

**T.C.  
İSTANBUL AYDIN UNIVERSITY  
INSTITUTE OF SOCIAL SCIENCES**

**IMPERIALISM, ORIENTALISM AND POST-COLONIALITY IN MODERN  
BRITISH LITERATURE**

**THESIS**

**İlknur Soydan**

**Department of English Language and Literature  
English Language and Literature Program**

**JULY, 2015**

**T.C.**  
**İSTANBUL AYDIN UNIVERSITY**  
**INSTITUTE OF SOCIAL SCIENCES**



**IMPERIALISM, ORIENTALISM AND POST-COLONIALITY IN MODERN  
BRITISH LITERATURE**

**THESIS**

**İlknur Soydan**  
**(Y1312.020030)**

**Department of English Language and Literature**  
**English Language and Literature Program**

**Assist. Prof. Dr. Gordon John Ross MARSHALL**

**JULY, 2015**



T.C.  
İSTANBUL AYDIN ÜNİVERSİTESİ  
SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜ

**Yüksek Lisans Tez Onay Belgesi**

Enstitümüz İngiliz Dili ve Edebiyatı Ana Bilim Dalı İngiliz Dili ve Edebiyatı Tezli Yüksek Lisans Programı Y1312.020030 numaralı öğrencisi **İlknur SOYDAN**'ın "IMPERIALISM, ORIENTALISM AND POST-COLONIALITY IN MODERN BRITISH LITERATURE" adlı tez çalışması Enstitümüz Yönetim Kurulunun 03.07.2015 tarih ve 2015/14 sayılı kararıyla oluşturulan jüri tarafından *edilmiştir.* ile Tezli Yüksek Lisans tezi olarak *Kabul*.....edilmiştir.

Öğretim Üyesi Adı Soyadı

İmzası

Tez Savunma Tarihi :14/07/2015

1)Tez Danışmanı: Yrd. Doç. Dr. Gordon John Ross MARSHALL

2) Jüri Üyesi : Doç. Dr. Türkey BULUT

3) Jüri Üyesi : Yrd. Doç. Dr. Muhammed NACAR

.....  
.....  
.....

Not: Öğrencinin Tez savunmasında **Başarılı** olması halinde bu form **imzalanacaktır**. Aksi halde geçersizdir.

*To my father, mother, sisters, spouse, and family,*

## **FOREWORD**

This thesis study prepared as İstanbul Aydın University Social Sciences Institute English Language and Literature Department graduate thesis study aims to contribute to the field by examining the themes of Imperialism and Colonialism in the chosen literary works. I deeply thank my dear professor Gordon J. Marshall who has always supported me with his valuable guiding during my thesis study.

Also, I deeply thank to my dear father Kamil Ayhan İLK and my dear mother Emine İLK who have always motivated me to do and finish my graduate study and who have always helped me in many ways during it. Of course, I also thank my dear sister Gülnur İLK who has always encouraged and helped me during my thesis study and everyone who has contributed to this study.

And I deeply thank my dear spouse Onur SOYDAN who has always been beside me with his tolerance and support during my thesis study.

**July 2015**

**İlknur (İLK) SOYDAN**

English Teacher

## TABLE OF CONTENTS

	<u>Page</u>
FOREWORD.....	iii
TABLE OF CONTENTS.....	v
ÖZET.....	vii
ABSTRACT.....	ix
1. INTRODUCTION.....	1
2. COLONIAL REPRESENTATIONS OF THE COLONIZER.....	11
3. COLONIAL REPRESENTATIONS OF THE COLONIZED.....	21
4. ATTITUDES OF CONRAD AND FORSTER TOWARDS IMPERIALISM AND COLONIALISM.....	47
5. CONCLUSIONS AND RECOMMENDATIONS.....	81
REFERENCES.....	87
PHOTO.....	95
RESUME.....	95

## MODERN İNGİLİZ EDEBİYATI'NDA EMPERYALİZM, ORYANTALİZM VE SÖMÜRGEÇİLİK SONRASI

### ÖZET

Bu tez çalışmasında, İngiliz Edebiyatı'ndaki iki önemli eserdeki, yani Joseph Conrad tarafından yazılan *Heart of Darkness*'teki (*Karanlığın Yüreği*'ndeki) ve E. M. Forster tarafından yazılan *A Passage to India*'daki (*Hindistan'a Bir Geçit*'teki), sömürgeci ve sömürülen'in, sömürgeciliğe ait temsilleri incelenmektedir. Bunlarla beraber, bu iki yazarın, emperyalizm ve sömürgeciliğe karşı tutumları, yukarıda bahsedilen kitapları ve konuyla ilgili ikincil kaynaklar ışığında irdelenmektedir. Sömürgeci söylemde ve bu doğrultuda, yukarıdaki edebiyat eserlerinde sömürgeci genellikle sömürülenin sahip olmadığı olumlu niteliklere sahip olan üstün ırk olarak temsil edilmiştir. Sömürülen ise, çeşitli olumsuz özelliklere sahip olan daha alt düzey bir ırk olarak gösterilmektedir, böylece sömürülen, sömürülenin olmadığı Öteki'dir. Aynı zamanda, sömürgecinin sömürülene karşı tutum ve davranışları, sömürülen sömürgeciyi taklit ettiğinde daha iyi olabilmektedir. Ancak, sömürülen yerliler, Bhabha'nın taklit kavramında olduğu gibi sömürgeciyi taklit etse bile, sömürgeciye benzer hale gelirler, ancak tam olarak onlar gibi olmazlar. Sömürülen sömürgecinin taklidi haline gelir, ancak tam olarak değildir, böylece sömürülen hem sömürgecinin taklididir, hem de sömürgecinin kendisi gibi olamaz ya da tüm ayrıcalıklarıyla sömürgecinin kendisi gibi olamaz. Diğer bir deyişle, taklit etme sürecinden sonra, sömürülen ne özgün bir yerlidir artık, ne de tüm üstün özellikleriyle bir sömürgeci gibidir, bu nedenle sömürülenin ve bu yüzden de sömürgeci durumlar ve temsiller kararsızdır, çelişkili ve şüphelidir ve bu da sömürgeci temsillerin gücünü etkisiz duruma getirip, reddeder. Daha önce alan literatüründe ve özellikle Forster'ın *A Passage to India*'sında da gösterildiği gibi, sömürülen bir hata ya da birşeyi aşırı yapmalı veya birşeyde bir eksiği olmalıdır ki sömürgeci sömürülen üzerindeki üstünlüğünü ve böylelikle sömürgeci gücünü koruyabilsin. Bu çalışmada sömürgeci temsiller gibi temel meseleler incelenirken, aynı zamanda emperyalizm ve sömürgeciliğin sömürülen, sömürgeci, hayvanlar, bitkiler, doğa ve çevre üzerindeki etkileri de yansıtılmış ve tartışılmıştır. Sonuç olarak, görülmüştür ki emperyalizmin ve sömürgeciliğin olumsuz etkileri, sömürgeci ya da sömürülen olsun, hayvanlar ya da insanlar olsun, bitkiler ya da çevre olsun, tüm tarafları etkilemiştir. Yukarıdaki iki kitabın yazarlarının emperyalizm ve sömürgeciliğe karşı tutumları da bir diğer temel mesela olarak tanımlanmıştır. Bu yazarların yukarıdaki kitaplarında kullandığı, sömürgeci ve sömürülenin sömürgeci temsillerinin, bu kitapların metinlerindeki ve ikincil kaynaklardaki kanıtları göz önünde bulundurarak, emperyalist ve sömürgeci temsillerin bir eleştirisi olarak ve emperyalizm ve sömürgeciliğin yaşandığı o günlerde okura tanıdık bir arkaplan olarak kullanıldığı söylenebilir. Bu durum, bu sömürgeci basmakalıp temsillerin farkındalığını da yansıtmaktadır. Bu şekilde, bu iki kitabın emperyalizm ve sömürgecilik eleştirisi, emperyalizmin ve sömürgeciliğin yaşandığı o günlerdeki okura daha ılımlı görünürdü ve aynı zamanda da okurların

emperyalizm ve smrgeciliđin, smrlen, smrgeci, hayvanlar, bitkiler, dođa ve evre zerindeki zararlı ve sıkıntılı etkileri hakkındaki farkındalıklarını arttırabilirdi.

**Anahtar Kelimeler:***Emperyalizm, Smrgecilik, Smrgeci Temsiller*



## IMPERIALISM, ORIENTALISM AND POST-COLONIALITY IN MODERN BRITISH LITERATURE

### ABSTRACT

In this thesis study, the colonial representations of the colonizer and the colonized are examined in the two important literary works in English Literature, namely *Heart of Darkness* by Joseph Conrad and *A Passage to India* by E. M. Forster. Together with these, the attitudes of these two writers towards imperialism and colonialism are scrutinized in the light of their above-mentioned books and the secondary sources related to the issue. In the colonial discourse and accordingly in the above literary works, the colonizer is usually represented as the superior race that has positive qualities which the colonized do not have. The colonized is shown as the inferior race that has various negative qualities, so that the colonized is the Other and the colonizer is not. At the same time, it is seen that the colonizer's attitudes and behavior may be better towards the colonized when the latter mimics back toward the former. However, even if colonized natives mimic the colonizer as in Bhabha's mimicry, they become like the colonizer, but not quite. The colonized becomes the mimic of the colonizer, but not quite, so the former is both the mimic of the colonizer and not like the colonizer himself or cannot be like him with all of his privileges. In other words, the colonized is neither the original native anymore after the mimicking process nor like the original colonizer himself with all his superior qualities, so the colonized's situation and thus colonial situations and representations are ambivalent and this negates the power of colonial representations. As has been shown in the literature in the field and especially in Forster's *A Passage to India*, the colonized must commit an error, do something excessively or have a lack in something so that the colonizer could keep their supremacy and thus their colonial authority over the colonized. While these main issues of representation are examined, the effects of imperialism and colonialism upon the colonized, the colonizer, the animals, the plants, nature, and the environment are also reflected and explored in this study. As a result, it has been seen that the negative consequences of imperialism and colonialism have affected all the parties, whether the colonizer or the colonized, the animals or the people, the plants or the environment. The attitudes of the writers of the two above books towards imperialism and colonialism are also delineated as the other main issue. Considering the evidence from the texts of the above two books and the secondary sources, the colonial representations of the colonizer and the colonized that these writers use in their above-mentioned books, can be said to be utilized both as a criticism of these imperialist and colonialist representations by showing their awareness of these stereotypes and as a background for their novels which is familiar to the reader of those imperial and colonial days. In this way, the criticism of these two books on imperialism and colonialism would appear milder to the readership in their period of publication in the era of imperialism and colonialization while at the same time it would make the readers more aware of the detrimental and painful

effects of imperialism and colonialism on the colonized, the colonizer, animals, plants, nature, and the environment.

**Keywords:** *Imperialism, Colonialism, Colonial Representations*

## 1. INTRODUCTION

This study will examine Imperialism and Colonialism as they occur in Joseph Conrad's *Heart of Darkness* and E. M. Forster's *A Passage to India*, while exploring the colonial representations of the colonizer and the colonized illustrated through the attitudes of these two writers towards Imperialism and Colonialism. To achieve this, a background of the concepts of Imperialism and Colonialism is given first in this first section. When Imperialism is mentioned, some literary works come to one's mind more often than others, as in the case of Joseph Conrad's *Heart of Darkness* and E.M.Forster's *A Passage to India*. In these two books, one sees the realities of Colonialism under Imperialism: colonial relations and relationships, colonial representations and the effects of colonization and imperialism on the involved parties. Before starting the scrutiny of the two literary works in terms of the points addressed above, it is important to have a look at the definitions and the notions of Imperialism and Colonialism. According to Oxford English Dictionary (n.d., n.p.), Imperialism is "an imperial system of government; rule by an emperor or supreme ruler, especially when despotic or tyrannical." The second meaning that the same dictionary (n.d., n.p.) offers for Imperialism is "the principle or policy of empire; the advocacy of holding political dominion or control over dependent territories" and "the extension and maintenance of a country's power or influence through trade, diplomacy, military or cultural dominance, etc." The Cambridge Learner's Dictionary of English (n.d., n.p.) gives its meaning as "a system in which one government or person rules a group of other countries" and "a situation in which one country has a lot of power or influence over others". The Encyclopaedia Britannica (2015) also gives a similar definition and emphasizes the use of power in the processes of having control and influence over other countries and further explains that Imperialism has been blameworthy due to this use of power and the term is put into use internationally to repudiate an opposing party's foreign political stance.

When it comes to Colonialism, Oxford Learner's Dictionaries of English (n.d., n.p.) gives its meaning as "the practice by which a powerful country controls another

country or other countries”. Cambridge Dictionary of British English (n.d., n.p.) defines Colonialism as “the belief in and support for the system of one country controlling another”. Magdoff in the Encyclopaedia Britannica (2015, n.p.) gives the definition of Colonialism as “a political-economic phenomenon whereby various European nations explored, conquered, settled, and exploited large areas of the world”.

As one can see from these definitions, Colonialism and Imperialism seem related to each other as concepts. Both in Colonialism and Imperialism, there is the control of another country and for this, one needs the use of power or force. Both include political and economic aspects. It seems that colonialism forms the method of controlling, influencing and shaping other countries from various aspects usually for an empire under the general term of Imperialism and based on the ideology of Imperialism. In his article entitled *The Perception of Imperialism in the 19th Century Europe*, Sunar (2007) states that Colonialism comes long before Imperialism in history and both have had different methods and functions in history. He also states that the historians think that the Imperial Age has begun with struggle for Africa in the 1870's. In the article, it is stated that Berlin Conference (1884-1885) identified the rules of invading the related lands and as a result of this agreement, European states started to compete, invading the lands outside Europe and after 1870, Colonialism has gained speed and turned into Imperialism.

It is also stated that the common denominator of the definitions made for Imperialism in literature is that Imperialism is a world politics of capitalist, liberal, European model. After evaluating Edward Said's definition of European Imperialism as “different from all previous modes of overseas dominance”, Sunar (2007, pp. 59-60) states that Imperialism is different from Colonialism as the former is about dominance and forming the versions of knowledge related to this dominance whereas the latter denotes a simple seizure and accumulation. Boehmer (2005, p.2) states that colonialism is the reinforcement of imperialism and displayed in “the settlement of territory, the exploitation or development of resources, and the attempt to govern the indigenous inhabitants of occupied lands, often by force”. McLeod (2010, p. 9) explains that the term ‘colonialism’ is occasionally used instead of the term ‘imperialism’, but they are different and while colonialism is “only one form of practice, one modality of control which results from the ideology of imperialism, and

it specifically concerns the settlement of people in a new location”, imperialism is not particularly related to the matter of settlement and it does not require settlement to function, so the author expresses colonialism is only one way of following imperialism and that is why, some critics argue that while there is no colonialism today, imperialism continues since Western nations continue to get wealth and power by way of ongoing economic exploitation of other countries. In an article by Dikici (2014), it is stated that over time, the contemporary definition of Imperialism has come to mean the hegemony of developed countries over colonized countries. In essence it has become a synonym for colonialism. Bagce (2003), another writer, also drawing on Cohen, argues that Imperialism became synonymous with Colonialism when the concept of Imperialism was used to describe Prime Minister Disraeli’s fortification and expansionary policies of colonial empire. As seen from above, different authors and critics mostly share the opinion that the terms colonialism and imperialism are different but complementary things. As stated before in this study, it seems that colonialism forms a method of controlling, influencing and shaping other countries from various aspects usually for an empire under the general term of Imperialism and based on the ideology of Imperialism.

McLeod (2010, p. 8) states that colonialism has had plenty of different forms and various influences in the world and it is related to two other concepts, namely capitalism and imperialism. He further states that its origins can be traced back to the European voyages of discovery in the fifteenth and sixteenth centuries, exemplified by the ones of Christopher Columbus, the discoverer of the Americas who was trying to find a western route to the Indies. He makes the comment that occupying foreign lands for the purposes of governing and settling was partly inspired by the desire to prepare and handle opportunities to produce wealth and manipulate international markets. This was often achieved by obtaining both the natural resources and labour power of various lands and people with the lowest cost to Europeans. In short, colonialism was “big business”. McLeod (2010, p. 9) gives the example of the sugar industry in the Caribbean where African slaves harvested sugar in encouraging environmental conditions and then with Indian indentured labourers, it allowed for the manufacture of a variety of products at minimal cost while selling them extremely profitably. As a result, he states, colonialism was in the first place a profitable mercantile undertaking that produced fortunes for Western nations by way

of the economic exploitation of others. Thus, there is a relationship between colonialism and capitalism according to McLeod. He asserts that in fact, European modernity was born by the partnership of capitalism and colonialism and colonialism is at the center of Europe's modern history.

Regarding the reasons for imperialism, Özdemir (2012) mentions Hobson who first developed the economic theory of imperialism and states that capital export based on underconsumption is the reason for imperialism both in Hobson theory and that of others. He states that capital export is the cause of violence and plunder against people in other places and along with the low shares of the wage/salary earners, proves that capital export is the cause of imperialism. Sunar (2007) in his article *The Perception of Imperialism in the 19th Century Europe* scrutinizes the works of some important theoreticians of imperialism and explains their points of view related to imperialism and its causes. He states that according to one of these theoreticians of imperialism, namely Lenin, as capitalism expands, the need for raw material increases and competition becomes fierce. In this way, the search for raw materials increases around the world and the struggle for gaining colonies intensifies. The reason for this is that capital export is inevitable. It seems that Hobson and Lenin agree on the capital export as the reason for imperialism. And Sunar (2007) further states that according to Lenin, the capitalistic mode of production is an accumulation propensity which will extend production without stopping and the existence of foreign markets is a requisite because the capitalistic mode of production has a tendency to expand without a limit as opposed to all other modes of production.

Krebs (2004) in her work entitled *Gender, Race, and the Writing of Empire* states that the economic theorists, Hobson and Lenin, discussed that imperialism diverted the British working classes from their economic problems by way of offering economic advantages from imperial commerce and by way of making them forget their class consciousness with the sentiments of nationalism and pride in the empire. And she mentions that Mafeking Night, which denotes the enthusiastic London street celebrations indicating the end of the Boer War siege which the English people were focused on for a long time, has been an important symbol of this kind of diversion as the most important reflection of late-Victorian large-scale support for nationalism, patriotism, and imperial capitalism. Krebs (2004) also states that Mafeking Night is also a symbol of the perilous power of the popular press as Hobson puts it, since it

produces support for imperialism and this serves capitalism. Here one sees the contribution of the press to imperialism and capitalism as well. As an important example for this, one can further look at the statement of Krebs (2004) that when the popular press flourished with war reports from South Africa, the government's colonial and war policies also profited from the achievement of the halfpenny newspapers, particularly the *Daily Mail*. As one can also understand from the street celebrations of Mafeking Night and the perpetuation of imperialism, capitalism, and colonialism through the popular press, these ideologies and practices are also made popular or continue to exist by way of attracting, and more importantly, keeping the attention of and rallying the support of the public to the cause.

Another important theoretician of imperialism, Luxemburg, as stated in Sunar's (2007) article, also focuses on capital export, declaring that capitalism needs an anti-capitalist place in order to continue to exist and was able to develop only when it saw the whole globe as a pool of potential demand. In this way, capital turned the whole world upside down for exploitation. According to Luxemburg, as stated in Sunar's (2007) article, capitalistic expansion into anti-capitalist places is not only a vehicle for more accumulation, but also a sine qua non for the existence of capitalism. In this way, to Luxemburg, it is important to see imperialism as the last phase of capitalism in making sense of the things happening in the world. When it comes to the other important theoretician of imperialism, Hilferding, as stated in Sunar's (2007) article, also states that the primary driving force behind the parcelling out the anti-capitalist societies violently is capital export. Hilferding agrees with the other above-mentioned theoreticians on the reason for imperialism as capital export.

As regards the life sources of imperialism, Sunar (2007, p. 64) states that "there is a cluster of experiences, feelings and thoughts in European culture that supports the political and economic processes which give birth to imperialism". And he gives the different viewpoints of the critics related to this issue. For instance, he states that Ülman thinks that economic factors, increasing population, national dignity and wishes for superiority, concern for safety, are motives for protecting the colonies acquired before 1870 and the statesmen who believe in the necessity and inevitability of spreading of colonies are the factors which give life to imperialism. As stated in Sunar's (2007, p. 65) article, Ferro thinks that "the goal of imperialism is also rallying supporters of European powers themselves, christianizing and civilizing

inferior communities, colonizing, making European culture dominant over others and expanding even if its basic goal is offered as economic". And what makes this domination and superiority possible in one aspect is the ideas of Darwinism applied to social situations. Darwin discussed high and low races and it was considered on a large scale that the white domination of the natives is a consequence of the received or "inherited superiority" as İcöz (2005) points out. She adds that the widespread support for this kind of racial principles provided support for the imperialist experiences at the end of the nineteenth century and the colonized could not govern herself or himself, but was governed by the superior colonizer, this leading also to colonial expansion.

Arendt, as stated in Sunar's (2007) article, claims that imperialism at the end of the nineteenth century was related to political processes and the real object of imperialists was to strengthen their political power. Furthermore, she thinks that the unnecessary people who appeared in Europe as a result of capitalism and money caused imperialist expansion. And she thinks that imperialism is a natural result of the changes in modern Europe. Thornton, as stated in Sunar's (2007) article, thinks that civilizing mission, political prestige, desire of profit, passion for power, and success doctrine fuelled imperialism. Said, as stated in Sunar's (2007) article, thinks that Westerners face imperialism as a corresponding ideology in their own culture long before they accumulated imperial lands around the world and to him, imperialism itself is a process of overseas conquests that lasted for centuries as both tyrannies and scientific explorations. Sunar (2007) also states in his article that imperialism can be examined based on civilizing mission, economic profit, capitalism and political prestige. He gives civilizing mission as the justification for imperialism. When it comes to economic profit and capitalism, he states that this is the power of imperialism. He offers political power and prestige as the legitimacy of imperialism. And Kennedy (2012) states that Conrad's fiction implies that all kinds of imperialism are tinted by the beginnings of global capitalism.

After discussing imperialism and colonialism, it is important to mention the theories of colonial discourses. McLeod (2010) states that these theories are significant for the growth of postcolonialism as an academic area. McLeod (2010, p. 19) also states that "In general, they explore the ways that *representations* and *modes of perception* are used as fundamental weapons of colonial power to keep colonised peoples



subservient to colonial rule”. In this study, the two above-mentioned literary works by Conrad and Forster will be examined in the light of these concepts of imperialism, colonialism and colonial discourses as works that belong to the imperial and colonial periods.

Turning back to colonial discourses, McLeod (2010) gives a good example of the issue of the mode of perception in his work entitled *Beginning Postcolonialism*. There he mentions the Trinidadian writer Sam Selvon’s childhood memory, in which one day, a partly paralysed Indian fisherman called Sammy who is ridiculed as a result of this situation, appears with his white assistant. When Selvon sees this as a child, he feels angry and thinks that the white man should be the master and the Indian fisherman Sammy the assistant. He also feels sympathy and worry for the white assistant whereas he does not feel these for the partly paralysed Indian fisherman Sammy. McLeod (2010, p. 20) states that Selvon makes use of this story to indicate “how as a child he had learned always to regard African- or Indian-descended people as inferior to white folks”. McLeod (2010) makes the statement that, as Selvon also notes, this instance of internalization of particular beliefs about human relationships shows a lot about the discursive operations of colonialism and from the statement of Selvon that McLeod cites, one sees that Selvon does not recall being brainwashed at home or at school when he is conscious of having the opinion of the inferiority of the Indian and the superiority of the white man.

