systematically to destroy them. Various writers have examined the issue from different perspectives. Each offers a directional rebuttal to the assumptions of colonial writers. Wa Thiong’o raises a voice against the imposition of English.
2.11.7 Ngugi Wa Thiong’o

The writer takes language as the carrier of any culture because without language the survival of the culture and identity of any nation, community or county is impossible. Language is a tool to describe the history of any nation. If you destroy the language of natives and impose your own, it means that you have destroyed history as well as the identity of the natives. Decolonizing the Mind (1986) is an essay in which Wa Thiong’o has presented this reality. This essay is in a form of a story in which the writer conveys that all people of his area used to speak Gikuyu and were in the habit of telling stories to each other. When the colonizers imposed English over them, the native language became inferior in comparison because the colonizers started teaching and preaching in English. Wa Thiong’o’s emphasis is on decolonizing the colonial mind. This is not possible without the promotion of the colonized people’s own culture and language. This is the reason they find themselves between two rivers of ideology, culture, language and religion where they do not know what is wrong and what is right.

The River Between (1965) revolves around the hybrid situation of the African people. After colonization, some accepted Christianity while others turned against colonization. The colonizers opened up schools and colleges for the promotion of their ideology and culture and emphasized the importance of education. Some natives considered that education is important while others are of the opinion that the unity of the tribes is the only way of survival of the natives. Wa Thiong’o recommends natives language for teaching and communication. Nevertheless, Achebe has his own point of view on the politics of language.

2.11.8 Chinua Achebe

Achebe is also aware of the politics of language like Ngugi, but Achebe is in favor of the appropriation of English language while Ngugi is in favor of abrogation. Achebe is of the opinion that everyone has soft corner for his/her mother tongue, but it has become
necessary for the adaptation of English language. He is of the opinion that there is no other option besides adaption of English language.

Is it right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling. But for me there is no other choice. I have been given the language and I intend to use it (Achebe, 1975, p. 62).

On the other hand, Ngugi says that if the African or other postcolonial writers want to present the native culture, they should produce pieces of writings in the native language. Both of the writers’ viewpoints seem true in their own right but are opposite from each other. Ngugi’s abrogation is a symbol of the native’s identity as well as resistance against colonizers while Achebe’s appropriation can be seen as a tool of resistance. Fanon Feels that all this misrepresentation is one result of colonial perfidy.

2.1.11.9 Things Fall Apart as a Reactionary Novel

*Things Fall Apart* (1958) can be set against Conrad's *Heart of Darkness* (1899). A comparative study of the two novels shows that there are similarities as well as differences. Future researchers can analyze the similarities and differences between the presentations of African culture by two prominent writers. Conrad's representation is not entirely derogatory, Marlow is sharply critical of Kurtz, but his picture of Africa is undoubtedly negative, still colored despite Conrad's general humanism. Achebe represents the African viewpoint as a counter discourse.

Western powers have been dominating the world directly or indirectly through economic, psychological and force-based mechanisms since the eighteenth century. Everywhere they went as colonizers resulted in grave psychological damage to native people. This was done deliberately as a tool of policy. Africa might have suffered more than other areas of the world in this regard. The vilification of the African nations, cultures and religions was intense, sustained and vicious. The apparent purpose was the reformation of
these territories by declaring them uncivilized and savage. Colonization was predicated on the large-scale destruction of traditional ways of living and thinking. In writing *Things Fall Apart*, Achebe has two main purposes. One is to tell the world that African cultures are old, rich and geared to the needs of Africans. The second is to raise an awareness of the methods employed by the colonial forces to destroy the life, psyche and culture of native people. C. L. Innes argues, “Achebe’s novel narrates how the coming of Christianity and European culture causes a particular African society to fall apart and lose its central and shared values” (Achebe, 1958, p. 97).

Achebe defends his African culture. He asserts that it has rich cultural underpinnings with working precepts, belief-based systems and traditions. He strongly deplores the dehumanization and degradation visited on African people. He draws attention to the calamities caused by colonial interventions in his area. As an early and influential postcolonial writer, Achebe's views must be given due consideration in any discourse on colonialism.

This approach towards the African or eastern culture and people is based partly on misunderstanding among the colonial and western powers about these territories, but mostly on deliberate colonial policy. Said in his works *Orientalism* (1978) and *Culture and Imperialism* (1993) points to the sustained, self-congratulating propaganda mounted by the colonizers side-by-side with sustained attacks on traditional systems, technologies, social mechanisms, moralities and ways of thinking among natives. He questions neat divisions such as "orient' or 'occident' as not indicative of any visible realities, but as linguistic constructs that serve the purposes of the colonizers. Neat categories, broad generalities, racial assumptions, sweeping assertions about intelligence or character marked a good bit of the writing described as 'orientalism,' which professed to be a serious, scholarly attempt to understand the modalities upon which colonized people functioned. No matter how detached and academic its projection might be in terms of method or content, its intent was to 'establish' the overall inferiority of those modalities.
2.1.11.10 Derek Walcott

Walcott is another postcolonial writer who has projected the identity crises caused by colonization/imperialism. His play *Dream on Monkey Mountain* (1970) is conviction of this reality that the colonizers have destroyed the identity of the colonial people through destroying their culture and language. The dramatist has also presented that the Kings of the countries have forgotten their identity because of imperialism. The colonizers have destroyed colonial people’s identity by destroying their social norms and traditions.

*A Far Cry from Africa* by Walcott (1950) is also a convection of painful feelings on the destruction of the natives’ culture and identity. This poem is representation of the hard experiences of the Africans on the hands of colonizers. Another poem *After the Storm* (1948) is also presentation that how colonization had destroyed the various structures of the colonial regions.

2.1.11.11 Wole Soyinka

Various plays of Soyinka are further extension of the treacherous behavior which Walcott has presented. According to the writer, slavery and colonization are two main elements of the African history and the bone of contention between the colonizers and the colonized. He further said that the leaders should show the resistance against what happened in past and the natives should return towards the culture, beliefs and custom of their forefathers.

*The Lion and the Jewel* (1963) by Wole Soyinka is based upon the conflict between the traditional and the modern values of the postcolonial countries. The setting of the play lies in a Nigerian village, which is divided into three parts of the *day, morning, noon and evening*. This division is very symbolic because it is a clue towards colonization, resistance and transformation respectively. All the African writers condemned colonization whole-heartedly and aggressively because the colonizers attacked the religious and cultural institutions of the natives very cruelly. It is a fact that the Sub-continental experiences of colonization were not as hard as for the Africans.
2.11.12 African and Indian Writers: Colonization

Most postcolonial African and Indian writers condemn colonization. Africans probably suffered more by way of vilification and violent physical suppression than did Indians although these elements are difficult to quantify on any kind of comparative basis. In the subcontinent, the colonizers controlled the local feudal system to a large extent. They found it convenient to work through structures and systems that were already in place (Kajiser, 2002). The same psychological, propaganda-based attack continued, some of it pseudo-academic in nature, on local sensibilities and institutions in India, as in Africa. Indian colonial writings tend to focus on cultural matters. However, writers in both regions run parallel in their observations about the way the colonizers had demeaned and misrepresented their cultures, and about the need for voices to be raised to set things right.
Section 2: Resistance

Resistance and representation are categories of postcolonial theory within which a good bit of discussion takes place in reviewing literary works in this genre. Postcolonial writers have defended their old cultures, religions, societies and traditions through writings. As stated by Greenblatt (2001), various texts were the “invisible bullets” in the arsenal of empire. He is of the opinion that texts and textuality have played an important role in colonization and conquest. Most of the European texts such as histories, anthropologies and fictions captured the picture of the non-European subjects in European framework which read her/his alterity as terror or lack. Through the explanation and elaboration, the native cultures postcolonial writers have rejected the colonizers presentation of the colonial culture and their social norms and traditions. They have also declared that the occupants adopted authoritative behavior through suppressing the native voices in the representation of the native people. In short, the native writers are of the opinion that all the Europeans presentations about “other” are based upon their own assumptions and desires. Said’s Orientalism (1976) is presentation and examination of the reality constructed by Europeans about Orient. His book *Culture and Imperialism* is further extension of that very reality.

Postcolonial textual resistance against the colonizers and their supporters has taken many twists and turns from 19th century since the publication of Macaulay’s parody *Minute*. Many other producers presented resistance through films because there were lots of economic and technological difficulties in the presentation of postcolonial societies. Presentation of the postcolonial resistance in theoretical form has become central to postcolonial debates. Its theoretical form has created binary oppositions between the colonizers and the colonized and on the bases of these various oppositions, the postcolonial writers have constructed resistance tools. The earlier theorization of resistance proposes of foundation of un-dislocate-able binaries such as center/margin, self/other and colonizer/colonized. It will not be wrong to say that various writers have presented different theories on the biases of these binaries oppositions.
2.2.1 Resistance, Opposition and Representation

Said (1993) has talked about anti-colonial and anti-imperial activities in one of his literary essay Resistance, Opposition and Representation which is further representation and identification of the three forms of resistance showed by the postcolonial writers in response to colonial writings. The writer has talked about primary resistance where he talked about the recovery of the geographical territory which is considered the heart of decolonization. It is not possible without the restoration of culture of the natives. Secondly, he has talked about ideological resistance which is literary fighting against outside intrusion. Efforts are to be made for reconstruction of the “shattered community and also to save or restore all facts of community against the pressure of the colonial system” (Davidson, 1978, p. 155). This concept envisages free and independent states.

The writer opines to recover forms already established by the imperialist’s culture. This stance is called overlapping of the territories. They have tried to follow such types of overlapping in Africa. Here the writer has tried to construct the reality through giving the examples from the Europeans as well as the Africans perspectives that the novelists and writers have tried to construct the realities from their own perspectives.

Said has tried to justify the misconception of the colonial writers through comparative study of The River Between by Ngugi and Heart of Darkness by Conrad. The River Between redoes the Heart of Darkness through presenting the life on Congo on the first page. “The river was called Honia, which meant cure, or bring back to life. Honia river never dried; it possessed a strong will to live, stringing droughts and weather changes. It went on in the very same way, never hurrying, never hastening. People saw this and were happy” (Wa Thiong’o, 1965, p. 1). He has presented different significances and images of the river Congo which shows that Conrad has misrepresented the images and significances of Africa. He favors the point of view of Said and other postcolonial writers that Africa and India are misrepresentations of the colonizers for their material and economic interests. Said has shown resistance against the representation of colonial history through the colonizers.
According to Said, three different forms emerge in decolonizing cultural resistance. He is of the opinion that we should see history collectively, coherently and integrally where we should restore the imprisoned nation to it. He has emphasized the restoration of language as well as the preservation of the national culture. According to Said the concept of national language is central.

Second, the writer has the idea of resistance which is a reaction to imperialism, another way of conceiving the history of human beings. It is very important to note that how much this alternative re-conception is based upon breaking down the barriers between the cultures. The colonial people tried to write back to the metropolitan cultures, disrupting the European narratives of the Orient and Africa. Rushdie’s fiction *Midnight’s Children* is an excellent work based upon liberating imagination of independence itself. Third, the writer talks about liberation and nationalism. He says that no one needs to remind throughout the imperial world during the decolonization period. At the end of the article these writers say that “all cultures is the history of cultures borrowing”. Further, he narrates that imperialism consolidated the mixtures of cultures and identities on a global scale.

### 2.2.2 Postcolonial Literature and Counter Discourse

Tiffin (1987), in his essay *Postcolonial Literature and Counter Discourse* described the reality that more than three quarters of the contemporary world has been directly affected from colonialism and imperialism. Beside the effects of colonization, the efforts also made to decolonize the natives from the Europeans codes and labels which they have assigned to the natives of the colonial world. The postcolonial writers subverted and appropriated the dominant European culture, so they demanded for a new or completely recovered “reality”, free from all types of colonial taint. The postcolonial writers have highlighted the relationship between the colonizers and the colonized, and demanded for the recovery of the native culture the occupant had polluted. It is also the bone of contention that some writers say that pre-colonial purity cannot be fully recovered.
The Europeans' epistemological and ontological relationship with natives has hybridized postcolonial cultures. It is a fact that this relationship is as impulse to create or recreate local identity whereas decolonization is process which invokes an ongoing dialect between hegemonic centrist system and peripheral subversion of them between European or British discourses and their postcolonial dis/mantling. It is the work of the postcolonial writers to interrogate the colonizers’ discourse and discursive strategies from a privileged position within two worlds. Postcolonial writers’ main aim is to investigate how colonizers have imposed and maintained their codes in the colonial domination of the rest of the world.

Postcolonial writers have adopted the way of rewriting and rereading of the Europeans historical and fictional records which is quite a vital task. The postcolonial writers started writing in response to the colonial writings where the native writers have presented inhumanly. Through challenging the literary universality the postcolonial writers and critics engaged themselves into counter discourses: thus, one such as Jean Rhys writes back to Bronte’s Jane Eyre in Wide Sargasso Sea. These postcolonial writers have defended their culture as well as the social norms and traditions.

2.2.3 Unsettling the Empire

According to Slemon (1990), there are two types of resistance which can be seen commonly in literature, internal and external. His article has two parts; the first one concerns the debate in the fields of postcolonial study and second with the nature of literary resistance. The writer says that this resistance is the outcome of power politics. He further narrates that the understanding of the resistance becomes more complex when we compare third world countries with developed or first world countries, and how writers of third world countries have raised their voices against the oppressors.
2.2.4 The Rhetoric of English India

Suleri (2005) is of the view that colonial discourses are bound with the idea of “otherness” as well as the binarism of colonizing and colonized cultures. As mentioned earlier, this has been attached with postmodernism. She says the colonial writers have presented depressing pictures of postcolonial regions. The colonizers have judged colonial regions according to their own framework. They have tried to justify the master/slave relationship. The voices raised against these misrepresentations constitute postcolonial resistance.

2.2.5 Colonialism, Racism and Representation

Stam and Spence (1983) base their observations on filmic colonialism and trends in racism. Films are fabricated, constructed and represented according to the wishes of their producers and directors. These productions perpetuate canons of inferiority among colonial people and notions of superiority among erstwhile colonizers. Colonizers construct various realities to justify colonialism and racism through different institutions. Cinematography offers much scope for embedded propaganda. These writers have highlighted textual and intertextual elements in such presentations.

By colonialism the writers refer to the process through which the colonizers or European power reached to the position of military, economic, political and cultural domination of Asia, Africa and Latin America. When we look back to the age of discovery, we come to know that there was trade of the slaves in those days. This continued to the end of the First World War (1914--1915), therein Europe had colonized roughly 85% of the earth. The Second World War which ended in 1945 saw a general decline in Europe's holdings and in its ability to maintain distant colonies. This was proving to be too expensive and difficult for countries whose own resources had been drastically depleted in the most savagely fought war in human history, as some 'have-not' countries contended with 'have' countries for colonial possessions. It ended with the defeat of the 'have-not' powers.
Of course, colonial representations do not start with cinematography. However, the development of cinematic technology in the beginning of the twentieth century provided a potent new platform for the dissemination of colonial interests. Film-making comes at the end of a long history of racial and national misrepresentation in western literature: for example, Caliban in *The Tempest*, the Moor in *Othello*, Shylock, the Jew in *The Merchant of Venice*, all by Shakespeare--or Defoe's *Robinson Crusoe* (whose first thought at seeing a human footprint is to acquire a slave). The triumphant magnification of successful wars, the laudatory songs about "glorious' retreats or defeats, such as Tennyson's *The Six Hundred*, and the stories that justified their 'divinely' appointed civilizing mission, had appeared in abundance to reinforce racial stereotypes and maintain comfortable colonial assumptions. The cinema simply perpetuated the same tradition, with innumerable linguistic, ethnographic or topographic blunders. Safari films presented Africa as a land of lions and jungles, often in parts of that continent where neither lions nor jungles existed. The colonial 'image' was all -- facts were of little importance. And, as new technologies, such as television, came into existence, one might be entitled to expect some newness of vision. However, what happens is that they, too, are often bent to the service of projecting stereotypes and assumptions derived from the colonial age.

2.2.6 Networks of Resistance

Boehmer (1890-1920) presents the bilateral relationship between third world countries in *Networks of Resistance*. Resistance against colonizers needs great funding which is not possible for poverty stricken third-world nations to provide. Postcolonial writing is a relatively low-funded activity, and its impact is still small in comparison with that of the colonizing powers' well-planned, organized, glossy, widely circulated projections. Even so, it has helped people to reclaim some if not all of their identity and self-esteem. Education provides parameters for understanding one's basic rights, and fiction can be utilized to educate people.
Many sub-continental writers migrated to foreign lands and raised a voice for the natives of their homeland. They have promoted postcolonial theory while accepting modernity. This theory also asserts the essential freedom of people. We also see the growth of a new genre in writing, that of the expatriate writer who finds himself in a different setting with a new set of realities to contend with.

Religion is the second tool of resistance. In some parts of the world, the colonizers had little trouble in uprooting native belief systems and replacing them with their own perceptions of religion. Parts of Africa and South and Central America provide examples of this. In other parts of the world, especially in India, they encountered considerable resistance from deeply embedded and well organized belief systems. Yet, because of the crucial role of these systems in providing identity and meaning to the lives of the colonized people, they had to be either eliminated or weakened to the point where they no longer posed a threat. This is seen in the next section.

2.2.7 Power Politics: Manipulation of Religion

Religion has been used to blackmail people emotionally and morally as long as known history, and without a doubt, well before, as long as people have lived in corporate societies. Rulers have always recognized its ability to cow people down and minimize the possibility of rebellion. Rulers have generally fed the masses with notions of divine right, as though their position had the sanction of God. Resistance could be construed as a blasphemous denial of God's absolute will. Some rulers even set themselves up as gods, yet further strengthening this line of thinking. Either way, religion was an obviously important factor in justifying and perpetuating absolute kingships because it could help in frightening the masses into a state of fawning obedience (Mohler, 2011).

In Africa, the colonizers succeeded fairly easily in converting large segments of people to Christianity. The gods they talked about gave way to the all-knowing, all-powerful God of the invaders. In adopting religion, the natives also adopted many of the colonizers' ways. It became relatively easy to control them. It was less so in the subcontinent. Parsis
and Buddhists formed small, unimportant segments of society. However, Hinduism had a long history, and was amorphous and pervasive, able to absorb the new without letting go of the old basic tenets. There was not much the missionaries could do with it. And, the religion of the ruling class had much the same to talk about as their own religion, so the inroads, if any, were very small. All in all, the conversion index was not large in India. It was aimed at the lower castes with some success, although it did little to improve their lot in life. The colonizers encountered entrenched, well developed religious systems that resisted conversion although people were less resistant to the tangible benefits that came with the missions, mostly in the form of health facilities and education. The concrete regularly overcomes the abstract when life itself is at stake. The spirit is great, but matter must have its fill.

The second factor in the process is culture.

### 2.2.8 Power Politics: Manipulation of Culture

As mentioned earlier, culture is an amorphous term. People think they know what it is, but are often at a loss when asked to describe it. Yet it is taken as a strong determinant of thought and action with given groups of people. Tradition and social practices have something to do with it. It also derives some of its modalities from religion---in some cases, religion is its chief delineator, but whereas religion often claims to be unchanging and absolute in its tenets, culture does exhibit some change, albeit slow change, especially in the east. In any case, in the interests of unchallengeable leadership, the colonizer's felt they had to ridicule and shatter as much of the local culture as possible.

Moving on then to the third key word, transformation, which theorists deem to be the aftermath of colonization.
Section-3: Enlightenment and Transformation

Enlightenment and transformations have different meanings from each other in daily use but they are interlinked when we talk about the postcolonial studies. During colonization through transcultural activities, the natives and colonizers acknowledged their cultures which affected both sides, so this enlightened the culture as well as social norms and traditions of the natives. This enlightenment is to be considered as starting point of transformation. Nevertheless, one can argue that this enlightenment is colonial people’s transformation.

European’s colonial and imperial practices have transformed colonial regions’ ideologies, resistance and cultural contact over last thirty years. This enlightenment seems very complex because it has different interpretations for the colonials and colonizers. But, through the discussion of the colonial and postcolonial writers have given blow to new air which is called enlightenment through which they have understood each other’s problems as well as their cultures. This discussion is based upon the European role, reputation and ambition in the early colonial period. The conviction of the colonial enlightenment first appeared in the French philosopher Condorcet’s Outline of a History of the Progress of the Human Mind. The writer proclaims,

Will naturally extend its regards, and convey its efforts to remote and foreign climes. These immense countries will afford ample scope for the gratification of this passion. In one place will be found a numerous peoples, who, to arrive at civilization [pour se civiliser], appear only to wait we shall furnish them with the means; and who, treated as brothers by Europeans, would instantly become their friends and disciples. In another will be seen nations crouching under the yoke of sacred despots or stupid conquerors, and who, for so many ages; have looked for some friendly hand to deliver them. (Appleby, 1996, p. 1)

Festa and Carey (2009) talk about the deliverance and the friendship of the Europeans with the colonial masses. They say that the Europeans carried the means of civilization
for their hosts who were eagerly waiting for their arrival. Condorcet tells us that the natives accepted the superiority of the invaders’ civilization, and also readily embraced their over lordship. He also recognizes the fact that some natives condemned colonization (Appleby, 1996). However, all said and done, he is of the opinion that, in the main, the colonizers were well-wishers of the natives, many of whom had been suffering the excesses of 'sacred despots' and 'stupid conquerors,' who therefore welcomed the invaders as benign liberators.

The dialectic that Condorcet generates for his readers is that the clash of cultures leads to progress in postcolonial theory, opening up new areas of interest and pathways for creative activity. For more than thirty years, critiques of European ideologies, such as those voiced by Spivak and Said, have led to a re-evaluation of the justifications forwarded by colonial writers for the dominant European presence in Africa, Asia and America. Important as they are, Condorcet recommends that the element of enlightenment in postcolonial representations should not be ignored. He further narrates that with the passage of time postcolonial writers succeeded in partly filling the gaps in enlightenment which came through colonization. At the same time, we find postcolonial writers who assert that this so-called enlightenment was the result of suppression and forceful imposition, and not the result of claimed inherent superiorities in European culture. Between these two schools of thought, much has happened to give new dimensions and angles to literary writings. Moreover, enlightenment has been treated at various levels.

On one level, enlightenment creates a timeline for the floating temporal frames that construct postcolonial theory. Postcolonial writers tend to chastise colonial writers for the way their cultures had been misrepresented, leading to a greater awareness of the several factors in natural hybridization (and deliberate brutality) that worked at and below the surface of the colonial period.
2.3.1 Critical Opinion on Riaz Hassan and Chinua Achebe’s Works

It might be mentioned here that while there is a fair bank of opinion on Achebe's writings, very little exists on Hassan's. Reclusive by temperament, he has done nothing to promote his work. I have had opportunities to discuss some matters with him, and am gratified to state that he is in general agreement with the ideas expressed in this study.

Achebe has played a significant role in postcolonial theory by adopting a middle way between colonial and postcolonial writing. Hassan's is yet to be seen, though the middle way is apparent here as well. The two novels provide a reasonably wide spectrum for critical speculation. Achebe's trilogy is a telling representation of African culture and of its transformation as a result of British colonization. *No Longer at Ease* and *Arrow of God* are extensions of *Things Fall Apart*. The interests are spread over three generations, making the combined canvas broad enough to represent different phases of the process.

Moanungsang (2011) shows the picture of culture presented in *No Longer at Ease* with the symbol of death. The picture like that is also presented in *Things Fall Apart* through the death of protagonist. Death of native culture in Achebe’s *No Longer at Ease* shows that the arrival of the colonizers in Umuofia had destroyed the old order in the region. The older culture and religion give way to a new alien, imperial culture. He presents this through the struggles of the protagonist Obi, and the hybridity that eventuated (Achebe, 1960).

This commentator declares that colonization alienated the natives from their old culture, religion, social norms and traditions, which then withered away. He finds Achebe's works to be apposite representations of the demise of Igbo cultures and traditions (Achebe, 1960). At the end of his article, Moanungsang points out how *No Longer at Ease* is a study of the crisis of identity experienced by colonized natives. He shows how westernization destroyed the underpinnings of native culture in order to promote and perpetuate imperial interests.

Campu (2013) has analysed the clash and conflict between the natives’ traditional culture and modern culture in one of her articles, *Tradition Versus Modernity in Achebe’s No Longer at Ease*. She argues that the problems of the characters in the novel arise from the
clash of old and new lifestyles after the establishment of colonizers’ rule in their land. This novel reflects the conflict between relatively static African traditions and progress. *Things Fall Apart* is more concerned with religious conversion, the addition of a strong missionary element to administration and governance. *No Longer at Ease* shows other aspects of the colonizing process. Campu points out that many natives were willing to adapt to new ways of thinking but without losing their traditional anchors and values. The affection that people have for their historical identity is manifest in *No Longer at Ease*, but this does not preclude an understanding that adaptation to new norms is now an imperative (Achebe 1960).

Abdoulaye has discussed the concept of hybridity and clash of culture with reference to Achebe's trilogy Diversity vs. Difference: A Critical Analysis of Hybridity and Cultural Identity Crisis in the Novels of Hamidou and Achebe. He opines that the central theme of Achebe’s novels is hybridity and the clash of cultures. According to the researcher, *No Longer at Ease* presents the idea that Igbo were against the foreign culture and social norm and traditions (Achebe, 1960). It is also said that globalization has destroyed the religious and cultural values of Africa. He is of the view that on one hand African people were not ready to leave their culture on one hand whereas, on the other hand, the western culture was being imposed upon them. He has established a foundation in research of the cultural conflict.

An Indian scholar, Anand (2014), says in his article Representation of the Cultural Impact of Colonization in Achebe’s *Arrow of God* and *No Longer at Ease* that this novel is full of the autobiographical elements as far as culture is concerned. He is of the view that the culture of Nigeria was same during the young age of Achebe. He has presented the culture which he saw, so *No Longer at Ease* is representation of those autobiographical elements. The researcher is of the view that because of the colonialism in Nigeria, the parents of Achebe converted to Christianity where he was brought up in Christian way, but most of the people around him were living in traditional way. The hybridity of culture left a strong impact on the child. The researcher presents similarities between the protagonist of the *No Longer at Ease* and Achebe, as stated “Like Achebe,
Obi lived on the ‘cross-roads’ of culture. And a cultural identity was difficult to attain” (Achebe, 1960, p.67). He conveys that the clash of cultures emerged because of foreign invasion on natives’ lands.

Anand is of the view that Arrows of God by Achebe is representative of cultural amalgamation. This novel represents the characters which are African natives by blood but they are learning in Christian and westerns way (Achebe, 1964). They seem ambiguous or double minded in their approach to cultural and religious matters. On one hand, they have more concern about their traditional values; on other hand, they have also urge to adopt the western life style. It seems that these natives belong to ‘No God’s Land’ (Anand, 2014). Here the writer talks about the mixture of the natives and colonizers’ culture that leads the natives to adopt new religion and culture and leave the old traditions and culture.

Rosen talks about the British colonizers’ control over Igbo land in one of his articles, Invisible Weapons – Hegemony and Binary Relationship in Achebe’s Arrow of God. He says that authority is the main point in the novel which makes the Igbo people dependant on the colonizers. He describes the feelings and conditions of the natives in these words.

They are torn between the promises of the new religion and the safety of their old deities, as well as between the opportunities offered by the white man and their old traditional ways of living (Rosen, 2010, p.59).

Rosen is of the view that the colonizers used the power and hegemony to get the control from the natives. They also used the pressure tactics for the acceptance of their dominance and superiority from the natives. This research represents the foreign influence on the local community, but it lacks the discussion on cultural hybridity.

Syed Fagrutheen discusses that how the social norms and traditions destroyed and demolished in the African colonization in his article Downfall of Traditionalism in Things Fall Apart and Arrow of God. He is of the view that Arrows of God is representative of the conflict between two cultures because of the interference of the colonizers culture in the native’s culture. This interference disintegrated the Igbo society in one way or another (Achebe, 1964). This article also represents the spiritual as well as the religious confrontation of the native’s religions with Christianity which was supported by the
political powers of the world (Achebe, 1964). This discussion is very fruitful regarding the transformation because *Arrows of God* is representation of the death of the native’s culture and emergence of the colonizers’ culture.

Diwan talks about the conflict between the colonized and colonial culture in his article *Conflict in Achebe’s Arrow of God*. He is of the view that novel has many conflicts there at Umuaro. These conflicts have been categorised into three categories such as cultural, religious and political. These political conflicts were between Okperi and Umuaro, religious conflict is between the Christian church and Umuaro, and at last the cultural conflict of Umuaro is with white man. He says that natives have the war inside because of the inculcation of the colonizers’ culture.

The writer shows the conflict between the protagonist and Igbo society, especially in neighbouring villages. The conflicts between the Christian missionaries and the colonial management plays a vital role in disturbing the society.

Further, the writer narrates that with the passage of time the postcolonial writers succeeded in filling the gaps in enlightenment which came through colonization. The postcolonial writers are of the opinion that this so-called enlightenment is a result of suppression and through their iron hands, the occupants inculcated their culture and religion to govern over the natives. Nevertheless, these two schools of thoughts have revolutionized the world history as well as given new dimensions and angles to literary writings. Moreover, enlightenment has been observed at various levels.