It is stated in McLeod’s (2010) above-mentioned guiding work in colonial and postcolonial studies that plenty of writers and critics have tried hard to indicate how this particular way of seeing and justifying some certain people as superior as in the case of the colonizer and some others as inferior as in the case of the colonized operates under colonialism. It is also stated that these manners of seeing, attitudes, and values are at the heart of studying colonial discourses.

By McLeod (2010), Colonial discourses are stated to be the meeting point of language and power. In his above-mentioned work, it is stated that language is not only a simple vehicle of communication, but also contains one’s world-view and that the meanings that one assigns to things show the values that are important for one, and how one learns to identify what or who is superior or inferior. As a result, it is argued that, as also Ngugi emphasizes, as cited in McLeod (2010), language is not only a mirror of reality; it is active in the creation of that reality. And it is stated that

in colonialism, there is one ideal world-view that is of the colonizer's and is dictated to the colonized people. And colonized people are seen as having a less valuable culture than that of the colonizers'. And even, the colonized people are thought as uncivilized and needing to be civilized and saved from ignorance. McLeod (2010) further states that Empire ruled not only by military and physical force alone, but also by leading both colonising and colonised people to perceive the world and themselves from the perspective of the values of Empire by way of making them adopt the language of Empire as the representative of the natural way of things. This also points to the effects of imperialism on the colonizer as well as on the colonized.

In the previously-mentioned two books by Conrad and Forster that will be examined in this study, namely *Heart of Darkness* and *A Passage to India*, these issues of perception, representation with respect to colonial discourses and imperialism, the effects of imperialism on others and the criticism of imperialism and colonialism by Conrad and Forster are examined in this thesis study. In Chapter One which is the Introductory Chapter, the concepts of Imperialism and Colonialism have been defined, compared, examined and the reasons of their occurrence charted, their life sources, colonialism in literature are examined and general information on the contents of this study is given. In Chapter Two, the colonial representations of the colonizer in both Conrad's *Heart of Darkness* and Forster's *A Passage to India* are examined. Here it is seen that the colonizer is superior to the colonized and the various other representations of the colonizer are usually based on this perception of the colonizer which is the superiority of him to the colonized in accordance with the findings in the literature related to this issue. In Chapter Three, the colonial representations of the colonized in Conrad's *Heart of Darkness* and Forster's *A Passage to India* are examined. In this chapter, one sees that the colonized is usually represented by the colonizer as an inferior race, uncivilized, backward, having less value than the colonizer, criminal, incomprehensible, savage, enemy, and the unwanted Other who has the negative of all the positive qualities that the colonizer has. Regarding Bhabha's concepts of colonial mimicry and colonial ambivalence, the mimic colonized who mimics the colonizer and becomes like him, is both like him and not at the same time; he is "white, but not quite". This makes his situation ambivalent. The colonized must have a lack, do something excessively or commit an error so that the colonizer can keep his colonial authority and Imperialism and

Colonialism. This is why, the colonized is always criticized by the colonizer for not doing something in exactly the right way or for having a lack in his character. In Chapter Four, the criticism of Imperialism and Colonialism by Conrad and Forster, in their books *Heart of Darkness* and *A Passage to India* respectively are examined. In this chapter, it is seen that both writers show the negative sides and painful consequences of Imperialism and Colonialism and their negative and painful influences on the animals, the plants, the environment, the colonized and the colonizer and thus both writers criticize Imperialism and Colonialism strongly. In Chapter Five which is the concluding chapter, all the issues addressed and examined in this thesis are summarized, commented on and concluded. It is seen that even though *Heart of Darkness* by Conrad and *A Passage to India* by E. M. Forster are full of colonial representations of the colonizer and the colonized, these are used by these writers probably to suggest an awareness and criticism of these representations within the framework of Imperialism and Colonialism, or Imperialism and Colonialism being the setting or background for these novels. And these two writers offer a strong criticism of Imperialism and Colonialism in these works.

## 2. COLONIAL REPRESENTATIONS OF THE COLONIZER

It has been mentioned before that colonialism is maintained partly thanks to the justification of colonialism and imperialism as the natural way of things. According to McLeod (2010), colonialism is sustained by way of justifying to the colonized the thought that it is a rightful act to dominate and govern other people and also by way of leading the colonized to accept their lower place in the colonial way of life. McLeod (2010, p. 20) labels this operation as “colonizing the mind” and he adds that “colonialism establishes ways of thinking”. He mentions that its operation is realized by getting people to internalize its logic and communicate in its own language. Thomas (2013) also states that there was more to the acts of colonization and empire building; they were rather a mental undertaking. As is seen, the colonizer is the superior one who has a so-called natural right to dominate the colonized who is inferior. In this chapter and in chapter II, *Heart of Darkness* by Conrad and *A Passage to India* by Forster will be read in these terms and the varieties of these colonial representations that appear throughout these chapters are mainly based on these fundamental representations of the superiority of the colonizer and their so-called natural rights and the inferiority of the colonized.

Beginning with Conrad’s (2014, p. 13) *Heart of Darkness*, it is seen from almost the beginning of the book that the colonizer has a holy duty in the colonies. This is understood from Marlow’s statements when he visited his aunt before he left for the journey: “It appeared, however, I was also one of the workers, with a capital-you know. Something like an emissary of light, something like a lower sort of apostle”. Furthermore, he mentions his aunt’s opinions which are very telling: “She talked about ‘weaning those ignorant millions from their horrid ways,’ till, upon my word, she made me quite uncomfortable. I ventured to hint that the Company was run for profit”. Here it is obvious that the colonizer is believed to be the superior one who is going to educate and civilize the ignorant colonized. The supposition is that the colonized does not as of yet have a valid and valuable culture that will suffice for herself or himself. As is seen, the colonized needs to be educated and civilized by the

superior colonizer according to the colonizer as if the former could not do it for herself or himself within her or his own culture.

When one considers the issue of the superiority of the colonizer and the inferiority of the colonized as they often occur in the examination of the previously mentioned books by Conrad and Forster in this study, the colonized is seen as the Other of the colonizer. The colonizer exposes the colonized to the othering processes. Kaplan (1997) states that the distinction and opposition between the Self and the Other maintain the colonial enterprise. According to her, the attraction and dread of the Other starts the search and “discovery” of colonialism and the persuasion of the inferiority of the Other legitimizes the venture. She also explains this psychologically: The Other is a part that has not been discovered in the self. And in the colonial enterprise, this unconscious part is projected onto the other people who both attract and frighten. The colonizer, by being afraid of yielding to the Other, tries to “contain” it by way of “subordination, suppression, or conversion”. These methods of “containment” are planned to keep the “opposition and inequality” between Self and Other and this legitimizes the imperialist undertaking. The main theme of imperialism is the Manichean Allegory as discussed from Abdul R. JanMohamed in Kaplan’s article, which turns racial distinction into “moral and even metaphysical difference”. And this allegory identifies the relationship between “dominant and subordinate culture” as impossible to change. Even though the contrary terms of it alter such as “good and evil, civilization and savagery, intelligence and emotion, rationality and sensuality”, these are all the time based on the presumption of the superiority of the “outside evaluator and the inferiority of the native being observed”. These views of the colonizer as the superior and the colonized as the inferior are already seen throughout this study as it continues to examine the instances of these attitudes in the two books, namely *Heart of Darkness* and *A Passage to India* by Conrad and Forster.

It is stated in Kaplan (1997) that colonial literature, as one of the products of imperialist enterprise, inevitably carves again the Manichean allegory to either affirm its validity or question it, in order to go beyond its boundaries. As a consequence, colonialist texts occur in two forms and show two different attitudes: “the imaginary” and “the symbolic” as also said to be expressed by JanMohamed. Futher, Kaplan (1997) adds that these classifications come from Jacques Lacan’s

accounts of the stages of human development: the connection between the self and its mirror image during infancy, which is named “the imaginary” by Lacan, is one in which mirroring hinders “intersubjectivity or interaction” between two different selves that have their own separate viewpoints.

In this type of “Imaginary” colonialist text, Kaplan (1997), drawing on JanMohamed, states that one observes that the native reflects the imperialist self’s “alienation” and thus there is a stable antagonism between the self and the native and this causes showing the natives as having a “homogeneous” existence. On the other hand, such a text provides a refuge for the colonizer from the colonized, the other part of the self, by putting it on the side of the “superior, more enlightened, and civilized perspective of the dominant culture”. And the second sort of colonialist text, the “symbolic” is parallel to the period of the young child’s accepting the integrity of her or his self and when she or he is open to “dialectic” and social interaction as Lacan is said to state in Kaplan’s article and as Kaplan explains. Such a corresponding stage in culture would help the questioning of values and cultural implications and becoming open to dialectic and lead to the resolution of cultural antagonism as JanMohamed is said by Kaplan to observe. And Kaplan (2007, pp. 324-325) states that while Marlow deals with the Other in terms of the “Imaginary”, *Heart of Darkness* as a whole deals with it in the “Symbolic” as it opens a “complex dialogue on issues of history, culture, race, gender” indicating the boundaries, deficiencies and incongruities of “Marlow’s views”. This is also evidence for Conrad’s criticism of imperialism and colonialism as he makes Marlow question imperialist and colonialist acts as will be seen in the last chapter of this study in which Conrad’s and Forster’s criticisms of imperialism and colonialism are examined.

In the following part of the text of *Heart of Darkness*, again one faces the claim of the colonizer of rescuing the ignorant colonized: “Behind this raw matter one of the reclaimed, the product of the new forces at work, strolled despondently, carrying a rifle by its middle” (Conrad, 2014, p. 18). The product of the new forces at work is the reclaimed native. This is to say, the colonizer as the new forces at work, came and rescued him from his ignorance or criminal way of life. He is now reclaimed. The same reclaimed native, as the one who has a colonial duty, carries a rifle and when he realizes that the person who is coming towards him is one of the colonizers, relaxes: “After all, I also was a part of the great cause of these high and just

proceedings” (Conrad, 2014, p. 18). He is reclaimed by the colonizers and does work as the other previously-mentioned natives for the colonizer.

The colonizer is in better conditions as superior beings. It is very interesting that the below part comes immediately after the part that mentions the natives as “creatures”, animal-like and the terrible conditions for them:

I didn't want any more loitering in the shade, and I made haste towards the station. When near the buildings I met a white man, in such an unexpected elegance of get-up that in the first moment I took him for a sort of vision. ... He was amazing, and had a penholder behind his ear. (Conrad, 2014, p. 20)

This well-dressed man above is the Company's chief accountant and when Marlow meets him, he has difficulty not asking how he achieves looking like that in the middle of the forest. The man says that he has taught a native woman how to prepare his clothes, but this was not easy because she did not like the work. Here the native is educated and thus civilized by him since she lacks the knowledge of keeping clothes in good condition which is a sign of civilization.

When Marlow talks to the brickmaker, the latter mentions Kurtz as “an emissary of pity and science and progress, and devil knows what else” (Conrad, 2014, p. 30). Here as is seen, the colonizer, or the white man is represented as the one who has a holy mission in the personality of Kurtz, of course ironically since Kurtz turns out to be the symbol of the things contrary to these concepts. Moreover, the brickmaker says that they want “for the guidance of the cause intrusted to us by Europe, so to speak, higher intelligence, wide sympathies, a singleness of purpose” (Conrad, 2014, pp. 30-31). Here one sees that the colonizer thinks that it is their duty to have colonies and rule over them. And this “cause” is entrusted to them by Europe as it is obvious in the above statements of the brickmaker, so this cause is the cause of the whole Europe.

When it comes to the colonial representations of the colonizer in *A Passage to India*, Ronny and his mother Mrs. Moore talk about both Adela Quested, his fiancée, and the weather in India. Mrs. Moore says that when Ronny and Adela marry, the weather in India will not cause a problem. She states that the real problem for Adela is that she does not like the Anglo-Indians', or the English people's in India, unkind behavior towards the natives. Upon hearing this, Ronny states that it is a side-issue and criticizes Mrs. Moore for defending her. Ronny, the City Magistrate, responds to

his mother saying that they are not in India to be nice. He makes a statement typical of the colonial discourse: “We’re out here to do justice and keep the peace. Them’s my sentiments. India isn’t a drawing-room” (Forster, 1984, p. 51). As delineated in many academic sources, and as mentioned before, the most important justification of imperialism and colonialism is that the colonizer does the things that he does for the good of the uncivilized people in uncivilized places. And as Jackson (2006) puts it, “the normative imperialist attitude” is that only the things related to the British are civilized. However, he holds that Forster expresses an opposite viewpoint. This also supports the perception that the colonizer is superior and more civilized compared to the colonized, and the view that Forster criticizes imperialism and colonialism. Here Ronny is exactly saying the same thing. He is in India to do justice and keep the peace because as the representative of the colonizer, he is civilized and now he will civilize the others and thus also keep the peace. Of course, he is a magistrate, but what he says is parallel to the colonial discourse. It seems as if there would not be justice and peace without him in the country. Indeed, his mother also criticizes him and makes the comment that his “sentiments are those of a god” (Forster, 1984, p. 51). This reminds one of Kurtz’s suggestion of using unbounded power for the good of the natives in *Heart of Darkness*. As has been examined before in this thesis study, Kurtz also advises the colonizer to approach the natives in the form of supernatural beings or even a deity, that is, as God.

The representation of the colonizer as the superior beings who have infinite power in the likeness of God, continues in Ronny and Mrs. Moore’s conversation. Ronny answers his mother by saying that India likes gods and Mrs. Moore states that “Englishmen like posing as gods” (Forster, 1984, p. 51). Ronny’s answer is telling: “There’s no point in all this. Here we are, and we’re going to stop, and the country’s got to put up with us, gods or no gods” (Forster, 1984, p. 51). As has been examined before, imperialism or colonialism is not realized only by the colonial discourse, or by way of exposing the colonized to the ideas, the representations produced by the Empire. It is also realized by force. Ronny already admits this for the second time:

I’m just a servant of the Government... We’re not pleasant in India, and we don’t intend to be pleasant. We’ve something more important to do. (Forster, 1984, p. 52)

It is obvious that the colonizer uses force when necessary together with the colonial discourse. The colonizers are here to do “important” things for the country and the



people. It is represented almost like a holy duty. Another instance of such a case occurs before Mohurram, a holy period of time celebrated in the country. The problem between the Mohammedans and the Hindus during this time is that “should the procession take another route, or should the towers be shorter?” (Forster, 1984, p. 103). The daily work of Chandrapore is hung up and the English people in authority try to reconcile both parties. Ronny does not dislike this and emphasizes the importance and necessity of the presence of the English people in India: “But Ronny had not disliked his day, for it proved that the British were necessary to India; there would certainly have been bloodshed without them. His voice grew complacent again; he was here not to be pleasant but to keep the peace” (Forster, 1984, p. 103). This is one of the most important justifications for imperialism and colonialism as discussed before: that the colonizer is here to save the colonized.

In the colonial discourse, the colonizer states that even though they sacrifice themselves for the country that they colonized and they do their best for the colonized people, their efforts may not be appreciated. He states that even though he does his job for the good of the people, he does not need gratitude, but he wants sympathy from his own people. Here there is the emphasis that although he does not expect gratitude from the colonized, he does important things for them in exchange for nothing. This is often emphasized in colonial discourses. The colonizer is the one who does things for the good of the colonized. This is the common portrait drawn by the colonizer and offered to the colonized. Kuchta (2003) mentions Memmi’s explanations related to this point: the colonizer is tired of the colonized and the latter torments the former’s moral sense and life. This seems to contribute to the point that has been made above related to this type of appearance of the colonizer in the colonial context.

Another example for the above situation is after what happens to Miss Quested in Marabar Caves. After the attack on Miss Quested, when Ronny Heaslop, her fiance and the City Magistrate, comes to the club, he is seen like a “martyr” because for all his efforts for the Anglo-Indian country, he has faced the evil of it:

At the name of Heaslop a fine and beautiful expression was renewed on every face. ... And they fretted because they could do nothing for him in return; they felt so craven sitting on softness and attending the course of the law. (Forster, 1984, p. 205)

This part indicates that the evil is intended against all the colonizers. However, this time, Ronny is the one who receives it for all of them. This is another instance of the representation of the colonizer who is mistreated by the colonized despite all their efforts for their country.

The colonizer, in another part of the book, appears as the one who does research, collects information about the other culture and turns this into written documents as understood by Mr. Fielding's comments on Miss Quested: "Oh, I don't know her, but she struck me as one of the more pathetic products of Western education. She depresses me" (Forster, 1984, p. 129). When Aziz asks him why he does not marry Miss Quested, he makes this comment and he adds: "She goes on and on as if she's at a lecture – trying ever so hard to understand India and life, and occasionally taking a note" (Forster, 1984, p. 129). Even her surname includes the word "quest" interestingly, which means searching for something. In this occasion, even though it particularly focuses on the Middle East, aversion of colonial discourse, namely Şarkiyatçılık in Turkish or originally Orientalism (Said, 2003), comes to one's mind since he states that Orientalism is an academic area and the West has always gathered information about the East and put it into documents in trying to understand it and its culture as Miss Quested does and Mr. Fielding criticizes.

As is known, in the club, Miss Adela Quested is advised by Mr. Fielding to see the Indians if she wants to see the real India. Later in the book, this idea of 'seeing the real India' is criticized as is also done by Majeed (2005): The silliness of seeing the real India might be in the presumption that there exists a thing which has not been "seen, categorized and codified" yet. The interesting unknown has gotten ordinary and boring and there is no more to behold and realize in the empire. And it is added that what is left is not the heroic undertaking, "with the promise of the exotic", but is the suburban parts of England remade in India. These "recreated" English suburbs in India become a criterion of the "ridiculousness" of the East rather than of England as English suburbs. This issue of the recreated English suburbs in India is also emphasized by Kuchta (2003). As is seen, the colonized belongs to the unknown and is something to be seen, researched, categorized, and codified whereas the colonizer is the one who sees, makes judgments about the things he sees, does the research, categorizes, and codifies.

One other representation of the colonizer is that the men of the colonizing nation claim that they have to protect their women from the natives:

They had started speaking of “women and children” – that phrase that exempts the male from sanity when it has been repeated a few times. ... The Collector knew he ought to stop them intoxicating themselves, but he hadn’t the heart. (Forster, 1984, p. 203)

In another part, the word again comes to women and children: “The Collector, who knew more, kept silent, for the official in him still hoped that Fielding would toe the line. The conversation turned to women and children again, and under its cover Major Callendar got hold of the subaltern, and set him on to bait the schoolmaster” (Forster, 1984, p. 206). He also pretends to be more drunk than he is and talks semi-offensively. At that moment, Aziz bribes the servant so Aziz is able to attack or have Adela Quested, is mentioned as fresh news and the theme of ‘the dangers which women and children are in and the protection of them’ is emphasized by the Major. Davidis (1999) also states in her article that the Anglo-Indian society Adela Quested has joined is both “Victorian and modern, imperialist and anti-imperialist” and “traditional chivalry” is valid in it, which is governed by its rule of protecting women that became widespread after the 1857 Mutiny. She explains that the fact that Anglo-India is far away from the “metropolis” is reflected as a time-related occurrence since feminism in England during the time has not reached the Anglo-India yet as she states that as Forster also mentions in his text, and this chivalry utilized by this part of the imperial community emphasizes “heterosexuality, the rules of public school, the powerlessness of women” and maintained British rule in India. In another article, it is stated that the aim of the 1857 Mutiny in India is intertwined with the problematic racial representation of dark-skinned men craving white women and thus this uprising is a label which is an expression of colonial anxieties and fancies. In the article, it is added that chivalry within the colonial context allows armed intervention and the issue of rape plays a role in controlling uprisings against colonials (Sharpe, 2014). As is seen in these explanations, chivalry is one of the things that continued the imperial and colonial hegemony in India. All these form one of the representations of the colonizer as the chivalry perpetuates the imperial and colonial rule of the colonizer as discussed above.

In conclusion, in both books by Conrad and Forster, the colonizer appears as the superior one who has a natural right to have and govern colonies because they are

civilized. This is also shown as a kind of good-intentioned, almost like a holy mission since the colonizer states that they will bring civilization to the uncivilized places and educate the uneducated, inferior natives. The colonizer is seen to state that they do these things for the good of the colonized native people. As is seen especially in *A Passage to India*, even though the colonizer does things for the good of the colonized, the latter does not appreciate it and the colonizer is tormented by the colonized. The colonized pays the colonizer's good-intentioned actions for the colonized back with evil as in the case of the attack on Adela Quested. Other than these representations of the colonizer, it is seen that the presence of the colonizer is necessary for the colonized as in Ronny's claim that the British presence in India is necessary to keep the peace there as is claimed to be the case around the Mohurram celebrations. The colonizer also appears to be as the one who does research, categorizes and produces knowledge of the natives as in Said's version of colonial discourse, namely Orientalism. Finally, the colonizer occurs as the one who has to protect their women from the natives and this is parallel to the old dated concept of chivalry. And what helps the colonizer perpetuate the colonial power is the space of inequality between the colonizer as the superior and thus the colonized as the inferior, the mission's almost holy perception, and chivalry. And it is seen that all these appearances of the representations of the colonizer are mainly based on the idea of the colonizer's superiority to the colonized. Otherwise, the colonizer might not be able to educate, govern, civilize or do something good for the colonized or the colonizer's presence would not be necessary if they were equal on all levels. Through this othering, this colonial discourse as well as by force, the colonizer is able to be and appear as the superior.

### 3. COLONIAL REPRESENTATIONS OF THE COLONIZED

As discussed previously, colonialism is partly based on mental representations of the colonizer and colonized. And in these representations, the colonizer is the superior party whereas the colonized is the inferior one. As stated by McLeod (2010), the perpetuation of colonialism depends on showing it and the secondary place of the colonized as something natural. Both McLeod (2010) and Thomas (2013) describe colonialism as something that is related to mental shaping. This shaping is realized with the image of the colonizer as the supreme over the colonized. Thus, as McLeod (2010) states, the colonized appears as the inferior, backward, less valuable, and uncivilized part of the binary. The varieties of colonial representations that can be seen under the name of the colonized are usually grounded on this assumption of the colonized's inferiority on many levels. In this chapter, *Heart of Darkness* by Conrad and *A Passage to India* by Forster will be examined in terms of the colonial representations of the colonized.

Starting with *Heart of Darkness* by Conrad, after Marlow's comment on the unnecessary blasting where they are building a railway, he faces the dehumanization of a group of the colonized natives who are carrying baskets of earth with iron collars on their necks that are connected by a chain:

A slight clinking behind me made me turn my head. Six black men advanced in a file, toiling up the path. They walked erect and slow, balancing small baskets full of earth on their heads, and the clink kept time with their footsteps. Black rags were wound round their loins, and the short ends behind wagged to and fro like tails. I could see every rib, the joints of their limbs were like knots in a rope; each had an iron collar on his neck, and all were connected together with a chain whose bights swung between them, rhythmically clinking. ... They passed me within six inches, without a glance, with that complete, deathlike indifference of unhappy savages. (Conrad, 2014, pp. 17-18)

As the above quotation from the text shows, these colonized native people are treated like creatures other than human. They are chained and in that situation, they are forced to work for the colonizer. As Marlow also questions, they are called enemies and criminals by the colonizer. Even Marlow, as a member of the colonizing nation,

admits that they cannot be called enemies. They are chained and they obey. They do work for the colonizer. However, they are called enemies. As can be seen from this passage, these colonized native people are unhappy and have a deathlike indifference as a furious law has come to punish and civilize them as if they needed this. Marlow also calls them savages for all his good intention and understanding of them. Even Marlow does it while seemingly unaware he has belittled this group. Here the colonized is represented as secondary in value due to being inferior, a criminal, or an enemy.