### 2.3.2 Research Gap

It is a fact that the postcolonial theory is a bone of contention between the colonizers and the colonized, imperial powers and developing nations. The colonial writers justify the colonization through the declaration of inferiority of the natives’ cultures and religions. The pro-colonial writers defend the plea of colonizers. On the other hand, postcolonial writers defend the culture and identity of their ancestors. Postcolonial writers such as Spivak, Bhabha, Said condemned colonization. Fanon declared it as evil in the name of
good. It is also a fact that all research conducted regarding colonization established the concept of postcolonial writers. Previous works show that no one has tried to conduct comparative postcolonial research of Africa and the Subcontinent. The role of the power politics in manipulating culture and religion of the natives is also an un-touched aspect in literary research. Moreover, there are cultural and religious weaknesses of the colonial regions which helped the colonizers in their colonial process. Through the critical study of the two novels, an effort has been made to gauge how colonization attempts to neutralize religious and cultural values of the colonized people, and to what extent colonizers/imperialists succeeded in transforming the natives’ beliefs in their own cultural and traditional norms.

The foregoing literature review provides the foundation of this study: it also provides a backdrop for analyzing factors of resistance and transformation in the novels that form the subject of this exercise. This chapter has been categorized into three different sections, each one of them is representative of three postcolonial terms colonization, resistance, and transformation respectively. In the first section, all the research and postcolonial writers and their writings have been discussed, whether they are pre-colonial or anti-colonial. Moreover, African and the Subcontinental writers have been discussed separately. In section two, resistance has been discussed thoroughly through the perspective of resistance, opposition, and representation. The third section is a reflection of the transformation presented by researchers and theorists. At the end, research gap has been pointed out. The next chapter is concerned with elements of methodology and theory relevant to the claims and outcomes of the study.
The chapter will discuss and provide an overview of the research framework selected for the current study. Salient features of the methodology will be explained that will assist in achieving the aims and objectives of the study. As the research at hand deals with understanding different aspects of postcolonialism in the selected literary texts, insights for designing the framework have been drawn from postcolonial theory and cultural studies.

Postcolonialism is a complex phenomenon which cannot be limited to the physical colonization. Literature then serves as a site to understand and challenge the political, social, cultural and economic dynamics of the process (Bourdieu, 1993). This is what the researcher aims to achieve through the analysis of the selected postcolonial literary texts.

Postcolonialism is a continuous process as it still affects the fabric of the colonized societies and literature produced provides a glimpse into this development (Bhatia, & Ram, 2001).

The current research is qualitative in nature which is ‘concerned with understanding the meanings people attach to phenomenon within their social worlds’ (Snape & Spenser, 2003, p. 3). Qualitative research is ‘in-depth’ and ‘interpretative’, this approach will assist in designing a framework which achieves the objectives set for analyzing Things Fall Apart (1958) and The Unchosen (2002). The research is an attempt to critique the
issues of colonization, resistance and transformation in the postcolonial world in the African and Subcontinental context.

3.1 Research Questions

The research aims at studying the concepts of colonization, resistance and transformation and it addresses the following questions:

1. How did colonization succeed in counterbalancing religious and cultural values of the people of subcontinent and Africa?
2. What is the role of power politics in Hassan’s and Achebe’s novels? And how is it reflected in resistance and transformation?
3. How are the perceptions of these two writers towards colonization represented in their works?

To find answers to the questions set, the researcher will first discuss the postcolonial theory and literature and then insights from there will be used to design the framework for analysis of the two novels.

3.2 Postcolonial Theory

It is argued that postcolonialism emerged as a revolt against the entitled assumptions of the colonizers who believe that colonization led the uneducated and uncivilized masses towards enlightenment and civilization (Loomba, 2007). A lot of postcolonial writers disagree with this view and state that colonization was evil in the name of good (Wa Thiong’o, 1986), which not only deprived natives of their natural resources but also created destructive psychological and identity problems (Said, 1993).

The emergence of the postcolonial theory is a result of the inability of the European theories in dealing with the complexities of colonized cultures, which gave an opportunity to the postcolonial writers to defend their pre-colonial cultures (Ashcroft, Griffiths, & Tiffin, 2003). European theories emerged from a narrow notion of their
culture and tradition as superior. The postcolonial theory countered this self-congratulatory discourse and addressed the difference of practice and highlighted the assumptions of the European theories (May, 1999).

Postcolonial theories keep in view the fact that that the interaction of the colonizer and the colonized led to new cultures and traditions but, universally, these were not positive developments. The colonizers always discuss the fact that how their intellect and knowledge led towards the development of the civilized society, considering the native cultures as inherently inferior. The assumption underlines the colonial and imperial expansion of the nineteenth century, leading to various practices of cultural subservience, characterized by one critic as ‘cultural cringe’ (Phillips, 1958).

Colonizers used culture and religion to subvert the colonized into thinking that their native cultures and traditions were outdated (Wa Thiong’o, 1964). Not much is there to support what the colonized thought about the system, it is after independence that various voices from around the globe have questioned the Europeans’ superior claims and asserted that their societies had an established value system and traditions. After colonization, these systems were either shunned in the favor of more ‘civilized’ traditions or changed after the adoption of few values.

In general, European expansionism debilitated colonized people by marginalizing the experiences of the colonial masses and working towards a mono-centric, uniformity of thought and action (Spivak, 1988). The essence of the colonial thrush can simply be explained as ‘You are wrong, we are right, you are stupid, we are clever, you are backward, we are progressive, you are bad, we are good.’ Postcolonial theorists responded to this pervasive notion with fervor defending their native societies before the colonizers exploited for their personal gain and criticized the colonial powers for assuming that they were waiting to be saved by them.

Postcolonial theory provides multifaceted perspectives from various continents and discusses how the ‘collective unconscious’ burden of their colonial pasts still shapes their identity, society, cultures and politics. These notions are implicit in the literatures produced after independence (Ashcroft, Griffiths & Tiffin, 2003).
3.3 Postcolonial Literature

Postcolonial literatures are a ‘body of writing produced by individuals, communities and nations with distinct history of colonialism’ (Mullaney, 2010). It is through literature that individuals talk about their origins, impacts and effects in past and the present. As discussed earlier, most of the postcolonial literature produced talks about the complexity of the colonial dynamic and how that has changed the fabric of the colonized communities even though they are independent now.

It is through writing and writing in English language, a tool that Europeans used to assert their dominance over natives that people are sharing their experiences and addressing issues like identity, migration, resistance and transformation to name a few (Held, McGrew, Goldblatt, & Perraton, 1999). English has played a central role in the deconstruction of the postcolonial discourses and their reconstruction as well. The tool once used by the dominant to exploit the colonized is now used to produce a counter discourse which upholds and celebrates societal dynamics before the colonization.

3.4 Selected Postcolonial Texts

Postcolonial literatures are a broad body of work in which individuals has communicated their ideas on different concepts. For the purpose of the current study keeping in view the objective of ‘evaluating the points of similarity and difference in Asian and African colonization’, the researcher has selected two novels. One of the selected novels is a classic postcolonial novel *Things Fall Apart* (1958) from Achebe who talks about the effects of European colonization in his part of the world, Nigeria. The researcher has selected *Things Fall Apart* as being strongly representative of the African culture.

To look at how colonization worked in Asia, a Pakistani writer’s novel *The Unchosen* (2002) is selected. The researcher has selected the novel as it is set in the area previously colonized by the British Empire and along with that at that time India composed of current day Pakistan, India, Bangladesh and Kashmir. Even though a lot of other novelists in their work have taken up different issues raised by colonialism, the researcher
has selected Hassan’s *The Unchosen* because of the writer’s half-English ethnicity. That makes him look from both perspectives with loyalty on both sides of the equation and provides an interesting perspective for the analysis of the text. In addition, the selected texts are set in geographical areas which were under the British occupation.

### 3.5 Major Issues

As has been discussed, postcolonial theory and literature played a vital role in subjugating the natives’ cultures, religions and social structures. Moreover, it will not be wrong to say that to achieve their aims and objectives the colonizers inculcated their religion and English language to conquer the poor masses physically as well as ideologically. Nevertheless, the colonial people also resisted against the colonizers through their native cultures and religions but with the passage of time the colonizers succeeded in their aims, in the result of this conquest the concept of dominated and dominating cultures and colonizers and colonized came into existence, so this study deals with three key terms; colonization, resistance and transformation at cultural and religious levels, and the politics of the culture and religion from both sides (colonizers & colonized).

#### 3.5.1 Colonization

Colonization has various meanings and interpretations for different people, some people consider it beneficial for human beings while another school of thought strongly condemned this notion. Pro-colonial writers consider that colonization is the way to civilize the uncivilized people and they give historical logic behind it. They say that Man started his journey from caves, through the process of appropriation, indigenization of various cultures and traditions they reached to postmodernism. This postmodernism is result of construction, deconstruction and reconstruction of different ideas which was not possible without the interaction of the people of various cultures and civilizations.
Nevertheless, Colonization remains an essential part of human history, and thoughts and cannot be separated from its existence. On the other hand anti-colonial school of thought is of the view that colonization is nothing more than destruction of the colonial culture, heritage and social norms and traditions. They consider colonization as evil in the name of good.

Post-colonialism is a reaction against White Man Burden Theory. It suggests that whites were under a moral obligation to educate, civilize, and Christianize the darker races, or even to care for them as their stronger “protectors”. Postcolonial writers have tried to present that the colonizers have their own interests behind colonization. Colonizers pretend to show the world that they are working for the welfare of colonial masses and to civilize the uncivilized people. The writing of most colonial writers show that the colonizers have not only destroyed their culture but also destroyed their identity. Various Eastern writers like Frantz Fanon, Homi Bhabha, Gyatri Chakraverti Spivik, Nagogi Wathiango, Edward Said and Chinua Achebe have clearly emphasized on the exploitation of the colonizers. There writings are examples of re-writing back to western writers for defending their culture and identity. As postcolonial writers blame that colonialism was based upon the interests of colonizers and it has destroyed their culture, social norms and traditions and imposed slavery over them. It is a fact that these postcolonial writers are symbol of resistance as well as transformation once at the same time because their anti-colonial voices are results of transcultural studies as well as education under western system. The concept of individuality and liberation they got from the west and reclaimed their future. This is symbol of resistance as well as transformation. Nevertheless, Edward Said has tried to highlight the misconception between East and West through the elaboration of the concept of “Orient” and “Occident” in his book Orientalism.

3.5.2 Resistance

It is claimed that all Said’s dissenting analysis of western discourses has no theory of resistance (Young 1990; Ahmed 1992) and also blamed that he has misappropriated
Foucault. Said is clear debt to Foucault and there are some points of departure as well. Said is unhappy with Foucault because of his lack of political commitment within his writings and in Post-structures in general. Said has suggested Foucault in a particular sense “take a curiosity passive and sterile view not so much of the uses of power, but of how and why power is gained, used and held onto” (1983:221). Said has tried to avoid the crude notion that power is “unmediated notion” by saying that Foucault “more or less eliminates the central dialectic of opposed forces that still underlies in modern society. Said’s contradiction with Foucault is based upon the lingering sense that he is more fascinated with the way power operates than committed to trying to change power relation in society (1983:121).

Foucault’s concept of power is something which operates at every level of society than commit to change power relation in the society and leave no space for resistance in society. On the other hand Said characterizes this notion as a ‘conception which has drawn a circle around itself, constituting a unique territory in which Foucault has imprisoned himself and others with him (1983:245). Said’s intention on the contrary are not to be trapped but articulate the potential to resist and recreate which is implicit in Orientalism, which stress the relationship between knowledge and power.

History shows that sometimes resistance and transformation go hand in hand as it happened in Subcontinent colonization. Sir Syed Ahmed Khan and his school of thought agreed to get education in western ways but most of the mullahs opposed their thinking and had given a Fatwa against them but with the passage of time it was seen that people transformed socially, culturally and linguistically. English language once ignored on the bases of religions restrictions has become an official language of most of the subcontinent regions; especially English is used in daily routine among the elite class. Language is central pillar of a culture and cultural repulsions and acceptances are founded on economical basis. It has been seen mostly in developing countries where poor class is following middle class and middle class follows of upper class. Elite class enthusiastically adopting western culture. Globalization through media is also projection of westernization.
Some writers like Ngugi have strongly condemned globalization and Englishization while the writers like Chinua Achebe have used English as a source of communication for the justification of their culture.

3.5.3. Transformation

The westernization through globalization is journey toward as well as decline of the national culture once at the same time. The indigenization of English in other languages is leading toward transformation. For example various words have already seeped in Urdu language such as Chicken Tika, Chicken Heleem, Chicken Boti, Glass, Salad, Bill, TV, Telephone, Mobile Phone etc. There are so many other examples of Indigenization of English words into Urdu. All this Indigenization, Hybridization and Appropriation are result of Globalization which leads toward transformation. All these realization through scientific innovations cannot stop through religious interventions.

3.6 Research Framework

The designed framework keeps in view the aims and the objectives of the current study and to achieve those, the researcher will use textual analysis as a tool for analyzing different aspects of the novels. Textual analysis is conducted through close reading of the text through which different patterns are outlined along with that word choice and the reality that they construct are of interest to the researcher. It is a system through which individuals gather information about the manner in which people from different societies and subcultures understand their identity, and find how they fit into the world they live.

McKee assets that, ‘texts are material traces that are left for the practice of sense making’ (2003, p. 15). In textual analysis, texts are sites though which analysts draw various insights. This method for analysis considers texts as dynamic spaces though which meaning can be drawn.
For the study at hand, textual analysis will work as a tool to understand the different facets of postcolonialism discussed in the text. The researcher will do a close reading of the selected texts and outline how concepts like colonization, resistance and transformation drawn from the postcolonial theory have been dealt by both the authors as it is one of the objectives set. Furthermore, the instances will be noted down to assess the emergent patterns within the texts regarding these complex concepts. The novels serve as sites for examining how the British empire exploited and marginalized the natives and how natives responded to the colonization.

The major aim of the research is to assess dimensions of ‘colonization, resistance and transformation’ through the plot and characters in the selected postcolonial texts. For this purpose, the research will look at colonization at three different levels; i) physical colonization, ii) cultural colonization and iii) religious colonization. Colonization cannot just be looked at from one aspect like physical which only takes the trade and economy in focus, as that fails to take into consideration how colonizers worked at different levels for undermining the values and traditions of the natives. The cultural and the religious aspects are to be analyzed to see how different policies were set in place.

The second concept studied through the lens of textual analysis is resistance. As discussed earlier that postcolonial theory and literature emerged out of the need to counter the claim of the colonizers that the colonization was beneficial as it brought backward natives towards modernity through their education, trade and technology. Both the postcolonial theory and literature majorly work as providing resistance to the claims of the West. To analyze this concept in *Things Fall Apart* and *The Unchosen*, resistance will be looked at three levels; i) physical resistance, ii) cultural resistance and iii) religious resistance. The concept of resistance works to show that colonized did not readily accept the changes brought forth but worked on preserving their way of life as that formed their identity.

Colonization and resistance leads to the third aspect of the study that is transformation. Both the novels will be assessed to understand how societies in Africa and the Subcontinent changed after colonization. Whether that transformation is negative or positive, will be looked at through the textual analysis and how individuals were
impacted through this process. The concept of transformation will be studied at two levels; i) cultural transformation and ii) religious transformation. Cultural transformation will look at aspects like values systems in which the introduction of the education systems brought forth a lot of changes. Language which is an integral component of identity and imbues in it the societal thought pattern, so was that affected and how, will also be questioned. Religious transformation will examine if religious values were questioned or changed in the face of the colonizers religion.

These three aspects work hand-in-hand in highlighting how power politics played a part in the selected novels, which is one of the research questions set. Along with that the analysis will also look whether colonization succeeded in counterbalancing the religious and cultural values. Religion and culture are two elements that are to be examined in the research framework designed at all three levels.

Moreover, colonization, resistance and transformation will be examined and discussed in the African and Subcontinental context to draw points of similarity and comparison. The geographical areas in which the novels are set were colonized by the British Empire, so a detailed evaluation of the selected concepts can show how colonization affected the individuals, how they resisted and how the colonized societies transformed.
CHAPTER 4

TEXTUAL ANALYSIS

This chapter is based upon the analysis of the two texts *The Unchosen* (2002) and *Things Fall Apart* (1958) through postcolonial lens. It is further divided into three sections where sub-continental and African colonization, resistance and transformation are discussed separately. Each section is further divided into three aspects; physical, religious and cultural. The physical aspects of colonization deal with elaboration as to how the colonizers succeeded in enslaving the natives physically. This often led to physical resistance, but with the passage of time, religious and cultural transformations became visible. The physical presence of colonizers directly or indirectly affected both the natives and the colonizers.

**Section-1**

Colonization had numerous ramifications for both the colonizers and the colonized. Colonizers tended to interpret colonization as the elevation and transformation of native culture and traditions to higher planes of civilization, culture and beliefs (Ashcroft, 2013, p15). Critics and theorists present their inroads as destructive and exploitative (Fanon, 1963, p.40). Keeping in view the two novels at the core of this study, the researcher has
attempted to delineate the process of elements of resistance and transformation within the general theory of post-colonialism. This chapter is given over to an examination of the core novels and related writings. It takes cognizance of the local weaknesses and derelictions that made it relatively easy for the colonizers to exploit them through military strength and various stratagems designed to subvert, as far as possible, the structure of tradition, corporate value and morality that supported the natives before the colonizers came. The researcher concludes that postcolonial writing has played a role in re-establishing some kind of identity and self-respect in the aftermath of the sustained, large-scale psychological and material trauma visited upon colonized people by the invaders.

The first section is an elaboration and further extension of postcolonial thinking in the field of Subcontinental and African colonization: to what extent Hassan and Achebe favor the concept given by some postcolonial writers, namely, that “colonization is evil in the name of good (Fanon, 1963), and also to what extent they accommodate the western point of view which declares colonization as good, a journey from darkness to light, from primitive savagery to decent, civilized living (Conrad, 1899). Implicit, also, is an examination of how both writers challenge or authenticate the notion that colonial people are, to a large extent, responsible for the occupation of their lands. The textual analysis in upcoming sections is based upon pro-colonial and anti-colonial theory and writings as I have discussed in chapter 2. Ex-colonizers point out the substantive benefits accruing to the people they colonized, language, literature, religion, trains, technology, modern government, education, medicine, scientific knowledge and the like. The ex-colonized people bewail the loss of tradition and of things, their forebears once held dear, and are anxious to set the record straight with regard to the much vilified civilizations that existed before the coming of the colonizers (Fanon, 1952, p.xxiii).
4.1 Colonization of the Subcontinent: *The Unchosen*

The lenses of postcolonial theory detect the title of Hassan’s novel, *The Unchosen*. It provides food for thought for readers of colonial, postcolonial and imperialist literature. Words like chosen or unchosen have religious connotations, suggesting that, regardless of what humans do, it is divine purpose that decides the issue. The 'chosen' are those who have a pious mandate to civilize the world. It is also reflection of White Man’s Burden Theory (1899). The 'unchosen' are the misguided ones who, despite desperate efforts to the contrary, are bound to fail. We find this concept informing a lot of colonial thinking. The primary purpose is, of course, plunder and exploitation, but for the colonizer this is easier to digest if it can be seen as God's plan. The novelist has employed both angles into his story. He has also presented the role of power politics in the construction, deconstruction and reconstruction of different forms of realities.

The novel is an amalgamation of the novelist’s experiences as both colonizer and colonized. His father belongs to the Subcontinent, so he is aware of local norms and cultures. His mother is English, which means he also has access to British ways of thinking. The story is partly introduced through letters and dispatches written by British colonizers reflecting their observations and views about people in the region. The novel can be divided into two interwoven sections, one associated with British thought and action, the other associated with local thinking and reactions. The novel highlights differences of approach and thinking.

4.1.1 Physical Colonization

Physical occupation of the Subcontinent started from trade (Johnston, 2011). With the passage of time after observing the native weaknesses, the invaders worked their way up to positions of dominance. The colonizers emphasized these weaknesses while glossing over their own material interests in the region, and gave two justifications to legalize the process (Memmi, 2013). The first is that native people are culturally backward, living like savages, something that needs to be corrected by force if necessary, a sort of being
'cruel to be kind' approach. Secondly, the colonizers declare that natives are living in medieval ages because they have not developed themselves according to the requirement of the age. The British came to India for business and occupied the whole region in a very short period of time through the charm of science and technology (Ramusack, 1990). The novelist has presented these realities from both the Eastern and Western perspectives.

The British occupied vast area of the world with small loss because of good planning and strategy. They used the colonial people of various regions for new occupations or colonization. Through this strategy, they avoided killing of their national army and also got favors and sympathies of the colonial regions by giving jobs to them in British army (Hassan, 2002). Hassan has presented their actions in his novel *The Unchosen*. Muslims fighting against Muslims is frowned upon, yet some Indian Muslims joined the British army and fought against Pakhtoon Muslims during the Subcontinent’s colonization, a trend that has continued into modern times with Americans in their wars against Iraq, Egypt and Afghanistan using Muslims against Muslims. In the present time, the game is the same but the captain has changed; America has taken over from Britain. It is rather interesting that the erstwhile allies of Britain in the past have become allies of America and are now working for the interests of the colonizers. History repeats itself. This prediction of regional power politics was made by Hassan many years ago before its current manifestation, underscored what is called terrorism:

Murad Khan stood almost speechless with outrage. ‘we’re talking about war, man. Who cares what they or their woman do? I don’t want to emulate them in anything, but you’ll admit they’ve put together a formidable army. We couldn’t beat the Sikhs, yet the Sikhs lost to them. We’re no match for them as we stand. In God’s name, man, they’re using the Sikhs against us now. They’re using Muslim soldiers from Jhelum and Chakwal against us, let me tell you. They’re using pagans from Nepal against us. All I want to do is improve our chances. If that means we have to learn some of the arts of war from them, so be it. (Hassan, 2002, p. 40)
The lust for more power and money is a human instinct. What is raw instinct is glossed over by the term 'colonization,' a euphemism that pictures an essentially primitive brutal activity as a rational, civilized one. It rested on a prodigal wastage of human lives. It meant nothing to the colonizing planners that people died in huge numbers so that their policies could be implemented. Local soldiers were purchased for pennies, and their lives were thrown away without a pang of conscience. Hassan has shown these basic animal instincts of human beings where they are ready to do anything for the fulfillment of their desires and wishes.

I bowed my head in submission, trying hard not to let grief and hatred overwhelm me. The Ferenghis did not fight as men fought. They made war on women and children. Human life meant nothing to them. They killed us and sacrificed their own men with abandon, obsessed with only one thing, the successful completion of their proud designs. (Hassan, 2002, p. 40)

The protagonist realizes that it is a losing fight against a better force, but he resolves to use what resources there are to resist the British. Because of their cultural and scientific weaknesses, the natives were puppets in the hands of the colonizers. The colonial masses had no interest in the Russian and British colonial and imperialist struggle because it was played through and against the developing countries and their poor masses (Matsela, 1995). At the same time, the propaganda of the colonizers portrayed their activities as a fight for the interests of the natives. Duplicity and false propaganda were, and are, essential tools in any military based campaign. They were used cynically, with no regard to how they impinged on the lives of people who were, essentially, minding their own business, wondering who these invaders were and why they were in this region at all.

Nothing much has changed. It is interesting to match these early events with more recent events in this part of the world. The Soviet Union invaded Afghanistan in the seventies (Porter, 1986). In order to counter them, the Americans raised a force of religious fanatics called the Taliban who were trained in Pakistan. After much fighting and bloodshed, the Soviets withdrew, and events developed as the world has seen them ever since,
culminating in the 9/11 attacks and in a reversal of American policy (Davis & Silver, 2004). The fanatics had little idea about the way they were being used. But that is the way of things. Fanatics usually cannot see beyond their own narrow set of beliefs, so they make good, one-track-minded soldiers. Including the media, various institutions were busy in constructing realities for the benefit of the colonial masters. After 9/11 the heroes and allies of yesteryear were now described as terrorists, renegades to be hunted down and killed. Hassan's novel presages some of these developments.

What had we to do with the imperial struggles of the British and Russians? Now we hear that the Ferenghis thought of it as a game, like cricket or something! May God have mercy on their greedy souls! Thousands of innocent, unconnected people died in this game as they competed with the French and Russians to mould as much of the world as they could to their own way of thinking. (Hassan, 2002, p. 54)

An undercurrent of condemnation with reference to colonization can be sensed in this novel although Hassan presents a fairly detached and even-handed exposition of that time. The colonial powers looked on the locals as thieves and barbarians, thus giving "the dog a bad name" before "hanging him," as the proverb goes, an important element in the process because it provided a salve for the conscience. Brutality was justified because the victims were said to be barbarians, and thus deserving of harsh treatment. This, of course, is an old ploy in warfare -- the victim is painted as the villain, the aggressed-against as the aggressor, and the aggrieved as the perpetrator. To some extent, Hassan's observations about the past are relevant to the situation today.

British dialects of English have changed to American ones, but the elements of colonial warfare are much the same:

They brought his fight to us. We didn’t cross mountains and oceans to take it to them. They called us thieves and barbarians even as they attacked us with barbaric ferocity in order to steal our lives. Well, as of that moment they would find an implacable opponent in me. (Hassan, 2002, p. 54)
According to Hassan, colonization is a game of plunder and exploitation played by colonizers on colonial land, while claiming to be a divinely inspired duty to civilize and enlighten backward people. It is also representation of the concept of Fanon (Fanon, 1961). That civilizing and enlightening often entailed killing them in large numbers was not seen as anomalous. Their lives were of no importance to the colonizers, who could look on a field of carnage with tranquil, triumphant, self-satisfied eyes. But, of course, not all blame goes to the colonizers. They encountered technologically backward people already divided by their own petty squabbles. Sometimes only a small push was needed to embroil them in mutually destructive activities. Their hatred for one another often exceeded their suspicion of the foreigner. Divide and rule works best when people are ripe to be divided and ruled. In a sense, blaming the victim is a valid exercise, because weakness and backwardness invite predation.

Shortly before the whole understanding came to nothing, I found myself involved in problems of a different nature. For several months it was circulated that women were being waylaid, raped and murdered by Indian sepoys. Shepherds sheltering in a cave discovered the lacerated, torn bodies of two women. On receiving and confirming the report we searched through other caves in the area and came across seven more putrefying bodies, two of mere girls of perhaps nine and eleven years age. They were not of our tribe, but all of them were found in our general area. Of course, after the fear and indignation had died down, there was a sustained outcry at the Feranghis for letting their lustful butchers lose on us. Nothing arouses the righteous ferocity of our men more than crimes against women. (Hassan, 2002, p. 81)

Furthermore, it seems the writer’s final opinion about colonization/imperialism is that it has become such a complex phenomenon that it is not easy to judge what the colonizers want. All the realities they construct are not real but those so called truths hide opposite truths and interests. The world has become a global village where everybody is playing its role according to its level beyond the boundaries to compete with the world (Held, McGrew, Goldblatt, & Perraton, 1999). The developed nations are in competition with
developed ones and same is the case with developing countries. Every individual is running after his own interests. This colonial game is complicated. Victory and conquest are illusions because they do not really settle a given issue, nor are they conducive to lasting peace:

Frankly, I think conquest is an illusion_ too often it is confused with victory. You can defeat others, but they never really forgive you for it. When I was in America I met Red-Indians living in restricted areas called reserves, who thought that their eclipse by the white invaders was a temporary one, and that their chance for revenge would come… (Hassan, 2002, p. 63)

4.1.2 Cultural Colonization: Cultural Exploitation

Victory and successful physical invasion represent the first step in colonization. The power thus seized has to be consolidated as rapidly as possible so that no real counter challenge can be mounted. The conquered people have to be weakened and demoralized to a point where they no longer pose a threat. A quick erosive attack has to be mounted on the cultural underpinnings of the subject race (Said, 1993). Religion plays an important part in delineating the cultural complex of a given society, perhaps more strongly in Muslim societies. We see that this attack was more successful in Africa than in India, partly because the dominant Indian religions were well entrenched and widely followed, unlike some of the various animistic beliefs of tribes in Africa. Herein, lies a significant difference in the colonial outcomes of the two regions under discussion. The dent put in African culture was deeper and wider, and was achieved more rapidly than that India. Even so, once the wounds have been inflicted, they might be patched up in some speculatively reconstructive way when the colonizers leave, but they cannot return exactly to what existed before. The scars remain. Weepy-eyed dreams about an imagined golden age are unrealistic. No one really knows how things were a century or two earlier. And, of course, as discussed earlier, language plays a crucial role in all this. Education in
the colonizer's language goes side by side with missionary and administrative activity (Bond, 2006). As quickly as possible the subject people have to be de-cultured, rendered inarticulate because important matters are now conducted in a foreign tongue, and psychologically demoralized so that they feel inferior and helpless.