Following the above-mentioned parts, Marlow turns and goes down instead of going up because he does not want to see the chained people any more: “Instead of going up, I turned and descended to the left. My idea was to let that chain-gang get out of sight before I climbed the hill” (Conrad, 2014, p. 18). Here again the treatment of these native people as a lower kind of people is emphasized by Marlow and upon this, he criticizes these violent imperialist, colonialist acts, like chaining people to work for the colonizer and suffering these kinds of treatments while the colonizer says: “these were strong, lusty, red-eyed devils, that swayed and drove men-men, I tell you” (Conrad, 2014, p. 18). Here Marlow emphasizes especially that these native people are human beings and the harsh treatment of natives is wrong.

Soon, Marlow finds a huge artificial hole and makes this comment: “It was just a hole. It might have been connected with the philanthropic desire of giving the criminals something to do” (Conrad, 2014, p. 19). Here again the word “criminals” is used for the natives. However, this is the least when one considers the following treatment of the natives by the so-called superior colonizer who claimed that they wanted to bring the light of the civilization to the colonized:

Black shapes crouched, lay, sat between the trees leaning against the trunks, clinging to the earth, half coming out, half effaced within the dim light, in all the attitudes of pain, abandonment, and despair. ... The work was going on. The work! And this was the place where some of the helpers had withdrawn to die. (Conrad, 2014, p. 19)

As can be seen from above, these people suffer from a great tragedy and are dying in pain perhaps far from their families and beloveds. And the imperial and colonial work is still going on, which is what Marlow also criticizes. In the following part, there is a painful and detailed description of the scene of the treatment of the native people under the colonizer:

They were dying slowly – it was very clear. They were not enemies, they were not criminals, they were nothing earthly now – nothing but black shadows of disease and starvation, lying confusedly in the greenish gloom. ...Then, glancing down, I saw a face near my hand. ...The man seemed young – almost a boy – but you know with them it's hard to tell. I found nothing else to do but to offer him one of my good Swede's ship's biscuits I had in my pocket. The fingers closed slowly on it and held – there was no other movement and no other glance. (Conrad, 2014, p. 19-20)

As the above part shows, these native people seem to have the value of a piece of trash and nothing more than that. These people have done work for the colonizer and now they are dying out of the bad conditions, starvation, health problems and the wrong treatment which is ignoring that they are human beings. They are not even medically treated either; they are just lying there waiting for death. Marlow empathizes with them and cannot do anything else, but gives his biscuit. At least he is aware that they are human beings and is trying to do something for them. He feels their pain. Another part from the text further visualizes the great suffering of these natives. The part below and all the previous quotations above carry a high importance since they can help one visualize the situation of the colonized and see the whole picture:

Near the same tree two more bundles of acute angles sat with their legs drawn. ... While I stood horror-struck, one of these creatures rose to his hands and knees, and went off on all-fours towards the river to drink. He lapped out of his hand, then set up in the sunlight, crossing his shins in front of him, and after a time let his woolly head fall on his breastbone. (Conrad, 2014, p. 20)

Here in the above quotation, the natives are represented as “creatures”. Marlow naturally likens them to creatures as they are really in a terrible, dehumanized situation. Furthermore, one of them is stated to go off on all-fours towards the river. This is something animal-like. He cannot even walk on his two feet as a result of his deterioration. What is more, the verb “lap” is used for animals’ drinking something. Even this verb Marlow uses for this native shows the degree of his dehumanization. Marlow seems to want to draw the attention of people to the suffering and dehumanization of these natives with these striking descriptions of them. The picture drawn of these natives above is so alarming that Marlow describes the scene as a massacre or pestilence. The natives are also called “phantoms”. All these show very strongly to what extent these natives are in good conditions, they are perceived as equal human beings and they are treated humanely.

Marlow has to stay for ten days in that station and visits the well-dressed Chief Accountant. At that time, there is a sudden noise in the station-yard and the Chief Accountant is disturbed by this and says: “When one has got to make correct entries, one comes to hate those savages – hate them to the death” (Conrad, 2014, p. 22). Here again the natives are called “savages”. In another part of the book, a black man in the central station is beaten since the colonizers think that he caused the fire. And Marlow mentions his horrible situation and thus makes one feel that again he criticizes this cruel act.

Elsewhere in the novel, the brickmaker and Marlow go outside. Marlow observes that “black figures strolled about listlessly”. Here again one sees that the natives are tired, uninterested, and unhappy. Then, the brickmaker, Marlow and a man, one of the leaders, that comes near them hear the beaten African’s moan of pain. The man is disturbed by this moan of pain and says: “Serve him right. Transgression – punishment – bang! Pitiless, pitiless. That’s the only way. This will prevent all conflagrations for the future” (Conrad, 2014, p. 31). Here it is obvious that the natives could also be beaten without pity when something wrong happened. The colonizer thinks that they have the right to discipline the colonized by beating them.

When Marlow thinks that he sees Kurtz for the first time, he describes what he sees around: “the dugout, four paddling savages” (Conrad, 2014, p. 40). Here is another mention of the natives as “savages” in the book. In the following parts, Marlow identifies the natives as “cannibals”: “Fine fellows – cannibals – in their place. They were men one could work with, and I am grateful to them. And, after all, they did not eat each other before my face: they had brought along a provision of hippo-meat which went rotten” (Conrad, 2014, pp. 43-44). It is interesting that the natives are called “cannibals” even though they do not eat human beings and they bring their food with them as the rest of the humankind do.

In the following parts, the description of “savage” appears again and this “savage” is educated by the colonizer. When Marlow talks about why he did not go to the shore for a howl and a dance like the natives, he states that he had no time and one of the reasons for this is that he had to deal with the “savage”, the fireman on his boat. Marlow describes him as “an improved specimen; he could fire up a vertical boiler”(Conrad, 2014, p. 46). He is improved because he has been educated and civilized by the colonizer. Here this reminds one Bhabha’s concept of “colonial



ambivalence” (McLeod, 2010). This native is both “savage” and “civilized” at the same time because he is educated and taught how to do work for the colonizer. In this way, he resembles the colonizer, the white man; he can do work like the latter, so his situation is ambivalent. The native seems both “inferior” as a “savage” and “educated” as Marlow says: “A few months of training had done for that really fine chap” (Conrad, 2014, p. 46). As is obvious, the native needs to be educated and civilized by the superior colonizer. The colonizer perceives it to be the case as is seen from this part.

Another interesting part that shows how the natives are perceived by the colonizer is that this “savage” is educated by way of making him believe that there is an evil spirit in the boiler and if he does not carefully watch the boiler and add enough water, that evil spirit will get angry due to his thirst and take a horrible vengeance. The natives seem to be thought of as quite simple beings as in the following parts in the book they will be labeled. While the natives are deemed this simple, the white man is seen as the symbol of civilization as understood by the following page in the book: “The dwelling was dismantled; but we could see a white man had lived there not very long ago. There remained a rude table – a plank on two posts; a heap of rubbish reposed in a dark corner, and by the door I picked up a book” (Conrad, 2014, p. 47). When one reads this part right after the simple native who believes that there is an evil spirit in the boiler, the superiority of the white man, the colonizer as the owner of “civilization” with their dwellings, tables and books, strikes one immediately. The book’s title is *An Inquiry into some Points of Seamanship* by Towser or Towson. The book especially shows to a great extent that this civilization is composed not only of daily necessities like houses and furniture, but also of a written culture whereas the simple natives have nothing of the sort.

Marlow again questions why the natives did not eat them as one advances in the book and describes them as “big powerful men, with not much capacity to weigh the consequences” (Conrad, 2014, p. 52). Here the natives are presented as animal-like creatures. Indeed, it is known that even animals can weigh the consequences of an action most of the time. This part does not portray the natives as human beings. When they try to find Kurtz, they hear fierce cries which belong to the natives and Marlow uses the same description for them with the word “savage”. Later, when their boat is attacked, Marlow criticizes the black man on the boat: “The fool-nigger

had dropped everything, to throw the shutter open and let off that Martini-Henry” (Conrad, 2014, p. 58). The black man is denigrated because he had dropped things to defend them.

When Marlow is afraid and sad because he thinks that something bad has happened to Kurtz, he describes his pain by comparing it to the great sorrow of the “savages” in the bush. Again he identifies the natives with the “savages”. More than the word “savages” comes in this part below, which exposes Kurtz’s report for the International Society for the Suppression of Savage Customs. Even the title of the organization has the word “savage”:

The opening paragraph, however, in the light of later information, strikes me now as ominous. He began with the argument that we whites, from the point of development we had arrived at, ‘must necessarily appear to them (savages) in the nature of supernatural beings – we approach them with the might of a deity,’ and so on, and so on. ‘By the simple exercise of our will we can exert a power for good practically unbounded. (Conrad, 2014, p. 64)

This is only the beginning of the report. At first, Marlow likes it because he thinks that it is written with good-intentions. Nevertheless, this very paragraph is made fully of colonialist representations. As Nagai (2009, p. 95) points out “Kurtz thereby sets out to rule the savages in the firm conviction of European superiority, *in his white man’s name*”. Kurtz argues that white people are superior to black ones and this can be understood from the level of their development. And because white people are developed and civilized, they regard themselves as supernatural beings and even equal themselves to God as Guetti (1987) also states that Kurtz’s deterioration is elevated, extraordinary and “perhaps godlike”. Henricksen (1987) also finds Kurtz godlike in his article. Watt (1987), too, discusses that the role of the “rightness of a God” was almost automatically granted to the white European upon his leaving home and going out to rule colonies. In line with this, the white people do not hesitate to think that they can use their power without any limit. Even if one thinks that one uses it for good, if a human being has limitless power and uses it, she or he cannot be a human being by definition as this would negate the free will of the individual. It seems that God only can have infinite power as Kurtz is also aware. Then if one is a human being, how can one be God at the same time as Watt (1987) states that Conrad also confirmed the need, “as Camus put it, ‘in order to be a man to refuse to be a God’ ”. This seems to be the breaking point of the colonial approach of superiority and unlimited use of power over others, indeed peers in this sense.

This type of calling ‘the other’ savage and emphasizing the colonizer’s superiority over the colonized is also realized even by some cultivated people as in the case of Casement, a writer and traveller to West Africa, as mentioned by Burroughs (2009) in his article: Casement is asked to prepare a report which contains information on the different kinds of communities he sees on his journey. Like another writer, namely Kingsley, he labels West African customs as ‘savage’ and ‘evil’ and their beliefs as ‘superstitions’. Further, Burroughs (2009) discusses that these show that even writers could use “the stock colonial vocabulary”, which led the natives to lose their human qualities by the bad-treatment towards them while suggesting the superiority of the Europeans over the colonized in terms of race and culture. Indeed, Burrough’s statements prove that using the words such as ‘savage’ and the attitudes of superiority towards the colonized is a part of imperialism and colonialism and are repeated by many, even the educated.

At the end of the report for the International Society for the Suppression of Savage Customs, there is another message that says: “Exterminate all the brutes!” (Conrad, 2014, p.65). Marlow considers this to be an exposition of a method and indeed, as is witnessed in the previously-mentioned treatment of the natives, it seems to be a method. Kurtz, who is described as “an emissary of pity and science and progress, and devil knows what else” (Conrad, 2014, p. 30), becomes the mere murderer of people and these concepts. Indeed, the content of this report can be called the peak of the issue of colonial representation as it shows openly the status of the colonized as inferior and in accordance with this, also having an inferior value. Nevertheless, the book goes on and there is some more to add. Marlow comments on the personality of Kurtz saying: “Whatever he was, he was not common. He had the power to charm or frighten rudimentary souls into an aggravated witch-dance in his honour” (Conrad, 2014, p. 65). The natives are again deemed rudimentary. For instance, after an attack, one of the pilgrims says, thinking that they have avenged Kurtz: “Say! We must have made a glorious slaughter of them in the bush. Eh?” (Conrad, 2014, p. 66). Of course, he talks about the natives in the bush here.

Later when the manager goes to the house, the harlequin-like man comes on board and when Marlow expresses his dislike for the natives’ being in the bush, the man comments that “they are simple people”. This comment is repeated a few times in the following parts. For instance, in order to persuade Marlow that there will be no

problem due to the natives, he gives the advice that Marlow should keep enough steam to blow the whistle if any trouble occurs and says that this will be better than all his rifles because “they are simple people”.

When Marlow talks to the Russian, their topic is Kurtz and when the former says that Kurtz did not have goods to exchange, but he made the villagers his supporters, the Russian says that the villagers worship him and this is natural because Kurtz “came to them with thunder and lightning” and “he could be very terrible”. Kurtz’s treatment of the natives seems not to bear streaks of pity or human qualities as is also indicated by the posts with the heads of the natives on them, around Kurtz’s house: “They would have been even more impressive, those heads on the stakes, if their faces had not been turned to the house” (Conrad, 2014, pp. 74-75). It seems another peak marker of the treatment of the native. Moreover, the natives are called “savage”, but they do not commit crimes such as brutally massacring people, while Kurtz, as the symbol of the civilized colonizer, does. As if this was not enough, these natives who are beheaded and whose heads decorate the posts are called “rebels”. The young admirer of Kurtz tries to explain the heads on the posts with this excuse of their being rebels even though Marlow does not agree.

Later, when they meet Kurtz’s native woman, Marlow describes the woman as “savage” and her ornaments as “barbarous”:

She walked with measured steps, draped in striped and fringed cloths, treading the earth proudly, with a slight jingle and flash of barbarous ornaments. She carried her head high; her hair was done in the shape of a helmet; she had brass leggings to the knee, brass wire gauntlets to the elbow, a crimson spot on her tawny cheek, innumerable necklaces of glass beads on her neck; bizarre things, charms, gifts of witch-men, that hung about her, glittered and trembled at every step. She must have had the value of several elephant tusks upon her. She was savage and superb, wild-eyed and magnificent; there was something ominous and stately in her deliberate progress. And in the hush that had fallen suddenly upon the whole sorrowful land, the immense wilderness, the colossal body of the fecund and mysterious life seemed to look at her, pensive, as though it had been looking at the image of its own tenebrous and passionate soul. (Conrad, 2014, p. 79)

As much as she is savage, she is also superb and magnificent. She looks attractive and she is described as passionate. These descriptions of the female native bring to mind Said’s version of colonial discourses, which he called Orientalism. Even though this is a particular discourse of colonialism which especially focuses on the Middle

East, as stated in McLeod's book (2010, pp. 54-55), the description of the female native as both attractive and savage, resembles the understanding of the East as "exotic, luxurious, sexually mysterious and tempting" and "feminised" while it is also "degenerate" in Orientalism. Later, while they are leaving with Kurtz on boat, the native woman with Kurtz looks at the colonists on the shore. At that moment, she is again described as a "barbarous and superb woman". Ray (2006) states that although Marlow does not give details as to whether Kurtz and the African woman are lovers, he interprets her in a "sexualizing" way, which is characteristic of a European view of African women. And Ray adds that Conrad criticizes and ridicules "the dominant, monolithic, European concept of male-female imperial relationships" by making the sexual issue vague and derive from Marlow's "racist and sexist fantasies". Here another type of the representation of the colonized is seen and it is that of the native African woman. She is both a savage and a passionate woman. And this is what the colonizer sees in her, which is the typical perspective of the former.

When it comes to our second book in this study, *A Passage to India* by E.M. Forster, it also abounds in colonial representations of the colonized. The main issue of the book is already whether an Indian and an English person can be friends. Even though the Indians in general seem to be willing to make friends with English people, there seems to be prejudice among the English in India towards the Indians. Nevertheless, one of these English people, Mr. Fielding, tries to realize a friendship with the Indian Aziz. Indeed, Aziz also wants this friendship. However, there are social and cultural barriers between them, mainly perceptions and representations of the other. These problems are illustrated through other relationships between the Indians and the English throughout the novel.

From the very beginning of the novel, it is seen that Hamidullah, one of the circle of friends of Aziz, states that the friendship between an Indian and an Englishman can only be possible in England. The others in the circle also talk about it and it is stated that it is only possible in England because when an English person comes to India, he is first nice and kind towards the Indians, but later their attitudes toward them change radically. For example, Hamidullah states that he has been insulted in the court by the person in authority who was nice toward him before. Another one of them states that when one of the English people in authority, namely Turton came to India, he drove with Turton in his carriage, they were quite close once and Turton showed him

his stamp collection. His friend makes the comment that “he would expect you to steal it now” (Forster, 1984, p. 7). For a start, this is a general picture of the Indian-English relationship at that time in India. As can be understood from the last comment, the native people, namely the Indians are not seen trustworthy. This is perceived by the Indians. The representation of the “unreliable native” is also put into action in the case of Bhattacharyas. These people invite Mrs. Moore and Miss Quested to their house and say that they will send their carriage to take them. However, nobody appears on the arranged day and they cannot go to visit them. Ronny, Miss Quested’s fiance, is annoyed with this and considering this annoying situation, later when Aziz suggests they go to the Marabar Caves together, Ronny makes the statement that: “Aziz would make some similar muddle over the caves. He meant nothing by the invitation, I could tell by his voice; it’s just their way of being pleasant” (Forster, 1984, p. 89). Here the natives are represented as “unreliable” by the undependable portrayal of Bhattacharyas. Later in the novel, when they have to get off the car in which they were with Nawab Bahadur, Ronny comments on the Indians again: “Incredible, aren’t they, even the best of them? They’re all – they all forget their back collar studs sooner or later. You’ve had to do with three sets of Indians to-day, the Bhattacharyas, Aziz, and this chap, and it really isn’t a coincidence that they’ve all let you down” (Forster, 1984, p.103). Here he implies Nawab Bahadur, one of the most respectable and influential natives in India. Even he is criticized by Ronny because he has gotten in Miss Derek’s car. The natives are represented as “unreliable” in most cases as it is seen here.

When they talk about marriage and motherhood with Aziz, Hamidullah says: “You mustn’t put off what you think right. That is why India is in such a plight, because we put off things” (Forster, 1984, p.11). Here it looks as if the backwardness of the Indian is given from his own mouth. In other words, the Indians are seen as backward culturally and in other matters by the colonizer. However, this criticism is given by the mouth of the colonized.

In another instance, while they are reading poems and soon it is the dinner hour and Aziz is ordered to go to the Civil Surgeon’s house without a reason for the trip being given to him. It is stated that the Civil Surgeon always does this. Aziz is an educated Indian. He is a doctor, but is treated in this way. At the dinner hour, without a definite reason, - and things like this happen quite often, - he is ordered to go there.

And when he goes to the place, he finds that the Civil Surgeon has been out and left no messages. This is the kind of treatment Aziz as the colonized native receives.

After Aziz learns that the Sahib, that is the Civil Surgeon, as he and others called him and other English people in authority, has not left a message, he is about to leave when two women come out of the house. They do not greet Aziz or even look at him, turning their heads away when they see him. Even though Aziz lifts his head and greets them, they do not answer him. Furthermore, they get on the carriage which is waiting for Aziz without asking for permission. Although they treat Aziz in this way, he behaves kindly and says they are welcome. After this, when Aziz gives some more money to the servant of the Civil Surgeon's house, he learns that the Civil Surgeon has said "Damn Aziz" before leaving the house. As can be seen, this is the treatment that Aziz, as an Indian, receives from both the ladies and the men in authority of the colonizer.

When Aziz meets Mrs. Moore in the mosque for the first time, the former asks her whether she has just come to India. And Mrs Moore confirms it and asks how he has understood it. Aziz states that he has found it out by her way of addressing him. This shows that Aziz and other Indians have to live in an environment in which they are addressed in a different way among the public. While Aziz and Mrs. Moore are talking in the mosque, the Civil Surgeon and Mrs. Callender are mentioned. Aziz cannot help sharing their mistreatment:

She has just taken my tonga without my permission – do you call that being charming? – and Major Callender interrupts me night after night from where I am dining with my friends and I go at once, breaking up a most pleasant entertainment, and he is not there and not even a message. Is this charming, pray? But what does it matter? I can do nothing and he knows it. (Forster, 1984, p.21)

Here Aziz talks about the previously-mentioned issues of not greeting and carriage-taking without his permission. It is important to hear this from Aziz's own mouth since it clearly expresses what he is exposed to and what his feelings and opinions are about it. As can be seen, these unkind acts do not happen once. They are repeated over time and most importantly, gives Aziz a message about his own value in the eyes of the colonizer.

When they are about to leave the mosque, they decide that Aziz will accompany her to the club, however, he cannot go in since, as Aziz says, Indians are not accepted

into the Chandrapore Club “even as guests”. This is the extent of the barriers between the two nations, namely the Indians and the English. In the club, Ronny the city magistrate, is mentioned. The collector, Mr. Turton, states that even though Ronny Heaslop does not understand much about law or other things, he is a good Sahib: “The long and the short of it is Heaslop’s a sahib; he’s the type we want, he’s one of us” (Forster, 1984, p. 24). As can be seen, the English is the Sahib, the leader and the administrator whereas the Indians are the ones who are not even allowed to the English Club as guests.

In the club, Miss Adela Quested is advised by Mr. Fielding to see the Indians if she wants to see the real India. Upon this, Mrs. Lesley sighs and says : “As if one could avoid seeing them” (Forster, 1984, p. 25). When Miss Quested answers Mrs. Lesley by saying that she has avoided them, the latter comments: “Oh, lucky you” (Forster, 1984, p. 25). However, when Miss Quested insists on seeing them, the ladies are amused and she becomes the center of their attention: “One said, ‘Wanting to see Indians! How new that sounds!’ Another, ‘Natives! Why, fancy!’ A third, more serious, said, ‘Let me explain. Natives don’t respect one any the more after meeting one, you see” (Forster, 1984, p. 25). Mrs. Callendar even says this: “Why, the kindest thing one can do to a native is to let him die” (Forster, 1984, p. 25). This extreme reaction to the natives, namely the Indians can be seen as an indication of the extent to which the natives are perceived and represented objectively by the colonizer. Mrs. Moore, as one of the English women there, criticizes the attitude of Mrs. Callendar asking, “How if he went to heaven?” (Forster, 1984, p. 25). She answers: “He can go where he likes as long as he doesn’t come near me. They give me the creeps” (Forster, 1984, p. 26). These quotations from the speakers are important as they draw an accurate picture of the colonizer’s attitudes towards the colonized.

Asmat, Hayat and Qasim (2012) state in their article that the concept of representation in the colonial literature has a long history and colonial powers used political discourses as a method of validating their colonial rule in the colonies. They state that the bulk of constructed knowledge of colonial discourses showed the colonizers as ‘Self’ and the colonized as ‘Other’. They explain that “Self has always been presented as civilized, cultured, coherent and unified whereas Other as uncivilized, uncultured, incoherent and savage” (2012, p. 2). And they describe colonial literature as heavily political and cultural and more importantly,



clearly in the service of imperialism. Jajja (2013, p. 38) also states that the colonialist discourses and writings have a tendency to indicate the Europeans and the European cultures as “normative standards” and “the colonized alterity” is shown as “a lack or an abnormality”. Yousafzai & Khan (2011) also state that in Forster’s novel, the English show their conviction that the Indians are inferior to them. As is seen above and will be later seen in this study, the natives are not very much favoured. Indeed they are not even wanted. They are seen as the inferior, wicked and unwanted other as mentioned by Asmat, Hayat and Qasim (2012); Jajja (2013); Yousafzai & Khan (2011) above.

Turning back to the book, Ronny Heaslop, the City Magistrate, makes the statement that he prefers to smoke with his “sort” in the club rather than with a native (Forster, 1984, p. 28). He does not prefer to do it with the native, “the Other” who is uncivilized and incoherent as stated above. Moreover, when his mother, Mrs. Moore mentions her meeting Aziz, Ronny does not like it after he understands that Aziz is a native and shows an interesting reaction:

But Ronny was ruffled. From his mother’s description he had thought the doctor might be young Muggins from over the Ganges, and had brought out all the comradely emotions. ... Why hadn’t she indicated by the tone of her voice that she was talking about an Indian? (Forster, 1984, p. 30)

Ronny does not like the situation because the person that his mother talked to is a native and an Indian. He even talks about changing one’s tone of voice when one mentions the natives, the Indians. This quotation clearly reveals the colonizer’s, as the people in authority there, attitudes towards and representation of the natives. As is seen, the natives are the ones who are not to be respected even when one talks about them. And the ones who belong to the colonizing nation are expected to change even their tone of voice when they talk about the members of the colonized nation.

Ronny further questions his mother and comments on Aziz when he learns that Aziz does not like the Callendars. Upon hearing this, his mother criticizes him saying he never talked about people like this at home and he answers his mother rudely saying that “India isn’t home”. The above representation of the colonized is rather meaningful since it reflects the colonial attitude that regards the colonized native as treacherous. The following part is also telling: “In order to silence her he had been

using phrases and arguments that he had picked up from older officials, and he did not feel quite sure of himself” (Forster, 1984, p. 33). This illustrates a discourse, the discourse of colonialism which requires that for the native to exist as people, they need to be both avoided by and segregated from the colonizer.

When Ronny, Mrs. Turton, Mrs. Moore and Miss Quested are talking about the Bridge Party that will be given by the administrator and in which the guests will be the natives for the first time, Mrs. Turton does not like the idea and says: “Mr. Heaslop, when I’m dead and gone will you give parties like this? It’s enough to make the old type of Burra Sahib turn in his grave” (Forster, 1984, p. 38). This shows how the natives are seen from the perspective of the colonizer. Their presence is enough to disturb them. Ronny, the City Magistrate, also makes this statement: “The great point to remember is that no one who’s here matters; those who matter don’t come” (Forster, 1984, p. 39). This quotation shows the degree of importance of the natives and the value attached to them. In the party, the Collector forces his wife Mrs. Mary Turton to welcome the native guests and behave hospitably towards them. She says: “What do you want me to do? Oh, those purdah women! I never thought any would come. Oh dear!” (Forster, 1984, p. 41). She adds that she will not shake hands with the men except for Nawab Bahadur, who is an influential native. Even though they invite them, she does not seem to act kindly towards them. When Mrs. Moore asks Mrs. Turton who the ladies are in the party, she answers her: “You’re superior to them, anyway. Don’t forget that. You’re superior to everyone in India except one or two of the Ranis, and they’re on an equality” (Forster, 1984, p. 42). Here the superiority of the colonizer is declared and emphasized while the inferiority of the colonized is again reinforced.

There is more to the colonial representations in the bridge party scene and the treatment the colonized receives:

Meanwhile the Collector had been going his rounds. He made pleasant remarks and a few jokes, which were applauded lustily, but he knew something to the discredit of nearly every one of his guests, and was consequently perfunctory. ... He believed that a “Bridge Party” did good rather than harm, or he would not have given one... (Forster, 1984, p. 45)

As can be seen in the above quotation, the native is depicted as a cheater, illegal drug user, or lustful. Even though he gives a party for the natives and invites them himself, he associates them with negative personal qualities. Interestingly he is the Collector,

the chief officer or the administrator. As a leading person in authority, even he himself sees the natives as “the unfavourable, unwanted, wicked other”.

Ronny also comments on the natives when talking to Mrs. Turton as they share similar opinions:

The educated Indians will be no good to us if there's a row, it's simply not worth while conciliating them, that's why they don't matter. ... But these people – don't imagine – they're India. (Forster, 1984, p. 39)

This part also reflects the colonial representations of the native since it mentions the unreliability of the native. It is also stated in the following part of the text that European clothes were like leprosy. Everywhere, everyone was wearing them even if not from head to the toe. Noone was untouched by them. As in Bhabha's “mimic man” (McLeod, 2010), it is seen even in the case of highly-educated, cultivated Indian Aziz and others like him, but even if the natives are the perfect mimic of the colonizer with their clothes and other things, they are not accepted by the colonizer. They are still segregated as “the Other”. Jajja (2013, p.40) also states that Aziz is shown as “a typical Asiatic, as invented by Western Orientalists, a mimic man”. He adds that “He believes that his social link with a white sahib can make him a complete man, as pointed out by Fanon”. Jajja (2013) further states that at the end of the Chapter two, Indians are not accepted to the club, even the cultivated ones, despite their mimicry and full adoption of imperial culture. He also states that Ronny mentions the mimicry of the Indians and makes the comment that this is a “direct result of imperialism”. He points out that the Indians have mimicked the attitudes, life style, and dressing so much that Ronny does not consider them to be Indians: They flash their pince-nez, European shoes and costumes. Here it might be better to remember Bhabha's definition of colonial mimicry: “the desire for a reformed, recognizable Other, as a *subject of a difference that is almost the same, but not quite*. Which is to say, that the discourse of mimicry is constructed around an *ambivalence*; in order to be effective, mimicry must continually produce its slippage, its excess, its difference”(London, 2014, p. 87). Here the Indians resemble the colonizer with their clothes as a result of mimicry. However, one feels that Ronny does not like them even as such since they are almost the same, but not quite, as in the case of Aziz lacking his back collar stud as proof of his different nationality or race. However, in some cases, wearing the English clothes is useful for them. For instance, Aziz says

that they wear them for the police not to notice them. He states that if he wears a fez, the police say: "Your lamp's out!" (Forster, 1984, p. 69). However, if he wears English clothes, there is not a problem. In an article by London (2014), it is discussed that Aziz can pass without being noticed when he is in English clothing thanks to his successful mimicry, but in general, it is necessary for the colonized to make an error, do something wrong or excessively or have a lack of something important so that the colonizer is able to keep the colonial supremacy over the colonized owing to an incomplete mimicry. The example given for this is the misjudgment of the Indian race as negligent by Ronny because Aziz lacks his back collar-stud. Indeed, he has not forgotten it, but he has given it to Fielding, as will be examined below. However, Ronny thinks that he has forgotten it as a result of his negligence which also derives from his race. The article argues that this kind of error of the colonized is vital for the colonizer to keep his supremacy over the colonized. This example is also highly striking and representative of the unequal attitude towards the colonized.

There is a part related to the play in the club, entitled *Cousin Kate*. A critique of this play is put in a local paper, and in it, there is a piece of negative criticism regarding Miss Derek forgetting her lines from time to time. This is countered by Mrs. Lesley as an issue of "race": "The sort of thing no white man could have written" (Forster, 1984, p. 40). In the face of the smallest criticism, she makes a racial comment. In terms of the issue of "race", Ronny also makes his contribution to the issue. When he sees Aziz's lack of his back collar-stud, he turns the situation into a race issue like Mrs. Lesley in the previous situation: "Aziz was exquisitely dressed, from tie-pin to spats, but he had forgotten his back collar-stud, and there you have the Indian all over: inattention to detail; the fundamental slackness that reveals the race" (Forster, 1984, p. 87). Here, the othering process of the colonizer is seen since the power of colonialism creates the colonized as a steadily set truth that is both other and wholly within the colonizer's knowledge at the same time (London, 2014). That is, the colonizer is not slack and thus superior to the colonized whereas the latter represents slackness. Most importantly, as is also seen from the above discussion, these stereotypes of the races are created by the process of mimicry and help keep the colonizer's character as having the opposite values to the negative ones of the colonized (London, 2014). Indeed, as we go back in the novel, we will see that Aziz has not forgotten the back collar stud. With all his good intentions, he has given it to

Mr. Fielding because the latter has trodden his own while getting dressed. And Ronny, the god-like, superior colonizer, accuses Aziz and his race of being slack and thus inferior due to his own prejudices. In another part of the book, it is openly admitted that some races are inferior and the natives are such a race. This happens after the Magistrate accepts that the supporters of Adela Quested should go down from the platform in the courtroom since the natives cannot sit near and support the defendant, either. This is perceived by the colonizing nation members as humiliation to themselves: “The Superintendent trundled steadily forward: he had expected these outbursts of insolence – they are the natural gestures of an inferior race, and he betrayed no hatred of Aziz, merely an abysmal contempt” (Forster, 1984, p. 247). It seems that the Superintendent thinks that it is natural for the colonizing nation’s members to support their own members, namely Adela Quested, but unnatural for the colonized nation to support their own member in court. He even seems to think that the colonized has no right to do this. And if the native does it, he is seen as “insolent and inferior”. These are the respective rights of the races, according to the understanding of the superiority of the one over the other. It seems that the colonized has the right to not support their side. Nevertheless, in the court scene there is the overturning of the colonial authority by the punkah wallah who pulls the cord of the fan in the courtroom and with his appearance, he causes Adela’s change of her decision to accuse Aziz of the attack, because he renders its leading element there, namely the justice structure ambivalent. However, he realizes this in a dissimilar way to Bhabha’s mimicry: In his unimportant and subservient situation, the punkah wallah represents the authority of the colonials. Nonetheless, due to his physical beauty, his being distant from the others, his not being Anglicized, he refuses the colonial authority by rejecting to imitate or mimic and by not being aggressive (Malik, 2014). This reminds one of Foucault and his discussion that where there is power, there is also resistance (Balkin, 1998). The punkah wallah seems to resist the authority of the colonials even without doing anything actively.

In the colonial discourse, the colonized are usually seen as incomprehensible and bizarre people as shown below. Mr. Fielding also contributes to this notion making the statements that “A mystery is only a high-sounding term for a muddle. No advantage in stirring it up, in either case. Aziz and I know well that India’s a muddle” (Forster, 1984, p. 73). Here India and thus its people are seen as a muddle.

It seems that they are not easily understood by the colonizer. On the other hand, the colonizer claims that they know the natives very well and expose their wicked sides as discussed in various examples, especially the quotations from Ronny as in “whether the native swaggers or cringes, there’s always something behind every remark he makes, always something, and if nothing else he’s trying to increase his izzat—in plain Anglo-Saxon, to score” (Forster, 1984, p. 33). This again reveals the ambivalence of the colonial discourse according to Bhabha’s version of it (McLeod, 2010) since the colonizer claims that they cannot understand the natives; they are a muddle, and at the same time, that they know the natives very well including all the bad sides of them. Even Mr. Fielding, who has a better relationship with the Indians as an English man, can describe the Indians as a “queer” nation.

As has been mentioned, the colonized are deemed to have less value compared to the colonizer. When Ronny comes during the friendly chat among Prof. Godbole, Aziz, and Miss Quested, he does not talk to these two Indians even when they talk to him. In addition to this, he criticizes Mr. Fielding because he left an English woman alone with two Indians. In another instance showing the value of the native, Miss Derek, as an English person who works under a Maharajah, an Indian prince, is criticized by Ronny because he thinks that this reduces the general prestige of whites. In another part, Miss Derek steals the Mudkul car from her Maharajah, but she makes the comment that “Surely it’s to the credit of his State I should be seen about in it at Chandrapore during my leave” (Forster, 1984, p. 98). She thinks that she honours him with her existence there. In the following parts, in the lawsuit after the Marabar Caves attack, it is learnt that an Indian lawyer, Ronny’s assistant, Das, will deal with the case and the English react furiously to this situation: “but that he should be judge over an English girl had convulsed the station with wrath, and some of the women had sent a telegram about it to lady Mellanby, the wife of the Lieutenant-Governor” (Forster, 1984, p. 217). Even though Das is said to be polite and clever and it is thought that he cannot judge against the evidence, they do not like the nationality of the lawyer being an Indian. McBryde adds that in the past an Englishwoman did not have to appear in court and Indians could not talk about her private matters. Instead, after making her deposition, judgment was made. Moreover, he apologizes for all this and the situation of the country today. All these picture the relative values of the colonizer and the colonized by placing the former over the latter.

During the Marabar Caves incident trial, Lesley and the Major call the Indians “swines”. And the Major goes on:

‘What’s happened is a damn good thing really, barring of course its application to present company. It’ll make them squeal and it’s time they did squeal. I’ve put the fear of God into them at the hospital anyhow. You should see the grandson of our so-called leading loyalist.’ ... I laughed; I laughed, I tell you, and so would you; that used to be one of these buck niggers, I thought, now he’s all septic; damn him, blast his soul – er – I believe he was unspeakably immoral – er – “He subsided, nudged the ribs, but added, “I wish I’d had the cutting up of my late assistant too; nothing’s too bad for these people.(Forster, 1984, pp. 239-240)

The Major thinks that this Marabar Caves incident will be to the disadvantage of the native people even though it has also disturbed their own people. As it is seen above, he is cruel towards the natives. He even thinks of harming his own assistant and adds that no cruelty is too much for these natives. This seems to be the value of the natives.

Another instance of the value of the native is represented in Mrs. Turton’s comment on men and the natives. This comment is made when her husband and the others from the colonizing nation talk about the Marabar Caves attack on Adela Quested. It is understood inherently that the colonizer is superior to the colonized. Moreover, the colonized seems to lose even the rights that a living being has: the right to exist as she or he is created and the right to be respected.

The natives are also represented as less logical by the mouth of Nawab Bahadur, one of the very few respectable and influential native people in India, according to the colonizer. The latter is almost the source of logic and reason. While Nawab Bahadur states that superstition is horrible and the great problem in their Indian character, he praises the English in terms of their good sense and reason saying: “British India, where we see reason and orderliness spreading in every direction, like a most health-giving flood!” (Forster, 1984, pp. 99-100). This is the representation of the reasonable colonizer and the unreasonable colonized natives.

Another representation of the natives can be seen in Aziz’s own words when commenting on Hasan’s ignoring his call: “He called to Hassan to clear up, but Hassan, who was testing his wages by ringing them on the step of the verandah, found it possible not to hear him; heard and didn’t hear, just as Aziz had called and hadn’t called. ‘That’s India all over ... how like us ... there we are ...’ ” (Forster,

1984, p. 108). Here the natives are seen as indifferent and lazy. And in general, the Indians are mentioned as excited people or emotional. For instance, Mr. Fielding thinks that Hamidullah, the lawyer, is sensitive after he said that Aziz is ill and not ill at the same time like most of them in the same case. There is another criticism of the Indians by another Indian in terms of their lack of discipline:

I don't consider us spiritual. We can't co-ordinate, we can't co-ordinate, it only comes to that. We can't keep engagements, we can't catch trains. What more than this is the so-called spirituality of India? (Forster, 1984, p. 122)

Here there is a harsh criticism of Indians by the mouth of another Indian. It is as if they could do nothing in this world. If this is the case, one cannot help questioning how Aziz was able to become a doctor and as another example, Hamidullah could become a barrister if they do not have at least the responsibility to even catch a train. Furthermore, Aziz is a successful doctor as can be understood by Major Callendar's own words: "But in his heart he knew that if Aziz and not he had operated last year on Mrs. Grayford's appendix, the old lady would probably have lived. And this did not dispose him any better towards his subordinate" (Forster, 1984, p. 55). As it is obvious from this quotation, even though Aziz is successful in his profession, he does not receive all the more respect for that. The same case is also valid for Aziz's responsibility and ability of co-ordination and organization in Marabar Caves journey with Mrs. Moore, Miss Quested, Mr. Fielding, and Prof. Godbole. He can successfully arrange the time and duration of the journey and organize the food even though these four people and himself are from different cultures and have different eating habits. Woelfel (2012) also states that Aziz is prudent to prepare the right food and things for his guests and not to upset anyone. However, even if it is not because of Aziz, his success in organizing the whole journey is clouded by the things that happen in Marabar Caves. Apart from these, Mr. Fielding, the Englishman, is late for the train for the Marabar journey and when the others from the colonizers hear this, they are "sorry for him": "Those who knew that Fielding had undertaken to accompany and missed the early train were sorry for him; it was what is to be expected when a man mixes himself up with natives; always ends in some indignity" (Forster, 1984, p. 206). Even a member of the colonizer is perceived in this way, that is, negatively, when he does something together with the native.



In the following parts, the Indians appear under the name “the Orientals” and some aspects of them are exposed. For instance, when Aziz talks to his guests, his attitudes are described as “the celebrated Oriental confusion” (Forster, 1984, p. 143). In another part, it is said that “like most Orientals, Aziz overrated hospitality, mistaking it for intimacy, and not seeing that it is tainted with the sense of possession” (Forster, 1984, p. 157). During the opening of Marabar Caves incident trial, Aziz is treated like a criminal by McBryde even before the verdict and the latter talks about “Oriental Pathology” again:

Here Mr. McBryde paused. He wanted to keep the proceedings as clean as possible, but Oriental Pathology, his favourite theme, lay around him, and he could not resist it. (Forster, 1984, p. 243).

In a study, racism or racialism is given as the misconception that one race or group of people is inherently better than one other race or group and it is discussed that racism and imperialism are generally seen together. It is added that racist premises like the inherent supremacy of the white people over all of the other races were presented to legitimize imperialism (Goonetilleke, 2014). Even though there is no one person in the story who is attracted by the fairer, McBryde seems to have developed a theory, which he calls ‘scientific’ or have adapted the one discussed above. Although there is no other mentioned scientific theory about this, he goes on generalizing his ideas and observations without enough specific evidence. Moreover, he calls this “Oriental Pathology”. According to Oxford Learner’s Dictionaries (n.d., n.p.), pathology is “an aspect of somebody’s behavior that is extreme and unreasonable and that they cannot control”. However, ironically, he seems not to be able to control his own resorting to the theme of “Oriental Pathology” in any and every instance as the narrator also criticizes above and by way of a person’s statement from the audience in the court which questions the theory by asking whether this attraction is also valid when the lady is “so uglier than the gentleman” (Forster, 1984, p. 243).

As has been discussed before, the natives as “criminals” appear before us once more in the following parts of the book. These parts are the climax of the story. In Marabar Journey, Aziz and Miss Quested go to see the caves. When Quested cannot see Aziz, she goes into a cave. After some time passes, it is learnt that someone has attacked Miss Quested. Upon this, Aziz is accused of this assault even though he is not the

one who attacks her. When Mr. McBryde, the District Superintendent of Police talks to Aziz about this assault, Aziz is very sad since he is innocent:

Aziz was led off weeping. Mr. McBryde was shocked at his downfall, but no Indian ever surprised him, because he had a theory about climatic zones. (Forster, 1984, p. 184)

Mr. McBryde, who is described as a person that “has read and thought a good deal”, and “the most reflective and best educated of the Chandrapore officials”, has such an interesting theory for “all” the natives. According to this theory, not only “all” the natives are criminals, but also they are criminals “at heart”. They are “born criminals”. And he adds: “Another of them found out” when he starts drafting his statement to the Magistrate (Forster, 1984, p. 184). This is the case for the native.

The representation of the “criminal native” does not end here. When Fielding states that Aziz cannot be the criminal because he could not have put the field-glasses into his pocket, having tried to attack her, McBryde makes the statement that “Quite possible, I’m afraid; when an Indian goes bad, he goes not only very bad, but very queer” (Forster, 1984, pp. 186-187). As McBryde puts it, the natives are not only born criminals, but they are also very queer when they go bad. When Fielding asks for an explanation about this, he says: “Read any of the Mutiny records; which, rather than the Bhagavad Gita, should be your Bible in this country” (Forster, 1984, p. 187). Even one type of crime is considered better than the other type. The colonizer is better even in crime. The native is more wicked than the colonizer. In an article, it is stated that McBryde offers the Mutiny records as proof of the criminality of the Indian self and the connection made between 1857 Mutiny and the attack on Adela indicates the interpretation of uprisings against colonials as the attack on English women. It is also added that the major’s call for the army to remove the natives from the place is suggestive of General Dyer’s command at Amritsar and Mrs. Turton’s order that each native person that has the courage of glancing at an English woman must move along on his hands and knees from the city of Chandrapore to the caves called Marabar recall the notorious crawling order, and these interrogate the assumptions of the Mutiny stories. Moreover, it is stated that the uncertainty given to the sexual attack issue is the thing that shows the imaginary aspect of colonial assertions of truth (Sharpe, 2014). McBryde acts only upon Miss Derek’s half-account of the event. When she finds Miss Quested among some cactuses, she takes her to the car and all she witnessed by the mouth of McBryde is

this: “Miss Quested couldn’t stand the Indian driver, cried, ‘Keep him away’ – and it was that that put our friend on the track of what had happened” (Forster, 1984, p. 186). Even though Fielding visits McBryde and states that Aziz must be innocent due to some good reasons, McBryde does not allow him to talk to Miss Quested and learn the truth. Indeed, he tries to hinder this saying: “But at a time like this there’s no room for – well – personal views. The man who doesn’t toe the line is lost” (Forster, 1984, p. 190). He warns, even threatens Fielding not to try to help Aziz. Before this already, he is puzzled when Fielding says that he does not want to talk about Aziz’s private letters because McBryde thinks that “any two sahibs ought to pool all they knew about any Indian” (Forster, 1984, p. 187). As is seen here, it is also important to note that Aziz’s private matters are also exposed even though they are not of relevance to this lawsuit. His drawer with his dead wife’s photo, which McBryde does not believe that it is his wife’s and says nasty things about, is brought into McBryde’s room, his wallets are checked and a letter from a friend who keeps a brothel is found and without asking about them Aziz himself, McBryde decides to use them in Court “as bearing on his morals” (Forster, 1984, p. 187). This seems to be the fate of the native.

There is more to the representation of the native as criminal. When Dr. Aziz, Miss Quested and Mrs Moore are together for the Marabar journey, Miss Quested states that she does not want her servant with them. This servant has been sent by Ronny to be with them all day long during the journey. However, she does not like the servant and insists that he should go. When he does not go, she asks Aziz to tell him to leave them alone. Upon this, Aziz deals with the situation and sends the servant back with the help of his cousin, Mohammed Latif’s bribing the servant. This situation is used by the colonizer for an unfair accusation of Aziz related to the attack on Miss Quested in Marabar Caves: “Heaslop warned Miss Quested’s servant last night never to lose sight of her. Prisoner got hold of this and managed to leave him behind. Bribed him” (Forster, 1984, p. 206). As it is seen in this part, the colonizing nation members think that Aziz himself decided to get rid of the servant. They even think that Fielding’s missing the train was arranged by Aziz. Then other kinds of rumours, which, according to Major, Heaslop learns from his mother, are talked about. They are that Aziz paid a group of natives to suffocate her in one of the caves. This would be the end of her or she only would get out. As a result, “he could go on with the girl”

(Forster, 1984, p. 207). These are all assumptions, but the suspect in prison as is shown in the above quotation. Massingham (2014, p. 55) evaluates this situation as such: “Dr. Aziz, the victim of an hysterical woman and an equally hysterical society, is also the hero of the story”. Another instance is before the Marabar Caves trial when Ronny and Miss Quested talk about the trial and Aziz. Adela says that Aziz is innocent, but Ronny does not believe her and warns her not to say the same things again because he says: “every servant I’ve got is a spy” (Forster, 1984, p. 226). He looks out of the window and sees that there are two children instead of the Indian servant. And he adds: “They all hate us” (Forster, 1984, p. 227). As it can be seen from these, he thinks that everyone is a spy and everyone hates the colonizer. It sounds like a bit too much skepticism and cynicism considering such a portrayal of all the natives as spies and hateful people. Parry (1987, p. 179) also criticizes this kind of attitude of the colonizer: “In this event where an Englishwoman already disquieted by India is infected by a nervous community’s fantasies of cultures charged with erotic intensities and dangers, there still persists a heterosexual model of the colonial relationship which is elsewhere displaced”. Parry (1987) sees this accusation of the Indian of rape as fantasy and out of reality as a result of charging the foreign culture with eroticism and dangers. Here the native is represented as “criminal” and the colonizer as the one who is exempt from committing crime.