This deconstruction of native social scaffolding is the subject of much postcolonial indignation. However, here Hassan differs somewhat. He gives snippets from the colonizers' point of view also. Woven into the main story surrounding Abdul Hakim, we find tracts and letters from British players also. The main counterweight is supplied by a certain Colonel Cranwell, a sometime medical doctor now in the intelligence services of the British Indian army, a man of considerable vision and, unlike many of his colleagues, also of peace and humanity. Being such a man does not reduce his commitment to the British cause. In fact, it strengthens it because people like Abdul Hakim and his elder cousin Abdur Rahman instinctively trust him. Hassan presents the story without explicit commentary in a non-judgmental manner. Who is wrong or who right in the exchange is not stated explicitly. However, implicitly the reader senses distaste for 'conquerors,' empire builders and colonizers wherever they might arise, as arise they do, regularly in the unhappy history of this species:

Actually, younger brother, I put the blame for father’s bad health on that flank wound he got from the Ferenghis four years ago. That part of his back never really healed. The whole area’s rotten now—sometimes the smell’s so bad that you don’t want to be in the same room. I think a bit of lead got stuck there, though the tabeebs couldn’t see it. It’s affected his kidneys -- or poisoned his system in some way. He’s all yellow -- rotted away in front of our eyes. You won’t recognize him. (Hassan, 2002, p. 108)

The process of classifying, categorizing and limiting local people is mounted as soon as the colonizers feel they are sufficiently in control to do so. Abdul Hakim, rebellious even as he accepts the new dispensation, is alarmed at the restrictions and developments that go with it. To make administration easier for themselves, the colonizers draw boundaries
for the colonial people and put restrictions on their activities. The sense of outrage and helpless dependency increases:

The biggest insult was when they hinted that it was our fault in some way, though we were clearly the victims. When we said it was our right, then, to re-arm ourselves, they did everything to cut off our traditional conduits. Even more alarming was their habit of drawing lines on bits of paper and sticking markers in the ground, telling us where we could or could not go. We had always considered ourselves free to move eastward or westward. Those lines meant nothing to us. We could not see any lines drawn by God on the ground. (Hassan, 2002, p. 147)

These dependences led the natives from poor to poorer because they became imprisoned in the boundaries drawn by colonizers for them (Fanon, 1963). Before colonization, they used religion, culture and social norms and traditions to unite their people against enemies, now the doubts had been created in these weapons. Here Hassan gives suggestion to the developing countries that if they want to avoid colonization then you have to invent new weapons to compete with the enemies and there is need to update the old ones. Indirectly writer wants to convey that the old custom and traditions of the colonial people are not sufficient to control the colonization and for competition with the colonizers.

We were being stifled, weakened and imprisoned. Abdul Rahman came to a reluctant, belated realization of this truth, and I think it hastened his death. One day, in a moment of despondency and anger he asked me what we should do. I replied that previously we had been poor but free_ now, after our unnecessary abasement, we were still poor but chained. He said testily that he knew all that, but what he wanted was practical advice, not another reminder of his past mistakes. I saw this flash of impatience as a good sign. There was only one thing, I stated firmly, and that was to start making guns ourselves, an ambition I had nursed since the early days. (Hassan, 2002, p. 147)
Further, the writer extends the explanation of colonization and imperialism and narrates that the developing countries are food for invaders and imperialists. Along with the physical and psychological colonization, they are in cultural and social war every time. To compete with the enemy, the writer has given two tools, first they can make their own weapons, and second they can borrow them from any other country if they do not have capability to produce them properly and accurately. He further suggests that if you want to win wars then you have to make your own weapons.

He had resisted the idea several times. Others had laughed at me, saying that no matter what the British did, they could not cut off all the hill channels, and that it was better to smuggle in good Russian guns through Uzbeks or Tajiks than to produce unreliable things ourselves. The implication was that I was an old fool who had outlived his usefulness. Since I was no longer an active soldier I held my peace, though I knew they were wrong. They were wrong, because it was not possible to sustain a state of potential war when we were dependent on others for basic supplies. Of course, I knew that they would say we were no longer at war; but they were wrong. We were always at a war, even when we smiled and embraced one another. (Hussan, 2002, pp. 147-48)

4.1.3 Religious colonization

Various institutions play an important role in modifying the thoughts and emotions of the native people and the realities. Realities which are established by institutions become permanent with the passage of time. Among these institutions, the religious institution is much more powerful in attracting the attention of the masses and sympathies of the natives, but it was a different case in the Subcontinent. The colonizers’ effort for religious colonization was not as successful as it was in Africa because majority of the Shudra (poor mass) had already converted to Islam and there was very little scope for Christianity. A very small number of Shudra converted to Christianity (Pennington,
Therefore, it was difficult for the colonizers to convert the Brahmin, Kshatriyia and Vaishyas to Christianity because these people were already well established and had respectable position in society. It was also difficult to reconvert the Muslims into Christianity because there is no option in Islam for changing the religion and Islam has also resemblance with Christianity and Judaism.

The *deen* or religion they follow is in the same tradition as that of Jews, or indeed of ours own great faith, which is not surprising since they all emerge from the same part of the world. (Hassan, 2002, p. 61)

Besides the conversion of the natives, the colonizers started to manipulate different religions through their preachers and practitioners into various sects and a war started among the practitioners of the same religion. This strategy proved more fruitful and they succeeded to win loyal followers among the followers of the divine religions. Nevertheless, with the passage of time the colonizers broadened their strategies of religious colonization at a wider and international scope and divided followers of the same religion at the national and international level and got the favor of few against the others. Through this manipulation, they enjoyed the resources of the followers of same religion. Religion exploitation has now become a part of International political game (Crisman, 2001).

However, some *Ferenghi* missionaries have been moving around there, helping with social problems, for which we welcome them; but also talking about conversion to this or that kind of Christianity, for which we don’t. Tell them to stop bothering us’. (Hassan, 2002, p. 66)

More than ninety percent killings of the people during the wars is result of religious exploitation or religious implementations because religion is strongest weapon to manipulate innocent people because they are unaware of that very reality that realities are constructed by human beings through language which is manmade. The writer highlights these religious exploitations and implementation for physical colonization. Physical colonization is impossible without mental colonization because one cannot capture
physically for a long period of time. Nevertheless, mental colonization is possible through religious exploitation where the preachers or practitioners act like mini gods on earth (Crisman, 2001). They interpret various discourses of the religious books according to their wishes and requirements. The innocent followers of the religion remain steadfast on the realities which are told to them through different sources.

Science and religions are opposite from each other, where science leads toward discovery, religions make people slaves and control their emotions through the claim that they are sent from nature to civilize the uncivilized people and disrespect of these humanity savior’s will be considered the disrespect of nature which some people consider God. The Subcontinent is highly recognized around the world for such types of practices because it is hub of religions and various religions being practiced on this small piece of land of the world. Hassan seems to be in favor of some universal religion which will be acceptable for all the human beings around the world because more than ninety-five percent wars have been fought in the name of religion. Hassan’s concept of Universal religion is a clue towards something precious that may happen in future like the philosophy of some philosopher that “Science is also religion” (Barbour, 1997). But, that will be quite beyond the present structures of human beings which are constructed through labels.

The novelist is of the opinion that the sign to be assigned to construct realities should be common and whole mankind should agree on it. He is of the opinion that fixity and rigidity are forms of criminality. It will not be wrong to say that they are hurdles in the way of progress of all human beings of the world. Directly or indirectly the writer wants to convey that the fixity of minds, acceptability of religions and loyalty towards the Subcontinent’s people are main reasons of their colonization. All these facts are keeping them behind in every field of life.

At base there is this question of religion. Till about thirty years ago I assumed that my Christian way of thinking was both natural and unassailable. My stern mother had made sure that none of her children would ever go astray. Since then, however, some inner dissatisfaction has
impelled me to look beyond labels to visualize a formula that could embrace all human beings, something truly universal not locked into blind adherence to this or that system not dependent on mindless loyalty to this or that legendary personality. India, this ancient land where gods and demons lurk behind every tree, home to perhaps the most diverse collection in the world of shaven monks, self-abnegating fakirs, frenzied clerics and chanting shamans, has given me no answer. (Hassan, 2002, p. 69)

4.1.4 Summary of Things Fall Apart

*Things Fall Apart* by Achebe is representation of African culture as well as the colonial experiences of the natives through the story of Okonkwo. The hero of the novel, Okonkwo, is considered a very influential and respectable leader in Igbo society. He earns fame through hard work and struggle. He not only earns fame for himself but for the whole village after defeating Amalinze the Cat who was undefeatable since long. Moreover, Okonkwo becomes famous and wealthy in spite of his father’s weaknesses. The downfall of his life starts when a boy is killed by him unintentionally. Okonkwo was sent to exile along with the whole family. In exile, he came to know about the colonizers’ activities. He also came to know that his son Nwoye joined the colonizers and converted to Christianity. When his punishment reaches its end, Okonkwo returns to his home where everything has changed. Now, he is not as famous as he used to be. He tries to unite the people against the colonizers but cannot succeed. The natives show resistance against the colonizers but all in vain. They kill white man, white man’s messenger and demolish the church but they cannot succeed in defeating the colonizers. Colonization has tied them in the chain of slavery. Okonkwo tries to unite the natives but the meeting ends with the murder of messenger sent by the commissioner.

In a meeting of clansmen, court messengers, intentionally trying to stop the gathering, approach the group. Abruptly, Okonkwo jumps forward and beheads the man who was in
charge of the messengers with his machete. None of the other natives tries to stop the messengers who escape. Okonkowo realizes this reality that they can never go for a war against the colonizers. There is no unity among the natives and things fall apart. He commits suicide by hanging himself.

4.2 African Colonization: *Things Fall Apart*

The title of the novel *Things Fall Apart* (1958) has been borrowed from W.B Yeats’ poem *Second Coming* (1919) which is very symbolic. *Second Coming* is an outcome of Yeats’ experiences of the Renaissance, especially the phrase itself in the poem is representative of the clash of realities that exist before and after the Renaissance. In a postcolonial context, its meanings lead towards destruction due to colonization and the effects of the process on the psyche of the colonial masses. These are deprived of their traditional anchors by creating doubt in their minds. These doubts have some similarity with the doubts which were present at the time of Renaissance. Perhaps that is the reason to use the phrase *Things Fall Apart* as title of the novel. It seems interesting that Achebe has united things in his novel by restoring the culture and social norms and tradition of the Africans. The writer has established African’s identity by restoring their culture and traditions. On the basis of cultural construction, the novelist succeeded in constructing reality that how colonization destroyed native’s culture and their peace of mind. A large part of the novel *Things Fall Apart* (1958) is based upon the cultural representation of Africa because without culture there is no way to condemn colonization/Imperialism.

*Things Fall Apart* (1958) has been divided into three sections, those have been further divided into twenty-five chapters; some chapters are based upon the establishment of the African identity in the form of cultural presentation, while others revolve around colonization, resistance and transformation of Africa. All these themes have been discussed separately. In the first few chapters, Achebe has discussed the African culture, society and norms and traditions. Further colonization can be divided into three parts where we have discussed physical colonization, cultural colonization and religious
colonization. Nevertheless, all three types of colonization exists in *Things Fall Apart*. It is arranged systematically: the first part is about the pre-colonial experiences of the African people, the second part, in continuation of the first, indirectly alludes to the destruction caused by colonization. He elaborates on the themes of Colonialism, Imperialism and Native Innocence. On the base formed by these elements, he then moves towards physical, cultural and religious colonization. This analysis is at two levels, individual colonization and a consideration of *Things Fall Apart* as a colonial text.

### 4.2.1 Preservation of African Culture

Trilogy of Achebe is story of three generations father (Okonkowa), son (Nowye) and grandson in the form of three novels *Things Fall Apart* (1958), *No Longer at Ease* (1960) and *Arrow of God* (1964) respectively. This trilogy deals with the establishment of African culture, colonization and as a result of occupation it also deals with resistance and transformation. The characters of three generations have various modes of thinking and interpretation which are quite opposite from each other. In his three novels, Nigerian writer has tried to establish African identity through presentation of African culture. The writer has conveyed the theme of colonization, its effect on the Africans, psychologically and culturally, and transformation of the natives in various modes of life. The transformation of Africa was very strong because the colonizers transformed Africa through transforming the native culture religiously and for that purpose they got the services of the missionaries (Nunes, 1973).

In the present study, *Things Fall Apart* is under examination. The novel has been divided into three sections; first Part of the novel has been further divided into thirteen chapters where the writer has presented African culture and their social norms and traditions. The story of the novel starts from the achievements of the hero and ends with his downfall. The hero of the novel is representative of African culture and directly or indirectly the strengths and weaknesses of the African culture are associated with Okonkwo, so the prosperity of hero shows that the native people were living peacefully before
colonization. They had their own culture, social norms and traditions and they were satisfied with their religion. Achebe’s has presented African society as a democratic society before colonization and very same became socially hypocritical after colonization.

First chapter starts with the achievements of the Okonkwo who is brave, prosperous, a good wrestler and self-made unlike his coward and debtor father Unoka. He has defeated a wrestler Cat who was unbeatable since long and had got the reputation in nine villages. It is a fact that Okonkwo was not happy with his father because of his cowardice, but that lazy person was also well acquainted with his culture and traditions. Once, one of Unoka’s friend come to get back his debt which created uneasiness for him but even then he presents the cocoa-nut to his guest and tells him about the debts of other people which he had to return. The novelist has drawn a very clear picture of the African society through the presentation of the opposite personalities of father and son. The writer has conveyed that man is recognized by his/her own actions not from the actions of his father and forefathers and these characteristics of the African society show that Africans were enlightened before colonization. The writer shows that Africans were already well aware of destruction caused by colonization before its practical form and they were in the habit of telling stories about colonization to their children. The stories told by the hero (Okonkwo) and heroine (Ekwefi) of the novel to their children are depiction of colonialism, imperialism and innocence of the natives.

4.2.2 Colonialism, Imperialism and Innocence

The novelist has given a historical, mythical and political touch in the presentation of the story of locusts which signifies the role of colonizers in colonization and destruction because of colonization. The occupants always destroy the greenery of the natives to fulfill their dummies. They come once in a generation and then return to their caves after the fulfillment of their needs. People close their doors because of the fear of locusts. These strange creatures do not come together but first they send one or two persons for
the survey of the land where they plan to go. This tragic scene happened in the life of Okonkwo and his son when they were working in their fields. Nwoye saw the locusts coming; the whole village started beating the drums but all their effort went in vain. It signifies the brutality of the colonizers, thrust for power and resources and also the destruction of the natives (Achebe, 1958).

Achebe has presented colonization, Imperialism and innocence of the natives in a story told by Ekwefi to her daughter Ezinma in first section of the novel. This story of a tortoise and birds those were living together. Tortoise was very cunning, clever and talkative. The birds had some meeting in the sky and this news reached of the tortoise and it wished to go with them, but they were already aware of his treacherous behavior, even than he succeed in convincing the birds that he had changed. At this stage of story, Ezinma raised a question to her mother that a tortoise does not have wings. It signifies colonizers/imperialists and colonization. Achebe (1958) has raised this question through his mouthpiece Ezinma how a tortoise can be included with the birds because tortoise belongs to a different sect and race, just like the relationship between colonizers and colonized. They have not only difference of color but there are differences of colors, traditions and geographic as well.

The mother convinced her daughter by saying it is just a story and continued. She further tells her about the sweet tongue of the reptile that how he convinced the birds by saying if someone creates problems for others, in reality those problems are created for him. On the other hand, the birds were well aware of tortoise’s nature as they uttered “we know you too well”. They said that you are ungrateful, mischief and if we allow you will soon begin your mischief but in spite of this knowledge they could not stand up to the oily tongue of the tortoise. He had such convincing power that each one of the birds was willing to give him one feather, so in this way he succeed in making two wings for the flight. He got two things with permission of the birds which is quite significant. It is a clue towards the treacherous behavior of the colonizers who declare their personal interests of humanity just to win favor of the poor masses and blindly they believe these thieves. Two wings signify the cultural and religious protection which the natives with the passage of time colonizers/imperialist replace the natives religion and culture.
The tortoise was the first one who arrived at the meeting place on the day of the meeting. He was very happy with other birds and they gave him much more value. Soon he was selected as the spokesperson of the birds because he was a good orator. When they were ready to start their journey to the sky, tortoise told them that we should change our names on this big occasion according to the tradition and that other animals are unaware of this tradition. Birds believed that tortoise is well aware of different customs and social norms and traditions. Each one of them chose the name in the end tortoise also chose the name which was *All of you* (23). Changing the names indicate that how colonizers change the identities of the natives by changing their culture and religion. At last when they arrived at the sky their hosts were very happy. Tortoise was representative of birds, so he thanked the hosts for the invitation and presented the birds so well that everybody was nodding his head with the sign of approval. Everyone was happy on the presentation of the tortoise and the hosts started considering him the leader of the birds. After presentation they started serving meal to their gusts and before the setting of the food, tortoise inquired to whom are you serving this food. They replied for all of you. He returned to the birds and asked you remember that my name is all of you. He also told them that the custom of the sky is to serve the spokesman first and later they will serve you as well. The birds were very angry with the tortoise because they had been deprived of food. The people of the sky were thinking that it is the custom of the people of the earth to give all food to the leader. In short, the tortoise made a fool of both the people of Earth and Sky. This is like the same game which the colonizers/imperialists play in the name of social norms and traditions (Achebe, 1958).

Tortoise ate the best part of the food and remaining was distributed to the bird which was insufficient for them. They became angry with the tortoise and decided to go back hungry. Before flying home, every bird took his feather from the tortoise and let him stay there. He sent a message to his wife through parrot that she should came out with soft things but parrot told his wife opposite of what he had said. Parrot told her that come out with hard things according to your husband order. He jumped from the sky and was smashed into pieces, symbolic of decolonization of colonial world. It signifies the end of colonization.
4.2.3 Significance of ‘All of You’

The story signifies the whole process of colonization where colonizers/imperialists construct the realities for the colonial masses according to their own interests. Poor colonized people accept the realities and labels assigned to them from the colonizers even though they have already experienced the exploitation of the colonizers. They are well aware that colonization/imperialism is a game played by the colonizers to get resources of the poor nations and send them to their own countries just for the fulfillment of their own desires and needs like the tortoise. It is very symbolic that Achebe has presented stories of exploitation and destruction along with the cultural representation. It is very symbolic to create a hypothesis which gives birth to questions, signifying colonization is result of weaknesses of a week culture.

It is also a significance of imperialism where imperialists always present themselves so well that everyone follows and accepts their directions blindly like the tortoise’s story. Colonizers are constructing realities for the colonial people for their own interests as the tortoise constructed the reality for his own interests in the name of customs and traditions of the sky people and land’s birds. These social norms and traditions change with the passage of time according to the requirements of its colonizers to exploit natives.

Thirdly, it represents the innocence of the native people that how they trust such people who do not belong to their race and color. They accept them like their brothers and later on they became their masters and start exploiting them through different tactics even though these people are well aware of the treacherous behavior of the colonizers or the imperialists. Different questions arise out of this debate.

4.2.4 Physical Colonization

After defending and establishing African culture in first fourteen chapters of the text, *Things Fall Apart*, Achebe introduces the symbol of physical colonization in chapter fifteen where he establishes this reality by saying ‘During the last planting season a white
man had appeared in their clan’(5). This white man was not alone but he had so many
friends in their community. The writer has not hinted on the intentions of the white man
who is the first symbol of colonization of Africa in text as well as first representative of
the colonizers, definitely who is there for some specific purpose. This is perhaps known
or unknown to the natives. Maybe it is same like the prediction of Okonkwo about the
locusts.

The novelists narrates that after the death of first white man, nothing happened for a long
time. He says that after some time three white men appeared in the African community
along with their followers and attendants. They saw an iron horse tied to a cotton silk tree
and went back seen by only few men and women who had not gone to their farms for
work. One day, three white men and their followers surrounded the market and they used
medicine to make themselves invisible. After that, they started shooting people. They
created a fearful as well as dreadful situation for the natives by killing everyone
mercilessly. As he narrates:

And they began to shoot. Everybody was killed, except the old and the
sick who were at home and a handful of men and women whose chi were
wide awake and brought them out of that market. He paused. Their clan is
now completely empty. Even the scared fish in their mysterious lake have
fled and that lake has turned color of blood. A great evil has come upon
their land on the Oracle had warned. (Achebe, 1958, p. 123)

Through creating a fearful situation, the British succeeded in establishment of the
government and they started governing the natives. They established master-slave
relationship between the colonizers (themselves) and the colonized (local people). They
came with church and government, for that purpose they established complete machinery
for governance over the colonial people. They build the courts for the trial of the natives
and staff they hired belonged to the regions which they had colonized in the past. Directly
or indirectly, the novelists want to convey that colonizers used the Postcolonial people for
new colonization. They repeated the same process in Africa as they had done in other
colonies. Africans were living peacefully and democratically before colonization.
But apart from the church, the white men had also brought a government. They had built a court where the District Commissioner judged the cases in ignorance. He had court messengers who brought men to him for trial. Many of these messengers came from Umuru on the bank of Great River, where the white men first came many years before and where they had built the center of their religion and trade and government. (Achebe, 1958, p. 123)

Along with the establishment of the dark side of the colonization, the writer is of the opinion that the colonizers have also established justice in African society to attract the attention of the natives. They hanged the killers. It is very interesting to know that the colonizers had introduced various institutions for the natives but there were different codes of conduct for justice for the colonizers and colonial people. The word Christian shows that the colonizers exerted the physical power for the promotion of their own religion in natives’ community. Furthermore, it shows that colonizers/imperialists construct the realities just for the promotion of their cultures and social norms and traditions. They also use one tribe or cast against the other in physical colonization following the policy of divide and role but it is a fact that colonizers exerted power for the promotion of their religions.

But the Christians had told the white man about the ancient, and he sent his kotma to catch Aneto. He was imprisoned with all the leaders of his family. In the end Oduche died and Aneto was taken to Umuru and hanged. The other people were released, but even now they have not found the mouth with which to tell their suffering.’ The two men sat in silence for a long while afterwards. (Achebe, 1958, p. 125)
4.2.5 Religious Colonization

Achebe has presented a clear picture of various forms of colonization and their relationship from different angles, where he has linked the physical colonization with religious colonization. The writer has tried to highlight that how religious colonization is helpful for the establishment of the government permanently for a long period. It is a worldwide fact that every religion gains strength and power after the conversion of its followers. Same thing happened during the African colonization when colonizers came not only to civilize the people, but also for the purpose of establishing their own governance for a long time for their mutual interests. As the writer narrates, stories were already gaining ground that the white man had not only brought a religion but also a government (Achebe, 1958).

Physical colonization cannot last for a long time, so the colonizers try to colonize the natives mentally, where mind is construction of cultural and religious beliefs (Fernandez, 1982). It is a dilemma of the world that people avoid to talk about religious colonization or conquest and try to hide that reality. Each prosperous nation, community or country introduce their own religion in the regions of the poor masses, they can even find their followers very easily. They built religious institutions for the promotion of their own culture and tradition and for the abolishment of the natives. With the passage of time, with little bit of resistance they succeed in constructing the reality that their culture and religions are right as compared to the natives.

The missionaries had come to Umuofia. They had built their church there, won a handful of converts and were already sending evangelists to the surrounding towns and villages. That was the source of great sorrow to the leaders of the clan but many of them believed that the strange faith and the white man’s god would not last. (Achebe, 1958, p. 101)

The novelist narrates that, for the justification of their actions, the colonizers condemned the actions and belief system of the colonial people. They are of the opinion that it is their moral and religious duty to civilize the uncivilized natives. Religious colonization is the
most powerful weapon which developed nations use against the developing ones and in the same way colonizers use against natives (Johnston, 2011). First, they show affection by declaring that we are your brothers and sisters, later on colonizers thrust their ideology on the natives for their specific interests and purposes. They make people mentally slaves as well as physically by using different techniques.

The writer gives the name of exploitation to religious brotherhood when the missionaries or the preachers declare that all human beings are equal before God and the followers of the same religion are like brothers and sisters where there is no difference of black and white, small and big and even no one is superior or inferior but it is opposite in practical form (Achebe, 1988). There are lots of differences between the theoretical form and its practicality. In Islam, all the followers of Islam are brothers and sisters, but practically the master-slave relationship exists there as well. Directly or indirectly, the writer has tried to convey that through this technique they try to win the sympathies of the natives. It is also a fact that religions provide protection to upper class from middle and lower middle class.

He said he was one of them, as they could see from his colour and his language. The other four black men were also their brothers, although one of them did not speak Igbo. The white man was also their brother because they were all sons of God. And he told them about this new God, the Creator of all the world and all the men and women. He told them that they worshiped false gods, gods of woods and stone. A deep murmur went through the crowd when he said this. He told them that the true God lived on high and that all men when they died went before Him for judgment. Evil men and all the heathen who in their blindness bowed to the wood and stone were thrown into a fire that burned like palm-oil. But good men who worshiped the true God lived for ever in his happy kingdom. ‘We have been sent by this great God to ask you to leave your wicked ways and false gods and turn to Him so that you may be saved when you die,’ he said. (Achebe 1958, p. 102)
After condemning the belief system of the African people, they started to control the emotion of the natives, so for that purpose they manipulated the language and constructed new realities for the natives through playing music and declared that we are here to overcome your fear and drag you out from darkness towards light and from ignorance towards enlightenment. The writer has drawn a very clear picture that how colonizers attract the thinking of the natives.

Then missionaries burst into song. It was one of those gay and rollicking tunes of evangelism which had power of plucking at silent and dusty cords in the heart of an Igbo man. The interpreter explained each verse to the audience, some of whom now stood enthralled. It was the story of bothers who lived in darkness and in fear, ignorant of the love of God. It of one sheep out on the one hills, away from the gates of God and from the tender shepherd’s care. (Achebe 1958, p. 103)

Here Achebe wants to convey that later on they come to know that white people are here for ruling over them. It seems ironical as well that, on one hand, missionaries are preaching for the Oneness of One God, and on the other hand, the colonizers want to become shadow of God, earthly gods (means kings) whereas there was a democratic system in place earlier where everybody was equal.

The Missionaries Spent their first four or five nights in the market place, and went into the village in the morning to preach the gospel. The asked the king of the village was, but the villagers told them there was no king (Achebe, 1958, p. 105).

There are two worldwide instruments in the world to capture or attract the thinking of the human beings, Idealism and Realism; both are in the state of change with their basic static essence. Idealism is grandest forefather of all religions, and it is also a fact that every religion condemned another religion; the followers of one religion are killing the practitioner of the other religions; every religion is claiming its universality. It is also
reality that all religious divine has been written in one language or another where the languages are construction of human beings.

The next morning the crazy men actually began to clear a great part of the forest and to build their houses. The inhabitants of Mbanta expected them all to be dead within four days. The first day passed and the second and third and fourth, and none of them died. Everyone was puzzled. And then it became known that the white man’s fetish had unbelievable power. It was said that he wore glasses on his eyes so that he could see and talk to the evil spirits. (Achebe, 1958, p. 106)

The writer has tried to establish that the native people’s blind faith in their gods and goddesses is great hurdle in the way of their progress. They thought that evil spirits would destroy the people of new religion because they are preaching something which is unfaithful for them. It is worldly dilemma that every new thing or idea seems artificial but with the passage of time it gains truth in worldly structures and people adopt it. It becomes part of the belief system of each and every individual as it happened in Nigeria when the Christian missionaries started preaching Christianity and asked natives to come for prayers. As the writer says ‘We have built a church.’ said Mr. Kiaga, ‘and we want you all to come in every seventh day to worship the true God.’ (Achebe 1958, p. 106)

Besides the teaching and preaching to the colonized people, they built up the schools for the people who converted themselves to Christianity, as Achebe tells this story through Nwoye in his novel Things Fall Apart. With the passage of time, missionaries succeeded in establishing a new religion. Here Achebe establishes a new identity that the native people were ready to leave their fathers, grandfathers and ancestors’ religion for the sake of their so called masters.

And what is the result? An abominable religion has settled among you. A man can now leave his father and his brothers. He can curse the gods of
his fathers and his brothers. He can curse the gods of his fathers and his ancestors, like a hunter’s dog that suddenly goes mad and turns on his master. I fear for you; I fear for the clan.’ He turned again to Okonkwo and said, ‘Thank you for calling us together. (Achebe, 1958, p. 117)

After the establishment of the governance, the colonizers started the exploitation of the colonial people for their material purposes. They put the natives behind the bar and claimed the money for realizing the prisoners. They imposed the burden on the natives’ community by demanding the revenue from the natives. The colonial people’s earning is for the use of the native people. They were exploiting the poor people for their own interests.

I have decided that you will pay a fine of two hundred bags of cowries. You will be released as soon as you agree to this and undertake to collect that fine from your people. What do you say of that? (Achebe, 1958, p. 136).

The colonizers have not only made Africans slaves, but they also degraded the self-esteem of the natives by shaving the heads of the natives. The heroes of the natives became the villain of the colonizers.

As soon as the District Commissioner left, the head messenger, who was also the prisoners’ barber, took down his razor and shaved off all the hair on the men’s heads. They were still handcuffed, and they just sat and moped (Achebe, 1958, p. 137).