That being an Anglo-Indian in India as a British person, is different from being British in England, is felt throughout the book as in Ronny’s case discussed beforehand. Ronny did not judge people harshly in England, but in India he does and her mother criticizes him for it. Miss Quested also shares this kind of problem with Aziz. She states that when she marries Ronny, she will become or at least be labelled as an Anglo-Indian. Even if Aziz protests this, she says that this will be so exposing the attitudes of such Anglo-Indian women towards the natives as well who are given a less value:

Some women are so – well, ungenerous and snobby about Indians, and I should feel too ashamed for words if I turned like them, but – and here’s my difficulty – there’s nothing special about me, nothing specially good or strong, which will help me to resist my environment and avoid becoming like them. I’ve most lamentable defects. (Forster, 1984, p. 161)

Although Miss Quested is an intelligent woman who is aware of the facts around her and who questions what she sees, it is interesting that she is afraid of resembling the

other Anglo-Indians in character. This suggests that the change from the one in England to the one in India is so radical that even a strong and intelligent woman like Miss Quested cannot trust herself about the possibility of change. This shows under how great a tension of segregation live the colonized Indians and also the British colonizer. The latter also suffers from what she or he does since it must not be easy to cause tension and live together with another nation every day through such tension.

In conclusion, both in Conrad's *Heart of Darkness* and Forster's *A Passage to India* as colonial novels, it is seen that the colonized are represented as the criminals, enemies, backward, inferior, having less value than the colonizer, unfavourable, unwanted or wicked other, less logical or unreasonable, rebels, and the ones who need to be educated by the colonizer. Especially in *Heart of Darkness*, the word "savage" is used and repeated many times for the colonized. The word "cannibals" is also used for the colonized. They are seen as rudimentary and simple people as in the case of the native who watches the boiler carefully in order not to make the evil spirit in it angry. Their customs are described as savage and evil and their beliefs are deemed to be superstitions as in the case of Casement and Kingsley, who are famous and cultivated people. They are also dehumanized and described as animal-like creatures. When it comes especially to *A Passage to India*, the native is represented as unreliable, treacherous, illegal drug user, lustful, incomprehensible, bizarre, indifferent, lazy people, and the ones who have "Oriental Pathology" as has been discussed above. And as is seen, these varieties of the representations of the colonized native seem to derive from the major understanding that the colonizer is superior to the colonized in the colonial discourse since all the qualities which the colonized seems to have and is represented with, appears to be negative and those of the colonizer, as is known from the previous discussions, to be positive. And these very binaries of the superior and inferior are the things that perpetuate imperialism, the colonial authority of the colonizer and thus colonialism as has been discussed before.

#### **4. ATTITUDES OF CONRAD AND FORSTER TOWARDS IMPERIALISM AND COLONIALISM**

Both books examined in this study, namely *Heart of Darkness* by Joseph Conrad and *A Passage to India* by E. M. Forster, bring their own criticisms to bear on the problems of imperialism and colonialism. There are many representations of the colonizer and the colonized suitable for a discussion of the discourse of colonialism, especially the ones which engage with the false, prejudiced and fixed images of the colonized. However, these seem to be used to suggest a criticism of imperialism and colonialism since they indeed openly show the negative aspects and qualities of the colonized to the degree of prejudices and the negative effects of imperialism and colonialism on animals, plants, the environment, the colonized, and the colonizer. At some points they are directly critical of Marlow and Fielding, the main characters of the novels. These criticisms are hinted at even though at times some of them are really open since during the time the authors lived through imperialism and colonialism and could not readily discuss and question these issues. However, these works by Conrad and Forster are able to show in detail, the workings, representations and negative influences of imperialism and colonialism as has been shown previously and as also will be discussed further below.

Beginning with *Heart of Darkness* by Conrad, Marlow mentions the places he wanted to go to in the past. During this, he talks about one place he has always wanted to go to, but he has never been to. He seems to imply Africa here as he also mentions a big river and the trading companies on it. Later, he will be one of the people who work on board the ship on this river. He describes Africa as “the biggest, the most blank” (Conrad, 2014, p. 7). However, he adds that it is not an empty space any more. “It had got filled since my boyhood with rivers and lakes and names. It had ceased to be a blank space of delightful mystery – a white patch for a boy to dream gloriously over. It had become a place of darkness” (Conrad, 2014, p. 7). This seems to be a kind of criticism of imperialism and colonialism. As it is seen above, beforehand the African continent is like a white patch, but it is not any more. More

importantly, it has become dark. The term “dark” and its “darkness” seem to reflect the dire situation of the continent after the arrival of the white Europeans and the ongoing colonization of the continent.

Marlow criticizes colonialism and imperialism when he says that “And this also has been one of the dark places of the earth” talking about England and probably meaning that it was also conquered in the early centuries and people tried to turn it into a more civilized place after a long historical period of barbarism (Conrad, 2014, p. 3). Civilization did not occur all of a sudden. However, he does not approve of conquests, colonialism and imperialism as he states below:

They were conquerors... The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look into it too much.(Conrad, 2014, pp. 5-6)

Here is seen the obvious criticism of conquests, colonialism and imperialism with their terrible, inhumane consequences for living beings and the environment. Marlow adds to the above finally: “What redeems it is the idea only” and Brooks (1987) states that “the ‘idea’ is the fiction of the mission, which upon inspection is seen to cover up the most rapacious and vicious of imperialisms”. Indeed, this idea perhaps of civilizing work under conquests, colonialism and imperialism turns out to be plunder as is seen especially in Kurtz’s situation who is introduced as one of the most prominent emissaries of civilizing work and who ends up as a plunderer and torturer. Fogel (1987, p.133) also gives Marlow’s and thus Conrad’s criticism of colonialism and imperialism from another perspective referring to Marlow’s statement that “To me it seemed as though the mist itself had screamed” when describing the atmosphere of the place. Fogel (1987) states that this “wall of mist, as a white darkness, or a ‘blind whiteness,’ obviously and deliberately comprises the moral blindness of the white race”. This also seems to criticize the attitudes of the white race as the colonizer under imperialism since they have tried to get economic and political advantages rather than bringing civilization to the places humanely.

Another instance of Conrad’s criticism of imperialism and colonialism appears when Marlow mentions how he had gotten a job on a boat on the Congo River. The Danish ex-captain of the boat is killed by the natives in return for his violent attitude towards them. He beats a native African because he thinks that he has been deceived by this

old man related to some hens. Although there is no open criticism here, one understands it from the picture Marlow draws as a result of this event:

Oh, it didn't surprise me in the least to hear this, and at the same time to be told that Fresleven was the gentlest, quietest creature that ever walked on two legs. No doubt he was; but he had been a couple of years already out there engaged in the noble cause, you know, and he probably felt the need at last of asserting his self-respect in some way. Therefore he whacked the old nigger mercilessly, while a big crowd of his people watched him, thunderstruck, till some man –I was told the chief's son – in desperation at hearing the old chap yell, made a tentative jab with a spear at the white man – and of course it went quite easy between the shoulder blades.(Conrad, 2014, p. 9)

In the above quotation, even though the Dane is described as the gentlest and quietest of the creatures on earth, he is presented as one who beats a native for some hens. And “the noble cause” of imperialism and colonialism as the savior of uncivilized people is ironically emphasized above in the scene of the beating of a native African. Conrad seems to ask what kind of noble cause and civilizing of people this is while at the same time they are beating these people for some hens. It offers a really clear picture that indeed exposes the contrast between the noble cause of bringing civilization and violence towards the natives.

Marlow does not stop here, however. He goes on describing what happens to the body of this “gentle and quiet” colonizer:

Afterwards nobody seemed to trouble much about Fresleven's remains, ... the grass growing through his ribs was tall enough to hide his bones. They were all there. The supernatural being had not been touched after he fell.(Conrad, 2014, p. 9)

Here one gets the impression that Marlow implies that Fresleven caused this himself and this was the natural result of his own violence as nobody seems to trouble much about him even though violence is not approved in anywhere for anyone from any nationality. They do not even trouble themselves with his body. This is really interesting to examine since it is usually the case when a human being dies that people around him try to do their last duties for him or her and finally bury him or her according to their religious and cultural rituals. Even if the people around Fresleven may be afraid of the chaos that results from his beating of the native African and afraid that this could cause harm to them, they could, but do not try to do their best for him under those conditions without escaping revenge from the tribe totally. Fresleven seems to symbolize the colonizer as a Dane and as a colonizer,



nobody cares for his body, the grass grows through his ribs and all this is for some hens. Here it seems that the hollowness and meaninglessness of imperialism is emphasized and thus the quotation draws one's attention to the fact that one will be in such a nasty condition, grass growing through ribs when dead, one day even if one exploits the others' lands and becomes very rich.

In this miniature portrayal of Fresleven as a criticism of imperialism and colonialism, the materials gotten are two black hens, which cause his end, and when one applies it to empires, the things and lands gotten by exploitation are more, but it amounts to the same thing: violence, invasion, occupation, and exploitation of the others' properties and possessions will not be any good for anyone. Furthermore, Fresleven is described as a "supernatural being". This already seems to touch ironically on one's vulnerability as a human being. Since the word supernatural denotes something or someone "that cannot be explained by the laws of science and that seems to involve gods or magic" according to Oxford English Dictionary (n.d.), Marlow's statement with the word "the supernatural being" seems to warn one that one is not God and does not have such powers as the colonizer tends to see himself in such a likeness and as has been mentioned in the previous chapters in this study. This reminds one Kurtz, who orders the colonizer to treat the natives in the likeness of a supernatural being as has been mentioned in the previous parts of this study. Even though Fresleven is described as a "supernatural being", he is dead, with the grass growing through his ribs. It is as if the colonizer and colonial discourse that shows the colonizer superior to the colonized, is parodied with a criticism of colonialism and imperialism. It creates the picture that if the colonizer is not a superior being with grass growing through his ribs and is not right in exploiting and treating others violently, colonialism and imperialism are not something that good. The comments Marlow makes after the above part, also support the ideas discussed in this paragraph: "What became of the hens I don't know either. I should think the cause of progress got them, anyhow" (Conrad, 2014, p. 9). He says this when he describes the emptiness of the place around which he has found Fresleven dead. Nobody was there and not even the hens. And even though hens do not seem to be very important for the progress of the story, Marlow questions even them, and in this way, Conrad maybe trying to show the ridiculousness of imperialism and colonialism since what "the cause of progress" can do with two hens is an interesting issue.

In another part of the book, after Marlow signs the contract for the job in Africa, he does not feel good. The atmosphere of the place in which he signs the contract is sinister and he feels like he does not do something good: “It was just as though I had been let into some conspiracy – I don’t know – something not quite right; and I was glad to get out” (Conrad, 2014, p. 11). Here Conrad draws such a threatening and unpromising picture that it makes one to think that there is a problem related to this issue. He also adds the knitting women who are likened by some critics such as Cox (1987) to the Fates, Clotho and Atropos, “spinning and breaking the thread of each man’s life”. The older of these two women especially frightens Marlow:

An eerie feeling came over me. She seemed uncanny and fateful. Often far away there I thought of these two, guarding the door of Darkness, knitting black wool as for a warm pall, one introducing, introducing continuously to the unknown, the other scrutinizing the cheery and foolish faces with unconcerned eyes. (Conrad, 2014, p. 11)

What is important here is that this part sets the scene and tone of criticism against imperialism and colonialism. These two issues are placed within this kind of sinister beginning. Moreover, the African continent with its vast jungles is called “the heart of darkness” and in the quotation above “the door of darkness” is mentioned and if one of the women is guarding the door to darkness, this means that she is also guarding the door of the company to the African colony and trade. Thus, “Darkness” as a term here seems to reflect the darkness of imperialism and colonialism. Furthermore, Marlow states that they knit black wool and what they knit resembles a pall which is used to cover a coffin. These details seem to prepare one for a very dark story of imperialism and colonialism indeed. Marlow adds that most of the people that came for the job in the colonies cannot see the woman again with the implication of their death in the process of serving ‘the noble cause’. All these seem to criticize the imperial and colonial acts in the story.

Marlow’s attitudes and comments when he is to take charge of a “two-penny-half-penny” river boat, shows again the criticism against imperialism and colonialism: “It appeared, however, I was also one of the workers, with a capital – you know. Something like an emissary of light, something like a lower sort of apostle. There had been a lot of such rot let loose in print and talk just about that time,” (Conrad, 2014, p. 13). Marlow states that the job is not that big using the words “two-penny-half-penny” for the river boat he is going to take charge of and describes the

identification of colonial workers as an “emissary of light and something like a lower sort of apostle”, as “rot”. He finds this kind of identification meaningless and nonsense. He also adds that “and the excellent woman, living right in the rush of all that humbug, got carried off her feet” (Conrad, 2014, p. 13). The excellent woman being his aunt, he states that his aunt also believed in the so-called ‘noble cause’ of these people who are the humbug, or imposters: “She talked about ‘weaning those ignorant millions from their horrid ways,’ till, upon my word, she made me quite uncomfortable. I ventured to hint that the Company was run for profit” (Conrad, 2014, p. 13). Here in this quotation is seen another criticism of imperialism and colonialism as Marlow exposes the real nature of imperialism and colonialism as economic benefit by implying that the Company works for profit. He also adds that after he leaves his aunt, he feels like an imposter in the street: “In the street – I don’t know why – a queer feeling came to me that I was an imposter” (Conrad, 2014, pp. 13-14). This type of comment is highly interesting. Why should a man who has always wanted to visit some places in the world, feel like an imposter all of a sudden? This seems to foreshadow a strong criticism against imperialism and colonialism. Even though the author may be different from the character in the story, namely Marlow, it seems that the large scale of such comments and scenes in the story that criticizes imperialism and colonialism negatively shows to a large extent that the book is a criticism of imperialism and colonialism. Solinger (2008, p.67) states that Marlow is Conrad’s surrogate and makes the comment that the difficulty of Marlow in wording his experiences is important since according to Solinger, this is another technique used by Conrad to attract the reader’s attention to “the savagery (and the absurdity) of colonialism”. Conrad is thought to talk through Marlow (Miller, 2014). One sees that the other critics, namely Solinger and Miller also show that the author reflects his criticism of imperialism and colonialism through Marlow.

Another instance of the criticism of imperialism and colonialism appears in the shelling of the bush from the river, where not even a shed exists. Marlow criticizes this act of shelling by calling it “incomprehensible” and finding it meaningless:

In the empty immensity of earth, sky, and water, there she was, incomprehensible, firing into a continent. Pop, would go one of the six-inch guns; a small flame would dart and vanish, a little white smoke would disappear, a tiny projectile would give a feeble screech – and nothing happened. Nothing could happen. (Conrad, 2014, p. 15)

This paragraph is important since it draws a clear picture of what imperialism and colonialism cause. Even though there is not even one shed, they fire into the continent calling the natives 'enemies'. Conrad here questions the term 'enemy' and discusses that they are not enemies; they are just people like us. He calls these people who fire and what they do 'insane'. What they do is illogical and dangerous; they fire into where nobody is seen. Furthermore, they do not care about the harm they will cause for human beings and the animals living in the jungle. They have no respect for the rights of living these people and animals have. Moreover, they do not care about the harm they cause for the plants in the jungle. They seem to have no respect for anybody or anything. Conrad, drawing this picture of imperial and colonialist attitudes and acts, criticizes imperialism and colonialism efficiently.

The above-mentioned criticisms are not the only ones throughout the book. There are many kinds of criticism occurring in the book. During the course of their journey on the river, Marlow comments on the journey in negative terms: "It was like a weary pilgrimage amongst hints for nightmares" (Conrad, 2014, p. 16). He states that death and trade go together in the places they call at and some people are really ill to death. These details make the reality for him and these cannot be called cheering details. He calls these "nightmares" and they all set the tone of the story as heavy, burdensome and ominous. One cannot expect a pleasant story of imperialism and colonialism from such a nasty and gloomy atmosphere of the story. Another such case is that the Captain who is a Swede, finds it funny that some people do things for a few francs a month upcountry and adds: " 'The other day I took up a man who hanged himself on the road. He was a Swede, too.' 'Hanged himself! Why, in God's name?' I cried. He kept on looking out watchfully. 'Who knows? The sun too much for him, or the country perhaps'" (Conrad, 2014, p. 16). This is the condition of some people who are depressed under the bad, inhumane conditions of imperialism and colonialism and some others are dying of diseases. This is a high scale criticism of imperialism and colonialism with the depression they cause, with the psychological and physical diseases they lead to, with the terrible conditions they create, and with all the negative sides they have.

In another instance, as Marlow is about to go uphill, he stops and waits for a chain-gang to go far away from sight and he comments on the colonizer:

I have seen the devil of violence, and the devil of greed, and the devil of hot desire; but, by all the stars! ... I would become acquainted with a flabby, pretending, weak-eyed devil of a rapacious and pitiless folly. How insidious he could be, too... (Conrad, 2014, p. 18)

In the above quotation, there is a strong criticism of imperialism and colonialism. Even though Marlow has seen violence, greed and desire before, he states that he has never seen such devils before. These colonizers who act in accordance with the wheels of the imperial and colonial system, are criticized since they sway and drive people like devils. Moreover, he puts a special emphasis on the fact that they are human beings who have their free wills and rights. However, they are in chain-gangs. Cox (1987) also mentions this chain-gang issue in his article stating that as understood from Conrad's notebook and letters, his journey to Congo was very shocking for him since at Matadi, he saw the exhausted Africans in chain gangs and writes with horror his loathing for the colonizer's competition for the spoils. Other than this criticism of the imperial and colonial system, there is one of the same kind and this time it is of Kurtz who is the embodiment of the whole imperial and colonial system in the story with all his might and harm to himself, living beings and the environment. Although Kurtz is very successful in the system, he ends up in psychological and physical deterioration and as a harmful person for the others. His evil-mindedness and his acts are foreshadowed here by Marlow. In an article, it is stated that Marlow's criticism of Kurtz's evil doings, is a sign of a community that cannot claim supremacy over the colonized anymore as also evidenced by the Ripper murders in England and in the imperial system, Kurtz's inexpressible rituals were proof of the inherent savagery of the native (Dryden, 2014). And according to another article, *Heart of Darkness* is accepted as apocalyptic in its declaration of the termination of Western civilization or Western imperialism and the turning of idealism into barbarity. It is explained that male idealism and the elimination of barbarous customs have become the slaughter of the brutes as the world history of the white man's invasions has revealed on a great scale. And this invasion in *Heart of Darkness* signifies the demise of the brutes. Nevertheless, it also signifies the demise of the Western civilization together with its principles of advancement, sophistication and rationality according to Conrad's understanding of history (Miller, 2014). In the whole story in the book, one faces what Kurtz as the embodiment of so-called 'successful' colonizer does and their outcomes and with Kurtz and other things

criticized negatively, the story of *Heart of Darkness* by Conrad is a criticism of imperialism and colonialism.

Conrad seems to find imperialism and colonialism harmful and meaningless since he criticizes them at every occasion. He questions their objectives of bringing civilization to uncivilized places and people and cannot find examples of such useful work done for the natives by the colonizer:

I avoided a vast artificial hole somebody had been digging on the slope, the purpose of which I found it impossible to divine. It wasn't a quarry or a sandpit, anyhow. It was just a hole. ... I discovered that a lot of imported drainage-pipes for the settlement had been tumbled in there. There wasn't one that was not broken. It was a wanton smash-up. (Conrad, 2014, p. 19)

Here he tries to show that the objectives of the colonizer of bringing civilization to the colonized are not realized and thus the whole imperial and colonial system here loses its meaning if its one of the most important aims is to do it. And as has been discussed in the previous chapters, it is said to be so, but the results show the opposite. Conrad tries to show this. Although he uses the discourse of the colonizer, the words such as “the savage, the criminal” for the natives, he uses them to get the reader to question them by exposing the illogical attitude towards the colonized, the labeling of the colonized, the irrational and inhumane domination of the colonized and the unrealized objectives of imperialism and colonialism. Above, one sees that there are many imported drainage-pipes which would pave the way for the infrastructure of human settlement and civilization in a way there. However, they are not used. What is more, they are not in a condition to be used. This seems to show the dysfunctional operation of imperialism and colonialism and to some extent, the real objective of imperialism and colonialism.

Another instance that painfully witnesses the dysfunctional operation of imperialism and colonialism is that some meaningless, unnecessary work is done while at the same time human beings, especially the natives there are really ill and some are dying and nothing is done for them:

Black shapes crouched, lay, sat between the trees... The work was going on. The work! And this was the place where some of the helpers had withdrawn to die. (Conrad, 2014, p. 19)

Here the pain caused by the inhuman attitudes of the colonizer by ignoring the health conditions of the people in general and of the colonized, and the unnecessary work are criticized by Conrad. The work is meaningless and redundant because the cliff is

not a hindrance to anything, but they blast it: “They were building a railway. The cliff was not in the way or anything; but this objectless blasting was all the work going on” (Conrad, 2014, p. 17). Also the people, especially the natives have to work for the colonizer without their own will and willingness in spite of all their pain and suffering as Sayeau also mentions in his work. Sayeau (2006, p.357) states that the natives are transformed from their normal life and daily routine in a forced way to “the violent compulsory labor and ‘time contracts’ of imperial and industrial exploitation”. As it is also seen here, these people have to work for the colonizer even if they do not want to. What is more, it is a “violent” process. And sometimes this work is not meaningful and necessary. Conrad again criticizes the hollowness of imperialism and colonialism since no necessary work is done by the colonizer. And he supports this with the following:

I came upon a boiler wallowing in the grass, then found a path leading up the hill. It turned aside for the boulders, and also for an undersized railway-truck lying there on its back with its wheels in the air. (Conrad, 2014, p. 17)

In this quotation, it is also obvious that there is no civilization brought to these ‘uncivilized’ places. Things do not work, thrown on the floor, old and rusty. The only thing witnessed is sloppiness of things. Ironically, the only thing that looks very civilized, very tidy, too well-dressed and very well-groomed is the chief accountant of the company in the middle of the forest. And when a sick white man is brought and put in the room with his bed, he is annoyed with the man. He complains that the sick man’s moans of pain distract his attention and he can make clerical errors. It is an odd situation that the sick man is met with annoyance, but not with medical help: “He crossed the room gently to look at the sickman, and returning, said to me, ‘He does not hear.’ ‘What! Dead?’ I asked, startled. ‘No, not yet,’ he answered, with great composure” (Conrad, 2014, p. 22). Conrad exposes the meaninglessness of imperialism and colonialism when rated against the health and lives of human beings. As is seen, people, white or black, the colonizer or the native, are sacrificed for more ivory, money and power. Materials as vehicles for human life become more important than the human life itself, so the resources become more important than the target itself as in capitalism, in which as Trainer (2010) states, capital becomes more important than the non-economic values and everything.

Conrad juxtaposes the white sick man's terrible situation and the chief accountant's improper attitude of "making correct entries of perfectly correct transactions" next to the sick man. Indeed this is the situation of imperialism and colonialism: "He turned to his work. ...I could see the still tree-tops of the grove of death" (Conrad, 2014, p. 23). This environment which is full of flies is not a suitable place for the sick man and others. The situation of the white sick man is not promising as he is lying "finished". Like other natives left to die, he is now a waste. However, the chief accountant still makes calculations and tries to be perfect in his entries. And the place is described as "the grove of death". This also shows that imperialism and colonialism do not work properly since they bring diseases, death, and despair instead of bringing light, humanity and civilization to these lands. The scene seems to be a fantastic one, seeming so far from natural realities.

Conrad goes on with his criticism of imperialism and colonialism in terms of the despotic treatment of the colonized people and their burdens when he sees a place with no one and even no hut in it:

The population had cleared out a long time ago. Well, if a lot of mysterious niggers armed with all kinds of fearful weapons suddenly took to travelling on the road ... I fancy every farm and cottage thereabouts would get empty very soon. (Conrad, 2014, p. 23)

Conrad has the ability to put himself in place of these colonized people and does it. As a result, he states that one who is in the same situation would do the same as these people because they suffer from being under others' harsh command with heavy loads to carry and frightening weapons to be afraid of. And there is more to this: "Day after day, with the stamp and shuffle of sixty pair of bare feet behind me, each pair under a 60-lbs Load. Camp, cook, sleep, strike camp, march. Now and then a carrier dead in harness, at rest in the long grass near the path, with an empty water-gourd and his long staff lying by his side" (Conrad, 2014, p. 23). These are the difficult conditions for the people and the natives there. Despite these difficulties suffered and endured, there are no good results yielded for improving the civilization on the land. Conrad criticizes this openly by ridiculing the ideas of bringing civilization to the land when he mentions an inhospitable white man camping there: "Was looking after the upkeep of the road, he declared. Can't say I saw any road or any upkeep, unless the body of a middle-aged negro, with a bullet-hole in the forehead, upon which I absolutely stumbled three miles farther on, may be



considered as a permanent improvement” (Conrad, 2014, pp. 23-24). As is seen, he can only see this man’s shot body around him whereas it is expected to see some new roads. This seems to be an indication of the uselessness, meaninglessness, hypocrisy and insincerity of imperialism and colonialism. The shot dead man shows that imperialism and colonialism do not bring civilization and other good things. In contrast, they bring evil and death. Whereas it is expected by many to lead to improvement, it causes deterioration as in the case of the shot-dead man and of other painful, dying white and colonized black people, instead of happy people in improved, civilized places. Lewis (2001) also criticizes the slavery stating that it is not the Europe of Middle Ages that makes many Africans slaves, but the Europe of the Renaissance, the Reformation, the Enlightenment, and of the French and American Revolutions. This criticism of Lewis comes to mind when one faces Conrad’s own criticism of imperialism and colonialism in the above quotation where the colonizer is criticized due to having arms and thus forcing the colonized in this way to work for the colonizer.

In another important part, imperialism and colonialism are criticized by Conrad because of their unrealized objectives and the greed they feed after Marlow’s meeting the manager:

I went to work the next day, turning, so to speak, my back on that station. In that way only it seemed to me I could keep my hold on the redeeming facts of life. ...The word ‘ivory’ rang in the air, was whispered, was sighed. You would think they were praying to it. ... And outside, the silent wilderness surrounding this cleared speck on the earth struck me as something great and invincible, like evil or truth, waiting patiently for the passing away of this fantastic invasion.(Conrad, 2014, pp. 27-28)

The above quotation is a witness to the aimlessness of the members of the colonizer. They stroll without doing anything. They are there to do something and bring civilization to this land and the people there. However, they do nothing. Furthermore, they are greedy. They are described as “bewitched” by ivory and as “faithless” pilgrims. Although a pilgrim is someone who is, by definition, a faithful person that travels to a holy place for holy causes, the idle and greedy pilgrims are ironically likened to “faithless” people as they commit two of the seven deadly sins, namely sloth, or laziness and covetousness, or wishing strongly to have what others have as stated in Longman Dictionary of Contemporary English (n.d.). Whereas a pilgrim is expected not to be lazy or covetous, these pilgrims are in pursuit of worldly materials

deviating from their aims of working for the good of the people there. They almost worship the ivory, so their faith, good intentions and acts are questionable. And the invasion of the land by the ones with not very good intentions and acts is emphasized as an act that is even waited by the silent wilderness for its passing away. Here also the harms caused by imperialism and colonialism, to the environment and to the living beings and animals in it, are emphasized by Conrad.

Another important criticism of the hollowness and meaninglessness of imperialism and colonialism is that the brickmaker does not do anything about brickmaking and he is aimless like other aimless pilgrims mentioned before. There is an atmosphere of gossiping and making mischief rather than working for the good of the people:

The business intrusted to this fellow was the making of bricks – so I had been informed; but there wasn't a fragment of a brick anywhere in the station, and he had been there more than a year – waiting. It seems he could not make bricks without something, I don't know what – straw maybe. Anyway, it could not be found there and as it was not likely to be sent from Europe, it did not appear clear to me what he was waiting for. An act of special creation perhaps. ... It was as unreal as everything else – as the philanthropic pretence of the whole concern, as their talk, as their government, as their show of work. The only real feeling was a desire to get appointed to a trading-post where ivory was to be had, so that they could earn percentages. (Conrad, 2014, pp. 29-30)

As is seen, the pilgrims work only for the sake of ivory, money and percentages. There is no goodness, no improvement, no civilization, and no other noble and holy causes for them to realize there. All is for the sake of money. There is a heavy load of aimlessness on them which prevents them from doing work. This whole quotation proves its own importance in drawing a crystal clear picture of what the colonizer does in the colonies in terms of their 'noble and holy' objectives.

In another part, Marlow emphasizes again "the pretence of the pilgrims" when he mentions that once he comes close to telling a lie for the good of Kurtz. More importantly, once more, Conrad reveals the meaninglessness, hollowness and ineffectualness of imperialism and colonialism with the odd lack of rivets this time as before he does it with the dysfunctional blasting, meaningless holes, unusable drainage-pipes and rusty things:

Rivets I wanted. There were cases of them down at the coast – cases – piled up – burst – split! You kicked a loose rivet at every second step in that station-yard on the hillside. Rivets had rolled into the grove of death. You could fill your pockets with rivets for the trouble of

stooping down – and there wasn't one rivet to be found where it was wanted. We had plates that would do, but nothing to fasten them with. (Conrad, 2014, pp. 34-35)

This is the situation of imperialism and colonialism in the colonies there. It seems as if they are in an underdeveloped country, one of the worst rather than in a place that is being tried to civilize. Even though they have the necessary materials in their hands, they cannot deliver them to or keep them in the necessary places. This situation is very similar to what Marlow says about the station beforehand: “Everything else in the station was in a muddle – heads, things, buildings” (Conrad, 2014, p. 21). As is seen, the talented, ‘god-like and superior’ colonizer and ‘the system’ he tries to establish in the colonies look more like a chaos than a system. They cannot even organize the ready-for-use rivets from the coast and in many such occasions, the negative sides and dysfunctional operation of imperialism and colonialism are shown with its due criticism by Conrad.

Conrad also exposes what is done to the animals as well as the jungle itself in his story and opens these to criticism as when the manager talks about a hippo there: “There was an old hippo that had the bad habit of getting out on the bank and roaming at night over the station grounds. The pilgrims used to turn out in a body and empty every rifle they could lay hands on at him. Some even had set up o' nights for him” (Conrad, 2014, p. 35). As is seen, even though it is the place where the hippo lives and has the right to live, they try to shoot him most cruelly. The people who do this are the ones who are described as “the pilgrims”, or with Conrad's expressions “faithless pilgrims”. As it is seen here, imperialism and colonialism cause great harm not only to the people, black or white, but also to the environment, plants and animals as ivory being the most important evidence for it. Causing harm to animals, injuring or killing them for the sake of their tusks and ivory, are the leading examples, of course. Sayeau (2006) states that Leopold II brought the system of ‘forced labour’ in order to make the colony of Congo lucrative because otherwise this was difficult and the native people there were not willing to work for the colonizer as they were self-supporting. According to this system, the natives would pay taxes giving ivory and then “when the elephants were all dead” by giving rubber. Myers (2001) also mentions the elephant slaughter and severed elephant tusks in his article. This is the terrible situation of the animals under imperialism and colonialism as also evidenced by Sayeau(2006) and Myers (2001).

In another part, again Conrad criticizes imperialism and colonialism with their recklessness, greed, and cruelty when the rivets Marlow wants have not been brought yet by the assigned group of workers whereas all other unnecessary things have been brought. The group's name is Eldorado Exploring Expedition and Marlow comments on them and what they do:

Their talk, however, was the talk of sordid buccaneers: ... To tear treasure out of the bowels of the land was their desire, with no more moral purpose at the back of it than there is in burglars breaking into a safe. Who paid the expenses of the noble enterprise I don't know; but the uncle of our manager was leader of that lot. (Conrad, 2014, p. 38)

This quotation again shows the very criticism of imperialism and colonialism by Conrad. He likens these greedy people to burglars. And their act of tearing the treasures out of the bowels of the earth is likened to burglars' breaking into a safe. Here Conrad puts emphasis on the forcible acts of the colonizer. Even though they do not have the right to tear the treasures out of the bowels of the earth and especially in this harmful and cruel way, they are exposed as doing these and criticized by Conrad perhaps in the most shameful way, by being labelled as 'burglars'. And he calls it 'the noble' enterprise ironically when he is talking about it to criticize it. And he emphasizes these people's and their attitudes' recklessness, greed and cruelty once more with his effectual portrayal of them as burglars.

Another instance of Conrad criticizing imperialism and colonialism also in terms of the environment, is when the manager's uncle answers the manager in their conversation about the health matters. Marlow sees them and comments on the situation compellingly:

I saw him extend his short flipper of an arm for a gesture that took in the forest, the creek, the mud, the river – seemed to beckon with a dishonouring flourish before the sunlit face of the land a treacherous appeal to the lurking death, to the hidden evil, to the profound darkness of its heart. It was so startling that I leaped to my feet and looked back at the edge of the forest, as though I had expected an answer of some sort to that black display of confidence. You know the foolish notions that come to one sometimes. The high stillness confronted these two figures with its ominous patience, waiting for the passing away of a fantastic invasion. (Conrad, 2014, p. 41)

Here even the forest is involved in what is happening. The imperialist and colonialist invasion is exposed here with all its force. There is no more comment about this invasion. Even the nature and the forest have been waiting with patience for the

humanity to behave more sensibly and fairly and leave the place and its people to itself humanely. The nature seems to be cleverer and more patient than the human being. Even the forest itself is about to run out of patience in the face of human deterioration and destruction of the natural life. Dutheil (2004, p. 186) comments on the situation as such: “a central idea operating in the white mythology of empire, namely that of the civilizing mission as a spiritual and moral cure, is radically undermined through an ironic literalization of the trope; while at the same time the embodiment of the jungle emphasizes the human suffering this ‘civilising mission’ inflicts”. As seen in Dutheil’s comment, the jungle is embodied and shows the human suffering under the civilizing mission of the colonizer. This emphasizes that the civilizing mission does not work properly and brings more pain than happiness and civilization to the living beings. It is not only human suffering as Dutheil points out; it is and should also be the suffering of all the animals, living beings and the environment under imperialism and colonialism since all of them are affected by the imperial and colonial acts and proceedings.

Again, animals’ lives are also important for Conrad and he criticizes the harm given by imperialism and colonialism to them: “In a few days the Eldorado Expedition went into the patient wilderness, that closed upon it as the sea closes over a diver. Long afterwards the news came that all the donkeys were dead. I know nothing as to the fate of the less valuable animals. They, no doubt, like the rest of us, found what they deserved” (Conrad, 2014, p. 42). Here the wilderness is still described as “patient”. The deteriorated humanity is not patient and sensible enough not to disturb, harm and destroy the animals, plants, the nature, the environment and the people, but the wilderness is patient. It still waits for the humanity to behave. The effects of ecological imperialism are seen here as also seen elsewhere in the text since the colonization and imperialist acts take place in the wilderness, in the nature. In an article by Oppermann (2007), ecological imperialism is defined as the regular misuse and abuse of and recreating the shape of the district’s ecosystems of the edges for the economic advantage of the central location. It is also stated to be the theft of the indigenous resources from the edges and manipulating and misusing of the ecological wealth and to be seen together with the massacre of the native communities and plundering, slavery and killing were converted into money or assets as quoted from Foster and Clark in the article. In this way, indigenous surroundings

and the colonized native people were exposed to merciless seizure with continuous plundering and ransacking. It is added that this happened because manipulating the environment and the indigenous surroundings brought economic profits to the colonizer and this is why, they ignored the influences of their exploitations on the environment if their economic profits were not at stake (Oppermann, 2007). Other than these, as one of the most important things, in the above quotation, it is said that all the donkeys die during the journey. It is not known why, but most probably, they have become too exhausted, thirsty and hungry and also caught fatal diseases. They are there without their own will to help people. However, human beings 'use' them for more than just 'help'. They are used to death and in the case of getting ivory, perhaps the elephants are killed. Conrad says that the animals faced what they deserved. This is as if he mocksthe humanity as the animals suffer from what people do with their own hands, not from the animals' own faults. Even though Conrad uses the word 'less valuable' for some animals, this may be reflected from the perspective of some others since Conrad is sensitive about animals' case as he also exposes their situation and place within the framework of imperialism and colonialism. In other words, Conrad also draws the attention to the terrible situation of animals as well as that of people – colonizer or colonized – plants, the nature and the environment and criticizes imperialism and colonialism from all these aspects. Another instance of the ciriticism of imperialism and colonialism is in the description of Kurtz when Marlow thinks as if he saw Kurtz:

As to me, I seemed to see Kurtz for the first time. It was a distinct glimpse: the dugout, four paddling savages, and the lone white man turning his back suddenly on the headquarters, on relief, on thoughts of home – perhaps; setting his face towards the depths of the wilderness, towards his empty and desolate station. I did not know the motive.(Conrad, 2014, p. 40)

As it is seen above, the colonizers, white men, are also as affected by imperialism and colonialism as the colonized are. In this example, Kurtz is only one of them. He works very hard and far away from his home and his loved ones in the middle of the jungle, in terrible conditions, and among dangerous diseases. The colonizer like the colonized, is also influenced by these terrible conditions both psychologically and physically. When the capital becomes more important than human beings and everything, both the colonizer and colonized can become psychologically and physically exhausted and depressed.

One of the terrible conditions shown in the book by Conrad as a part of the criticism of imperialism and colonialism is that there is the great danger of fatal diseases among people there including the colonizers: “Who? I? Oh! Like a charm – like a charm. But the rest – oh, my goodness! All sick. They die so quick, too, that I haven’t the time to send them out of the country – it’s incredible!” (Conrad, 2014, p. 41). This is said by the manager when he answers his uncle’s question about his own health. The danger and risks are great. In spite of everything, both the colonizer and the colonized continue working under these conditions for the sake of money and because of forced obedience respectively.

Conrad criticizes imperialism and colonialism in terms of the desperate situation of the colonized people caused by all these. An attack by the colonized is later described as a protective act by Conrad: “What we afterwards alluded to as an attack was really an attempt at repulse. The action was very far from being aggressive – it was not even defensive, in the usual sense: it was undertaken under the stress of desperation, and in its essence was purely protective” (Conrad, 2014, p. 55). The colonized feel the need to protect themselves from the colonizing power. They are in a desperate situation as their lands are being taken from them by force and they are exposed to cultures and habits that are different from theirs. Furthermore, they are forced to work for the colonizer under terrible conditions. They are seen as inferior by the colonizer and most of the time, treated in that way. When one tries to visualize all these, it seems that theirs is a really difficult life under difficult conditions. Conrad tries to emphasize this fact that these desperate colonized natives try to protect themselves under their desperation, so they are not to blame.

Another instance of Conrad’s criticism of imperialism and colonialism is at the moment when a black man is about to die. During the armed conflict between the colonizer and the colonized, the latter is badly wounded. Also before he is wounded, Marlow makes the comment that the arrows of the colonized natives do not seem as if they can kill a man. Even though the colonized use only arrows to protect themselves from the attack of the colonizer, the latter uses rifles. And after the black man is wounded to death, Marlow describes his eyes as ‘questioning’: “We two whites stood over him, and his lustrous and inquiring glance enveloped us both. I declare it looked as though he would presently put to us some questions in an understandable language; but he died without uttering a sound, without moving a

limb, without twitching a muscle” (Conrad, 2014, pp. 59-60). This leads one to think about what he may be questioning at the moment of death. Most probably, he may be questioning whether his death is reasonable, whether he deserves this end just because some others want to have new lands and the riches of these lands. This picture of the black man’s moment of death seems to suggest these ideas and a criticism of imperialism and colonialism.

Imperialism and colonialism also seem to be criticized as a kind of materialism, theft and discourse which shapes people, their lives and which causes forced obedience:

Hadn’t I been told in all the tones of jealousy and admiration that he had collected, bartered, swindled, or stolen more ivory than all the other agents together? That was not the point. The point was in his being a gifted creature, and that of all his gifts the one that stood out preeminently, that carried with it a sense of real presence, was his ability to talk, his words – the gift of expression, the bewildering, the illuminating, the most exalted and the most contemptible, the pulsating stream of light, or the deceitful flow from the heart of an impenetrable darkness. (Conrad, 2014, pp. 60-61)

In this important quotation, it is seen that these imperial and colonial agents collect, barter, and more importantly, they swindle or steal ivory. Without thinking of any other things, like the animals that they probably killed for ivory, the colonized people, the environment, the land and the earth, these colonizer agents even compete with each other in what they do and they are jealous of each other. This is the situation of the colonizer with their greed and materialism. And when it comes to the strength of Kurtz’s words, it is as if it symbolizes the discourse of imperialism and colonialism as he has such a strong influence on people. In a sense, he is like the embodiment of the discourse of imperialism and colonialism which causes people, the colonizer and the colonized, to see things around them in a certain way, or in the way imperialism and colonialism find true. Imperialist and colonialist discourse, as has been discussed before, tries to make people see everything related to the empire, imperialism and colonialism as the natural way of things.

The greedy materialism of the colonizer and thus of imperialism and colonialism, in the person of Kurtz, is criticized strongly:

Ivory? I should think so. Heaps of it, stacks of it. The old mud shanty was bursting with it. You would think there was not a single tusk left either above or below the ground in the whole country. ‘Mostly fossil,’ the manager had remarked, disparagingly. It was no more fossil than I am; but they call it fossil when it is dug up. It appears these niggers do bury the



tusks sometimes – but evidently they couldn't bury this parcel deep enough to save the gifted Mr. Kurtz from his fate. We filled the steamboat with it, and had to pile a lot on the deck. Thus he could see and enjoy as long as he could see, because the appreciation of this favour had remained with him to the last. ... He had taken a high seat amongst the devils of the land – I mean literally. (Conrad, 2014, pp. 62-63)

This portrayal of the colonizer in the person of Kurtz, draws a detailed picture of the extent of materialism, greed, God-like attitudes towards the colonized and forced domination. As Cox (1987) also states in his article that numerous writers on Conrad have deemed Kurtz the ultimate instance of “European hypocrisy” and this great anger and shock fill the parts at Matadi, where the things are wasted, meaningless activities are done and living beings are in a terrible condition because of these. These scenes at Matadi symbolize “civilized lunacy” according to Cox (1987) since the European machines turn out to be useless and the blasting of the rocks prove objectless. Tessitore (1987, p. 102) also discusses that Kurtz is eager to “subjugate and exploit the tribes of the interior just as all Europe is willing to take part in the gruesome rape and slaughter of the entire Congo”. The colonizers collect and have so many tusks that they call the dug-up ones “fossil”, which they do not like very much, but endure for the sake of more ivory. Even so, they do not miss the chance of getting ivory, even if it is fossil. Marlow seems to mock Kurtz's behavior saying that the natives, burying the ivory, cannot save Kurtz from his fate since he finds them wherever they are. The steamboat is full of them and he cannot even help seeing them. It seems as if it is like food and water for him. This is the magnitude of the greed. And everything else also belongs to him as is criticized above. He even calls the river his river. And Marlow makes fun of this situation; even the wilderness will make fun of Kurtz, Marlow expects at that moment. And this absurd wish and thought of Kurtz that everything should belong to him and that everything already belongs to him seem to be labelled as darkness. It seems that he proceeds from light to darkness as he gets involved with the negative forces of greed, forced domination and self-centeredness. And this is why, he is finally described as one of the highest devils of the land and as a result, he is the exact criticism of imperialism and colonialism.

Another scene of the material ambitions is when Kurtz reappears after a long time with the intentions of getting more ivory:

The Russian was explaining to me that it was only lately that Mr. Kurtz had come down to the river, bringing along with him all the fighting men of that lake tribe. ... Evidently the appetite for more ivory had got the better of the – what shall I say? – less material aspirations. (Conrad, 2014, p. 74)

The criticism of imperialism and colonialism appears here in Kurtz's endless desire for ivory and for that, in his bringing the tribesmen together to involve in a fight against the natives to get more and more ivory. As it is seen, material things are more important than any other thing. Even violence is considered a normal part of this process of getting ivory as is seen above. This is criticized here together with the god-like attitude of Kurtz who makes people adore himself. Drawing these important details that indicate the voracity of imperialism and colonialism, their violence and the god-like or superior attitude of the colonizer towards the colonized through Marlow's narration, Conrad exposes and criticizes the negative sides of imperialism and colonialism. The greed and the violence of imperialism and colonialism that is caused by the greed, embodied in the person of Kurtz, is criticized in the following part in a striking way:

These round knobs were not ornamental but symbolic; they were expressive and puzzling, striking and disturbing – food for thought and also for vultures... They would have been even more impressive, those heads on the stakes, if their faces had not been turned to the house. (Conrad, 2014, pp. 74-75)

Here is shown the greed and violence of imperialism and colonialism in all its details. The heads of some natives are put on some posts after they are killed and these heads are around Kurtz's place. Marlow thinks that they are baffling and expressive at the same time. They are baffling because not any normal person can do such a thing like killing people and putting their heads on posts. However, it is expressive because this abnormal act gives away Kurtz's motive of doing anything and everything for more money. Together with pointing out the painful and disturbing side of the situation, Marlow also mocks it. He is trying to show the stupidity, redundancy, terrible violence and unnecessary tragedy of the situation which is caused by the desire of more and more money and power: The heads are both food for thought and the animals! Using the expression "food for thought", Marlow seems to want one to see the detriment of imperialism and colonialism as to go so far as killing people and exhibiting their heads. And Kurtz does these things to the native people under him in the imperialist and colonialist system.

Another important part that displays this abnormal attitude and connects it to the invasion of the natives' lands is below:

I am not disclosing any trade secrets. In fact, the manager said afterwards that Mr. Kurtz's methods had ruined the district... They only showed that Mr. Kurtz lacked restraint in the gratification of his various lusts, that there was something wanting in him... But the wilderness had found him out early, and had taken on him a terrible vengeance for the fantastic invasion. (Conrad, 2014, p. 75)

Here it is obviously claimed that Kurtz's methods had destroyed the district if one can call these "methods" in which there is killing people and putting their heads on posts. These are also called lusts and they are and can be realized by his authority there under the aegis of imperialism and colonialism. If he had not been there and not been allowed to treat the people in that way, probably these terrible acts would not have occurred. Other than these, the colonialist discourse is also emphasized here in the person of Kurtz who brainwashes the colonized with his "eloquence". He makes these people think that he is superior to them as the colonizer. However, all these things he did and the harms he caused are said to have been terribly paid by Kurtz. And especially he pays for "the fantastic" invasion of the natives' lands. It is called "fantastic" because it seems like something which is not very possible. This makes one think that Kurtz did such terrible things in this invasion that it is called "fantastic". Already the statement about his destructive methods and the ruined district openly declare the terrible quality of the invasion and a heavy criticism of imperialism and colonialism under these circumstances.