Physical punishment of the non-combatants/ civilian population is considered a crime in international law but they have physically tortured the colonized masses. The novelist has declared the rule of jungle to the colonial rule.

You are not satisfied with your crime, but you must kill the white man on the top of it.’ He carried a strong stick, and he hit each man a few blows
on the head and back. Okonkwo was chocked with hate (Achebe, 1958, p. 137).

Some people say that culture is an umbrella term while others are of the opinion that religion is wider than culture but it is a fact that religion colonization leads towards cultural colonization.

4.2.6 Cultural Colonization

Evaluation is a continuous process in every field of life especially in culture. Emergence of one culture and decline of another is a very rapid process as Rao states “cross-roads of culture” (Rao 2003, p. 83). Ideologies promote culture which is conveyed through teaching, preaching, reading and writing. It is human beings’ psychology that after listening to the voice of someone they start speaking and learning, after this process the next stage comes which is reading and writing through which the colonizers promote their ideology through the syllabus which is to be selected for the purpose of reading and writing for the natives. As the writer has established that very reality by saying ‘He went back to the church and told Mr. Kiaga that he had decided to go to Umuofia where the white missionary had set up a school to teach young Christians to read and write’ (Achebe, 1958, p. 107).

Further Achebe narrates that colonizers have not only tried to colonize them physically but also culturally. They started liking the people like them and they were of the opinion that the people should live according to the standards set by the colonizers, as Achebe narrates in Things Fall Apart.

Unless you shave off the mark of your heathen belief I will not admit you into the church,’ Said Mr. Kiaga. ‘You fear that you will die. Why should that be? How are you different from other men who shave their hair? The same God created you and them. but they have cast you out like lepers. It is against the will of God, who has promised everlasting life to all who
believe in His holy name. The heathen say you will die if you do this or that, and you are afraid. They also said I would die if I built my church on this ground. Am I died? They said I would die if I took care of twins. I am still alive. The heathen speak nothing but falsehood. Only the word of our God is true. (Achebe, 1958, p. 11)

The colonizers have established the realities through their experiences that the native’s religions are based upon the fake ideologies when all the assumption made by the natives proved wrong. On the one hand, they dug out the weaknesses of the natives; and on the other hand, they started preaching the authenticity of their religion on the basis of their absolute power. The novelist has tried to establish the reality that conversion of religion changed the culture of the natives. That is the reason that the colonizers suggest to their followers to change their culture as well as the social norms and traditions if they want to join them religiously. All these notions are based upon idealism and it is a fact that all religions that believe in the oneness of God have strong footing. ‘Before God,’ he said, ‘there is no slave or free (Achebe, 1958). We are all children of God and we must receive our brothers.

Besides highlighting the manipulation of the cultural and religious values of the natives by colonizers, the writer has also sketched a picture of the foolishness of the colonized who were expecting that the followers of the white men’s religion will die soon. The natives were so innocent that they were thinking fool of the colonizers to be fools. They were thinking of making the colonizers their slaves because, according to them, the religion as well as the social norms and traditions of the colonizers were strange for the natives. May be natives were thinking the colonizers’ social order as outdated.

Kotma of the ash buttocks,

He is fit to be a slave.

The white man no sense,

He is fit to be a slave.’ (Achebe, 1958, p.78 ).
It is the worldly tradition that powerful nations always govern over less powerful nations. Colonizers succeeded in the establishment of government to govern over the natives. They had very strong rules and regulations for the native and those who disobeyed their disciplines they dealt with him/her with an iron hand. Two angles arise from this debate, first this colonization was the result of the foolishness of the colonial people, and second it was just manipulation of the colonizers against colonial people. The writer has raised both of these issues in his works. Nevertheless, whether colonization is result of foolishness of the colonial people or the manipulation of the colonizers, but it is a fact the colonizers were not well aware of the African culture.

They were called kotma, and because of their ash-coloured shorts they earned the additional name of Ashy-Buttocks. They guarded the prison, which was full of men who had offended against the white man’s law. Some of these prisoners had thrown away their twins and some had molested the Christians. They were beaten in the prison by the kotma and made to work every morning clearing the government compound and fetching wood for the white Commissioner and the court messengers. Some of these prisoners were men of title who should be above such mean occupation. (Achebe, 1958, p. 123)

The novelist has condemned colonization by saying that the colonizers are not well aware of the native’s culture and tradition, even from the colonial’s language. Here the novelist has same point of view like other postcolonial writers that colonization is evil in the name of good. All the realities which the colonizers constructed are nothing more than assumptions. It means that the condemnation of the natives’ religions and culture is nothing more than exploitation. The results of colonization have some positive effects over the natives in the form of transformation.

Does the white man understand our custom about land?’ How can he when he does not even speak our tongue? But he says that our custom are bad; and our own brothers who have taken up his religion also say that our custom are bad. How do you think we can fight when our own brothers
have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brother, and our clan can no longer act like one. He has put a knife on the things that held us together and have fallen apart. (Achebe, 1958, p. 125)

4.2.7 Comparison between Subcontinent and African Colonization

Both the writers have condemned the colonization and the colonizers’ attitude towards the natives on the one hand, and the foolishness of the colonial people on the other hand. The natives considered the all the realities as fixed and final without knowing that everything is passing through a process of evolution by dint of which reality of one generation become fantasy for the next. Both the novels are presentation of the fact that realities are just like the bubbles of water who disappear after a short period of time. Nevertheless, the writings of both the writers are conviction of the mischievous behavior of the colonizers on the one hand and steadfastness and blind following of the natives on the other hand.

The heroes of both the novels are very symbolic and significant because they remained steadfast on the culture and tradition of their forefathers. The novelists projected the statement of Hemingway that a man can be destroyed but not defeated. Hakim seems to be unhappy because of the cowardice of his father like Okonkwo whose father was very lazy and was under great debit, their happiness also goes parallel because both of them uplifted through their handwork and struggle. Both of the characters are central pillars of the two novels, over the whole of the colonial roof have been constructed by both the novelists. The colonial environment does not affect the mentality of both the heroes but their surrounding circumstances completely changed because of colonization.

The backbone of every type of colonization is religions colonization, which is conviction of The Unchosen and Things Fall Apart. Both the novelists presented the gapes or the drawbacks of the natives which provided the justification of the colonization for the
colonizers. On the basis of realistic thinking and inculcation of the colonizers’ culture and religion, science became the supernatural things for the natives, so first they declared the scientific inventions as the satanic activities; therefore, these satanic activities affect the natives directly. With the passage of time, the colonial people started thinking that they should be benefit from the science and technology.

In the Subcontinent, the Britishers started the colonial process from the religious colonization which remained unsuccessful. Then the colonizers adopted the policy of divide and rule because so many religions existed on the natives’ land already, it is also a fact that Islam had already become very popular among the natives and they had been already converted to Islam, and very few who left, converted to Christianity after the advent of Christian missionaries.

Hassan has not only sketched the picture of the British colonization of the Subcontinent, but he had also predicted about the future, which became true after the publication of *The Unchosen* in which the writer predicted a colonization of the region in future and the role of mullah in it. The time has confirmed that it was the American colonization about which the writer predicted many years ago. The writer had emphasized more upon the religious manipulation to change the mindset of the natives in which two parties play their role, mullah and the colonizers. Hassan has presented the mullah as the colonizer’s agent because he works for them.

On the other hand, Achebe also projected this notion that colonizers started the process of colonization with the religious colonization. They emphasized religious colonization to change the mindset and beliefs of the natives. The colonizers succeeded in this process because the religion of the Africans was not updated as most of the other religions of the other nations were. Along with the condemnation of the colonizers and the colonized, the novelists also represent the foolishness and the backwardness of the natives who used to consider themselves as fools. African natives believed the good and evil spirits and also were in habit of burning the evil spirits. The essential beliefs of the Sub-continental and African natives directly affected the natives’ culture.
After physical colonization, the presence of the colonizers directly affected the colonial culture on the one hand, and on the other hand, religious colonization also affected the natives’ culture. The natives of the both the regions were thinking that their cultures are better than anyone else’s is but time proved that their judgment was wrong. With the passage of time, the colonial culture also became the puppet in the hands of the colonizers.

There will be no wrong to say that both of the novelists are of the opinion that colonization was not only the result of the greed and desire of the colonizers to capture the resources of the natives, but there are equally responsible for providing gaps for the justification of the colonization to the colonizers.
Section-2: Resistance

Section 2 is elaboration of after-effects of colonization in the form of resistance. It is not only the representation of the physical resistance but also of religious and cultural. This resistance seems an amalgamation of the resistance against the colonizers, against natives’ institutions which supported the colonizers’ action. The study of both the novels shows that colonizers’ success was the result of the rootless culture as well as the social norms and traditions of the colonized people. Nevertheless, there will be no wrong to say that colonization is the result of backward thinking of the colonial masses. According to Cudjoe and Harlow (1990), resistance is an act or a set of acts that is designed to get rid of oppressor and it is thoroughly infused with the experience of living under oppression that it becomes an almost autonomous aesthetic principles (Achebe, 1958).

4.3 Sub-continental Resistance

Subcontinent’s resistance against colonizers was not as crucial as it was in other colonial regions. The natives were already divided into different castes and religions which provided the favorable environment to the colonizers. They further ignited the flames of hatred which already existed among the communities in the Subcontinent. Hassan’s The Unchosen (2002) is not only the representation of the past colonization and resistance, but he also presents the colonization in the present time in different forms and also predicts the future.

4.3.1 Physical Resistance

Hassan (2002) establishes a playground on two pillars to show and justify physical resistance. These two pillars are historical and religious. The writer has given the historical touch through mentioning the name of Shuja Shah Durrani who was the third Amir (leader) of Afghanistan. He overthrew his brother from kingdom and ruled
Afghanistan from 1803 to 1809. Following the tradition, his predecessor ousted him from the empire and became a king. Shuja was sent to exile in India where he lived for a long time in the company of Hindu Rajas and Ferenghis. He made friendship with Sikhs and British army and attacked Afghanistan with the help of his friends and they succeeded in restoring the empire of Shuja after thirty years, but he did not survive when the Britain left him. The reference used by the writer has much significance and interpretation. Such was the hypocritical behavior of the rulers of the regions as well as the thirst for power of the natives. Even when we look back the history of the Subcontinent, the Mughal emperors have also adopted the same way to kill their brothers and fathers just for the thirst of power, and lust and it is also very interesting to know that Shuja had also more than ten wives like the most of the Mughal emperors (Schimmel, 2004).

Along with describing the flaws of human being’s nature, Hassan points out the motivational power through supernatural thing called God. He gets will-power and establishes a reality that we are right and the colonizers are wrong. On the basis of these realities, the writer condemned colonization and favor his own authenticity and superiority. Along with describing the cruelty and mimicry, the writer describes the hypocritical behavior of the native leader who gets favor of the colonizers and imperialists through promoting the western agenda. The writer has used the name of Shuja ironically to convey that if these leaders are loyal with their homelands then why they are busy in transferring their property in west, even some of them get shelter in west when they come through hardships because of their hypocritical behaviors.

Besides presenting the evil nature of Shuja Shah Durrani, the writer has also presented another historical figure who is Amir Akbar Khan famous as Wazir Akbar Khan. He led a revolt against British mission of William McNaughten, Alexander Burnes and their garrison of 4,500 men. In November 1841, he besieged Major-General William Elphinstone's force in Kabul. He died in 1945. In writers’ opinion Akbar Khan was blessing of disguise to kill the right hands of the British army and deprived the colonizers from their supporters. As Hassan justified physical resistance historically and religiously:
Shah Shuja’s bid for power faltered and he fled back to the safety of Hindoostan. The Ferenghi adventure proved disastrous. Many of our commentators, till that time ambivalent and cautious, now suddenly discovered that they had known all along Ferenghis would fail because God was not, in fact could not possibly be, on their side. That gave our tribes the right to reduce them as they straggled home in despondent groups, deprived of their main arms by Akbar Khan. Promises of rewards for safe passages were ignored. Subsequently we heard that only one Ferenghi and few sepoys had returned safely to their own people. (Hassan, 2002, p. 34)

The writer justifies the resistance against the colonizers religiously. He narrates that it is their responsibility as well as religious duty to kill the people who have incomplete faith. There are two justifications which the novelist has given to justify the killing of the colonizers. First, it is their religious duty to kill the colonizers because they are followers of Christianity where Islam allows killing the people who have incomplete faith. Second, they are here to kill the natives, so it is their responsibility to kill them for the sake of defense. Hakim, mouthpiece of Hassan, claims that he has killed and wounded so many Farangis’ soldiers and wish to kill more of this creature as they have tried to kill him.

I had been told that Ferenghis were followers of the prophet Eissa, which meant that their faith was incomplete and aberrant rather than alien. But here they were the enemy. In the prolonged series of engagements that followed some time later, I killed and wounded several more, and was wounded several times by them as they tried to kill me. (Hassan, 2002, p. 35)

The novelist admits that the natives also faced losses because of the lack of experience, weapons, unity and coordination. He has pointed out the basic reasons of the losses. First, immaturity of the youth of the developing countries they can be easily blackmailed through the colonizers as well as from religious manipulators and goes from their lives. Hassan’s this reference is not only the convection and presentation of the past but it
seems that he is sketching the story of present. The present situation of the region shows that Bomb-blasting and target killing is result of the emotional blackmailing as the misinterpretation of religion. The sentence “We received some shocking news” (35) signifies the voice of crying mothers and fathers those are involved in these lawless religious activities as well as the target of these activities. The attackers do not have their aims and objectives according to literal person, but they have something which trained them to play with their lives.

We received some shocking news. Without telling us about their intentions thirty young boys had made a thoughtless, frontal attack on five separate Ferenghi positions, armed with nothing but hand knives. They had gone running in, screaming in excitement, and advertising their presence. Only eleven had come back, one so badly wounded that there was little hope for him. (Hassan, 2002, p. 39)

The writer further extends the notion of loyalty towards religion and he claims the loyalty towards religion is much more stronger then obeying family and parents. This is worldwide phenomenon and reality that religious colonization is much stronger as compared to anything else. The character gives more importance to obeying creator rather than act upon the advice of parents. As it has been already mentioned that target killer can be easily brainwashed through the religious manipulators and misinterprets. “I told him that my loyalty to the man I considered to be my father was strong, but that my duty to my Maker was stronger’ (Hassan, 2002, p. 77).

Hassan conveys that immaturity of the fighter who fights without planning and just on the basis of the emotions and comes through the losses. When anyone filled with religious emotions then he/she does not follow any rules and regulation and guidance. Because there is no connectivity between the emotionalism and realism, so they are no way to stop anyone who follows blindly their emotions. The writer has captured same picture in The Unchosen (2002) when the Afghan soldiers are not willing to obey their leader because they were too emotional to take revenge. Instead of following their leader they turned against him and told him that he has lost the sense of honor. Honor is a word which is
related to identity and these two words have strong roots in history and theology. History is combination of the past experience and affairs of human beings. Here theology is linked with the acceptance of experiences to believe something supernatural thing God or negating His presence. As most of the religions are extensions of another religion.

Their hatred was transferred to me when I tried to stop them from making rushing moves. They roared that I had lost my sense of honor. One group from our recently acquired friends decided on a night attack on Ferenghi outposts without my permission. They seized and castrated the sleepy sentinels of one outpost before throwing them over the side. However, the Ferenghis had all sorts of gadgets to help them. A general alert spread quickly so that they were armed and ready at the next outpost. Only eighteen of the original forty four warriors came limping back next morning. No stragglers turned up after an hour of waiting’. (Hassan, 2002, p. 81)

When the followers of any leaders go against the wishes of their leader, it creates the hurting situation for the leaders. The writers ironically raised the question “Had the message reached the Ferenghis?” (80) It is very symbolic because Britain army fought in Afghanistan had soldiers from the colonies they have already established as the writer has mentioned in the novel that most of them belong to India, Bangladesh, Syria and Nepal. The writer wants to convey that how it is disastrous for British government when they are using the effete to make other effete. Even if the natives succeed in killing the army, there will be no physical loss of the colonizers because they are playing their role at the back of the soldiers. The writer also wants to convey that the colonizers are playing games through manipulating the honor of the native.

The novelist further highlights the foolishness of the native those do not know the loss of the enemy and they are well aware of their losses and celebrating victory. The writer has also pointed out that the native fighter were busier in snatching the weapons rather than counting the losses of the enemy. Nevertheless, there will be no wrong to say that natives were also running to restore their power by any means.
I held my head in despair. Had the message reached the Ferenghis? I asked. What message? Look, we’re soldiers, not messengers, one of them retorted, looking at his fellows for applause. There was a general snigger all around, as a silly question. Did the Ferenghis understand why they were being punished? Well, what we did to their guards should have been clear enough. We didn’t have time to explain things (muted laughter). And had our tribal honour been redeemed by losing twenty six good fighters? Well, somebody had to do it (the implication was that I had failed in my duty). How many men did the Ferenghis lose? Sixty at least. We also picked up some good weapons. It was dark. We weren’t counting bodies (another snigger; I automatically divided the estimate by three to reach the probable figure). (Hassan, 2002, p. 81)

The writer further highlights the role of power politics in the resistance because it has become problematic that who is your enemy and against whom you are going to resist because the world has become a global where the interests of nations as well as individuals are waving like a net where it is very difficult to find the start and the end of the rope.

If you’re so sure about it, why ask me? But how did you Ferenghis were behind it? What evidence did you have? It must have been Ferenghis. It couldn’t have been anybody else. Everybody knows that. They’re our enemies’. He stared at me in bewilderment. He had expected to be rewarded (Hassan, 2002, pp. 81-82).

The writer talks about the dependency of the postcolonial masses where he raises the questions that we should use the mind and talent to use our youth in right direction. Instead of praising each other, we should have to decide the things reasonably. If we will decide the things reasonable, we can defeat the people whether they belong to Britain or India, there is no difference. He points out that the developing countries always depend on supernatural to prove their identity to the developed nations. The self-constructed praises are just like the bubbles of water.
Could, couldn’t, must have been, had to be? What arguments are these? We have to know! We have to be sure. We can’t headless boys decide these things. It could have been anybody, the Ferenghi sepoys, or the Ferenghis themselves. It could have been somebody from our tribes, your tribe or another tribe. There are plenty of lust crazed criminals roaming around these hills. And how did you get a figure of sixty sepoys killed? They never have more than ten or twelve people in their outposts. (Hassan, 2002, p. 82)

The novelists points out the double games which the colonizers are playing with the natives that they are using for people from their community or tribes against them and it is very difficult for the natives to resist physically against the criminals.

In fact, the few clues we’d picked up didn’t to the Ferenghis or to their soldiers as the rapists. They pointed to people much closer to us. They also pointed, alas, to one young man who was related to me. However, I until I was sure I couldn’t tell anybody (Hassan, 2002, p. 82).

Besides the presentation of colonization, the novelists also highlight that what the writers have done to remove the hurdles we are creating in the ways of colonizers, they have totally blocked the trade and the things of the livelihood to show their importance before natives. The writer conveys that colonizers as well as imperialists use these two tools to gains their interests. Even same thing happening in Iran, the American police of trade towards Iran is going to be strict day by day because they are not going to follow the American policies like other developing countries. In this response, the super power is going to have strict policies of trade.

These acts of the colonizers/imperialist are creating the state of depression among the colonial masses because hunger convinces anybody to do anything (Narayan & Patel, 2000). The colonizers use hunger as tool to impose their religion and culture to giving the food to the natives and after fixing the boundaries for them. The youth is easily victim
of the strategies of the colonizers and imperialists. The writer is convincing that the colonizers/imperialists are well planned to defeat the colonial masses.

The pull is strong. It’s possible, and it’s a good policy, the best they’ve used so far. It might result in our total defeat. First they block as many avenues as they can for our trade and livelihood, reducing us to a state of near desperation. Then they dangle some sort of reprieve in front of our youngsters. They more our boys go across, the less we are able to think of continuing hostilities. (Hassan, 2002, p. 112)

In addition to the well planning of the colonizers, Said condemns colonization and presents the natives fear from colonizers that they will kill them if we will not defeat them to overthrowing from our lands. Here Hassan is against the voice that why we should submit before the unbelievers. Besides knowing that the colonizers are stronger, even then the writer gets religious inspiration to make his belief strong to resist against the colonizers. May be the writer is predicting that this physical colonization will ultimately lead towards the religious and cultural colonization that is why he is using the word of “Unbelievers” for the colonizers.

Three thousand! No, no, O brother, we don’t need numbers like those. Add yours to ours, O elder brother, O mighty son of great Murad Khan, once the scourge of these mountains and passes. Add yours to ours, I say, and with six or eight hundred men, tough hill men, we’d make these infields bleed until they ran. They mock at our ways. They revile us. They kill us. Why should we submit to a nation of unbelievers? Why should we submit to a nation of unbelievers? Why should we let them establish themselves here? They asked for this fight. I’ll make sure they get it. We are better now than ever before. (Hassan, 2002, p. 112)
4.3.2 Religious Resistance

Religious inspiration plays a vital role in the condemnation of the other’s existence and their right to rule the world as Hassan says “The whole of God’s earth is a mosque” (Hassan, 2002, p.112). Religion justifies its own beliefs and principles where the followers of every religion claim that their ways of thinking and beliefs are verified from God who is the runner of the world. At the same time, they condemn others by saying that their belief is against the will of God, so they do not have right to live. This is the reason that followers of one religion consider it their right to govern the whole world. They assume that Creator of this universe is with them because they are loyal to Him. The word ‘mosque’ is very symbolic because it simply signifies “a place for prayer for Muslim” but its literary interpretations are wide for example, if the whole world is a mosque then it is understood that there is no place for unbelievers.

On the basis of religious superiority, the writer is of the opinion that the natives follow them without understanding the reason for doing so. He says that colonization is poisoning the natives day by day and they have become suspicious about God because they have got much less than what they expected. This reference has resemblance to Achebe’s novel Things Fall Apart (1958) where the natives expect that their gods will kill the colonizers for daring so because they construct their buildings on graveyards. But when nothing happens, they think that the white man has some magical power or that the God of the Europeans is superior to their own.

The novelist claims that the colonial people are fighting the war of God against colonizers because their teaching and preaching are contradictory to each other. It is a fact that every religion emphasizes pilgrimage through one way or another to promote its ideology and vision. In Pakistan, the Muslims are of the opinion that they are fighting to save religion and culture which it prescribes. Religion is superior to culture according to Islam. Islam claims to be a complete code of life. The practitioners and followers of Islam consider that culture should be according to Islam. Every Muslim wants to be loyal to God and His prophet (PBUH) because He alone authenticates one’s life and makes it
purposeful based on one’s belief and loyalty. Without religion, life is absurd and alienated.

If these people expect us to change inside ourselves, to become like them, they are fools.’ ‘I have drunk my draught of poison, O Brother Syed,’ I replied. ‘I shall do no more. Let others take over. I confess that it hurts me to think how little support we got from God, even though we were acting for Him (Hassan, 2002, p. 135).

The novelist is of the opinion that the natives showed resistance against the alien culture primarily because of religion. They consider style of the Faranghis to be sinful because they have wandered away from the teachings of Prophet Eissa. They consume meat which is prohibited in Islam such as pig, alcohol, etc. They take interest in money which is also prohibited.

You’re trying to copy the Ferenghis in the way you fight. That’s a sin. They claim to follow the Prophet Eissa, but they have strayed far from teachings. They include in gambling and usury. They drink intoxicants. They eat forbidden meats. They have no control over their women, who paint themselves and prance around shamelessly in public with strange men. And these are the people you want to emulate! (Hassan 2002:40)

4.3.3 Control, Liberty, Freedom and Feminism in Islam

Islam is the last of the Semitic religions, so in this sense Islam is modern. The researcher has mentioned two things which are among the principles of Islam; i) Parda (separation of woman from men) ii) Naan Nafka (bread and butter). Women’s population is increasing rapidly and they are more than half the world, especially when we talk about the Muslim world they are round about 51% and remaining 49% men. The question arises that whether this 40% population can fulfill the requirements of women all with competing with the developed countries, where 100% population is in working position
(Andrabi, Das & Khwaja, 2008). Was this dependency of women over men is reason of colonization?

*Parda* and *Naan Nafka* are also interlinked. If females are dependent on males for *Naan Nafka*, they will have to obey them.

Hassan highlights one dilemma of the natives that they believe in fatalism more than realism. They ignore the statement *where there is a will there is a way*. The colonial people are of the opinion that when their God will favor them, they will get victory automatically because nothing is beyond the Creator. That is the reason they always show their loyalty to God as well as their preachers and practitioners. ‘It’s very clear to me. The only thing that matters is God’s will. Whatever the odds, the victory will be ours if God bestows His favor on us’ (Hassan, 2002, p.112).

### 4.3.4 Necessities and Resistance

Science and technology have changed the scenario of the world where the ancient phenomenon that “past is precious” is mainly for those who have enjoyed power in past on the basis of idealism. The idealists constructed the origins of human existence on the basis of the theory that creation has creator. With the passage of time, they have questioned some of these premises. Nevertheless, some scholars have started to think that *Science as a religion* because it created many miracles in human beings’ lives.

If science is a religion, the West is its creator which has created a horrible situation for the ancient religions. Besides the presentation of the religions and history as resistance tools, the writer also conveys that science and technology proved such a force which proved a better medicine to overcome the wounds of resistance of the natives when the mullah became helpless to give it the name of satanic machines. Hassan satirizes the situation by using words satanic machines. It is very symbolic because initially *mullahs* condemned the scientific inventions by saying that these are satanic productions but, with the passage of time, they become so used to them such that now the *mullah’s* survival seems impossible without electricity and scientific inventions. The writer says that
mullah’s voice was just before the scientific inventions even though the mullah used the resistance weapons against colonizers through various tactics and techniques. The mullah’s voice rose to howl. ‘This is blasphemy, Murad Khan, May God have mercy on you. The Ferenghis are using satanic machines (Hassan, 2002, p. 42).
The mullah uses the word martyred for those who die in the way of Lord. He is not willing to consider it a loss because, according to him, it is a sacred profession and these Mujahidin will be rewarded in Heaven. This seems a prediction of the past about the present as well as the future. The developing world, and especially Pakistan, is going the way Hassan predicted many years ago. It has created the confusion as to whether the army is fighting for the will of God in protecting movements like the Talban, or is fulfilling the will of God in attacking them. Hassan indicates how religion became a tool of resistance against the colonizers. However, at this point his tool is ambivalent. The conversation of Murad Khan and the mullah signifies the two aspect of thinking of the common man today. Religions are in competition with postmodern realities. As he states that the reward of earthly victory cannot be compared with God’s reward.

His voice turned strident; ‘But know this, Murad Khan, before you let this temporal leadership go to your head, they were martyred in the way of lord, All of us only live to serve God, and if by dying we serve Him then that is how it should be. How do you know they made no impression? I’m sure those sepoys were astonished at their courage and zeal, even as they shot them down. It will make them hesitant next time. There will be a great reward for those boys in Heaven… what is a minor worldly victory compared to God’s reward? (Hassan, 2002, p. 43)

The writer further narrates the fixity of the mullah’s mind on one hand and common man’s thinking on another side where ancient beliefs seems stronger than the revolution wrought by modernization and industrialization. Mullah is not ready to listen to a single word beyond the lines drawn by religion using Arabic as the source of communication. The writer’s whole debate revolves around the mullah’s preaching and requirement of the present time where everything is in a state of revolution. Hassan also talks about the conservative minds of mullah. The writer says:
The old man turned fiercely. ‘Are you trying to teach me something about religion Murad Khan? You study it once a week, perhaps. I study it all the time (Hassan, 2002, p. 43).

Besides the presentation of the *mullah*’s steadfastness with religion, the writer shows some behavioral changes as well as intelligence in the attitude of mullah, maybe these changes are one result of globalization (of which colonization was an early manifestation). He is of the opinion that modern mullah is different from the past one. It is also interesting to see who has no choice in the matters adjusts to changing circumstances.

I was able to talk to the mullah many times. He was jovial and intelligent, very different from the unyielding, hell screaming clerics of my childhood. Basically I wanted to see how a man of true faith would live under an infidel regime (Hassan, 2002, p. 135).

### 4.3.5 Cultural Resistance

Subcontinent was the hub of various religions and cultures, some religions claim that culture should be according to the religion. Religion, however, is viewed as mode of life. Hassan negates this notion by saying that if the natives want to compete in global world then they must adopt modern ways and methods. If that is not done there will be a threat of colonization because it is the law of nature that the weak ones become the food for the powerful ones. This future prediction was given by the writer in a written document: *The Unchosen* (2002). The natives of this region remained fixed and final in their ideas. The same regions have suffered from colonization many times through various colonizers.

The British were tremendous gun-makers, much better than the Russians, or any others we knew of. I wanted to learn more about the Ferenghis and
their methods because I felt we would come up directly against them at some point in future (Hassan, 2002, p. 36).

Accordingly, the book is of the view that if any nation wants to make progress in any field of life it should develop its culture as well as the social norms and traditions according to the pressures of the time. The natives should rise above medieval thinking. It will not be wrong to say that the writer has tried to identify one cause of colonization which is excessive idealism of the natives.