Following the above part in the book, Kurtz is the symbol of European imperialism and colonialism (Dryden, 2014). He is described as "hollow at the core" while it is said that the wilderness tells Kurtz things about him: "I think it had whispered to him things about himself which he did not know, things of which he had no conception till he took counsel with this great solitude – and the whisper had proved irresistibly fascinating. It echoed loudly within him because he was hollow at the core" (Conrad, 2014, p. 75). It seems that here there is another criticism of imperialism and colonialism as Kurtz is described as "hollow". This may imply that he cannot resist the forces of the Freudian id as mentioned in Encyclopaedia Britannica (2015), the unconscious hidden desires, in the middle of the forest like dominating and shaping people cruelly according to his own wishes as Guerard (1987) also points out to the "id" in his article. He can do these things within the imperialist and colonialist

system. He is seen as “hollow” because he loses control of himself and respects the material things and money more than plants, the environment, animals, people, living beings and the earth. He makes the idea of European supremacy questionable because he is more primitive and barbaric than the native (Dryden, 2014). He has no respect for anything else other than ivory and thus money. The rights of others to live as they are, healthily and happily, are not a concern for him. And as the symbol of the execution of imperialism and colonialism there, Kurtz and these two ideologies and their applications are criticized in the person of Kurtz here.

The greed, violence and superior attitudes of imperialism and colonialism are criticized again in the following:

The camps of these people surrounded the place, and the chiefs came every day to see him. They would crawl.... ‘I don’t want to know anything of the ceremonies used when approaching Mr. Kurtz,’ I shouted. Curious, this feeling that came over me that such details would be more intolerable than those heads drying on the stakes under Mr. Kurtz’s windows. (Conrad, 2014, p. 76)

As this important quotation indicates, the work here to get more ivory and money is supervised by Kurtz and the chiefs of the natives crawl when they come to see Kurtz. This shows the kind of the authority he has over the others and his attitudes towards the colonized. Marlow is strongly against hearing any one of these attitudes anymore. He has seen enough like the people about to die of exhaustion, pain and diseases, beaten niggers and the heads of the natives put on the posts. However, he reacts more to the approaching Kurtz crawling and other ceremonies. He explains this with “subtle horrors” and these form “a lightless region”. He finds these crawlings and other ceremonies more sickening, disgusting, horrible, and dangerous when compared to the straightforward killing of the people openly and without other kinds of psychological and physical torture to these people even though all of these things are unacceptable. He even thinks of this straightforwardness as a kind of positive relief in such a horrible environment. This seems to clearly show the seriousness of the situation and the criticism of imperialism and colonialism.

The criticism of imperialism and colonialism continues in another important part of the book:

If it had come to crawling before Mr. Kurtz, he crawled as much as the veriest savage of them all. I had no idea of the conditions, he said: these heads were the heads of rebels. ...

Those rebellious heads looked very subdued to me on their sticks. ‘You don’t know how such a life tries a man like Kurtz,’ cried Kurtz’s last disciple. (Conrad, 2014, p. 76)

Marlow mentions one of the admirers of Kurtz and his questionable praising of Kurtz. Despite Kurtz’s cruelties, he praises and defends him. Moreover, he can accept crawling before him. Marlow finds unacceptable what Kurtz did to the natives whatever the conditions are. And he is also against the kind of treatment of the natives such as calling them ‘enemies, criminals’. Now they are called ‘rebels’. He mocks them and what they do commenting on the situation as “very subdued”. What is more, his description of the admirer of Kurtz as “Kurtz’s last disciple” even though it is obvious and very well-known by everybody that theirs are evil-doings, is also a strong criticism of imperialism and colonialism.

In another part, in Marlow’s words, one faces the dark side of imperialism and colonialism: “I did not betray Mr. Kurtz – it was ordered I should never betray him – it was written I should be loyal to the nightmare of my choice” (Conrad, 2014, p. 84). And in another part, this description of “nightmare” recurs: “It is strange how I accepted this unforeseen partnership, this choice of nightmares forced upon me in the tenebrous land invaded by these mean and greedy phantoms” (Conrad, 2014, p. 89). This is said when Kurtz’s life is about to end and Marlow, as one of them who was, against his own will, on the side of Kurtz who has “unsound methods”, is also in a kind of unwanted situation in the eyes of the other pilgrims. Describing his choice of going there to work with Kurtz, as a “nightmare”, Marlow criticizes imperialism and colonialism strongly. He does not appreciate or approve what happens under these systems, and he criticizes the greedy and mean attitudes of the pilgrims together with imperialism and colonialism.

Another criticism of imperialism and colonialism in the person of Kurtz is seen through his sickbed scenes:

Kurtz discoursed. A voice! a voice! It rang deep to the very last. It survived his strength to hide in the magnificent folds of eloquence the barren darkness of his heart. Oh, he struggled! he struggled! The wastes of his weary brain were haunted by shadowy images now – images of wealth and fame revolving obsequiously round his unextinguishable gift of noble and lofty expression. My intended, my station, my career, my ideas – these were the subjects for the occasional utterances of elevated sentiments. (Conrad, 2014, p. 89)

It is said that Kurtz “discoursed”. This seems to be the discourse of imperialism and colonialism. Even though he discoursed and its influence has caught many people, he

is now in bed and described only as a “hollow sham”. Nothing he has done is real enough, other than the evils done to the people, especially the natives. His elevated sentiments are said to be his intended, his career, his station, and his ideas and all of them are focused on ‘ownership’. In these, there is no more elevated sentiment than ownership if it is exactly an elevated sentiment. And his soul is keen on fake fame, distinction, success and power. They are only appearances. And now after all, his fate is to be buried as a result of the fact that he has run out of his life with these fake concepts and appearances of power by causing harm to many innocent people. Henricksen (1987) points out that Kurtz is a kind of “questing” god, at the same time he is a kind of Macbeth dislodged to the power clashes of the late nineteenth century and in this way, he is a satire of Matthew Arnold’s man of culture since Kurtz’s culture and civilized background cannot prevent him from committing terrible crimes. Gekoski (1987) also discusses that Kurtz’s presumption of the “white man’s burden” is only the guise for a craving for dominance. This criticism seems to be brought to imperialism and colonialism in the person of Kurtz.

The last important criticism of imperialism and colonialism seems to be in the death scene of Kurtz:

I saw on that ivory face the expression of sombre pride, of ruthless power, of craven terror – of an intense and hopeless despair. ... he cried out twice, a cry that was no more than a breath: ‘The horror! The horror!’ (Conrad, 2014, p. 91)

On his deathbed, Kurtz has an ivory face interestingly. It is as if what he has pursued most in his life without thinking of any other thing, has reflected on his face. Nevertheless, this time his face shows an expression of intense and hopeless despair together with other things. He is as if he has seen what harms he has caused for everyone and everything and suffers its pain since he also cries “The horror! The horror!”. When one thinks of him as the embodiment of imperialism and colonialism, it seems that imperialism and colonialism have caused a lot of harms and suffering and they are strongly criticized with this scene. Wexler (2012) states that Conrad indicates Europeans the “human factor” in Africa since he wrote *Heart of Darkness* to protest the Belgian atrocities. As is seen, Wexler is another critic who defends that Conrad criticizes and is against imperialism and colonialism:

In rhetorical terms, Achebe regards European angst as the tenor of the metaphor and myths about Africa as its vehicle. In contrast, I am arguing that Conrad regards events in Africa as

the tenor, and the allusions to myth, psychology, politics, and art are its vehicles. The violence in the text is not a symbol of a European crisis but a brutal historical fact that Conrad represents through a combination of empirical description and symbolic patterns, including parallels to other times and places. The suffering of Africans was all too obvious to him, if not to all Europeans, so he focuses on the victimizers, asking a question that recurred throughout the century: how could 'civilized' people do such things? (Wexler, 2012, p. 105)

Here also in this quotation, there is evidence for Conrad's criticism of imperialism and colonialism. Wexler states that Conrad's text is a representation of the real brutalities suffered by Africans and Conrad wants to show this and questions how 'civilized' people could do such brutal things as has also been discussed in this study previously. There is another support for the fact that Conrad criticizes imperialism and colonialism in Wexler's article. Wexler (2012) states that Conrad has achieved his political purpose and his *Heart of Darkness* has been called "the most powerful thing ever written on the subject" by Edmond Morel, founder of the Congo Reform Association. Atkinson (2004) is another critic who supports that Conrad criticizes imperialism and colonialism since he states that Conrad points out the negative sides of imperialism even though he focuses on the imperialism of the other countries, not the British one.

Another critic, Retief (2004, p. 232) also supports the fact that Conrad criticizes imperialism and colonialism through Marlow: "As numerous critics have noted, Marlow is a forthright critic of the callousness, waste, brutality, and absurdity of Belgian imperialism". Retief (2004) states that especially the harsh irony strikes one in *Heart of Darkness* in which Conrad displays the images of European imperialism: the French man-of-war that fires unnecessarily into the land and the chain-gang 'criminals' who are victims of an angry law as stated in *Heart of Darkness*. These examples have already been discussed in this study, but they offer some evidence for Conrad's criticism of imperialism and colonialism from a different critic. Lane (1999, p. 405) also makes the comment that Conrad's narrators increase our awareness of colonialism by damaging the image of every character together with themselves with 'the taint of imbecile rapacity'. And this has also been discussed in this work with many examples and details that Marlow, being one of Conrad's narrators, often criticizes colonialism and imperialism. As a result, in the light of all the above and previous examples, one can state that *Heart of Darkness* by Joseph Conrad is a

criticism of imperialism and colonialism in many aspects, be it psychological, political, economic, or cultural.

When it comes to the criticism of imperialism and colonialism in *A Passage to India* by E.M.Forster, the book starts with the question whether an Indian and an English person can be friends and ends with the same subject. And between these two points, there is criticism of imperialism and colonialism on a large scale as Chaudhuri (2014, pp. 59-60)states that “Forster’s novel became a powerful weapon in the hands of the anti-imperialists, and was made to contribute its share to the disappearance of British rule in India”. Chaudhuri (2014, p. 60) explains the reason for this as the book’s unpleasant picture of India, Anglo-Indian life and “Indo-British relations as being of a kind that were bound to outrage the English sense of decency and fair play”, which created antipathy towards the empire.Das (2014) also states that Fielding’s role in the novel is to reflect that the English could live in British India within a social and personal relationship with Indians and that the novel tries to depict the Empire was not a reality anymore and a connection with India and Indians must be made without imperial interests. In the beginning of the book, the important Indian characters, namely Aziz and his circle, think that the English people in England are good for Indians to be friends with. However, in the Anglo-India,this is not the case as has been discussed in the previous chapters and exposed in Hamidullah’s statement, which is one of the many in the book: “It is impossible here. Aziz! The red-nosed boy has again insulted me in court. I do not blame him. He was told that he ought to insult me. Until lately he was quite a nice boy, but the others have got hold of him” (Forster, 1984, p. 7). Here, Hamidullah,who studied at Cambridge University and knows the culture they are talking about from within and first hand, makes this comment. In it, the red-nosed boy is the newcomer English magistrate Ronny Heaslop, one of the important characters in the book. Even though he was nice towards him until recently, he has changed a lot and is not the same person anymore. Since all the others in the Anglo-India behave negatively to the Indians in the same way, he states that he is not surprised and does not blame him. Such attitudes of the colonizer are exposed and criticized many times in the book.Mr. Fielding,one of the main English characters who is different from the other Anglo-Indians (the English people in India), seems to be offered as an exemplary model for the right behavior in general as opposed to the unacceptable, rude behavior of the colonizer towards the



colonized that has been discussed throughout the book, so the whole book can be said to be a criticism of imperialism and colonialism and the imperialist and colonialist attitudes and acts and the results they bring. As Das (2014) emphasizes, the friendship between the British and the Indians could occur after the realization of the Indians' political hopes and goals, which is becoming a free nation as also *A Passage to India* seems to try to suggest. This is also an open criticism of colonialism and imperialism, at the same time suggesting the solution to the political, cultural and personal problems in the novel.

Forster brings a criticism of imperialism and colonialism from the very beginning of his book just as in the above: "Aziz did not know, but said he did. He too generalized from his disappointments – it is difficult for members of a subject race to do otherwise. Granted the exceptions, he agreed that all Englishwomen are haughty and venal" (Forster, 1984, p. 9). This quotation tells a lot indeed. It seems that Forster does not approve of a race or people living under another race or other people from other nationalities. He understands its difficulties, the unhappiness and disappointments of such colonized people. Lackey (2003) makes comments on the same issue also quoting Fanon. He states that manifest horrors of colonization such as getting people's lands and cultures from their hands forcibly, "forced labor" and violence are damaging enough. However, the destructive results of one superior country's domination over another's land and people are also malign psychological outcomes and Lackey (2003, p. 145) adds that as Frantz Fanon asserts, spending your life as a colonized individual in a colonized place causes "almost inevitably some form of psychosis". Thomas (2013) also supports this stating that some black children use the proxy self, which means a mask to protect themselves in an environment which is hostile or where there is the colonizer and the continuous utilization of this causes some self-disorders. And this shows the seriousness of the situation of living as a colonized under the colonizer as also evidenced by Conrad himself. It not only makes the native, colonized people unhappy, but also can cause serious psychological conditions for them as far as psychosis.

Another instance of criticism of imperialism and colonialism in terms of the attitudes of the colonizer is when Miss Quested, as a young English lady and a newcomer to India, comments on how her own citizens behave towards the colonized at the party they have held themselves especially for these native people. She starts commenting

on this issue when asked if she wants to meet some other Indians: “Very, very much indeed; it’s what I long for. This party to-day makes me so angry and miserable. I think my countrymen out here must be mad” (Forster, 1984, p. 47). As is seen above, a lack of interest and respect towards the colonized people occurs during the party and this is criticized by the mouth of an English person. In another instance, Mrs. Moore and Aziz want to go to the English Club together, but the Indians are not allowed to the club. Crane (2011, p.19) makes the comment that the club is a strong “signifier of Empire”, “territorially and racially other” and is a place where the great part of colonialism is indicated and finally renounced. It seems that Forster shows this alienation of the colonized from the club by the colonizer and thus offers this as a reason to criticize and renounce colonialism since it makes the natives the unwanted Other. These are the indications of how the colonized is treated in the country as has been discussed in the previous chapters.

In another instance of the criticism of imperialism and colonialism in terms of the attitudes of the colonizer towards the members of both the colonizer and the colonized, Adela Quested makes her other comments: “Adela thought of the young men and women who had come out before her, P. & O. full after P. & O. full, and had been set down to the same food and the same ideas, and been snubbed in the same good-humoured way until they kept to the accredited themes and began to snub others” (Forster, 1984, p. 49). She does not approve of this situation or want to be one of them. This part shows the fact that the newcomers snub others like themselves and those others become like them in time and they also snub the other people, the colonizer or the colonized, around them. It is something like a vicious circle. These same things, food, ideas and attitudes are repeated over and over again. This situation is criticized through the mouth of the Englishwoman, Miss Quested.

Imperialism and colonialism are further criticized in terms of the forced domination of the colonized and again, the attitudes of the colonizer towards the colonized when Ronny and his mother Mrs. Moore talk about the issue of being in India. When Mrs. Moore mentions Miss Adela Quested’s disturbance of the Anglo-Indians’ negative behavior towards the Indians, Ronny calls this a trivial matter and states that the English are not out there to be pleasant, but they are there “to do justice and keep the peace” (Forster, 1984, p. 51). In return, he is criticized by her own mother because he feels and acts like God. By the very mouth of an English person, the criticism of

imperialism and colonialism is brought here. Even his own mother as an English person criticizes his dominating and rude behavior. However, he adds: "I am out here to work, mind, to hold this wretched country by force" (Forster, 1984, p. 52). And with his mother's thoughts, this comment is made: "One touch of regret – not the canny substitute but the true regret from the heart – would have made him a different man, and the British Empire a different institution" (Forster, 1984, p. 53). This is one of the most important parts of the book since imperialism and colonialism and the results and the attitudes they have brought are openly and frankly criticized. And there is more to this: The mother insists that the English are there to be nice towards people and she explains all her ideas: "Because India is part of the earth. And God has put us on the earth in order to be pleasant to each other. God . . . is . . . love" and "God has put us on earth to love our neighbours and to show it, and He is omnipresent, even in India, to see how we are succeeding" (Forster, 1984, p. 53). Perhaps, there is no better explanation of the love of others and good and just behavior towards others. In the person of his mother, one feels as if one hears Forster himself as he also creates one of the leading characters, namely Fielding as a person who treats others, the colonizer or the colonized, without segregation and humanely. Twidle (2013) states in his article that Virginia Woolf criticizes Forster since he does not use his literary skills to the full as he tries to be just to everyone in his fiction. Crane (2011) in his article also states that Forster is against "the ideology of colonial indoctrination". Christensen (2006) also, quoting Bette London, states that British Imperial power depends on "unacknowledged" presumption of "mimetic reproduction", which is forming England in India without declaring this. Christensen (2006, p. 158) makes the comment that this is why, Forster's novel can be read as a rigorous criticism of British Colonialism "to the extent that the political crisis in the novel is simultaneously a crisis of representation". For instance, in the court scene in the novel, even though the Indians are expected to obey and be silent, they defend their rights and win the case against the colonizer, so Aziz is free. This is some other evidence for Forster's anti-colonial attitude and his criticism of colonialism and imperialism. Yousafzai & Khan (2011) also state that Forster, in his novel, portrays the British ruling class in India unusually fairly and with insight, and his chief concern is the human standards and their abuse. All these show the negative sides of imperialism and colonialism that Forster criticizes.

Forster, with the use of Fielding as his one of the chief characters in the book, seems to set a model for the colonizer as well as criticize them as Roeschlein (2004) also states that Fielding is Forster's mouthpiece. This first display of Fielding is also proof of the narrator's admiration of him (Dowling, 2014). He seems to want to say that things can be this way and not that way:

The world, he believed, is a globe of men who are trying to reach one another and can best do so by the help of good will plus culture and intelligence – a creed ill suited to Chandrapore, but he had come out too late to lose it. He had no racial feeling – not because he was superior to his brother civilians, but because he had matured in a different atmosphere, where the herd-instinct does not flourish. (Conrad, 2014, p. 65)

This is Forster's one of the chief characters and he defends being humane and emphasizes the importance of good will and using one's brain and thinking logically. He is against racism and segregation. He seems to offer the rationale for this book which is to criticize the forced domination of people and their negative treatment and to show that there is other humane ways of doing things. And this is why, even though he is in a difficult situation when he defends Aziz in the Marabar Hills case against the English because he knows and believes that Aziz is innocent, he does not give up and leave Aziz alone. Although he is alone among the English, his own people because he defends Aziz against Miss Quested, the English lady, he helps Aziz in court since he knows that he is innocent, so he is an exemplary English person in the novel in contrast to the typical colonizer. Singh (2007) also states that in his colonial texts, Forster forms an unparalleled kind of intimacy in semi-public spaces that can help him solve the problems brought by the "imbalance of power between white and brown, between colonizer and colonized". This also adds to the fact that Forster is on the side of embracing and solving the problems of all sides, whether they are white, brown or colonized.

The attitudes of the colonizer even towards another member of the colonizing nation and the colonized are further and more clearly criticized in the following observations of Mr. Fielding when he is a newcomer in India: "He could not at first see what was wrong. He was not unpatriotic, he always got on with Englishmen in England, all his best friends were English, so why was it not the same out here?" (Forster, 1984, p. 64). It is commented that because of the above-mentioned ideas and personality of his, Fielding is disliked by many of his own nation in India, especially by women: "Still, the men tolerated him for the sake of his good heart and

strong body; it was their wives who decided that he was not a sahib really. They disliked him” (Forster, 1984, p. 65). Because during these times feminism has not reached these lands yet, the attitudes are different from the ones in England. Together with these, Fielding’s not behaving like a sahib as the others towards the colonized and not treating the colonized negatively, is criticized, but he is lifted high above all of these as one of the chief characters and he offers another better and positive perspective for the colonizer while he brings a strong criticism to them.

Another criticism of imperialism and colonialism is in terms of both politics and economic plus attitudinal when the Indians ask Fielding if England is justified in holding India when the morality is said to be in decline in England and if it is fair that an English person gets a job instead of an Indian in India. Although the Indians state that it is not a personal thing and they love Fielding, they question these issues and Fielding’s trying to give an honest answer to the question of fairness is important:

There is only one answer to a conversation of this type: “England holds India for her good.” Yet Fielding was disinclined to give it. The zeal for honesty had eaten him up. He said, “I’m delighted to be here too – that’s my answer, there’s my only excuse. I can’t tell you anything about fairness... However big a badmash one is – if one’s happy in consequence, that is some justification. (Forster, 1984, p. 121)

In this important quotation, there is one of the most important and obvious criticisms of imperialism and colonialism. In the discussion of the Britain’s holding of India and the fairness of an English person’s getting a job instead of an Indian in the first place in India, Fielding tries hard not to give the answer that he thinks true. Forster puts it openly here, by the mouth of an English man that England holds India for her good, whether politically or economically. Indeed, after this partespecially, there seems no need to add more to the issue of the criticism of imperialism and colonialism in this book.

In conclusion, in both books by Conrad and Forster, *Heart of Darkness* and *A Passage to India*, the painful and negative aspects and influences of imperialism and colonialism are shown and thus they are strongly criticized. To sum up the issue, these two books criticize imperialism and colonialism in terms of the harms caused by the colonizer to the colonizer and the colonized, and in *Heart of Darkness*, also to the animals, the plants, and the environment. And the claimed mission of the

colonizer of bringing light and civilization to the colonized places and people is also criticized since it is seen, as has been discussed, that the colonizer does not realize this claim of his. Rather, the colonizer brings harm, destruction, disease, and death especially as in *Heart of Darkness* and harm, disorder, chaos, social and psychological ignorance, psychological diseases and the bad treatment for the colonized as most of these happen in *A Passage to India*. Imperialism and colonialism are also criticized since no meaningful civilizing or other kind of work is done in the colonies as in *Heart of Darkness*. As one can remember from *Heart of Darkness*, the rocks are objectlessly blasted, the drainage-pipes and other things are not in a good condition, there are no new roads and other things built for the good of the colonized. Moreover, the brickmaker does not make bricks or the materials for brickmaking have not come to the area for the brickmaker to make bricks for a long time and some other colonizers stroll aimlessly. The only thing done is collecting more and more ivory as it is seen in the book, so the unrealized objectives and insincerity of imperialism and colonialism are criticized.

Other than these, the despotic treatment of the colonized by the colonizer and their burdens, the recklessness, greed and cruelty of the pilgrims, thus of the colonizer and of imperialism and colonialism, the terrible conditions and diseases imperialism and colonialism bring to the area, the materialism and the theft of the colonizer in terms of “tearing the treasures out of the bowels of the earth”, leaving the native unprotected, murdering the natives and the violence of imperialism and colonialism usually caused by greed and the colonial discourse which shapes people and the forced obedience, the forced labour, and the forced domination under imperialism and colonialism are criticized in *Heart of Darkness*. All these criticisms are in terms of the criticism of imperialism and colonialism in *Heart of Darkness*.

In *A Passage to India*, the bad treatment of the native in which ignoring the native and treating him badly and disrespectfully occurs, the aims and attitudes of the colonizer, making the natives the unwanted ‘other’, the forced domination of the colonized which makes colonized people unhappy, the colonial discourse which shows the colonizer superior to the colonized as also has been discussed in the previous chapters, and thus imperialism and colonialism are usually openly and strongly criticized. These two books by Conrad and Forster, by making especially their main characters Marlow and Fielding question and pass judgments on the

imperialist and colonialist situations and set a behavioral model for the colonizer respectively, reveal the painful and negative sides of imperialism and colonialism, bring a strong criticism to imperialism and colonialism and in this way also suggest solutions to the problems related to imperialism and colonialism.