Abdul Rahman and I came back together, he as a welcome leader, I as the black-sheep of the tribe. The mood seemed to have changed decisively from one of perpetual truculence to one of peace and development, and I was seen as a misfit in the new regime (Hassan, 2002, p. 137).

4.3.6 Character’s Resistance

4.3.6.1 Hakim

Hakim is representative of colonial culture as well as a symbol of the Sub-continental resistance in The Unchosen. He gets position and fame in his society through adopting cultural and traditional values of the region. May be the title of the novel symbolizes the character Hakim who makes himself from Unchosen to Chosen after fighting against his uncle. Hakim remains constant on his stance till the end of the novel but his relatives turn against him one by one when they saw he was not willing to show any flexibility. Nevertheless, the tree of his expectations on cultural and traditional values remains green.

The hero of the novel has many expectations on his wife and children that they will support him when he needs but all of his close relatives cannot resist before the changing environment due to colonization. The writer wants to show that bent of mind counts a lot rather than anything else as the writer narrates that human being minds change with the passage of time. This novel is reflection of cultural and religious change caused by
colonization. All the expectations of the characters based upon the previous culture proved wrong with the passage of time.

I thought I would get my son’s support when I needed it.’ ‘I can’t accept. I have to look after her mother when she needs me. If this… marriage… has become so important that other relationships now mean nothing to you, then don’t expect others to sustain them. (Hassan, 2002, p. 106)

He feels disappointment when his son shows odd or stupid behavior to him. This was the state of turning of son against his father which was unbearable in the culture where they were living and growing up. The writer describes the attitude of the Indian men towards women who always blame the women for the stupidity of their son and daughters. Nevertheless, the novelist also gives the other logic as well behind these behavioral changes.

You’re insolent. I’m disappointed. You’re mother has brought you up badly. In my time no father would ever hear such words from a son. Go then, all of you.’ The anger has not subsided. This was unfair. She had poisoned my sons’ minds (Hassan, 2002, p. 106).

The writer wants to convey that most of the people blended due to colonization whereas they start forcing the old one to adapt new way which was painful for them because they have become so habitual of the ancient culture that it looks like supernatural to them. Here, the writer resists to remain steadfast on the colonial and their social norms and traditions; on the other hand, he also justifies this notion as well that most of the natives were in the favor of transformation.

I turned away. Everybody was trying to manipulate me, to force me to do what I didn’t want to do. Enough of this_ there would be no more explanations or excuses from my side. Other people react as they saw fit (Hassan, 2002, p. 106).
Hakim, the mouthpiece of Hassan claims that the image of his father remains always at the back of his mind. It signifies his affiliation with culture and identity on one hand, and physical torture of the natives on the other hand. The colonizers had not only destroyed the culture and traditions of the natives, but they had also made them physically disabled. When the writer talks about Murad Khan who is uncle of Hakim, it signifies the destruction of the colonial people in one hand and their struggle for peace and betterment of their generation on the other hand.

It is very important to note that all the colonizers claim that they are working for the betterment of humanity, but their actions seem quite opposite to what they say. *The Unchosen* shows that whenever the natives tried to talk for peace with the colonizers, every time they made one of the tribe leaders disable. The cuts which these colonial people got from the colonizers led them towards their deaths. Murad Khan and Abdual Rehman are examples of such type. But, at the same time some youngsters who were working with Hakim were quite opposite to the struggle of peace and prosperity.

I stayed silent. I had many scores to settle with the invaders. This was yet another one. There was always the shadow of my father at the back of my brain. But Murad Khan was the only father I knew. I found it impossible to understand Abdul Rahman’s patience with them. Peace? Forgiveness? Unthinkable when we were provoked like this! Did these mad, murderous Ferenghis think they could kill and disable us with impunity? Did they expect us to sit down with them and discuss peace as if nothing had happened? (Hassan, 2002, pp. 108-109)

Through killing and bravery they want to overcome Hakim to become leader which was unacceptable for the existing leader. The writer has drawn a “*Triangle of Power Politics*” which exists in every nation and even at the world level. Every existing power of any community or country has threat from the outer power in the form of colonizers, and it has also threat from within in the community or country.
I think he wants prominence. I think he wants to be a leader. Not a bad thing to want. We need natural leaders, but they have to be mature of judgment and cool temperament. Now, a soldier has to be many things, but I say he’s nothing if he can’t act for the good of all. He’s nothing if he can’t obey others (Hassan, 2002, p. 83).

In every type of power transformation, existing power negates the other powers by saying that it is their right and they are well aware of existing social norms and traditions of society. The hero of the novel negates the capabilities of his rivals by saying that they are immature and mindless. They do not have the experience to tackle the matter as he has. Here Hassan presents the theory of self-perfection. Immature, unplanned, mindless emotionalism had no part in our delicately balanced struggle for survival (Hassan, 2002).

4.4 African Resistance

Resistance is a reaction of colonization which is directly proportional with the intensity of hard experiences of the colonial masses. The frequency of resistance depends on the distortion, destruction and misrepresentation of colonial cultures on the basis of creation of the superiority and inferiority complexes between the colonial people and colonizers (Ashcroft, 2013). Achebe is the writer who has well-presented various stages of colonization as well as resistance with its positive and negative interpretations. The writer has not only highlighted the hypocrisy and lust for power of the colonizers but has also radicalized the attitude of the colonial people, their cultures, traditions and religions. The novelist has not only shown the treacherous behavior of the colonizer but he led towards gaps which are responsible for colonization. These cracks and gaps are still there in the natives’ cultures.

There are two categories of African resistance in postcolonial context which Achebe has sketched. In the writer’s opinion, some people remained resistant till death because they had become so habitual of their culture that a little change in their beliefs can cause the death for them as sometimes happens due to the change of environment or weather.
(Trape, 2001). They had taken their culture as a supernatural thing, so they preferred to remain constant to their cultures instead of changing their culture as well as social norms and traditions. They died with their ancient beliefs and reasons of their death were their own children to whom they had given birth. Their children, grandchildren, family and friends turned against them, so this shock led them towards their deaths. The story of Okonkwo is one among such stories in which the hero of Igbo society became villain in the eyes of his children and grandchildren but even than they put his name after their names, maybe because of the western tradition by putting fathers’ name after their names. Nevertheless, Achebe’s trilogy is a best representation of a story of three generation in colonial and postcolonial context.

The young generation presented by the writer grown up in a hybrid society where they felt great attraction towards colonizers’ cultures and their belief systems, maybe which was the result of education, they got through European system. After colonial period, some of the colonial students studied pre-colonial history, literature, politics and transcultural where they realized that so called enlightenment is superficial form of slavery which is representation of colonizers. This awareness let them reclaim their past to save their identity which was quite horrible to them. They raised voice against the misrepresentation of their culture, identity and social norms and traditions. Instead of projecting the weaknesses of their past’s cultures they started beating the drums that colonization is evil in the name of good but Achebe adopted a midway. The resistance showed by Achebe may be divided into three parts where physical resistance comes first.

4.4.1 African Physical Resistance

First incident of colonization comes to the scene in chapter fifteen when natives kill the white man who appears in their society and ties his Iron Horse with tree with big holy chain. At this point, the writer has not given the reasons of killing the white man but this incident has much significance. First reason of killing the white man may be his arrival on the unknown land because it is natural phenomenon that every existing thing shows
resistance against their state of mind, place and state. This is first element of resistance because natives were already conscious of the destruction which may be caused by the colonization (Comaroff, 2013). All this was unknown and unusual for the natives because they have seen the white man and his iron horse first time in their life. Nevertheless, they were well aware from the destruction of the locusts, about which they were already aware. On the basis of the previous experiences and historical evidences, Achebe narrates that other white men follow their companion as locusts used to destroy the prosperity of the natives through destroying resources and plants. As oracle narrates:

Obierika again drunk a little of his wine. ‘And so they killed the white man and tied his iron horse to their sacred tree because it looked as if it would run away to call the man’s friends. I forgot to tell you another thing which the Oracle said. It said that other white men were on their way. They were locusts, it said, and that first man was their harbinger sent to explore the terrain. And so they killed him. (Achebe, 1958, p. 97)

The second incident of resistance took place when the natives were busy in a meeting at a public place. A messenger was sent by the District Commissioner to stop meeting but Okonkwo killed him. Achebe has tried to show the resistance of natives against the slavery which was the motto of the colonizers because they were also very keen observer of the physical activities of the natives. The writer has also tried to depict that physical resistance was reaction of the natives against the authoritative behavior of the colonizers. But this killing caused a lot of tension among the natives.

The white man whose power you know too well has ordered this meeting to stop. In a flash Okonkwo drew his machete. The messenger crouched to avoid the blow. It was useless. Okonkwo’s machete descended twice and the man’s head lay beside his uniformed body (Achebe, 1958, p. 43).
4.4.2 African Religious Resistance

Ideological differences bring physical destruction in societies, among societies and between societies, where sons kill their fathers and mothers, sometimes fathers kill their sons for their pleasure or to make their gods happy or to impress their fetish religious leaders. Wars between the nations in the name of religion are very common and 97 percent wars have been fought on this issue. Even in postmodern times, religion is a tool to preserve power. People use it for the perpetuation of their own interests. The entire nation authenticates their actions through religion. But victimized people use religion for resistance and to unite the people for war against the enemy. The African religious resistance was not as destructive as it was seen in other cultures and communities. Thus, Achebe has demonstrated African religious resistance in his novel *Things Fall Apart*.

The writer establishes a tool of resistance as well as identifies one reality that most people converted into Christianity were poor; there was no man of title or fame; the writer has used the *efulefu* for these people. The word *efulefu* means worthless, coward and emptiness. This word is also used with reference to those people who sold their machetes and ran away from the war or battle. This conversion of the poor people of the societies and the condemnation of the poor convertors is as old as human history. In African society, they got the name of *efulefu*, whereas in South Asian societies most of the poor *Shudras* converted to Islam started to claim a separate state but the upper class condemned their actions.

African gods, goddesses and priests turned against the new religion as a mad dog which came to eat them. They were well aware that the coming of the new religion would destroy the harmony and status of the existing ones. Along with the condemnation of the new religion, the priests described new convert, the excrement of African society. Religious conversion or exploitation works like mad dog which challenges existing structures and realities.

None of his converts was the man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called efulefu, worthless, empty men. The imagery of an efulefu in the language of the clan was a man who sold
his machete and wore the sheath to battle. Chielo, the Priestess of Agbala, called the converts the excrement of the clan and the new faith was a mad dog that had come to eat it up. (Achebe, 1958, p. 101)

Achebe has presented the resistance against religious colonizati...in Africa and the Subcontinent.

Whenever Mr. Brown went to that village he spent long hours with Akunna in his obi talking through an interpreter about a religion. Neither of them succeeded in converting the other but they learned more about their different beliefs. ‘You say that there is one supreme God made heaven and earth,’ said Akunna on one of Mr. Brown’s visits. ‘We also believe in Him and call Him Chukwu. He made all the world and the other gods. (Achebe, 1958, p. 127)

It is also fact that all the strategies proved the wall of sand when the natives demolished the church. The colonizers were surprised and worried to see the demolition of their church. The destruction of the church shows strong footing as well as the emotional attachment of the natives on the one hand, and revenge as well as resistance of the natives on the other hand.

Mr. Smith stood his ground. But he could not save his church. When the egwugwu went away the red-earth church which Mr. Brown had built was a pile of earth and ashes. And for the moment the spirit of the clan was pacified (Achebe, 1958, p. 134).
4.4.3 African Cultural Resistance

Culture plays a vital role in the construction of realities and gives a ready code of life to its natives, which further builds identity for the natives in the form of a history (Kaspin & Delaney, 2004). Africa as painted by European colonizers presents a dark picture. They are of the opinion that African nations have no culture, no identity and are living like animals in modern age. According to Achebe, most historians are of the opinion that African civilization is without any history and culture. He has mentioned in one of his books (Achebe, 1988) that “… did not that erudite British historian a professor at Oxford, Hugh Trevor-Roper, also pronounce that African history did not exist?”(P. 2). After this presentation, a strong response came from the African writers who tried to show the complete picture of the Africa. Among them is the name of Achebe, considered the founder of the restoration of African culture. Before that, African culture existed in the form of folk tales. It is also a fact that his Trilogy is also taught as the history subject in the African context.

Postcolonial writers have strongly criticized Conrad’s notion of savagery about the Africans. They have tried to establish the notion that Conrad is unaware of the African culture and their social norms and traditions, how can he establish the realities about the region which he has not visited physically? Achebe has raised this question in his main and powerful novel Things Fall Apart that the colonizers and historians are unaware of their cultures as well as the social norms and traditions. How can they picture the cultural scenes of the African societies? “Does the white man understand our custom about land? (Achebe, 1958, p.73). Heart of Darkness is reflection of the dark discourses which the occident created about the orient generation including Africa. This picture creates a division between people.

The writer has condemned the notion of savagery of the African society and tried to present Africa with its own culture, social norms and traditions in his novel Things Fall Apart which is quite opposite from the Heart of Darkness by Conrad where the writer has presented Africa as “the other world”. There will be no wrong to say that Achebe’s presentation of the African culture and societies is antithesis of the Europeans
presentation especially Conrad who has considered founding father of the presentation of
dark picture of Africa in academic writings. The story of two rivers (P.4)

The earth seemed unearthly. We are accustomed to look upon the shackled
form of a conquered monster, but there -- there you could look at a thing
monstrous and free. It was unearthly and the men were ... No they were
not inhuman. Well, you know that was the worst of it -- this suspicion of
their not being inhuman. It would come slowly to one (Conrad, 1899, p.
4).

This above mention page from the *Heart of Darkness (1899)* is a reflection of the dark
discourses which the occidental created about the orient generation, especially about
Africa. This picture creates the division between the humanity. Only the most cultivated
person counts as a "real European". A “real Africa”, on the other hand, lives in the
bush... goes naked... and tells fairy stories about the crocodile and the elephant. The
more primitive, the more really African. But an African who is enlightened and
cosmopolitan... who makes political speeches, or writes novels, no longer counts as a
real African.

**4.4.3.1 Igbo Representation**

Igbo society has a rich culture (Mokhtar, 1981). Historical accounts present Igbo’s
culture, tradition and religious activities before colonialism as having changed due to
colonialism (Falola, 2006). Southern Nigerian group of ethnic people is known as the
Igbo, where the Igbo society was a combination of various dialects. Igbo group is known
as the largest ethnic group in Africa (Falola and Matthew, 2008). Yams constituted the
most important food of the region. Achebe has presented yams as the symbols of
prosperity of Africans. From the start of the novel to its end, the prosperity of the natives
is linked with these yams. In the second chapter, of the novel we see that the main threat
to their crops is from locusts which symbolize destruction in African society. In chapter
fifteen, the writer compares the colonizers with locusts (Achebe, 1981).
Achebe constructed the Igbo’s identity through the presentation of native’s culture and religion. History presented by Achebe through *Things Fall Apart* shows that Igbo people were politically independent where they have their own custom and traditions to solve their social problems. It is to be considered that before European’s invention of Arica, they did not have strong identity but Achebe has challenged this notion of the negative propaganda and presented the strong identity of the Africans. He has presented the Africans as a nation like Cherokee, the Japanese natives but it is a fact that Igbo is not officially recognized as the physical state of the natives.

Igbo culture is based on the practices and traditions of South East Nigeria in Southern Africa which is in the state of evolution because of the colonization and exploration of the Europeans as well as other colonizers. The traditions of Igbo communities are combination of visual arts, dance, and music as well as language dialects. Igbo culture was a democratic culture before the arrival of the colonizers. The concept of the slave and master is introduced by the colonizers through their tactics and techniques. Along with presentation of viability of the Igbo’s institutions, the writer has also sketched the picture of the Igbo art, music and dance through presenting that how it intervenes with the institutions of the clan. Achebe also shows the beauty of the Igbo language through the use of English in his own style.

The traditional African religion was Odinani but many people were converted into Christianity after colonization. Igbo mythology is considered the tradition of the ancient Igbo religion in which Chukwu is considered the supreme God and small gods serve under the Chukwu. According to the natives’ beliefs, Chukwu created everything on earth and He is associated with all the small as well as big things existed on the earth.

The representation in *Things Fall Apart* shows that it is document against the misrepresentation of the African history and culture through occidental discourses.

### 4.4.3.2 Igbo’s Identity

History presented by Achebe shows that Igbo people were politically independent where they have their own custom and traditions to solve their social problems. It is to be
considered that before European’s invention of Arica, they did not have strong identity but Achebe has challenged this notion because of the negative propaganda of Europeans and presented the strong identity of the Africans. He has presented the Africans as a nation like Cherokee natives Japanese, but it is fact that Igbo is not officially recognized the physical state of the natives.

4.4.3.3 Igbo’s Culture

Igbo culture is based upon the practices and traditions of the Southern Africans which are in the state of evolution because of the colonization and exploration of the Europeans as well as other colonizers. The traditions of Igbo communities are combination of visual arts, dance and music as well as language dialects.

Achebe has presented the Igbo culture as peaceful and democratic culture because people of Mbanta were living peacefully before the arrival of the colonizers and the imperialists were surprised to find Mbanta society without a king. He is of the opinion that missionaries were expecting to talk to the king of the region but they were stunned to know that natives have no king The writer has tried to convey the peacefulness and democracy on the one hand, and the kingship system of the religions on the other hand. Most of the religions believe in one God which has supreme power. Under the supreme power so many other prophets and preachers share the power, such as in Christianity, Pope shares the power at the local level and same is the case with Mullah in Islam. Both of them share the power. This religious colonization exists even in the modern and colonized countries, but according to Achebe this was not the case in African society where everyone was treated at the equal level. Through presenting the African culture, the writer has tried to convey that the European ideas about Africa as well as their presentation are a mistake or fake.

The novelist portrays that colonizers created a disturbance in Igbo society through imposing their own system. When the British government discovered that there is no existing system through which they can control the natives, they introduced their own
system which delegate power from the Queen through district commissioners to the
native court messenger. The independent native people came under the control of the
foreigners who do not belong to their regions. The writer has tried to present the picture
that the system which superimposed by the British colonizers was nothing more than
corruption and bribery.

There exists a democratic system in Igbo society where the ndichie or the elder gather
from all of Umuofia to take the great decisions. The rules of the clan were also
established on the collective will of the natives by a group of native people called
ndichie. There was a complete democracy where an individual is judged on his own
worth not on the worth of his father. This system was quite democratic unlike the
aristocratic or Shahi system where one family rules over the whole country and son of a
king definitely becomes a king. Nevertheless, Achebe has presented African society as an
ideal society quite contradictory with picture sketched by Conrad and other historians.

Achebe has tried to construct the reality that Igbo civilization was more tolerate than the
other civilizations especially Europeans. In simple words, Achebe has tried to convey that
Igbo civilization was superior to European civilization who came to convert them. For
example, Uchendu is able to observe that “what is good among people is an abomination
with others”. On one hand, Achebe conveys that their civilization is superior but, at the
same time, he also portrays the western concept about the African civilization and culture
where the white characters convey that the Igbo culture and its customs are wrong and
their gods are not true at all. Contrary to the Europeans, the natives believe that it “is
good that a man should worship the gods and spirit of his father” even if these gods do
not belong to the Igbo gods. On the other hand, the followers of religions preach the
supremacy of one God, ready to fight even with their brothers over religion. The fighting
over religions is very common in Christianity and Islam and followers of these religions
become ready to fight with their brothers. African religion stops people from killing on
the religious issues; European religion allow killing on the religious issues. Nevertheless,
Crusades long history and the holy wars as well as the religious persecution occurred, but
there was an opposite case in Igbo society. It was not the custom of Igbo “to fight for
(their) gods”, rather heresy is the matter only between the god and man (Achebe, 1958, p-64).

In Mbanta, Christian missionaries objected the Igbo gods on the belief that they will tell the Igbo people to kill each other. In this response, the gods are invoked to fight against each other when the war just going to start the Oracle forbids the Umuofians to fight the war. In *Things Fall Apart*, Achebe presents that the European killed more people on the religion as compared to the Africans. The British destroyed the whole village of Abame on the retaliation of one white man.

The writer has tried to present that Igbo civilization has highly developed religion like Christianity, which was more powerful than so many cultures. Igbo religion and Christianity both were irrational but both works at the similar line to operate morality. For the followers of Christianity, it seems foolishness to worship the idols while it was crazy for the Igbo people to say that God has a son without wife. Both of the religions believe in the one Supreme God who is called Chukwa in Igbo culture. Both of the gods have their messenger on the earth. Christ is considered the messenger for the British and Wooden Idol is God’s messenger for the Igbo people. The Igbo people contact wooden idol instead of contacting the supreme God because they considered that it disturb their master but sometimes when their other option fails, they also contact directly to Chukwa. It is also interesting that if a person disobeys Chukwa, the god is to be feared but Chukwa “need not to be feared by those who do his will”.

Through opposing the blame of the colonizers the writer has tried to present that Igbo’s religious system was not inferior to Christianity. Achebe tried to clear that the demoralization in African political system is result of European involvement rather than outgrowth of the natives’ culture as well as social norms and traditions. The native system was well-established and based upon justice and equality which the British colonizers replaced with the commissary and court messenger system which created the master-slave relationship between natives and foreigners. Before colonization, the disputes which cannot be easily settled from the other ways comes to the spirits and goddesses as it happened in the Uzowlo who bet his wife and his indignant in laws who
took his wife and children away from him. Egwugwu listened to the both sides and warned Uzowlo that it “is not bravery when a man fight a woman”(41) and asked Uzowlo to go to the in-laws with a pot of wine, and Egwugwu also informed Odukwe that if he comes with a pot of wine then return his wife and children to him. The duty of the Igbo spirits was to settle the disputes rather than listening to the blames.

Beside the justice, there was also equality in Igbo society. It was the principle of the Igbo society that the warrior should be violent for his enemy and gentle to its own people yet spirited man can take discord in their society. The various tribes have institutions to control the emotions and anger of the natives. For example, there was a peace week of sacred goddess on the earth. Moreover, it has been already mentioned that killing of any person was prohibited in clan. Even inadvertent death was expiated as it happened in the case of Okonkwo when he killed Ezudo’s son unconsciously. The killing of Ikemefuna is also another examination for Okonkwo because the boy called him father and he also loved him like his own son.

The Igbo society based upon the male and female principles where the males are considered strong like warlike but females were supportive and tender in the time of adversity. Uncle Unchedu describes the mother as supreme by saying:

It’s true that a child belongs to its father. But when a father beats his child, it seeks sympathy in its mother’s hut. A man belongs to his fatherland when things are good and life is sweet. But when there is sorrow and bitterness he finds refuge in his motherland. Your mother is there to protect you (Achebe, 1958, p. 121).

In the Igbo culture, the earth goddess acts as a counterbalance to the male power and strength. The abusing of the wives is not so common in the Igbo society but even there are indications of the equality of the males with females and wives with husbands. The people of Igbo had mindset that it is not bravery to fight with women.
4.4.3.4 Igbo Art, Music and Dance

Along with presentation of viability of the Igbo’s institutions, the writer has also sketched the picture of the Igbo art, music and dance through presenting that how it intervenes with the institutions of the clan. Achebe also shows the beauty of the Igbo language through the usage of English in his own style. He has presented that how the people were in habit of painting the bodies and walls or shaving the hair with beautiful style and in various patterns in various ceremonies. In Igbo society, dance and music are part of rituals which call for talent such as the Obiozo Ezikolo was the king of all the drums. The Igbo culture exists in the forms of stories to strengthen the men, teaching about the religious especially about goddess. In this way, culture passes from generation to generation in Igbo society. As Okonkwo narrates “masculine stories of violence and bloodshed” (23) while the females especially mothers used to tell the stories of tortoise’s whip to their children, these were the techniques for the weak and for the pit of gods. To show the respectful of the conversation, the writer illustrates that how the native people were careful in the selection of words, so that the native can make their point without offending the listener or listeners as Achebe says about Igbo “proverbs are the palm-oil with which the words are eaten”. For example Okonkwo’s father deny by saying “the sun will shine on those who stand before its shines on those who knell under them” (5). In other words, he wants to say that first he will his heavy amount then the less one. Achebe himself uses proverb to describe or explain his culture “as the elder said, if a child washed his hands he could eat with kings”, (5) this signifies that a person through hard work can change his position as Okonkwo does through hard work. He has overcome the ill repute of his father and made himself one of the great man of his time. This proverb succeeded in establishing morality on which the tribe depends, whereas some people do not like the pride like Okonkwo because of the industrial development and respect. “Looking at the king’s mouth, said an old man, “one would think he never sucked his mother’s mouth” (12).

The writer has tried to present that the Igbo society did not need the white man to upgrade it or modernize it because there was flexibility to compete the modern world. With the passage of time, the changes started emerging and the rules and regulation were
also changing according to the need and requirements of the society. When the old custom becomes ineffective, they were automatically discarded. Formally, the punishment for breaking the weeks of peace was not as so mild as it met the Okonkwo, an offering to Ani. In past it was the custom of Igbo that a man who tried to break the peace was dragged on the earth the village until he died. But, with the passage of time this custom was stopped because it spoiled the peace which it was meant to preserve. Such changes were brought the people like Oberika thought about thing.

As a literary writer, to meet the idealized standards, Achebe does not completely idealize the past of Igbo culture and civilization because every past has some weak points as the killing of Ikemefuna for the sin of clan is very troubling for the modern democrats because the boy was completely innocent. Ikemefuna’s picture sketched by Achebe makes him a sympathetic character and justifies the Noweye’s rebellious behavior against the social norms and traditions of the clan. Beside this injustice of Ikemefuna, the history of the Igbo culture is not much different from Britain who considers that they are civilizing the uncivilized masses and they also claim their superiority.

The principle of an eye for an eye and murder for a murder involved when Mabino gave a virgin Mbanta and a young boy in the replacement of Mbanta daughter killed in Mabino. The young virgin was replacement of killed wife where the young boy was to avoid the bloodshed of the war. While still protecting one’s tribe injustice against it, Achebe seems to relate with the British historical episodes. He also sympathizes with Oberika, and he also justifies the Nwoye’s rebelliousness. The sacrifice of the virgin as the replacement of the wife is directly linked with classic literature which is basically a British cultural heritage.

Achebe’s presentation or description is admirable but not without flaws because new laws are based upon the past flaws. It seems very interesting that why the writer has presented the Igbo’s culture precious with little bit flaws that can easily be eliminated. Maybe all this was restoring the history of the native to construct their positive identity for the natives as well as in the eyes of the colonizers.
4.4.3.5 Igbo’s Mythology

The traditional African religion was Odinani but many people converted into Christianity after colonization. Igbo mythology is considered the tradition of the ancient Igbo religion in which Chukwu is considered the supreme God and small gods are serving under the Chukwu. According to the natives’ beliefs, Chukwu has created everything on the earth and He is associated with all the small as well as big things existed on the earth.

After constructing these pillars, the writer builds a concrete wall through presenting the African culture. The representation of the Things Fall Apart is a document against the misrepresentation of the African history and culture through occidental discourses.

*Things Fall Apart* irrevocably changed the perception of African Literature in English. Jeffrey Meyers (1968) says that:

> Achebe celebrates the bonds of kinship in family life, the respectful and ceremonial visits, the worship of the ancestral spirits, the veneration of the Oracle and of the elders, … the arrangement of the bride price, the feasts of marriage, of harvest, and of farewell; the singing, the drumming, the dancing and the wrestling; the village councils and the oratory, the courts of justice and the last rites of the dead. (Achebe, 1988, p. 27)

4.4.3.6 Comparative study of Africa and the Subcontinent Resistance

Hakim and Okonkwo are the representative as well as mouthpiece of the Hassan and Achebe respectively. The whole life of both the characters is representation of the Subcontinent and African resistance and steadfastness of both the characters. They have not only faced the hurdles and problems from the colonizers but also of their own family members. The surrounding environment of both the regions changed but both of the characters remained constant and steadfast in changing weather of their surroundings.
The two souls gave the preference to death over leaving the culture as well as the traditions of their forefathers.

The writer has also presented the resistance against those people who became puppet in the hands of their minor interests and desires. Their greedy behavior leads the whole nation towards slavery. Moreover, the writer has also described that how the colonizers adopted the policy of divide and rule to occupy the resources of the natives more easily. The colonizers have manipulated the religion and the culture so easily that the sons of same father became enemy of each other.

Achebe has gone through a much critical situation as compared to the other post-colonial writers because he has nothing to condemn colonization before the publication of *Things Fall Apart* because before that history of Africa exists in the minds of natives in the forms of stories and songs, which needs to transform in written form. There will be no wrong to say that the writer created a pitch through the presentation of *Things Fall Apart* to condemn the colonization. Physical resistance is common theme between African and Sub-continental colonization but the physical hurdles of the natives in the Subcontinent were stronger as compared to Africa.

Establishment and representation of African and Sub-continental culture in *The Unchosen* and *Things Fall Apart* is direct or indirect cultural and religious resistance which motivates the reader and writer to raise voices against colonizers as well as imperialists. Ever African judges himself in the diameter of Okonowa and for Sub-continental Hakim is a spectrum as well as the role model. Both the characters are mouth speak of Hassan and Achebe. The novelists have tried to establish a pitch for the physical resistance which has two gates, religious resistance and cultural resistance.

Sub-continental physical resistance is described by Hassan based upon the cultural and the religious resistance. According to Hassan, religious and cultural resistance is mixed in Subcontinent because Muslims and Sikhs consider their religions as the complete code of their life. There will be no wrong to say that their culture was attached with their religion. Hassan has presented a very complicated phenomenon of resistance which is not only the
representation of resistance against the colonizers but also against the natives as well. He is of the opinion that natives provided an opportunity to the colonizers for colonization. Moreover, the novelist also represents that lack of unity of the natives as a result of the colonization.

The writer has presented the story of Shuja Shah to present the hypocritical behavior of some of the natives who were blind because of the thirst for power. They started killing each other and given a chance to the foreign invaders to occupy their lands. Nevertheless, the natives’ rulers also used the colonizers against their natives’ enemies just to save their throne.
Section-3: Transformation

Colonization in fruits and vegetables produces new seeds for further reproduction. In the same way, the colonization of human beings leads towards cultural and linguistic hybridization of both the colonizers and colonial people. Consciously or unconsciously, many people absorbed change either in full or in some hybridized form in accordance with changing norms and circumstances and, of course, some resisted the pressures of change and accommodation (Ashcroft, 2013). This transformation played a vital role in making the world a global village. Through the interaction between colonizers and colonized, occidentalists and orientalists, imperialists and developing nations, a global culture and language emerged across the world. British colonizers tried to impose their culture and religion on the natives of Africa and the Subcontinent. A fair number of Africans converted to Christianity, as did also South Asian natives though not in great numbers, partly because the major religions of their region were inherently resistant to conversion. The Africans had their own several religions, generally less extensive or exclusivist in nature than those of the Subcontinent, and therefore less resistant. However, in both regions new cultures emerged from the process. Even among Muslims, followers of arguably the most resistant religion in the Subcontinent, some people began to look more closely at the possibilities offered by Ijtihad for updating and transformation. Two well-known critics and novelists, Hassan and Achebe, have presented the debate of transformation in the Subcontinent and Africa. The inroads that resulted from colonizing these two regions are visible in matters of language and culture. The process of transformation in Africa and the Sub-continent as one outcome of colonization, and the natives of both the regions responded to new ideas in science, technology, systems of government and ways of living within the cultural norms of the colonizers.

There has been a clash between spiritualism and materialism since the growth of civilizations; one constructs boundaries while the other leads towards the construction, deconstruction and reconstruction of those boundaries. Materialism has revolutionized human thinking in the form of science and technology. This revolution has molded the ways of thinking of young people. For the fulfillments of basic needs, the natives started
joining the colonizers in every field of life. Many poor natives converted to Christianity which was/is religion of the colonizers/imperialists (Achebe, 1988). Nevertheless, in comparison with older generations, the younger generation in the postmodern age is more into the blandishments of materialism. Hassan is of the view that money plays an important role in changing the thinking of people, and that this leads to changes in their culture as well: “I learnt that her firebrand brother had actually joined the Ferenghis soon after, and I thought without anger how the promise of a little money could change things” (Hassan, 2002, p.46).

This mental and technological development led towards a level of enlightenment and transformation, terms that might have different meanings in daily intercourse but which is interlinked when we talk about postcolonial studies (Ashcroft, Griffiths & Tiffin, 2000). Through transcultural activities, the natives and colonizers acknowledged each other's cultures. This affected both sides, but more so in the enlightenment that it helped to stimulate among natives and in changing their social norms and traditions. This enlightenment can be considered to be the starting point of transformation (Hassan, 2002). It can also be argued that it was a part of that transformation. It is a complex phenomenon that has different connotations for the colonizers and the colonized.

This research is constructed round factors of Europe's role, reputation and ambitions in the early colonial period, voiced with the notion that suppressed native people were waiting for deliverers, and welcomed the arrival of the colonizers. The idea of colonial enlightenment first appears in Condorcet’s Outline of a History of the Progress of the Human Mind. The writer proclaims,

...will naturally extend its regards, and convey its efforts to remote and foreign climes. These immense countries will afford ample scope for the gratification of this passion. In one place will be found a numerous peoples, who, to arrive at civilization [pour se civilizer], appear only to wait so that we shall furnish them with the means; and who, treated as brothers by Europeans, would instantly become their friends and disciples. In another will be seen nations crouching under the yoke of sacred despots
or stupid conquerors, and who, for so many ages; have looked for some friendly hand to deliver them. (Appleby 1996, p. 46)

4.5 Sub-continental Transformation

“My generation had its own problems, its own solutions, its own skills” (Hassan, 2002, p.27). Most of the Sub-continental postcolonial writers are of the view that things have changed a lot because of interaction and colonization. They convey the effects of colonization on the natives. The main focus of Hassan’s writings is on the transformation caused by technology. This provided new dimensions of thinking and discovering the world. The inroads made by colonizers caused a lot of changes in the Subcontinent. New realities had to be faced. Thus, Hassan: “.things had changed a lot. I was a relic from another era” (Hassan, 2002, p.105).

Colonization and cultural transformation come about partly through physical changes and partly through becoming aware of them. Physical colonization does not usually last very long, which is why colonizers give a lot of importance to acculturation and conditioning through education and administration. Colonizers attempt to brainwash natives by transforming their thinking on the one hand and generating a need for them to adopt the ways of the colonizers in order to survive on the other. Hassan is of the view that this is not the time of physical battles but of science and technology: “...one's physical battles are fought primarily in the brain” (Hassan, 2002, p. 07).

Fertility of land and prosperity were primary motivators in colonization. The invaders brought their culture, religion and civilization with them and tried to win the hearts of native through different ways and techniques. With the passage of time, the regional systems went through different stages in hybridization, indigenization and appropriation, ultimately leading to transformation.

Along with the presentation of physical colonization, the writer portrays that it is a game of mind rather than physical power. You can gain this power through the use of intellect
as Hassan’s novel *The Unchosen* revolves around the scientific and technological innovations which played an important role to attract the natives and transform them. The colonizers’ innovations played an important role to attract the natives towards the western educational system; this system played an important role in changing and transforming the thinking of the natives. Those who were ignored the western education; they turned against the colonizers and fought with them till their last breath. Same thing happened with Hakim. He got second marriage with a girl who was not only the younger from him but she had also a little schooling in the western school system. This is symbolic representation of transformation in one hand, and combination of modern and medieval minds on the other hand. The writer has presented the Hakims’ wife as a symbol of transformation. He has also presented the different reasons behind this transformation. He is of the opinion that she was not only the outcome of the western schooling but her psyche was also the result of the hybrid society in which she was grown up. She was totally different from her husband.

The writer shows that the interaction of various cultures and societies leads towards psychological change of the people. The novelist has presented the example of the Hakim’s wife who was completely different from his husband. She got education with Indians and Ferenghi children. This reflects the change caused by the interaction of different cultures. The change affected the natives as compared to the colonizers.

There she had had a little schooling with Ferenghi and Indian children, and had picked up some English, though I am not qualified to say how much, not knowing, and not wanting to know, a word of that impious language (Hassan, 2002, p. 49).

Besides the schooling in the *Ferenghi’s* system, the elder of the region also realized that there should be peace because they are fed up with the war with British colonizers. Hassan (2002) has described three generation in his novel. He has presented that elders were tired after a long fighting with *Ferenghis* but the middle aged people seem to resist while the young generation totally turned against their fathers and forefathers. Nevertheless, the writer says that elder wants peace with *Ferenghis* but it was not
possible practically. Wish of peace was not possible because of great difference between the colonizers and the colonized, the status difference of the superiority and inferiority. The colonizers were not ready to treat them on equality bases.

And Murad Khan, now white haired and arthritic? He became more and more philosophical, less and less inclined to decisions. He seemed to want peace at any cost with the Ferenghis, without knowing how to get it. Practically all aspects of active campaign were left to me and my judgment was rarely questioned (Hassan, 2002, p. 55).

The natives who were fighting with the colonizers reached at the conclusion that their resistance is nothing more than their destruction. They reached at the conclusion that they have nothing to compete with scientifically and technologically. Beside the science and technology, they were economically strong as well. This is the reason that after some resistance, some natives decided that let them do what they want to do.

Murad Khan seemed more than inclined to let them do so, arguing that we had nothing to oppose them with. Abdul Rahman sided with him. I began to think that Murad Khan was too old and immobile to do much more than offer advice, and that he should abandon the day-to-day running of community to Abdul Rehman. And to me_ I had done more than Abdul Rahman to preserve the general welfare of our people. (Hassan, 2002, p. 55)

Along with the presentation of the enmity between the colonizers and the colonized, the writer conveys that experienced colonial people reached at the conclusion that friendship and enmity among the nations change with the passage of time because interest also changes with the passage of time. When the policies did not work, it is better to change them as it happens in international politics. There is no permanent friend and enemy in international politics. At the international level, friendship is also based upon the mutual interests. Here Hassan seems to be more philosophical in conveying the international politics behind the colonization and imperialism.
It was too much. I went across to ask why we had allowed so many good men to die over so many years if the intention were to submit so spinelessly. Murad Khan looked at me coldly and said that when policies did not work it was better to change them. We had fought to the best of our ability but events were swamping us as never before. This was an agreement with the British, he explained, not a submission. Similar agreements had already been concluded with other tribes in the area, so, unless we followed suit, we would be left irrevocably behind. (Hassan, 2002, p. 76)

Sometimes it happens that some nations make fool to the other by using various institutions and relationships as it happened in the Russian war in Afghanistan when America and other Agencies used the name of religion while declaring the Mujahdeen to the people who fought against Russia. Later on the poor masses of the developing countries realized that it was nothing more than the game which was played by America through Jamat-e-Islami (a Pakistani religious political party) and agencies. In the novel The Unchosen one character shows such type of the fear about others while using the techniques of the stream of consciousness. As Hassan narrates “Had I played into his hands?” (Hassan, 2002, p. 77).

Hassan sketched the picture of the death of the one culture and emergence of the other where the natives’ youth seems to be confused in making decision in following one path among the two. The advice of Murad Khan are much more symbolic and have various symbolic meanings and interpretations. He is dying and advising his son and nephew of peace. The death of Murad Khan because of the cut at his back is very symbolic. This cut never covers because after colonization change or transformation is very essential because one can never go to the past. Murad Khan’s death signifies the death of the Sub-continental culture. It is also more symbolic that the death of the natives’ culture has some lesson for the colonial. But it is the dilemma of both the cousins that they are not ready to learn the lesson from history. Along with the presentation of the decline of the natives’ culture and traditions, the writer also conveys that the price of the peace is very high which signifies the acceptance and subjugating before the colonizers. But the writer
wants to show that there is lesson for the colonial masses in their history and experiences of their forefathers.

Let me finish Hakim. I agree with you. Or more accurately, I don’t disagree with you. Although I’ve never gone against Murad Khan’s wishes, I become bitter when I see him lying there, dying because of something they did to him. Yes, Hakim, the truth is that he’s dying. And suffering greatly in the process. There are times when I disagree with his wish to make peace the Ferenghis at any cost. There are times when the price of peace seems too high. (Hassan, 2002, p. 113)

As the Hakim turned against his uncle Murad Khan, in the same way his son Habib Khan turned against him. He joined the British army and started doing very well for the colonizers. The writer conveys that those who joined the colonizers become their loyal instead of deceiving them. That is the reason of Habib getting high position in British army. It was very shocking news that the sons and grandsons of the native tuned against the custom and culture of their forefathers and become loyal to the British as their servant.

Unfortunately, my own son Habib felt that having eaten of their salt he should not do anything to betray them, and this was a source of minor tension between us. He was doing very well in their army, having risen to as high a position as possible for non-British soldiers. We could not expect more, even though I was sure he was better than most of the Ferenghis around him in almost anything that made a good soldier. (Hassan, 2002, p. 151)
4.5.1 Configuration of Boundaries

Before colonization, the natives were living freely according to their own ways as well as the social norms and traditions but colonizers established their government according to their own way which was disheartening for the natives. They were confined into the boundaries drawn by the colonizers. The writers want to convey that the natives were narrow down on their own land where they were not able to decide freely but they were under the observation and supervision of the colonizers.

The *Ferenghis* had spread their net over the region. We found ourselves confined to a narrow belt, supposedly free to decide how we would live, in reality under their constant supervision. Uncomprehendingly, I began to realize that this was what Abdul Rahman, and Murad Khan before him, had worked for. He had become their puppet and underling, a once proud man who now took orders from the British Political Agent, though he preferred to call it advice. (Hassan, 2000 p.107)

Along with the condemnation of colonization that it created limitations for the natives, the writer also portrays that colonization opened the new horizons for trading, and people started spending better lives. He wants to convey that people were willing to compromise with the colonizers because of their prosperity and peace. As it has been already mentioned that the British were good in administration, they introduced the free trading among their colonies that was not only the better for the colonial people but they have also their own interests.

I expressed my displeasure several times, but he argued that it was quite right to make a few compromises for the sake of peace, and that apart from this one humiliation, which he was quite willing to bear, things were going better for our people than ever before. He considered it wise to be aligned with the ascendant British rather than with the fading and incessantly warring Afghans, regardless of traditional ties. Avenues had been opened up for service and trade with Hindustan, he said. More and
more of our boys were going into the tribal belt; people were eating better, some of the old enmities were gradually dying down. (Hassan, 2002, p.109)

The convention of colonization seems objective when he presents the two sides of same coin, on the one hand, he considers that colonization has destroyed the freedom of the natives, on the other hand he talks about the prosperity of the natives which is a result of colonization. Through the comparison of the two opposite though he conveys that all which the colonizers do for the colonial people, they do for their own interests but a minor of it goes to the colonizers. They occupy the resources of the natives

I think he was trying to persuade himself with the arguments he had already from the British. They were not really interested in our welfare. They just wanted us pacified, agreeable and quiet. I could not see any marked improvement in our wealth or well-being (Hassan, 2002, p. 145).

All the religions claim that this Universe is made for them because they consider themselves and their prophets much more nearer to God, so they have right to govern it. Hassan identified this reality that scientifically and technologically developed nations and countries have right of governess over the world and they are doing so. Directly or indirectly, the writer wants to convey religion as a science because it helps a lot in making followers to the developing nations. The writer conveys that to compete with the world the developing nations should change their structures which are based upon their ancient thinking and beliefs.

4.5.2 Religious Transformation

The changing weather of the world directly affected the natives of the Subcontinent. The region was blessed with four seasons and each one of them had its own charm and duration. Like the weather, words evolve in usage and meaning with time, situation and context. To accommodate the inevitability of change many religions have an element of
flexibility for followers to readjust thinking in line with current needs. Islam has the concept of *ijtihad*, used sparingly to meet contemporary imperatives without losing sight of the pristine value-system. This concept saves the universality of Islam and encourages its follower to tackle unforeseen challenges in a practical manner. In a tradition set by Sir Syed, Muhammad Iqbal spoke about tapping the resources of *ijtihad* to counter the stranglehold of the mullahs on simple-minded Muslims so that they would become aware of the rising, technologically-driven power of the new invaders. Hassan’s *The Unchosen* is a further explanation of that trend. This novelist has not only emphasized the importance of technology but has also criticized professional preachers who, for their own interests, interpret what is essentially a dynamic faith in a narrow, static way. “Niece’s wellbeing was involved” (Hassan, 2002, p. 88).

Muhammad Iqbal was the first person who raised the voice for the importance of the *Ijtihad* because after Renaissance the European nations were developing themselves in each and every sphere of life where simple Muslims were puppet in the hands of *Mullahs*. *Mullahs* manipulated the language according to their own wishes and understanding. Hassan’s *The Unchosen* is further explanation of that philosophy started by the great philosopher Allama Muhammad Iqbal. The novelists has not only emphasized on the importance of technology but he has also criticized the people those have interpreted Islam in a wrong way.

The novelist has criticized the mullahs’ traditional thinking and their way of convincing by quoting the Arabic verses. Hassan has strongly condemned the traditional *mullahs* by saying that there is no rigidity in religion but it gives understanding to worldly brotherhood. He further narrated that one should understand the custom and traditions of the religion.

I’m sure, understands the mullah when he intones his verse in Arabic…we have to move forward… I’m not really convinced about the truth of the texts, at least, not in the traditional ways, not in the rigid way our mullahs teach them… although I observe the rituals with great care… the rest understand, I think, that if we have survived, if we have some measure of
strength and prominence in this turbulent land today, it is because of my ability to think forward, rather than backwards… (Hassan, 2002, p. 28)

Hassan further elaborates the requirements of *Ijihad* because it is required to make progress in every field of life. Along with the development in the nations’ progress in science and technology directly affecting their culture because new things are inculcating in their lives and societies. The novelist has explained this notion that culture and custom are changeable notions and the *mullahs*’ interpretation which is belonged to the past has no practical workable in present and future. Second, he has presented that mullahs are ignorant people. They have fixed and final ideas without any flexibility.

Yes! It’s a part of faith. I know more about it than you do, you must be instructed when you deviate. You must be warned.’ The mullah’s body was quivering with righteous rage; ‘Faith! Complete, unquestioning faith! That’s all you need. You are deficient in it (Hassan, 2002, p. 43).

The writer has depicted hurdles in the way of transformation and enlightenment of one segment of the Subcontinent, people who did not align themselves with India until they were sucked into some kind of uncomfortable relationship with it by the new colonizers. Indian religious transformation was largely a journey from idealism to realism without discarding basic parameters. In contrast, African religious transformation was more of an abandonment of one belief-system in favour of another, but more of this later. Hassan's novel is set in the nineteenth century, when the pressures of change were beginning to be felt by people faced with existential threats:

But dying not virtue, you fool. We won’t get anywhere by throwing lives away. Sure, we’re ready to die, but we don’t invite death. We serve our cause better by staying alive, if we can (Hassan, 2002, p. 44).

The writers have tried to establish this fact that if the natives want to progress, they should think realistically instead of following or believing blindly. He explained the fields in which the British colonizers had made progress and governed on the large part of the world. The Britain colonization over the large part of the world was result of their
realistic thinking, planning and inventing new weapons on the one hand and the medieval thinking of the natives on the other side. Their invention led them to become colonizers and they colonized the natives who believe in medieval thinking.

Don’t repeat their mistake, and don’t be misled by men like this mullah. The point is we’re up against an army like no other we’ve seen before. The Sikhs were good, but the Ferenghis are better. Row upon row of precisely trained men. Great belching canons, deadly guns that fire with a flat trajectory over unbelievable distances. We need training, planning, good organization and modern weapons. (Hassan, 2002, p. 44)

Along with the presentation of the results of the medieval thinking, the writer also talks about the manipulation of the language as well as the manipulation of various religious discourses. *The Unchosen* represents the manipulation of the religious discourses through *mullahs*. They manipulate religious discourses according to their own wishes and choices. It is also a fact that the colonizers and imperialists always use these institutions for their benefits as it is happening in present age in Pakistan, where thousands of the *Talibans* are going to be trained in different *Mudrasas* to accept and follow the religion taught by the *mullahs*. The mullahs are busy in making fools to the people who are not much more knowledgeable. They always justify themselves through supernatural things. Most of the mullahs show their will as the will of God.

The real fear, I think, was that they might become overzealous and misuse their position to persecute or malign others. However, we took pains to explain that a great deal of evidence was required before any kind of action could be taken, and most people accepted the idea, especially when we quoted from the texts. A detailed knowledge of the texts was an advantage, because it helped to silence dissent among less knowledgeable people. It was useful to be able to quote accurately in Arabic. But the main advantage to the community was that those five men were as humane in their dealings as they were pious in their approaches. (Hassan, 2002, p. 87)
The *mullahs* totally give the wrong interpretation of the religions. They do not convey the real essence of the religious discourses. The writer is of the opinion that Islam teach us to be friendly with enemies, even with the Christians and Jews but *mullahs* teaching and preaching are totally contrary to the preaching of real Islam. The writer justifies his notion of friendship through giving the example of the marriage with non-Muslims such as Christians and Jews. The novelists argue that if the religion permits to the friendship with non-Muslims then why it allows marrying with Jewish and Christian women. Moreover, Islam never allow to its followers to cruelly treat their wives, so how Islam can allow being unfriendly after getting with Non-Muslim girls? Directly or indirectly, the writer wants to convey that Islam always teach and preach to be good even with the Non-Muslims, it never preaches enmity. Hassan further explains the difference of “not being friendly” and “being unfriendly” (145). He says that there is a midway among these two which is a moderate way.

When I argued that they were not of our faith and that the texts advised us not to be friendly with Christians and Jews, he looked at me thoughtfully and replied that he had never understood that particular piece of teaching, since we were allowed to marry Jewish or Christian women. Was it possible, he asked, to marry a woman and be unfriendly with her, especially as elsewhere we were told to be a kind of to our wives? He also repeated an argument offered by Murad Khan long ago, that not being friendly did not mean the same as being unfriendly, since the first implied a kind of avoidance and neutrality, while the second carried the idea of active hostility. I had got into the habit of sidestepping extended arguments about such matters. I felt I simply did not know enough. My brain was tired of paradoxes and difficulties. I knew it was not possible to change people in the way they looked at things, and no longer felt that I should be the one to preach. However, I did murmur that it was hardly possible to be neutral with people who were unfriendly toward us, and that this was confirmed in the texts. (Hassan, 2002, p. 146)
It is also a fact that the colonizers/imperialists always use the colonial people in fighting with other colonial people to occupy a new territory. There will be no wrong to say that the colonizers always use poor against poor. They use poor for their own defense, but there is an opposite case in the responsibility of Saudi Arabia taken by America. America is using Saudis’ oil in the return of its protection because the defense system of Saudi Arabia is in the control of America. So many other countries as well as Saudi Arabia provide the economic support to America to use it against their enemies. History shows that Muslim countries are fighting with other Muslim states as well as they are supporting the developed ones in killing their Muslim enemies.

In the world around me I saw that we had been reduced to a position of unbearable weakness. I could not accept the notion of unbearable weakness. I could not accept the notion that we should entrust the defense of our people to the Ferenghis, although this was written into treaty they had drawn up with us. Its hollowness was exposed several times when trouble flared up, and I realized they would never put their own troops in danger for our sake. (Hassan, 2002, p. 146)

To get their interests according to desires, the British colonizers adopted the policy of divide and rule. They had given a below to create the tension and situation of war between different tribes; this division was based upon the tribe system and casts systems. Even they have given below to differences that exists already in various religions. Through their treacherous behavior they always make fool of the colonial peoples.

One day, with hardly any working weapons in stock, we suffered a loss of twenty-nine young men, and four unfortunate women who inadvertently wandered into the battle of zone, in a particular sustained and vicious Gabezai raid. They seemed to have guns aplenty, which made me think the British were less than honest in their protestation they wanted all of us to live in peace. I think they were afraid that our people might band together and form another army against them. I think they actually maintained and encouraged a little friction among the tribes. (Hassan, 2002, p. 146)
At the end, the writer conveys that all the games played through religions are beyond human beings’ thinking and understanding. The world has become a global village full of religions and philosophies, each one of them seem true in its own sense and quite opposite with so many others. The writer conveys that the essence of human beings is nothing. All the realities are construction of mankind and human beings are making progress in structures which are creation of their own. We should control our desires because it is in favor of whole humanity. These things are beyond our capacity to understand.

Remember the teachings. Do not walk in excessive pride, they tell us, because in essence you are nothing. Do not let ambition lead you astray; always be cautious and conservative in your estimates of things (Hassan, 2002, p. 154).

4.5.3 Disbeliefs on Mullahs

The Unchosen by Hassan is representation of revolt against the Mullahs because they worked like puppets in the hands of colonizers/imperialists. History shows that most of the time they interpret religion wrongly according to the wishes of kings as well as colonizers. This tradition had established since the Shadat of Imam Husain (A.S) when most of Mullah had given Fatwa in the favor of Yazhid and against the Imam. Moreover, the religious institution is more powerful institution in controlling the thinking of the natives, so colonizers directly or indirectly approach this institution just for the authentications. Hassan’s statement that our mullahs always worked with/for colonizers is questionable on the simplicity and authenticity which most of them claim. They change their views by declaring the will of God from morning to afternoon and afternoon to night after consulting it with the leaders as they had done in the Russian war in Afghanistan and after that they declared same Mujahdeen as terrorist according to the orders which they got from America as it has already been mentioned. The colonizers get authentications of their actions from mullah just to fulfill their desires. The writer has
presented treacherous as well as a negative role of mullah. Nevertheless, there will be no wrong to say that the writer has presented a very dark picture of mullah who works like a politician and along with politician, as the blow paragraph shows that how he takes turn in very short time.

Our *mullahs* worked with our leaders. They might send us into battle with the blessing of God on this side in the morning, and then with God’s blessing on the other side in the afternoon. They might inform us that God has changed His mind once, or several times, in the middle of the battle. We could see that this was influenced by the way the tide turned and that it was better to be with winners. We accept the anomalies as part of the dirty business of war. (Hassan, 2002, p. 34)

When something happens contradictory to what was promised by the *mullah*, he also declares it the will of God. He even declares *Shaheed* to those who fight the battle of America on the name of Jihad through the manipulation of *mullah* and various other institutions. The writer satirizes the *mullahs*’ notion that life and deaths are in God’s hand because God never throw human beings in fighting with each other just for the interests of others (colonizers or imperialists).

They died without the victory you promised them. They died without making even single impression on the enemy. What went wrong? The mullah muttered and looked about him. ‘Life and death are in God’s hands. I didn’t know they would die, I didn’t tell them to die (Hassan, 2002, p.149).

**4.5.4 Cultural Transformation**

A pious addiction to traditional, ancient modes of thinking set against the unavoidable pressures of progress which defines the polarities that afflict the thinking of people in the Subcontinent. On the one hand, they want to be loyal to the culture and religion of their
forefathers: on the other, they have to compete with developed nations that are moving ahead all the time. Hassan highlights this duality-- resistance to, even hatred for, the factors that force them to change, but willy-nilly moving towards some kind of transformation. The cultural transformation of the Subcontinent was directly proportional to Britain's ongoing progress in science and technology, which more and more attracted the natives towards western culture. The concrete over the ephemeral, the practical over the ideal, of living over dying, of the present over the past--of such was the message of the colonizers in a region given to asserting the virtues of the past over the present and of the ideal over the concrete. And, of course, with independence there has been a reactive reversion to older ways of thinking, but not entirely, and not in the same way.

On one side, we had the stasis of an assertion that the best had already been defined forever, and that change of any kind was heretical. Perhaps our survival depends on how fast we could hold the rope of faith. On the other side we faced an extensive threat from an experienced, triumphant enemy. Perhaps our survival depended on how soon and how well we could adapt. It was paradoxical. To prevent change we had to accept it. (Hassan, 2002, p. 44)

The writer has presented the hope of colonized people for a better future for their children. However, in all probability, the sacrifices made by older generations, the wars they fought, the humiliations they suffered, resulted in little by way of improvement for their descendants. All too often a repressive, exploitative foreign dictatorship is replaced by a local one, by a kind of internal colonization which is even more repressive and exploitative. Imperialism has not disappeared, it has merely changed its face. Despite the hopeful sentiment voiced in the following quotation, the turmoil is probably not over, the polarities have not been reconciled, and the uncertainties still prevail:

That’s good. The next generation’s growing up well. I hope our children get a better chance in life than we did. For us it’s been one crisis after another since we were adolescents together (Hassan, 2002, p. 109).
4.5.5 Inspiration from Science and Technology

_The Unchosen_ takes note of the scientific and technological development of the colonizers. According to Hassan, transformation is largely the outcome of European progress in science and technology. Through developments in these fields, they have not only attracted the attention of the poor masses, but have also become the magicians of the postmodern age. The colonizers have used technology for the benefit of humanity; certainly, they have also demonstrated how destructive it can be. The dual incentives of profit and fear, the carrot and the stick still serve to exploit and dominate people who have made little progress in these fields though less directly than heretofore. The age of colonization is not over. Yet things today are not quite like they were then. The rough tribes of the north-west, unable to match the colonizers in men, material or ability to produce modern weapons, resorted to theft without moral qualms in their quest to maintain themselves:

The colonizers made destructive weapons to chain and kill the poor people like animals. They had much more modern weapons as compared to the natives. The writer presents that they had outstanding weapons. The colonizers used the modern ways to capture and occupy the different regions. They used outstanding guns, maps in colonizing the weapons. Along with the presentation of the use of the science and technology, he also narrates that colonial people tried to thieve these weapons in darkness but they should not succeed. Thieving the guns of the colonizers by colonial people are very symbolic and signifies that the colonial tried to cope with the colonizers but not succeeded because thieving is something else than producing.

_Ferenghi swords_, like their guns, were of outstanding quality. I found a direction finder of some sort, a map with red lines drawn over it, and two blankets. I added these to the gun with its ammunition belt, and moved away silently into the darkness (Hassan, 2002, p.147).