## 5. CONCLUSIONS AND RECOMMENDATIONS

In conclusion, in these two books, namely *Heart of Darkness* by Joseph Conrad and *A Passage to India* by E.M. Forster, imperialism and colonialism and the influences that they bring together, are covered on a large scale and bring their own criticisms to imperialism and colonialism. In these works, the colonial discourse is largely observed and accordingly, the representations of the colonizer and the colonized that suit to this discourse are seen and examined. Even though their presentations are discussed to be colonialist in the chapters about the representations of the colonizer and the colonized, it seems that the authors use these representations indeed both as a familiar setting for the reader or as the current themes of those days, but also as a way of criticizing them either openly or by showing their negative sides. The standpoints of the authors of these two works in terms of imperialism and colonialism are discussed in the fourth chapter of this study and there one can see that the authors use the colonialist discourse and the representational elements that belong to it because the common perception and representation of the colonizer and the colonized at that time are as they represent them and they seem to want to criticize these black and white representations since they are only unsound generalizations and a way of establishing and keeping the colonizer's authority and control over the colonized as Fielding in *A Passage to India* openly states that "England holds India for her good" as discussed in the previous chapter, but he does not want to say this to the Indians (Forster, 1984, p. 121). And when one thinks of too generalized and unhealthy representations in *A Passage to India*, one of them is when Aziz helps Fielding by giving his own collar stud to the latter. Ronny Heaslop, the city magistrate, does not know about Aziz's good-intentioned help, commenting on it instead as a sign of the slackness of his race. When it comes to such representations in *Heart of Darkness*, it brings to one's mind especially that the natives are usually called 'criminals', 'savages' and 'rebels'. Marlow criticizes all these asking what name he will hear next for these native people who are indeed innocent and seem to be 'very subdued' with their heads put on the posts after being killed. He also seems



to criticize the word 'savages' by pointing out to the fact that the people of the modern world and these native people have an affinity and this can be understood from the reaction of the former's to the latter's dances and howls. Moreover, Marlow emphasizes that these so-called 'savage' people do not eat any people or attempt to do so even though they are also probably hungry under the difficult situations on board and there. These are some examples of the false representations within the colonial discourse which the authors criticize.

Regarding the colonial representations of the colonizer, they are often represented as the better and superior one in everything. They are the knowledgeable, civilized and powerful nation or race. Their role and duty is to civilize the other nations. While the colonies are the places of trade, they are also claimed and shown to be the places where the native societies and countries are improved, as Kurtz also says in *Heart of Darkness* that they are the centers of trade and at the same time places for the betterment of the native societies even though civilizing work turns out to be something other than civilizing process itself.

When it comes to the representations of the colonized, they are usually represented as the worse and inferior ones in most areas when compared to the colonizer. The colonized people are generally represented as ignorant, slack, lazy, strange, uncivilized and inferior, and sometimes even regarded as having less value than the colonizer, as has been discussed in the previous chapters of this work. As in the case of *Heart of Darkness*, the natives are seen as inferior and the very well-dressed manager in the middle of the vast forest, manages to get dressed in that way since he has taught the native woman how to keep clothes clean and tidy. As in this example, the colonized people are the ones who are to be educated and civilized by the superior colonizer. Another instance is that the colonized seems to have less value and sometimes no value at all as human beings. In *Heart of Darkness*, the exhausted native workers who are very ill or about to die, are left to themselves in pain. There is no care, no medical or whatever kind of help. They just lie on the soil whereas the patients from the colonizing nation are at least put in bed in a room and the colonizing people in authority at least think of sending them to their countries even if there is not enough care or they cannot send them in time sometimes as they die of illnesses. And some other natives are forced to work in chain gangs, being connected to each other by chains that are attached to their necks. And in another instance, a

native African is beaten because he is thought to have caused a fire. In *A Passage to India*, the people from the colonizing nation do not behave properly towards the natives. Some women from the colonizing nation do not even greet or talk to them. And the men from the colonizing nation also do the same thing.

In terms of the representations of the colonized and Bhabha's mimicry and colonial ambivalence, it has also been seen that the colonized is the mimic man who mimics the superior colonizer. However, even though he mimics the colonizer, he is not quite the same, so he is both the mimic of the colonizer, yet he is not exactly the colonizer. This makes his situation ambivalent and challenges and reduces the colonial power. The colonized must commit an error, have a lack or do something excessively because it would also reduce the influence and authority of colonial power if the colonized native were able to be like the colonizer with all his abilities and qualities, and because then they would be equal and there would be no reason left for the superiority of the colonizer over the colonized to perpetuate his colonial authority. This is why, the colonized in his mimicry of the colonizer should not be excellent. He should not be good at the native language of the colonizer, at wearing their clothes like them or at their attitudes and behavior as in the case of Aziz whose lack of his back collar stud as a result of his help of giving it to Fielding is described as the slackness of him and his race. In this way, he is a mimic man, but not an exact one and this allows the space for the superiority of the colonizer.

The above consists of the examples in summary as all the instances of the colonial representations of the colonizer and the colonized have already been discussed in detail in the previous chapters. What is also important here is that while the colonizer claims that their one of the most important purposes and duties is to bring civilization to the uncivilized places, what they do usually show the opposite. Rather than bringing civilization, they are seen to bring psychological, physical, social, political, and economic damage to the native people. These native people are ignored or behaved towards badly, beaten or left to themselves when they are ill. They cannot live according to their own traditions and rules. Their lives and almost everything are shaped by the colonizer since they are dominated by them. And they have to live under the politics of another country. Moreover, they work until they get exhausted for almost nothing for the colonizer. And they work in such and terrible conditions probably against their own will. In return for a lot of ivory, they get something like

copper wires or something similar to this in *Heart of Darkness*. In *A Passage to Indiatoo*, the natives have to live under the colonizer who do not even try to talk to them. Aziz has to go wherever and whenever his superior in hospital calls him. Even though Aziz is a highly educated native, he is called in this way without respecting his private life. He is more like a servant than a doctor in that sense and he is behaved as if he is a secondary person in importance and value. While civilization should naturally come with respect and care for human beings, animals, plants and the environment together with the technical improvements, the opposite is observed to happen in the colonial scenes in these two books. Neither new roads nor other signs of civilization, infrastructure or civilized behavior towards people is seen in *Heart of Darkness* as Marlow also points out and criticizes the system of colonialization when he stumbles because of a dead man on his way. Also, in *A Passage to India*, one sees neither infrastructure provided by the colonizer nor the good, exemplary kind of behavior that could have the effect of civilizing the colonized. The latter is only ignored or criticized badly and in a prejudiced way by the colonizer except for the Englishman Fielding. Without seeing any civilized behavior towards themselves in terms of human relations from the colonizer, it would be difficult for the colonized to become civilized if indeed there was a need to be civilized by others.

In this study, the negative influences of imperialism and colonialism have also been reflected as they are displayed in the two literary works by Conrad and Forster. It has been seen that they affect the animals, the plants, the environment, the colonized, and the colonizer negatively. The animals such as elephants are killed mercilessly for their tusks or donkeys are used in the colonial work until they are exhausted to death. They have to work under heavy conditions without or against their own will for the colonizer. The pilgrims try to shoot the harmless hippo. The plants and the environment are also affected since all the colonizing work takes place within the natural environment especially in the case of *Heart of Darkness*. The rocks are blasted objectlessly and in some places in the stations the environment is discussed to be dirty. And the wilderness is still waiting patiently for the invasion to end. Neither the animals nor the plants or the environment has the direct power to resist the colonizer and put things right. The colonized are also psychologically, socially, physically, economically, and politically under heavy pressure due to the imperial

and colonial system. They do not live comfortably without being socially ignored or criticized since they have to live under the colonizer who does not respect their race, attitudes and life style. This has a negative influence on their psychology as well as it affects them socially as in the case of the natives in the literary works by Conrad and Forster. They are unhappy. Also they have to work for the colonizer until they are exhausted or ill or until death against their own will on their own lands as in the case of *Heart of Darkness* or they have to obey and live with the colonizer even when they are not respected as in the case of *A Passage to India*. Furthermore, the colonized has to subsist on something like copper wire given to them in return for all their work as in *Heart of Darkness*. Moreover, they have to live under the politics of another country. When it comes to the colonizers in the colonized area, it is not easy for some of them, either. They also work under unhealthy and difficult conditions as is seen in both literary works by Conrad and Forster. And some of them go there with their minds full of imperial and colonial discourse that they serve their motherland and the native people in the colonized areas and this is a holy or good-intentioned mission. Even though this does not excuse the things done and caused under imperialism and colonialism, this is the appearance of the negative influence of imperialism and colonialism on the colonizer.

Imperialism and colonialism occur first and foremost as an economically motivated issue and as an issue of prestige as seen in the discussion about imperialism and colonialism and as appears in the two literary works by Conrad and Forster and they are criticized and their negative sides are openly displayed by Conrad and Forster. Conrad does this through Marlow and by paving the way for the reader to question and criticize the intentions, usefulness and fairness of the things done under the name of imperialism and colonialism and openly showing the terrible situations and consequences and Forster does it through Fielding who is a good example of how things should be in the way of good-intentions towards anything, everything and anybody and everybody. Forster also makes the reader question the fairness of the things done under imperialism and colonialism with the figure of Fielding as has been discussed before. And in this way, these two important writers of English Literature made and their above-mentioned works still make and seem that they will always make a great contribution to the field for the people to be able to see the negative and painful sides and consequences of imperialism and colonialism for

animals, plants, the environment and people from a large and humane perspective and also for the people to be able to see the importance of being humane and fair. Indeed, these two writers can be said to also suggest the solutions to the problems discussed in their examined books for the careful reader by showing what the problems are.

## REFERENCES

- Boehmer, E.** (2005). *Colonial & Postcolonial Literature* (2nd ed.). USA: Oxford University Press.
- Brooks, P.** (1987). An unreadable report: Conrad's heart of darkness. In H. Bloom (Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness* (pp.105-127). USA: Chelsea House.
- Chaudhuri, N.** (2014). Passage to and from India. In P. Childs (Ed.), *E.M.Forster's A Passage to India* (pp. 59-64). USA: Routledge.
- Conrad, J.** (2014). *Heart of Darkness*. USA: Empire Books.
- Cox, C. B.** (1987). Heart of Darkness: a choice of nightmares. In H.Bloom(Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness*(pp. 29-43). USA:Chelsea House.
- Das, G. K.** (2014). Through the ruins of empire.In P. Childs (Ed.), *E.M.Forster's A Passage to India* (pp. 64-75). USA: Routledge.
- Dowling, D.** (2014). Forster's Novels. In P. Childs (Ed.), *E.M.Forster's A Passage to India*(pp. 90-100). USA: Routledge.
- Dryden, L.** (2014). The vexed question of humanity in Heart of Darkness: a historicist reading. In D.C.R.A.Goonetilleke (Ed.), *Joseph Conrad's Heart of Darkness*(pp. 83-91). USA: Routledge.
- Fogel, A.** (1987). Forceful overhearing. In H. Bloom (Ed.), *Modern Critical Interpretations:Joseph Conrad's Heart of Darkness*(pp.129-138).USA:Chelsea House.
- Forster, E. M.** (1984). *A Passage to India*. USA: Harcourt.
- Gekoski, R. A.** (1987). Heart of Darkness. In H. Bloom (Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness*(pp. 57-75). USA:ChelseaHouse.
- Goonetilleke, D.C.R.A.** (Ed.). (2014). *Joseph Conrad's Heart of Darkness*. USA: Routledge.
- Guerard, A. J.** (1987). The journey within. In H. Bloom (Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness* (pp. 5-16). USA: Chelsea House.

- Guetti, J.** (1987). Heart of Darkness: the failure of imagination. In H. Bloom (Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness* (pp. 17-28). USA:Chelsea House.
- Henricksen, B.** (1987). Heart of Darkness and the gnostic myth. In H. Bloom (Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness* (pp. 45-55). USA: Chelsea House.
- Krebs, P. M.** (2004). *Gender, Race, and the Writing of Empire: Public Discourse and the Boer War*. United Kingdom: Cambridge University Press.
- London, B.** (2014). On mimicry: towards a performative theory of colonial authority. In P. Childs (Ed.), *E.M.Forster's A Passage to India* (pp. 83-90). USA:Routledge.
- Malik, C.** (2014). To express the subject of friendship: masculine desire and colonialism in A Passage to India. In P. Childs (Ed.), *E.M.Forster's A Passage to India* (pp.101-106). USA: Routledge.
- Massingham, H. W.** (2014). The price of India's friendship. In P. Childs (Ed.), *E.M.Forster's A Passage to India* (pp. 53-56). USA: Routledge.
- McLeod, J.** (2010). *Beginning Postcolonialism* (2nd ed.). USA: Manchester University Press.
- Miller, J. H.** (2014). Heart of Darkness revisited. In D.C.R.A.Goonetilleke (Ed.), *Joseph Conrad's Heart of Darkness* (pp. 101-112).USA: Routledge.
- Said, E. W.** (2003).*Şarkiyatçılık* (B. Ülner, Trans.). İstanbul: Metis.
- Sharpe, J.** (2014). The indeterminacies of rape. In P. Childs (Ed.), *E.M.Forster's A Passage to India*(pp. 75-83). USA: Routledge.
- Tessitore, J.** (1987). Freud, Conrad, and Heart of Darkness. In H. Bloom (Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness*(pp.91-103).USA:Chelsea House.
- Watt, I.** (1987). Heart of Darkness and nineteenth-century thought. In H. Bloom (Ed.), *Modern Critical Interpretations: Joseph Conrad's Heart of Darkness*(pp.77-89). USA:Chelsea House.

## INTERNET RESOURCES

- Asmat, U., Hayat, M. ve Qasim, K.** (2012). Investigation of the colonial identities: a postcolonial reading of E.M. Forster's novel 'A Passage to India'. *Kashmir Journal of Language Research*, 15(2), 1-7. Date of access: 11.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Atkinson, W.** (2004). Bound in Blackwood's: The imperialism of "The Heart of Darkness" in its immediate context. *Twentieth-Century Literature*, 50(4), 368-393. Date of access: 13.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Bageç, E.** (2003). Emperyalizm kuramları ve amerikan kamu diplomasisi. *I.Ü. Siyasal Bilgiler Fakültesi Dergisi*, 28, 63-79. Date of access: 02.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Balkin, J.M.** (1998). *Cultural software*. Date of access: 04.11.2014, address: [http://www.yale.edu/lawweb/jbalkin/cs/cultural\\_software\\_chapter12.htm](http://www.yale.edu/lawweb/jbalkin/cs/cultural_software_chapter12.htm)
- Burroughs, R.** (2009). Imperial eyes or 'the eyes of another race' Roger Casement's travels in West Africa. *The Journal of Imperial and Commonwealth History*, 37(3), 383-397. Date of access: 03.12.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Cambridge Dictionary of British English.** (n.d.). *Colonialism*. Date of access: 15.01.2015, address: <http://dictionary.cambridge.org/dictionary/british/colonialism>
- Cambridge Learner's Dictionary of English.** (n.d.). *Imperialism*. Date of access: 15.01.2015, address: <http://dictionary.cambridge.org/dictionary/learner-english/imperialism>
- Christensen, T.** (2006). Bearing the White Man's Burden: misrecognition and cultural difference in E. M. Forster's A Passage to India. *Novel: A Forum on Fiction*, 155-178. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Crane, R.** (2011). Reading the club as colonial island in E.M. Forster's A Passage to India and George Orwell's Burmese Days. *Island Studies Journal*, 6(1), 17-28. Date of access: 11.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Davidis, M. M.** (1999). Forster's imperial romance: chivalry, motherhood, and questing in A Passage to India. *Journal of Modern Literature*, 23(2), 259-276. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>



- Dikici, E.** (2014). Doğu batı ayrımı ekseninde oryantalizm ve emperyalizm. *Tarih Kültür ve Sanat Araştırmaları Dergisi*, 3(2), 45-59. Date of access: 02.11.2014, address: <http://kutaksam.karabuk.edu.tr/index.php>
- Dutheil, M.** (2004). Body Politics: Conrad's anatomy of empire in Heart of Darkness. *Conradiana*, 36(3), 185-205. Date of access: 23.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Encyclopaedia Britannica.**(2015). *Imperialism*. Date of access: 30.12.2014, address: <http://global.britannica.com/EBchecked/topic/283988/imperialism>
- Encyclopaedia Britannica.**(2015). *Id*. Date of access: 02.11.2014, address: <http://global.britannica.com/EBchecked/281641/id topic/>
- İçöz, N.** (2005). Conrad and Ambiguity: social commitment and in Heart of Darkness and Nostromo. *Conradiana*, 37 (3), 245-274. Date of access: 13.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Jackson, T. E.** (2006). The de-composition of writing in *A Passage to India*. *Journal of Modern Literature*, 29(3), 1-18. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Jajja, M. A.** (2013). A passage to India: the colonial discourse and the representation of India and Indians as stereotypes. *Gomal University Journal of Research*, 29(1), 38-48. Date of access: 11.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Kaplan, C. M.** (1997). Colonizers, and the horror of good intentions in Joseph Conrad's *Heart of Darkness*. *Studies in Short Fiction*, 34, 323-333. Date of access: 23.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Kennedy, V.** (2012). Conrad, efficiency, and the varieties of imperialism. *Conradiana*, 44(2-3), 163-189. Date of access: 03.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Kuchta, T.** (2003). Suburbia, resentment, and the end of empire in *A Passage to India*. *Novel: A Forum on Fiction*, 307-329. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Lackey, M.** (2003). Conrad scholarship under new-millennium western eyes. *Journal of Modern Literature*, 26(3-4), 143-147. Date of access: 11.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Lane, C.** (1999). Almayer's defeat: the trauma of colonialism in Conrad's early work. *Novel: A Forum on Fiction*, 32(3), 401-428. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>

- Lewis, B.** (2001). The historical roots of racism. *The American Scholar*, 17-25. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Longman Dictionary of Contemporary English.**(n.d.). *Seven deadly sins*. Date of access: 15.01.2015, address: <http://www.ldoceonline.com/dictionary/Seven-Deadly-Sins-the>
- Magdoff, H.** (2015). Colonialism. *Encyclopaedia Britannica*. Date of access: 30.12.2014, address: <http://global.britannica.com/EBchecked/topic/126237/colonialism->
- Majeed, J.** (2005). Bathos, architecture and knowing India: E.M. Forster's A Passage to India and nineteenth-century British ethnology and the romance quest. *Journal of Commonwealth Literature*, 40(1):21-36. Date of access: 16.12.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Myers, J.** (2001). The anxiety of confluence evolution, ecology, and imperialism in Conrad's Heart of Darkness. *Interdisciplinary Studies in Literature and Environment*, 8(2), 97-108. Date of access: 16.12.2014, address: <http://isle.oxfordjournals.org/>
- Nagai, K.** (2009). God and his doubles: Kipling and Conrad's 'The Man who would be King'. *Critical Survey*, 21(1), 88-102. Date of access: 11.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Oppermann, S.** (2007). Ecological imperialism in British colonial fiction. *Edebiyat Fakültesi Dergisi*, 24 (1), 179-194. Date of access: 04.12.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Oxford English Dictionary.**(n.d.). *Imperialism*. Date of access: 15.01.2015, address: <http://www.oed.com/view/Entry/92285?redirectedFrom=imperialism#eid>
- Oxford Learner's Dictionaries.**(n.d.). *Colonialism*. Date of access: 15.01.2015, address: <http://www.oxfordlearnersdictionaries.com/definition/english/colonialism?q=colonialism>
- Oxford Learner's Dictionaries.**(2015). *Pathology*. Date of access: 02.11.2014, address: <http://www.oxfordlearnersdictionaries.com/definition/english/pathology?q=pathology>
- Özdemir, A.M.** (2012). Tarihsel bağlamında emperyalizm. *21. Yüzyılda Sosyal Bilimler Dergisi*, 1, 93-120. Date of access: 04.12.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Parry, B.** (1998). Materiality and Mystification in A Passage to India. *Novel: A Forum on Fiction*, 174-194. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>

- Ray, S.** (2006). Marlow(e)'s Africa: Postcolonial queenship in Conrad's Heart of Darkness and Marlowe's Dido, Queen of Carthage. *Conradiana*, 38(2), 143-161. Date of access: 13.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Retief, G.** (2004). Heartfelt Horrors: Africa, racial difference and the quest for moral enlightenment in Conrad's *Heart of Darkness* and Rian Malan's *My Traitor's Heart*. *Conradiana*, 36(3), 225-243. Date of access: 23.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Roeschlein, M.** (2004). E. M. Forster and "The Part of the Mind That Seldom Speaks": mysticism, mythopoeia and irony in "A Passage to India". *Religion & Literature*, 36(1), 67-99. Date of access: 16.12.2014, address: <http://www.jstor.org/stable/4005994>
- Sayeau, M.** (2006). Work, unemployment, and the exhaustion of fiction in *Heart of Darkness*. *Novel: A Forum on Fiction*, 337-360. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Singh, A.** (2007). Reorienting forster: Intimacy and Islamic space. *Criticism*, 49(1), 35-54. Date of access: 09.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Solinger, F.** (2008). "Absurd be— exploded!": re-remembering experience through liminality in Conrad's Heart of Darkness. *Conradiana*, 40(1), 61-70. Date of access: 23.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Sunar, L.** (2007). XIX. Yüzyıl avrurasında emperyalizm algısı. *Sosyoloji Dergisi*, 14, 57-80. Date of access: 02.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>
- Thomas, L. K.** (2013). Empires of mind: colonial history and its implications for counselling and psychotherapy. *Psychodynamic Practice*, 19(2), 117-128. Date of access: 11.11.2014, address: <http://dx.doi.org/10.1080/14753634.2013.778484>
- Trainer, T.** (2010). Marxist theory, a brief introduction. Date of access: 08.11.2014, address: <https://socialsciences.arts.unsw.edu.au/tsw/Marx.html>
- Twidle, H.** (2013). Nothing extraordinary: E. M. Forster and the English limit. *English in Africa*, 40(2), 25-45. Date of access: 02.11.2014, address: <http://dx.doi.org/10.4314/eia.v40i2.2>.
- Wexler, J.** (2012). Writing about violence in a secular age: Conrad's solution. *College Literature*, 39(2), 98-109. Date of access: 23.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>

**Woelfel, C. B.** (2012). Stopping at the stone: rethinking belief (and non-belief) in modernism via A Passage to India. *Twentieth-Century Literature* 58(1), 26-59. Date of access: 08.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>

**Yousafzai, G. J. ve Khan, Q.**(2011). Rudeness, race, racism and racialism in E.M. Forster's "A Passage to India". *The Dialogue*, 6(1), 75-92. Date of access: 11.11.2014, address: <http://atoz.ebsco.com/Customization/Tab/5254?tabId=6012>

## **PHOTO**



## **RESUME**

**Name Surname:** İlknur Soydan

**Place and Date of Birth:** İstanbul, 02.11.1981

**E-mail:** ilknursoydan123@gmail.com

### **EDUCATION:**

#### **Bachelor:**

2004-Boğaziçi University, Faculty of Art and Sciences, English Language and Literature

#### **Master:**

2015-İstanbul Aydın University Institute of Social Sciences English Language and Literature

### **PROFESSIONAL EXPERIENCE AND REWARDS**

2014- Bağcılar Ziya Gökalp Secondary School

2013 -2014 Piri Reis University

2011-2013 İstanbul Aydın University

2010-2011- Bezm-i Alem University

2007-2010- İhlas College (Primary and Secondary School)

2006-2007- Private Doğa Schools (Primary and Secondary School)

2004-2005- Başakşehir High School

## **PUBLICATIONS/PRESENTATIONS ON THE THESIS**

Soydan, İ., 2015 : Lexical Inferencing Strategies of L2 Learners of English. *Icont*  
*6th International Congress on New Trends in Education*, April 24-26, 2015 Antalya,  
Turkey.