Conscious of a near fatal deficiency in that quest, they finally set up a gun-making venture with primitive tools and stolen metal. This did not prevent their final defeat, but it
delayed it and gave them an opportunity to bargain for some measure of self-government under the mantle of the colonizers, a makeshift system which continued after independence, a system that is undergoing re-appraisal with all the known elements of appropriation and resistance even today seven decades on. The tension between the forces of rapid change on one side and medieval tradition on the other is evident:

Old man let me tell you we have to innovate all the time. We have to get new weapons. We have to learn new tactics. If don’t we perish. All right, mullah know-all, since you think you have all the answers, you can lead the next sortie against well-trained men using muskets and howitzers. We’ll see how long you last (Hassan, 2002, p. 42).

So argues the leader of the tribe in this novel, a man who sees fairly clearly that adjustments had to be made or his people could suffer extinction.

The protagonist of the novel is the leader's nephew, who thinks there is no need to make changes in the belief-system followed by these people, but who understands that at bottom it all rests on the possession of power, which itself rests on the possession of and the ability to make weapons sufficiently advanced to counter those of the enemy. Despite the endless difficulties, he embarks on this venture:

We picked up eleven guns in various states of disrepair. Five were damaged beyond hope, but I kept them for the gun-making project I had in mind (Hassan, 2002, p. 150).

Even the natives know that they can make other dependent through making good weapons. They had started thinking to make the other people dependent even than they had not taken the practical step. Ironically, the writer wants to convey that when a man gets power he/she desires to slave others in one way or another. Nevertheless, it also leads towards the predictions made by the writer in the field of weapons invention.

We could, they argued, bind our customers by making them dependent on us for ammunition, repairs and spare parts. Abdul Rahman looked
doubtful. However, to his credit it must be said that once he had given his vote he became a fair, if unenthusiastic, supporter of the idea. He warned us that it would have to be kept secret in the beginning, otherwise the Ferenghis might intervene. (Hassan, 2002, p. 150)

The novelists have emphasized the production of the weapons to compete with the enemies which signifies the beginning of the atomic bombs production started in Pakistan in the period of Zulfiquar Ali Bhutto. This step was taken by the political leader through inviting Abdul Quaideer Khan through conspiracy theory. The foreign qualified scientist has the deep knowledge of metal processing. After his arrival the government keeps foundation of the metal processing industry which led them in the production of atomic bomb in 1997.

Gun making implied much more than an ability to shape a few pieces of metal. As an industry, it needed mining, smelting and basic processing as well. It needed science and an extensive knowledge of metal-lurgy and metal working. All this was clearly beyond us (Hassan 2002:153).

Further, he narrates that if the developing regions want to improve their life standards they should improve their manufacturing quality to enhance their supply for the prosperity of their nations. The progress of every nation is based upon the mineral resource and its industry. The writer suggests that if the natives want to get rid of colonial suffering permanently they should develop themselves economically. In the present age this economic development is based upon the mineral resources of the natives as well as their industry.

And now listen to my humble teaching. Improve your manufacturing facilities -- in time you might become important suppliers of the weapons in this region. Keep up with the latest developments. Learn the secret of technology so that your products can compete with British ones. Anaot in my lifetime, I think, will you be able to copy those wooden birds they have begun to make, but you can do so eventually, if you really want to.
You must learn things and do things. This is what my generation has given yours -- a lesson that commitment and honest work usually succeeds, with God’s help.

I am tired. Help me up, will you.

You stagger under the weight of my brittle old bones? You lads are becoming soft… like women, eh. The Ferenghis will swallow you whole if you let that happen. (Hassan, 2002, p. 155)

4.5.6 A Wish for Better Life

The natives were inspired by the tactical behavior as well as charm of the science and technology of the colonizers. They introduced not only the medical system in the developing countries, but also looked after the patience and their attendants through the natives. They created structures and inspired the natives through their needs and a requirement as the policies of colonizers varies from the region to region and country to country. The phrase that the food which the colonizer prepared is of the natives accent in the hospital is very symbolic, which signifies the policies to attract and govern the natives; on the other hand, some of the natives refused to accept the kinship of the colonizers, the natives just compromise to spend their life in a better way.

They took Abdul Rahman to their hospital tent. I stood outside for two hours while they dug around inside him. The Ferenghi soldiers looked at me curiously, but kept their distance. Two Pushtu speaking soldiers brought me something to eat and drink. I accepted the water but refused the food, although they assured me it was properly prepared. From their accents I knew they were hill men like me. (Hassan, 2002, p. 131)

Furthermore, the writer presents the inner thinking of natives that why they provide good services on the hands of the colonizers who occupied their lands. It is interesting to know
that natives worked for the meal with the colonizers because before that they were deprived of the basic necessities of life. The colonizers occupied the colonial fields for training, planning, harvesting and also shifted the natural resources to their home land. This signifies the laziness of the natives in one hand and treacherous behavior and cleverness of the colonizers on the other hand. This notion signifies an ironic statement that the natives become servant just for the fulfillment of their bellies without thinking that it is another form of slavery.

I asked them why they were serving the infidels. One of them laughed and said that if I looked at it closely I would see that the infidels were really serving them. Sue, they had to parade up and down in the sun, and dance to those silly marching tunes, and fire guns once in a while. But in exchange they got good food, clean clothes, an orderly life and a regular supply of widely valued Ferenghis-Indian money to send to their families. It was a big improvement on the way they had lived before. (Hassan, 2002, P. 131)

The writer has presented a second reason for the colonial peoples’ services in the hands of the colonizers which is, that they consider themselves lucky to get job in the hands of the colonizers. He has presented that colonizers provided the better food to the natives in the return of the services they got in hands of the colonizers. The native people were in habit of remaining hungry before colonization which seems quite parallel to the present situation of Afghanistan. Before American colonization in Afghanistan, the natives were under the control of Talban and were spending very hard as well as conservative life. But after colonization they were not only strong economically but also transformed socially and culturally. Moreover, the writer conveys that it is an economical game played through economy and to become economically more strong and prosperous. Colonizers as well as colonized are running behind their interests. The colonizers are occupying the areas just to capture the resources of the natives and send them to their own countries on the other hand natives are also serving colonizers for their own interests.
The other one nodded and said he used to be lucky if he got one decent meal in three days when he was a child running around in the hills. I didn’t think them important enough to argue the matter, though I murmured that apparently a fistful of rupees was a reason enough for some of our people to fire lumps of lead at their brethren when their paymasters told them to do so. And to be fired at by their brethren. (Hassan 2002:131-132)

4.5.7 A Wish for Better Medical Facilities

The most inspiring thing for the natives was medical facilities provided by the colonizers which worked like magic to them. Along with modern medical equipment, the colonizers were also very cleaving in making the bodies of the natives. Killing and treatment went hand in hand with each other. First, they fired Abdul Rahman and then provided him the medical facility in their hospital. The colonizers were killing the natives on the one hand and also getting the sympathies of the natives through providing them medical facilities. Along with the medical facilities and treatment the cuts which gave were so strong and deep that the natives felt the pain of these cuts throughout their lives. Killing on the one hand was the stick, treatment on the other was the carrot:

Yes, I stayed in Peshawar as a guest of the Ferenghis until I was sure Abdul Rahman would recover. He lost so much weight that I could hardly recognize him at the end, but at least he was able to speak and move slowly around his hospital room. The bullet had lodged close to his spine. In taking it out, a temporary paralysis had been induced in his lower limbs. Happily, it did not last very long, but a perceptible drag remained in one leg for the rest of his life. I had to admit that the medical facilities of the colonizers made ours look ridiculous in comparison. And this was true of all their facilities (Hassan, 2002, p. 134).

The writer has raised the voice for the natives by saying that the colonizers as well as the colonized should look to the common grounds. They should look for their common
interests which was/is not acceptable for the colonizers. How the natives can see the
death of their culture as well as the social norms and traditions. The writer wants to
convey that there should be limitations based upon the mutual interests of the both sides.
“We should look for common ground. But you’re a doctor. Why let yourself die?”

This novelist suggests that medical progress might help in the quality of life, but that
death comes when it is ordained. The natives should, perhaps, be grateful to the
colonizers because they have introduced them to modern methods, technology and
practices, but the protagonist is not willing to let go of his belief that life and death are in
God's hands. We thus see a juxtaposition of transformation and resistance. In modern
times, resistance seems to have taken the front position. There is a desire to revert to old
patterns of thinking and doing, and this might hinder the development and progress of
some ex-colonies. “Perhaps I owe my life to that red-haired Ferenghi doctor. Perhaps I
should be grateful. I don’t know -- no man can help if one’s time has come” (Hassan,

4.5.8 A Wish for Better Schooling

Along with medical facilities, the natives had wish for the better schooling of their
children and grandchildren. After the British colonization, the natives felt the importance
of education even in the war time. The natives want peace for the betterment of their
generation without knowing that this slavery is gift of their medieval thinking as well as
the social norms and traditions. Hassan wants to convey that the natives realized the
importance of the education when the water had crossed the head of the natives. If they
developed their education as well as science and technological system, earlier the
question of colonization could have never arisen.

However, peace comes only if others leave you in peace. Abdul Rahman’s
procrastination and the temporizing of the British encouraged the same
raiders to mount another strike. Abdul Rehman was away on one of his
several trips to Peshwar pursuing a plan to set up better school in our area with donation from rich men in that city (Hassan, 2002, p. 149).

4.5.9 Ideological Transformation

The novelist is of the view that one should change the policies and break through the past to compete with the world. Moreover, he further narrates that the West has reached to postmodernism through the construction, deconstruction and reconstruction of various theories and from the different stages of religions. He emphasizes that developing nations as well as the postcolonial writers should change their attitude according to the requirements of time. The word “break away from memories” is very symbolic, which signifies the past to which the postcolonial writers consider precious. It is a fact that there is no place on the earth which has not gone through the processes of colonization in one way or another. Some nations accepted the good values and cultures from the other nation, either in the form of colonization or through inspiration. On the other hand, some remained constant in their beliefs, cultures and tradition which led them to slavery permanently. The colonization or imperialism has become their fate.

However, at some stage it’s good to break away from memories. Your parents had to contend with the past. You have to deal with the present and prepare the next generation for the future (Hassan, 2002, p. 26).

The writer advocates the notion that the postcolonial masses should move forward towards prosperity instead of beating the drum of colonization. The economic war is much more useful as compared to physical war. Through trading and discoveries the nations can change their status as well as they can make progress in every field of life. The writer further presents the most important element of the foreign policy that friendship and enmity of the countries is based upon their mutual interests. There is no concept of permanent friendship and enmity because this role is changed along with changing interests. Friendship and enmity change with the passage of time as the needs and desire also change.
In establishing exclusive areas of ‘business’ for ourselves we encountered competition from other marauding tribes. What started as basically commercial enmities had grown into semi-permanent tribal ones carried from one generation to the next. However, no enmity or friendship was absolutely permanent. There was a strong streak of practicality that determined relationships according to the needs of the moment. Permanent values belong to the next world. (Hassan, 2002, p. 32)

4.5.10 Sons become Soldiers against Ancestors

The writer has presented the game between spiritualism and materialism through the presentation of the old and young generation of the colonial regions. Materialism as well as science and technology molded the ways of thinking of the young generation and the old ones were also well aware of that. To fulfill their needs and requirements, the natives started joining the colonizers in every field of life. Moreover, the writer says that materialism plays its role in one or another form from time to time and centuries to centuries. Nevertheless, in postmodern age the new generation is following the theory of materialism more enthusiastically as compared to the old ones. The writer says that money plays an important role in changing the thinking of people which definitely is helpful to change their culture completely. “I learnt that her firebrand brother had actually joined the Ferenghis soon after, and I thought without anger how the promise of a little money could change things” (Hassan, 2002, p. 138)

Son became soldier against their own people as well as against the social norms and traditions of their forefathers because there was nothing besides the fictitious beliefs systems. Time proved that there was nothing more than believing in tales. They believe in supernatural things. With the passage of time, they acknowledged that study of reasons is more important than the study of idealism. The development of West was not only a source of inspiration for the natives but it has become the need of time to compete with the world. The development of the west in all spheres of life reminds the writer about the
past developing countries. What type of role the forefathers of the poor countries played. “I hope there are all sorts of new weapons coming out. In truth, Gulrez and I, people like us, are obsolete, good as we are with the implements of our own time”. (Hassan, 2002, p. 27)

He claims that backwardness of the developing countries is a result of the natives’ forefathers. Their medieval thinking pushed their young generation into darkness. The ancestors of developing people believe that everybody is beyond human thinking. But with the passage of time the West proved that there are reasons beyond everything. The old generation believes that all the truths are permanent but the time proved that realities are changing with the passage of time. Even the most of the developing countries also copy the Western way of thinking and leaning. The writer wants to convey that realistic thinking leads towards prosperity. The ancestors of the poor countries gave the slavery, conservative thinking and dependency to their young generation.

I wonder why we didn’t have our own guns-making facilities. Everybody else did, the Afghans, the Hindoostanis, the Sikhs. And, above all, the Ferenghis. What lovely guns the made! And in what abundance! This uncertainty and dependency was awful. Why shouldn’t we make our own guns? I was slightly angry with our forebears. In their endless bickering they had left us weak and defenseless. (Hassan, 2002, p. 30)

He further elaborates that new generation should have freedom of expression, thinking, liberty of liking and disliking according to the requirements of age. Directly or indirectly, the writer wants to convey that realities are changing with the passage of time according to the requirements and needs of the natives. Blind faith is a great hurdle in the way of progress of the developing countries. Most of them are using the old tact and traditions to compete with the advanced countries in postmodern age which seems illogical.

You say people want to be guided and led,’ he mused. ‘Not all, I think. I can’t quite understand people who need to be told what to do in everything. Personally, I don’t like being guided or molded too much. I
need space to think in the way I want. And what I want to think at this point is that there’s no need for more distraction. I want to think it because that’s what father wanted. He settled for peace with the Ferenghis. (Hassan, 2002, p.141)

But along with the interpretation and representation of the freedom of expression, the novelist also emphasizes the preservation of culture as well as social norms and traditions. Hassan has adopted a midway between the preservation of natives’ cultures and the transformation of the natives to compete with the world which has become a global village in the form of globalization. To compete in the global village it is compulsory for the natives of the developing countries to transform themselves on the one hand and preserve the social norms and traditions of their forefathers on the other hand.

‘Yes, brother. YOU remind me of our separation. I, too, want whatever my uncle wants. I’m not against peace, but not yet, not at this time. We have to demonstrate unequivocally that our way of life so dear to us and that we will go to any lengths to preserve it. I must ask you a difficult question_ has this peace brought you rewards you expected. Are your people more prosperous? Are they happier?’ I asked. (Hassan, 2002, p.137)

The colonizers used different channels to attract the young colonial generation such as different uniforms, money, guns, etc. This practice has not only affected the behavior of the young generation but also their social norms and traditions as well as culture. With the passage of time, it became the requirement of the natives because they were also attractive towards the new inventions and discoveries. The acts of the colonizers not only affected the young generation only but, with the passage of time, the air of change molded the whole society and culture of the natives. This change was a cut on the back of the culture of the forefathers of the natives. The colonizers cashed the backwardness of the natives and theft their resources and sent them to their own countries. Along with the hypocritical behavior of the colonizers, they had also got the favor to get their aims and
objectives even the forefathers of the natives and their guidance to the young generation were not sufficient to realize the young generation from the hypocritical behavior of the colonizers.

I don’t know. I’d like to think so_ I don’t know, Hakim. The British don’t interfere with us too much. But there’s too much weight. How shall I describe it? They’re growing over and all around us, like a smell mould. They offer incentives to our young boys, uniforms, money, guns _scores have gone across to them already. (Hassan, 2002, p.134)

Beside the inspiration from colonizers’ achievements in science and technology, it created the alarming situation for the natives when young generation started joining the British army. The energies and capabilities of the young natives were utilized against their own natives. They joined the British Army to kill their own people for the benefits of the colonizers. All that had been done by the native soldiers just for the sake of better food and better facilities of life. They have repeated the reptiles’ activities and actions. At the birth time of the snakes, their mother eats most of her sons and daughters which she found around her just to get rid of hunger. Same thing happened when most of the natives joined the colorizers just to get rid of their hunger and some strong ones to empower themselves. The writer has created a very complicated situation through highlighting the needs and requirements of the natives and helplessness of their traditional cultures and religions to fulfill the needs of their followers. Hassan’s past prediction is applicable in the present situation of Muslim countries especially in Pakistan. In recent years, same thing is happening in Pakistan where a great number of academics class is going to shift to abroad because they have a lot of problems.

For all I know our nephews might have decided to become Ferenghi soldiers. Khairullah is the best shot I’ve ever seen_ precision shooting, O Hakim,, fifty time out of fifty, targets as thin as a blade grass. You’d be proud of him. God has given that boy the eye of falcon. And young Sikindar’s not far behind. I wish I could say the same for my boys. Well,
they’re young men now. Too homebound, too fond of eating. Times have
changed. (Hassan, 2002, p. 111)

Along with the description of the talent of the young generation, the writer has also
presented the lack of opportunities to utilize their talent. This young generation is
helpless at the hand of the West for their services. Most of the people are migrating to the
West for the sake of better opportunities and for security problems. It is also a fact that
the people who are living in Pakistan are also working for the western agenda such as the
terrorists. Terrorism and bomb blasting has become the severe problem of Pakistan which
is a result of American war of terrorism in Afghanistan. Most of the foreign agencies
working in Pakistan using the same line and tactics which Hassan has predicted. They are
using the natives to kill the natives for their own interests. This is power politics played
through money for the national interests. The writer portrays the natural talent of the
natives, using conservative thinking of the natives to utilize this talent in right directions.
“The young generation got jobs from Ferenghis and old generation turned against them. I
smiled as I looked at his girth. ‘God be praised!’ I said. ‘Elder’s sister’s sons were bound
to be the best. I hope they don’t offer their skills to the Ferenghis” (Hassan, 2002, p.
111).

Hassan conveys that even the old one wants to get rid of old customs and traditions and
sufferings. Hakim’s thought to divorce his wife Razia is very symbolic. It signifies the
getting rid of the old and tradition in the one hand and the natural death of Razia signifies
the destruction of the old customs and traditions of the natives which reached it its end
automatically. “My mood lightened sufficiently for me to think of divorce if Razia asked
for one, much as the idea repelled me” (Hassan, 2002, p. 138).

The natural death of the Razia provides a better food for the thought of the colonial
reader because it signifies the natural death of the customs and traditions of the
postcolonial regions. Old customs and traditions are taking new forms under the great
umbrella of globalization and imperialism. It also signifies the development as well as
progress of the human beings since the creation of universe. Humanity made progress in
every field of life and in last few centuries colonization played a vital role to change the psyche of human beings as well as their culture and social norms and traditions.

As it happened, there was no need for a divorce. About a year later a messenger brought the news that she has died of some unknown ailment. I went to condole with her mother and brother, who stood beside me sullenly as we prayed for her soul. Later, I tried to ask pleasantly how Amjid Khan was getting on as a cook in the Ferenghi colonel’s household. (Hassan, 2002, p. 138)

Colonization has not only transformed the relationships between individuals but the sons turned against the decision of their fathers and forefathers. They denied the ancient belief systems which are based upon spiritualism. Not only they left the traditions of their forefathers but also said good bye to the moral values of their ancestors. Love among the societies turned into the hate among the societies. The young generation started disobeying their forefathers and their moralities as well as social norms and traditions. “There was much love between us also, Yusuf, my quiet and thoughtful younger son. Would you, too, deny your father when he needed you most? Was not the bond of blood enough to keep us together?” (Hassan, 2002, p. 139)

The old generation has declared the sinner to those who went against their social norms and traditions. According to them their customs as well as traditions were supernatural things and disobeying these constructed realities were equal to disobeying God and His law. This representation is innovative as well. The sons of Hakim start favoring and thinking about reasonably and materially along with their growth. The development and growth of this developed behavior let them towards a new identity and culture. But along with these biological and psychological developments, the writer also talks about the resemblance of new generation with old one in physical structures. Along with the presentation of colonization, resistance and transformation the novelist has also presented the psychological effect of colonization over the natives. Moreover, the change in behavior created a great gap between the new and old generation. May be these changes in behaviors are part of the evolutionary process from which the universe is passing every
time. Nevertheless, there will be no wrong to say that this slow and steady growth will lead the rehabilitation of the new family structures. The old labialization will change with the passage of time.

God be praised! God has showered His mercies on his foolish sinner! Such was young Yusuf’s delight at seeing me that he immediately sent a message to Habib in Peshawar, I shivered in inward joy when he came on the third day, as soon as he could get leave. What beautiful young men they were, Habib with my large, angular bones, Yusuf with his mother’s features supported by a wiry, strongly built body. They had grown up well, and I wept inwardly, hurting, that such strain should ever have arisen between us. (Hassan, 2002, p. 139).

The natural behavior of the young generation seems unnatural to their ancestors because it was against their bent of mind. Values and tradition of the young generation was not acceptable for the old tradition because they think that everything belongs to them is natural and all other beliefs are unnatural and fake. The old generation not only believes that all past realities were natural but they also think that these realities are constructed on the consent of God and there is no doubt in the existing realities. Along with the presentation of the transformation, the writer also conveys that some actors are involved in this whole process. Moreover, there will be no wrong to say that transformation is not only the result of the rebellious attitude of the young generation, but there is also a vital role of the power politics.

First, the memory of the rift persisted in the background, so that the naturalness of the relationship was lost. Even as we resumed our respective roles we knew that some play-acting was involved. Second, I now lived with them defensively, as though I needed to atone for my faults, and this became increasingly difficult after the excitement of the reunion had died down. Third, the surprising revelation that all women, even beautiful ones, were really quite boring in their single-minded obsession and dictatorial emotionalism. (Hassan, 2002, p. 140)
4.5.11 Characters’ Transformation

Habib

Along with the comparison between modernization of the Europe and the medieval thinking of the non-European states, the writer portrays that with the passage of time the non-European countries also felt the need to science and technology for the safety of their identity as well as to enjoy the facilities of life, so they started thinking realistically. They also felt to increase their resources through the development of industry. In the present time, the economic development is to be considered the main factor to change the life of the people. Moreover, the writer wants to say that industrialization played a vital role in the development of the people and the nations.

From those shaky beginning, we built up an industry. For me it was like magic, something emerging from nothing, a demonstration that God helps those who are willing to change their state, provided they show some consistency of purpose. I see young Juma Khan sitting at the back, fingering his beautiful rifle lovingly. I wonder to knows how it all started. Those who had decided the project in the beginning now saw its advantages, and many small production centers were set up. My son Yusuf, with his own son Hakim, is a major contributor among them. (Hassan, 2002, p. 11)

This industrialization led to the prosperity of the natives. Here the writer gives clue towards two types of industrialization -- first industry developed by the natives and second the industry established by the colonizers in one way are other. Both types of industries were developed for the benefits of the natives but time proved with the passage of time the foreign projects in the developing countries were nothing more than the gift of slavery. These companies made slave to the natives by using different tactics and techniques.

We offered the twin advantages of cheap prices and painless supply lines. At least we had some status. Money began to pour in from other tribes
eager to buy our products. What prosperity you young boys see around you, and let me tell you it is much greater than anything I saw at young age, is in large measure because of this industry. (Hassan, 2002, p. 124)

Along with the industrial revolution across the world, the writer conveys that how the weapon’s industry developed in Subcontinent. It developed slowly and gradually with the passage of time. Single handedly and Blacksmith is very symbolic which signifies the one of the Pakistani scientist who made the task of Atomic bomb. It is a great development in the field of weapon industry of the world.

All of us owe a huge debt of gratitude to our blacksmith. Haider Khan. Honour his memory, I say. His grandsons are sitting over there, carrying on the tradition he established for us. Almost single handedly, he was the one who made it possible in first instance, and then taught us how to do it. Later, he designed and produced a cheap, bow-operated lathe together with all kinds of cutters and scrapers. Our main problem of boring and finishing the guns barrels was solved. For metal we sometimes tore up railways lines at night and melted them down immediately in case of reprisal by the British. Most of the time we dealt with the scrap merchant of Peshawar. (Hassan, 2002, p. 154)

4.6 African Transformation

Beside the presentation and justification of the Igbo culture, the writer has also conveyed the change in African societies caused by the British colonization, which not only transformed the natives culturally but also converted them religiously. This transformation changed the complete mode of life of the natives and religious conversion spread like an air in the Africa. At the start, the natives resisted, but, with passage of time, some died or committed suicide while others adjusted with changing weather created by colonialism. But they were no more hurdles in colonizers’ way to get their specific results through inculcating their own culture and religion to make natives slave physically and
mentally and they succeeded. The colonizers start buildings churches, schools, hospitals on the one hand and they also emphasized the development of language on the other hand. The development of the language based upon the development of its native speakers technologically and scientifically as it had happening since the creation of universe. This transformation can be seen at various levels in African society, such as transformation taken place administratively, culturally and religiously.

It is a natural phenomenon that transformation or change comes with the passage of time automatically whether the colonizers interfere in natives’ culture or not but colonization provides high tendency or potency dose through the inculcation of the colonizers’ culture, religion and language. These techniques of the colonizers provide the others ways to justify and philosophize their existence. Achebe’s narration is also representation of transformation. Okonkwo was not happy with his father’s life style and personality, so he made progress within the structures and culture he got inheritance because he has no other option to go for. Unlike his father, Nowye turned against the culture and traditions of his father, and even converted into Christianity. Through the presentation of both the type of changes the writer wants to convey that colonization provided a way of rebelliousness across the border which Okonkwo do not bear. When he came across the colonization, his inheritance and social norms and traditions had so much absorbed in himself that getting rid of them was impossible for him. He gave preference to his death through committing suicide instead of surrendering. Nwoye is representative of the colonial change caused by the colonizers’ culture and religion. After the inculcation of the colonizers religion all affected natives converted into Christianity because colonizers presented their religion as a sign of protection and prosperity in one hand and declared false to the natives’ culture and tradition on the other hand. Achebe has sketched the colonization and natural transformation within African culture and also the transformation caused by colonization. Some characters are representative of change within the borders while others are across the border. Okonwo has grown up in same African society quite differently from his father, in same way Nowye grew up unlike his father. There will be also no wrong to say that Nwoye has grown up in indigenized society which was amalgamation of African and Britain social norms and traditions. The
transformation of Nwoye generates different questions and confusions in the minds of researchers and readers. It shows that he was against the culture, religion and social norms and traditions because they were responsible for his so called brother’s death. There will be no wrong to say that if he is brother of Nwoye then defiantly he was son of Okonkwo but has not resisted as much as Nwoye has done. There are different phases of transformation in the trilogy of Achebe which is further extension and elaboration of the novel *Things Fall Apart*, Okonkwo is a transformed picture of his father, Nowye is transformed form of Okonkowo, Nowye’s son is transformed form of his father.

4.6.1 Religious Transformation: Conversion

“But what is good in one place is bad in another place. But what is good in one place is bad in another place” (Hassan, 2002, p.111). There is a historical debate between the authenticities of religion and science, which tends to challenge dogma, religion questioning and moral base of science. Science asserts that religion has distorted and destroyed the pristine innocence of nature which creates boundaries for human beings. It also generates unwarranted limitations for change and progress -- when religious leaders claim that it is a religious duty to blindly follow the rules, ways and values enunciated by God through His prophets; the door is effectively shut on any kind of thinking that falls outside those rules, ways and values. The colonizers realized how useful religion was in creating complaint subjects, so they gave a lot of importance to missionary activities. Anything that could help in forming a smoothly operating master-subject social set-up in which the colonized people accepted their inferior status as the will of God. It was adopted by the colonizers.

Science regularly tests its own hypotheses and assumptions, thus demonstrating the need for change when new evidence points to deficiencies in older ways of thinking -- Newton gives way to Einstein, Dalton's indivisible atom is now shown to be made of yet smaller particles -- the end is not in sight, and might never be. Religion tends to deal in fixities and absolutes, since its assertions are ascribed to no less an authority than God. Its
followers find it difficult to adjust to the pressures of change, especially when religion permeates all aspects of living. Achebe highlights this tension when, in *Things Fall Apart*, Nwoye accepts change against the wishes of his traditionalist father.

Achebe has narrated the highest form of transformation when Nwoye was seen with missionaries. He declared that he is one of the missionaries and does not know about his father. It is a complete destruction of the natives’ identity on the one hand and transformation of the son of a brave man on the other hand. The novelist has presented Okonkwo as the symbol of resistance and his son, Nwoye as the symbol of transformation. Along with all this representation, the writer conveyed a universal theme and notion that religion plays a vital role to transform the people culturally and socially.

Religious teaching, preaching and conversation take sons, brothers and sisters away from their blood relatives. These converted people make their so-called religious brothers and sisters and become ready to fight with their real ones because of the difference of the religion. Same thing happened when Nwoye turned against his father. Same thing realized in Oberika and he asked Nwoye about his father.

What moved Obierika to visit Okonkwo was the sudden appearance of the latter’s son, Nwoye, among the missionaries in Umuofia. ‘What are you doing there?’ Obierika had asked when after many difficulties the missionaries had allowed him to speak to the boy. ‘I am one of them,’ replied Nwoye. ‘How is your father?’ Obierka said, not knowing what else to say (Achebe, 1959, p. 107).

Achebe demonstrates how religious colonization plays a role in contaminating a given environment. By the term ‘environment’ the writer of this thesis signifies the totality of culture thinking and social norms and traditions of the natives. When a conflict between two belief-systems arise, confusion is likely to ensue. This phenomenon gives birth to various doubts in the minds of natives about the validity of the ideas they once held sacred. Achebe presents the doubts of the natives on the one hand and the strategies of the colonizers to convert them on the other.
The colonizers sent six people as missionaries, five of them black with one white man as their head. The natives killed the white man, but the activities of the remaining missionaries became even greater after the killing. It is interesting to ask why the natives spared the missionaries of their own color. Some kind of counter-racism is implied. Along with the killing of the white man, they also tied the iron horse to a sacred tree. First, they did not know what to do with it because their own background and religion made no mention of it. Then, their initial reaction to advanced technology was of puzzlement, ignorance and fear. The colonizers realized that technology could help decisively in their efforts to enslave the locals, while the wary locals were intrigued by it. The scientific and industrial revolution of Europe had produced near magical machines which were well placed to impress the simpler inhabitants of pre-technological societies.

Thus Achebe conveys a belief that both science and religion worked to the advantage of the colonizers. The Europeans were viewed with both distaste and awe because they were different, and made undeniable progress respectively in several fields. Comparing them with their own basic technology and social instruments, they were likely to become destructively self-critical, and to adopt the ways, religion, dress, norms and values of their new masters in the hope of improving their own lot and station in life.

I don’t know. He is not my father, said Nwoye, unhappily. And so Obierka went to Mbanta to see his friend. And he found that Okonkwa did not wish to speak about Nwoye. It was only from Nowe’s mother that he heard scarm of the story (Achebe, 1959, p. 107).

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The Arrival of the missionaries had caused a considerable stir in the village of Mbanta. There were six of them and one was white man. Stories about these strange men had grown since one of them had been killed in Abame and his iron horse tied to the sacred silk-cotton tree. And so everybody came to see the white man. It was the time of the year when everybody was at home. The harvest was over. (Achebe, 1959, p. 107)

He further narrates that the missionaries succeeded in converting three natives into Christianity and young generation started taking interest into new religion. Nwoye was one of them who were taking interest into Christianity inwardly but not openly because of the fear of father. The native youth used to visit missionaries when they visited the market place. They have already remembered so many Christian’s stories.

Not long after, he won his first three converts. Although Nwoye had been attracted to the new faith from the very first day, he kept it secret. He dared not go too near the missionaries for fear of his father. But whenever they came to preach in the open market place or the village playground, Nwoye was there. And he was already beginning to know some of the simple stories they told (Achebe, 1959, p. 112).

The writer portrays that after some time two more outcasts converted into Christianity after shaving their heads. All other natives followed the example of these head shaved persons and one of them created a great tension through killing the snake. In this conflict, the god of water was also involved.
The two outcasts shaved off their hair, and soon they were the strongest adherents of the new faith. And what was more, nearly all the osu in Mbanta followed their example. It was in fact one of them who in his zeal brought the church into serious conflict with the clan a year later by killing the sacred python, the emanation of the god of water. (Achebe, 1959, p. 111)

With the passage of time, the colonizers succeeded in winning the hearts of the natives. After establishing this reality that the natives and their gods are wrong, Okonkwo, who is the mouthpiece of Achebe, suggests that the Umuofians consider the white man foolish and time proved the Umuofians foolish. They allowed the colonizers to live with them after sometime they started converting the natives through the force of Christianity. After converting into new religion their own brothers turned against them. Through this conversion or change, the Africans society falls apart into different directions. The novelist claims that the colonizers have put the knife on the things which held them together. The word “things” is very symbolic because it signifies religion, culture, traditions and social norms. The writer has established the notion of the superiority of the religion over culture because all type of cultural transformation started from religious conversion. This religious conversion gave birth to a new culture and social norms and traditions which changed all the dimensions of thinking of the natives. Religion is a weapon which works peacefully and permanently, directly or indirectly it has been used in every war and act of colonization in constructing the realities. Nevertheless, there will be no wrong to say that religious conversion has changed all the modes of living of the African people.

[Okonkwo to Obierika]: “How do you think we can fight when our own brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has a put a knife on the things that held us together and we have fallen apart (Achebe, 1959, p. 20).
4.6.2 Cultural Transformation

The novel *Things Fall Apart* is representative of slow or rapid cultural changes started from religious conversion. This religious conversion played a vital role in cultural transformation in *Things Fall Apart*. The Igbo culture transformed with the passage of time along with the changing role of the African gods and goddesses. The people adopted different ways of interactions and representation in the African society even the role of genders changed in the African society along with changing the religio-cultural norms. Nevertheless, it changed all the dimensions of African society.

4.6.3 Social Transformation

Before colonization in African society, women were treated as inferior human beings. They were considered the property of men. Wealthy men went in for multiple marriages, considered to be an indicator of high social position. Now they had to think in terms of a single wife, and she was to be viewed as an equal human being, not as a possession. The whole traditional structure of matrimony and family life underwent considerable change, and with it came changes in gender roles, thinking and culture. Thus, Achebe: “No matter how prosperous a man was, if he was unable to rule his women and his children (and especially his women) he was not really a man” (23). We find Okonkwo beating his wives in order to control them. Where previously this had been the accepted norm in the household, under the new dispensation it began to be looked upon with disfavor.

Attitudes in commerce also changed. Africans had a special regard for the yam, considered “a man’s crop,” (15) a symbol of manliness and greatness. Now they deigned to add coco-yams, beans and cassava to their repertoire and trading activities. Previously, also, women were virtually excluded from such activities, but increasingly they now took part in them. Rising prosperity resulting from wider markets beyond their own boundaries also changed the position and role of women.

After colonization the Africans do not harvest “Yams” which was considered “a man’s crop (24) which was also symbol of “manliness” and greatness, the “coco-yams, beans and cassava” became increasingly important to the Igbo and their trade instead of men’s
clinging to the yam as an important symbol of the Igbo culture, so the role of the women had also changed. They were so much involved in trading and other businesses where they have direct access to the foreigner traders. The economic prosperity changed the position and role of the African women in African society.

4.6.4 Change in Okonkwo’s Life

Okonkwo’s life is representation of the complete picture of African culture and cultural transformation in Igbo society. There will be no wrong to say that various twists and ups and down signifies the ups and down of African society caused by colonization. Okonkwo was the hero of the novel who was spending a glorified life before colonization. He was not only the well reputed man in Igbo society, but was a representative of the complete picture of the Igbo society, cultures and social norms and traditions. The hero got a high position in Igbo society through hard work and beating the Cat who was unbeatable for many years. He was not coward and lazy like his father.

Along with being powerful, hardworking, promising, smart and wealthy, he was also respectable person in African society which lost with the passage of time due to the role of fate and act of colonization. The reality established in Things Fall Apart conveys that nature and colonizers played parallel role in change and transformation of the African society. The writer has tried to convey the three stages of Okonkwo’s life, first stage was the stage of glory, second stage was the stage of Okonkwo decline caused by nature and third stage was the stage of destruction of the hero of the novel.

Things Fall Apart is also a representative of the shift of the power from the powerful ones to the weak persons or the power shift in different genders of the society. Achebe has conveyed the women became powerful after colonization. This was the power shift caused by the colonization. It is a fact that colonization is another name of the shift of power, when one left it other definitely occupied it.
When Okonkwo returned to his homeland after seven years, everything was changed. He has lost power and repute which he has seven years ago. He was not as well known or well-reputed as he was before and was also aware of the fact that he cannot lead the revolution against the new religion because so many new strong people produced the land. This shows that every culture lost its identity after some time because everything is passing through evolution and new realities are emerging day after day, so it was impossible to remain the continuity in Okonkwo’s reputation.

Seven years was a long time to be away from one’s clan. A man’s place was not always there, waiting for him. As soon as he left, someone else rose and filled it. The clan was like a lizard; if it lost its tail it soon grew another (Achebe, 1959, p. 121).

Even Okonkwo has lost its reputation but even than he had wished that his daughter should marry Umuofian boy. This shows Okonkwo’s love for his culture and social norms and traditions which were going to decline. This notion authenticates the phenomenon that past is always precious. “There are many good and prosperous people here, but I shall to be happy if you marry in Umuofia when we return home” (Achebe, 1959, p. 122).

When Okonkwo saw a great change, people of different classes has been converted into Christianity, poor as well as rich.

4.6.5 Government System

The colonizers came to Africa not only with a new religion but also with new ideas and systems of government. It is another debate whether those systems were democratic or not, but they captured the attention of the natives with the passage of time. In time the African people came under the control of the British, who built courts and introduced systems of law and judgement. Now those who killed missionaries were likely to be executed legally. Such stories spread rapidly around Umoafia. People also discovered that
outcasts such as the Osu were being treated at par by the courts with those who considered themselves to be superior. Outcasts were also attending church and sitting as equals with others.

The picture sketched by Achebe shows how ideas of equality among natives were spread through religion and governance. However, this was for natives -- in interactions between the colonizers and the colonized, differences based on ideas of superiority and inferiority were maintained. For the colonizers maintaining their dominant position was more important than imparting ideals of social development to the natives:

> Before God, he said, ‘there is no slave or free. We are all children of God and we must receive these our brothers.’ ‘You do not understand,’ said one of the converts. ‘What will the heathen say of us when they hear that we receive osu into our midst? They will laugh (Achebe, 1959, p. 110).

This shows that only one policy works behind colonization which is creation of equality on the natives’ land and the relationship of slavery and freedom between the colonizers and the colonized. Same thing happened when the Arab colonized the Subcontinent religiously. So many outcast people converted into Islam. With the passage of time they even started the movement for the separate country on the name of religion; these converted people left their brothers and sisters and claimed that they are the brothers and sisters of the Arab and other people. But the time proved that the poor masses of every nation or region used for the interests of the developed ones. There is the same relationship of Arabi and Ajmi between the Arabic and non-Arabic people.

> Let them laugh,’ said Mr. Kiaga. ‘God will laugh at them on the judgment day. Why do the nation rage and the peoples imagine a vain thing? He that sitteth in the heavens shall laugh. The Lord shall have them in derision (Achebe, 1959, p. 110).

The religious colonizers always transform the natives through the concept of supernaturalism where they always justify their will as the will of God. The strength of the religion is based upon the strength of the supernaturalism and its complexity. Same
thing happened in the African religious conversion when colonizers declared their will as the will of God.

4.6.6 Comparative Study of Sub-continental and African Transformation

Transformation is result of scientific and technical thinking of human beings. The first man seen by the natives in Africa was an iron horse. They killed the white man and tied the iron horse with sacred tree, but time proved that sacred tree proved a wall of sand before the revolution came through iron horse (Science and Technology). Even this occupation changed the religious authenticity and identity of the existing religions of the natives; on the other hand, the natives of the Subcontinent inspired from weapons and medical system introduced by the British colonizers after colonization.

The conversion of the natives religiously represents the rootlessness of their beliefs in general as well as the helplessness of the natives before science and technology. The development of science and technology has not helped the colonizers in colonization but it has also justified imperialism which is to be considered the advance form of colonization. When the colonizers did not succeed to convert the natives’ religion, science and the behaviors of the colonizers definitely created the doubts about the natives’ culture as well as their social norms and traditions.

*Things Fall Apart* by Achebe is representation of cultural as well as the religious belief system of the natives of Africa. The cultural and religious values are intermingled with each other, changes in one definitely affects the others. The religious transformation has directly caused the cultural transformation of the natives. The colonial people adopted the new modes of living. Nevertheless the Sub-continental transformation was quite contradictory from the African transformation. There will be no wrong to say that there are some characteristics which are common between the African and Sub-continental colonization. The technology also enlightened all the spheres of mankind and created the doubt in the existing ones.
In this chapter, the Subcontinental and African colonizations have been discussed along with their aftermath in the form of resistance and transformation. Natives showed resistance on the basis of their religion and culture, but with the passage of time colonizers’ culture and power politics succeeded in neutralizing the religio-cultural effects of the natives. The first section of this chapter, deals with the physical colonization, cultural exploitation, and religious colonization in Africa and the Subcontinent. In section two, I discussed resistance of Africa and the Subcontinent. Achebe preserved African culture through the preservation of Igbo identity and mythology. In the third section, cultural and religious transformation has been discussed. The natives were fascinated by the medical and health facilities of the colonizers. Science and technology played a vital role in the transformation of the natives.
Chapter five forms the conclusion of this research. The findings of this research have been laid out and discussed. Findings are based on the analysis of the two novels; *The Unchosen* (2002) and *Things Fall Apart* (1958). Commonalities, differences, and recommendations have also been provided for complementary and supplementary research.

Colonization is a very complex phenomenon, but even then Hassan and Achebe have covered its many perspectives through different angles regarding Sub-continental and African regions respectively. Both the writers agree that colonization had destroyed the cultural structures of the natives. The people of the Subcontinent and Africa were living a very comfortable life before colonization even though they were lacking basic facilities. African people were enjoying a relatively simple and easy life before the arrival of the colonizers (Fanon, 1961). Achebe has presented Africans’ prosperity with the production of *Yams*; a good production of *Yams* meant readiness for their first, second, third or fourth marriage. On the other hand, the people of the Subcontinent seem to be well aware that prosperity is another name of industrialization. Along with the acknowledgement of the importance of industrialization, the people of the Subcontinent were fatalists.

The natives of the Subcontinent, presented by Hassan (2002), were driven by realistic and fatalistic thinking at the same time. They seemed to be well aware of the importance of science and technology, but, at the same time, they also believed that everything is
happening through the will of God. The novelist has tried to differentiate the philosophy behind science and religion. He tried to convey that science and religion cannot go hand-in-hand with each other, because both of them present a fundamental different view about life and the universe. Religions draw boundaries but science questions those very boundaries and tries to construct, deconstruct and reconstruct them. The writer has presented that the duality of the philosophy of the natives based on religion and science presented the main weakness for which colonizers could exploit the natives of the Subcontinent.

The coming of the *Ferenghis* to these parts is as God willed it. In time, when God wills it, they will go. I am an old man-my eyes are weak, my bones are crumbly. My time cannot be far. In my own humble way I have tried to serve God. Perhaps in serving my people and in giving them at least the beginning of a way to preserve themselves in times of danger, I have also served Him. (Hassan, 2002, p. 154)

The hybrid thinking of the natives gave birth to various complexities in the minds of the natives because they wanted to fulfill their desires and basic needs according to the standards set by the colonizers. These standards seemed fruitful for the natives because they did not have the weapons, industry and medical facilities like the colonizers. Moreover, they did not have the technology to utilize their own mineral resources. This is the dilemma of the medieval thinking of the natives in the postmodern age; some of the Eastern countries who are blessed with an abundance of natural resources depend on the West for the utilization of their resources. Most of the Arab countries have the oil reserves but they do not have refining technology and thus are dependent on the West.

In present day scenario, Colonization/imperialism can be seen as an economic war by exploiting the natives and utilizing their natural resources (Fanon, 1967). Hassan’s attitude towards colonization is objective rather than aggressive along with the representation that *colonization is evil in the name of good*. He narrates that *natives’ medieval thinking, constant beliefs and backwardness in science and technology* are equally responsible in the construction of playground for colonization. Nevertheless, it
will not be wrong to say that natives themselves provided enough opportunities to the colonizers.

Along with digging out the reasons behind colonization, *The Unchosen* (2002) advocates the revivals of the religious and cultural structures of the natives because the way the mullah portrayed their religion was not sufficient to compete in the world. There is a need of *Ijihad*. Besides the description that colonization had destroyed the peace of the natives, *The Unchosen* also portrays that thanks to colonization a new educational and medical system was introduced to the natives of which they were unaware of. The colonial people got a new level of awareness by the arrival of the colonizers. Nevertheless and, in addition to various commonalities, *Achebe* has his own point of view.

Achebe has presented the role of colonization with the presentation and establishment of the African culture. He is of the view that colonization is another name of the destruction of the fields and economic resources of the natives through the occupation of the colonizers. He symbolized the colonizers with the locusts. Everyone seems well aware of their destruction but once they come they destroy everything. The destruction of locusts is very significant and symbolic. It signifies the destruction of culture and the religions. Moreover, it will not be wrong to say that the writer wants to convey the message that the colonizers came to change the mode of life by changing all structures of the lives of the natives.

Achebe has also condemned the colonization and stated that it has not only destroyed the peace of the natives but also changed their beliefs by converting the natives to Christianity. All this happened because of the Occidental’s views about the Africans (Said, 2002). The pictures sketched by Europeans based on the assumptions that the natives are living the lives of animals with no culture, religion and civilization (Said, 1993). Achebe states that colonizers produced a very dark picture of the natives, just for their personal interests (i.e. for the utilization of the natives’ resources). The writer has condemned the colonization on the basis of the presentation of the African culture in the first part of *Things Fall Apart*. On the basis of the establishment of the African culture,
Achebe presented that African people were peaceful and prosperous before the arrival of the colonizers. African prosperity depends on agriculture through the production of *Yams*. Achebe portrays that European colonization had a hidden agenda. He portrays the cruelty of slavery of the natives by the colonizers.

With the convention of the many positive points of the African culture, *Things Fall Apart (1958)* is also a representation of the weaknesses the Africans which facilitated the colonizers in the process of colonization. When the colonizers arrived, the colonial people wishfully believed that their gods and goddesses would defeat the occupants through their supernatural powers, but time proved that it was nothing more than a dream and illusion. Achebe emphasizes that ancient thinking and rigid beliefs on supernatural things provided much facilitation to colonize Africa.

The weakness of the agricultural dependency with the ancient thinking of the natives opened the door for the colonizers to colonize African natives. They just believed that economic prosperity through agriculture is more than enough to lead a luxurious and easy life. When local farmers produced a good amount of Yams, they could marry another wife. The customs and traditions of the colonial people were a great hurdle towards prosperity because they set boundaries to think beyond. They relied heavily on a belief system rather than science. Nevertheless, there were a lot of differences between the African and Sub-continental colonization.

Both the writers have condemned colonization by saying that it has destroyed peace of the natives but, at the same time, they tried to search for the reasons behind African and Sub-continental colonization. They blamed both the colonizers and the weaknesses behind the natives’ culture and belief systems, and their intolerance towards other religions.

Resistance is outcome of colonization. It is also attached with the affiliation of the natives with their culture and religion. This study is representation of the reaction against the change in culture and religion. The postcolonial study of the two texts show that the natives were not ready to give up their culture, religion and social norms and traditions.
but they could not stand up to the colonizers for long. With the passage of time, all resistant forces disappeared; however, they left their germs. The people of both the regions had strong affiliation with their culture and religions, nevertheless the colonizers used different tools to overcome resistance. These tools were different for Africa and the Subcontinent. In Africa, the colonizers used physical force, along with the preaching of the missionaries, but there was a different situation in the Subcontinent.

According to Hassan, religion was the main motivational force behind physical resistance of the natives of the Subcontinent. The mullah used the Quranic verses to unite the people against the colonizers. As the time passed, the predictions of mullahs proved wrong. Even than the motivational force of the natives remained constant and they never turned back from religious teaching and preaching. The Unchosen(2002) shows that the colonizers used other religions for their personal interests because there were so many religions in the Subcontinent once at the same time. They applied the policy of divide and rule in which their success was predetermined because natives already had been divided into various religions and cast systems. Hassan’s prediction of the manipulation of the discourses proved right when the Americans used the freedom fighters in the name of Mujahdeen at the land of Subcontinent and, later on, they changed their name and declared them as terrorists for their specific interests.

Consciously or unconsciously Hassan advocates the new philosophy The Game of Labialization where the labels play a vital role in declaring colonial people as savages, animals, inferior, brave, freedom fighter or Mujhadeen, always encompasses with the colonizers or the imperialists interests. The labels which labialize through different institutions play a vital role in the construction of the realities according to the will of the colonizers. This labialization was manipulating of natives’ culture and religion. This manipulation is going on from many centuries where Hassan is the first person who has searched out this phenomenon from the postcolonial writers of Subcontinent. Nevertheless, Things Fall Apart is the novel which is considered the representative of African history.
African physical resistance against the colonizers was not as strong as the resistance of Subcontinent. But the response of African writers is much stronger than other postcolonial writers. A very few incidents of the colonizers’ killing at the hands of the natives came to the surface, otherwise majority of the Africans accepted slavery (Achebe, 1959). The resistance of the postcolonial African writers seems stronger as compared to the natives’ physical resistance against colonizers.

Colonization affected the natives of both the regions. The transformation in Subcontinent was a journey from idealism towards realism. The natives realized the importance of science and technology. It created disbelief in the mullahs’ teachings and preaching who declared science and technology as satanic activities. The followers of idealism transformed to realism when they saw that there idealistic thinking is not sufficient for spending better life. Their ancient thinking and living style were enhancing their pain and poisoning the brain. All the idealistic assumptions of the natives proved wrong at the arrival of the colonizers.

Hassan narrates that colonizers provoked a sense of education, medical facilities and industrialization in the minds of natives and they realized that they cannot progress without development in science and technology. The novelist conveys that the arrival of the colonizers gave a new sense to the colonial people who were living in the structures constructed by their forefathers. With the passage of time, the natives realized that they should send their children to schools for education. Moreover, they could not ignore the importance of the medical facilities introduced by the colonizers.

This research proves that the occupation of Africa and Subcontinent was for the fulfillment of desire of the British colonizers, which affected the lives of natives, but, at the same time, it was beneficial for the natives as well. Moreover, the main reason of colonization stated by both the writers was poverty and backwardness of the natives, culturally and religiously. The development of Europe in science and technology created inferiority in the minds of colonial people. With the passage of time, they accepted the superiority of the colonizers, and they started adopting the colonizers’ way of life. It is also a reality that even in present time colonial people are running to adopt the western
ways of life. They are dependent upon the West educationally and scientifically. Hassan is of the view that when we reach the present condition of development of the West, the West will be two centuries ahead of us.

Colonization is not the name to chain up the natives through using physical force, but it is the name of changing the mindset of the natives through inculcating the religion and culture of the colonizers.

5.1 Results

1) Colonization succeeded in neutralizing the natives of both the countries. As colonization in fruits and vegetables produces new seeds for further reproduction, in the same way the colonization of human beings leads towards new cultural and linguistic hybridization of the colonizers and colonial people. Same thing happened during the colonization of Africa and Subcontinent. Most of the natives transformed in the result of colonization and some others who showed resistance, their sons and grandsons transformed. With the passage of time, colonial people become dependent on colonizers. This transformation played a vital role to make the world as a global village. With the early coming of the white man came his technology. By killing the man and tying the iron horse to the sacred tree, the natives thought that they had neutralized all pernicious alien influences adequately. However, in time the tree proved to be nothing against the seemingly magical powers of these new and strange machines. Transformation was accelerated by science and technology, by a realization that things could never be the same after their introduction. Now everything traditional had to be reviewed, the comfortable old assumptions and ways of living, the prerogatives of men in commerce, the whimsical social divisions of yore, the position and status of women, the hitherto unquestioned assertions of older belief systems.

2) The role of power politics is very prominent in both the novels. It has promoted the colonizers’ culture along with the promotion of technology at the same time
colonial culture was declared as inferior one. Establishment and representation of African and Subcontinent cultures in *The Unchosen* and *Things Fall Apart* are direct or indirect cultural and religious resistance which motivates the readers and writers to raise voices against colonizers as well as imperialists. Cultural and religious inferiority of the colonial people provide a platform to the colonizers for colonization. The postcolonial writers of both the countries presented that the cultures of the natives of both regions were not inferior as presented by the colonizers.

3) Sub-continental physical resistance described by Hassan is based on the cultural and the religious resistance. According to Hassan religious and cultural resistance are mixed in Subcontinent because Muslims and Sikhs consider their religions as the complete code of their life. There will be no wrong to say that their culture was attached to their religion. Hassan has presented a very complicated issue in depiction of resistance. It is not only the representation of resistance against the colonizers, but also against the natives as well. He is of the opinion that natives provided an opportunity to the colonizers for colonization. Moreover, the novelist also represents a lack of unity among natives as a result of colonization.

4) Much the same influences were brought into the Subcontinent by the colonizers, and we see much the same by way of resistance to and gradual acquiescence in the powerful forces of change that resulted from colonization. The difference is basically in the extent that religious conversion succeeded in making inroads in these two areas of the world. Africans had their religions, their concepts of life and eternity, their moralities and social traditions as did people elsewhere. However, these were perhaps less firmly rooted in absolutes and normative rigidities than those encountered by the colonizers in India, when they discovered that many natives considered it sinful to eat with them or to let their shadow fall on them as with upper-caste Hindus, or that Christianity was considered to be an aberrant form of the religion practiced by other natives as with the Muslim population. Missionaries had a harder job. Conversions did take place mostly among lower-caste Hindus. Few took place among Muslims. With Muslims there
was the additional problem that as the erstwhile rulers of the Subcontinent they were more resentful of the British who had displaced them.

5.2 Findings of the Research

The findings reveal that colonization was an evil in the name of good according to both the writers. They are of the opinion that colonization had not only destroyed the existing culture and traditions but they also introduced new ones. The colonizers manipulated the colonial religious and cultural structures for their personal interests and benefits. In the Subcontinent, the British colonizers adopted the policy of divide and rule through the manipulation of natives’ religions. Like the British colonizers, the American also manipulated the religion during Russian invasion. They gave blow to Jihad which already exists in Islam and created an army on the name of Mujahedeen for their personal interests just to defeat Russia. In Africa the colonizers succeeded in replacing the existed religions. They converted the African people to Christianity through the declaration that their religions and beliefs are outdated but according to Achebe there was no different between existing religions and Christianity.

The minute study of Things Fall Apart by Achebe shows that novelist has tried to preserve African cultures, heritage and social norms and traditions which the colonizers tried to annihilate, while Hassan has given an outlook of the Sub-continental colonization, where the characters seem to be confused between reason and supernaturalism. They want to follow science and religion once at the same time which is not possible because these two concepts are quite contradictory from each other. Mullah’s preaching is based upon supernaturalism, while science is based upon realism. Fourth chapter shows that and why Hassan has emphasized the concept of Ijthad. Both the writers presented that the belief in supernaturalism were/are the main reason of backwardness of the natives of both the regions and were/are invitation to the colonizers for colonization. Hassan sees colonization as a phenomenon of Past, Present and of the future.
The main flaw of colonial people presented by both the writers was on beliefs of the natives on supernatural support that it will protect them from colonizers and other difficulties but, with the passage of time, they reached at the conclusion that there was nothing more to it than fake expectations.

The power politics has a vital role to govern over the less developed countries because most of the developing countries emphasize their policies on developing one through the manipulation of their culture, civilization or religion. They always try to gain their interests in one way or another. Nevertheless, along with the presentation of games played by the colonizers, both the writers have given in-depth view of the resistance showed by the colonized.

The colonial people used the physical force against the colonizers but with the passage of time their physical force cannot stay before the physical force of the colonizers. The sons of the colonial people who showed resistance against the colonizers joined the colonizers. *The Unchosen* and *Thing Fall Apart* are represented of that very reality described by Hassan and Achebe respectively. The sons of Okonkwo and Abdul Hakim joined the British army and fought against their own people. Besides a lot of commonalities, there are certain differences between African and Sub-continental colonization.

### 5.3 Contribution of the Research

This research is descriptive study of colonization of Africa and Subcontinent and its effects on the natives of both the regions in the form of resistance and transformation. Hassan sees colonization from the points of view of the colonizers as well as the colonized. That’s why, his narration is main source to in-depth study of master-slave relationship. Moreover, it conveys the effect of colonization on natives and their response in the form of resistance and transformation. The researcher has tried to dig out the weaknesses of the colonial cultures and religions which provided a playground for the justification of colonization for the colonizers. Along with the presentation that colonization was evil in the name of good, it also shows the positive side of colonization.
This research will be very helpful for the understanding of colonization, imperialism and its effect in the form of resistance and transformation in future. Furthermore, this research deals with the cultural and religious conversion and transformation of the natives. It also deals with how the natives’ culture affected the colonizers. Nevertheless, it portrays the religious and cultural resistance and their transformation. This research is also helpful in transcultural studies.

5.4 Recommendations for Future Research

To understand colonization, resistance and transformation the present study raised many issues and questions which need further exploration. One of these is to explore that to what extent the response of Achebe and Hassan is reactionary against the colonial writers such as Conrad who has presented a very bleak picture of the natives. *Things Fall Apart* as reactionary presentation of African culture against Conrad’s *Heart of Darkness* can be another topic for further description and exploration. The present study shows that colonizers tried to manipulate the natives’ religions to get their specific interests. In Africa, they converted the natives through missionaries but in the Subcontinent they applied the policy of divide and rule. In one way or another, colonizers used religion as a weapon to subjugate the natives.

There are various sects in Islam each one of them seems right in its own sense and little bit contradictory with the others. Most of the Islamic states are blessed with natural oil resources but they belong to different sects in Islam. Is there a possibility that the colonizers will once again manipulate religion to get their specific interest or to have control on the oil resources? Religion can be used once again to capture the mineral resources of the Arab world. Is its economic prosperity enough to survive in today’s imperialist world?
REFERENCES


