CHAPTER FIVE

CONCLUSION/ OBSERVATION

The texture of the present research work explores the self and subjectivity in the realm of postcolonial realities through the works of John Maxwell Coetzee. The phenomenon of self can be dealt through three philosophical strands; Empiricism that emphasizes upon the empirical, social and stream of consciousness of individual. The second philosophical thought, Cognitivism believes in the innate human faculty that constitutes one’s self based upon the Cartesian philosophy and the third, Pragmatism is the mixture of previous two schools of thoughts that emphasizes on the integration of rational faculty with the empirical realm of human existence. Subjectivity with regard to Colonialism can be seen through the lenses of historical, social, racial, cultural, psychological, economic, and, linguistic realities on the colonized subject. Colonized subject goes through the conduit of Power, Ideological and Repressive Apparatuses, race and gender which construct the realities of identity in the colonial world. Colonial powers hegemonize the colonized identities in every sphere of life so that they can be enslaved and interpellated as per their consent and it creates dichotomy between self/ other, rich/poor, occident/orient, master/slave, west/east, radical/primitive, and rational/irrational etcetera. Colonized subject cannot represent themselves and in this process of representation they have been translated as desired object by the colonial power. It doesn’t only question the existence of colonial subjects but curtail the psychological growth therefore not only their presence but dreams are also subjectivized according to settler’s will. The structuralist position
holds the view that colonial master exploits the historical, cultural and linguistic realities of the colonized subjects. On the contrary the poststructuralist expounds the hybrid identity because in the process of colonization nothing is absolute but everything is contingent so how one can have absolute identity rather it is a mixture of cultures which imbibe and construct new identities. There can be change in one’s identity when it comes in contact with dominant identity e.g. America was melting pot but now it is a salad bowl. Bhabha states that identity is not pure and fix as structuralist affirms but it is in flux and ambivalent. Poststructuralist articulates that the colonizer and the colonized have dialectical relationship. One turns into a subject when ones identity is controlled by the social and cultural norms. Therefore the colonial presence has been ambivalent. Hybridity has been the result of dividing practices which means that when identity is further divided into many parts by virtue of being communicating or interacting in different communities.

The first chapter explores the complex reality of self that can be recounted through three major strands of philosophical and intellectual complexes. They can be examined within the curtailed preview of Structuralism/ Empiricism which explains the phenomenon of subjectivity through the complex rubrics of Feminism, New Historicism, Marxism and Cultural Studies. The second strand namely Cognitivism and Psychoanalysis explore the uncanny domain of human mind through three different layers namely unconscious, subconscious, and conscious. It is evident from the fact that the former strand locates the phenomenon of subject and subjectivity within complex texture of external realities in which socio, economic, political and cultural realities plays some important roles. The latter strand searches the unknown domains of human mind
where the reality of subject and subjectivity may be attained. In addition to those two strands, the philosophy of Pragmatism advocates the integration of external with internal, physical with spiritual, material with spiritual etc. The structuralist or the empiricist believes that it is through experience that the mind constructs its knowledge and the experience comes through the dense texture of linguistic realities. Similarly, some cognitivists and psychoanalysts have explained that the process of subjectivization that takes place only through the instrumental function of language. Lacan has clearly established that the unconscious cannot exist without language. And therefore the emergence of thought depends upon the complex reality of language. To continue with it, Sapir and Whorf in their ‘linguistic determinism’ explains the fact that thought and language are inseparably intertwined and thus the present study has explicated the proposition that the construction of the self is possible through linguistic realities. Subjectivity can be seen through Epistemology (the study of different realms of knowledge or the construction of knowledge) and Ontology (the study of the nature of being or existence). Further, G.W.F. Hegel explores self exists with ‘other’ and it never exists in isolation.

Works of John Maxwell Coetzee can be seen through the lenses of Nationalism, Imperialism, Colonialism, Postcolonialism, Race, and Identity. The literary oeuvre of Coetzee interrogates and explains the realities of ideology, consciousness, and identity. Coetzee’s novels depict the context of South Africa from the historical, political, and social perspectives which further nurture the fulcrum of consciousness of language. Therefore, Coetzee’s writings give new light to the metropolitan tradition and complex postcoloniality. Postcolonialism as a phenomenon has its roots in Colonialism and
Imperialism which further translate the subjectivity of colonized subjects. Coetzee’s works with regard to South African identities may divulge the fact that in the colonial era also subjectivity has been interpellated by historical, cultural, social, linguistic and economic realities. Postcolonial literatures mainly examine the ‘tricontinent’ or ‘third world’ (Africa, Asia, Latin America) colonial history and its effect on the colonized subjects.

Further, the first chapter evokes the idea of Postcolonialism which can be seen in the works of different postcolonial thinkers like Edward Said, Frantz Fanon, Gauri Viswanathan, G.C. Spivak, Ania Loomba, Homi K. Bhabha, and Ngugi wa Thiong’o etc. Edward Said’s *Orientalism* (1978) presents the dichotomy between orient and occident. West always represented East as an exotic, place of romance and supernaturalism. It also politicized the knowledge of East so that orient can be hegemonized on the level of historical, social, cultural, and economic realities. Extension of empire and control on these realities may turn west as a slave or puppet in the hands of east. On the one hand Oriental was always thought to be lethargic, abnormal, unnatural, irrational, childlike, suspicious, and liars. Occident was logical, mature, normal, and rational on the other. Frantz Fanon in his *Black Skin, White Masks* (1967) and *The Wretched of the Earth* (1963) explicate how Europe became superior power by controlling economy of colonized nations. Blacks have been transformed into the colour of whites through western culture and power of English language. Native voice had been suppressed by the imperial power in order to create own ideology and knowledge system. Gauri Viswanathan in *Masks of Conquest: Literary Studies and British Rule in India* (1989) exemplifies the introduction of English language in the colonial India. It reflects the
Antonio Gramsci’s notion of relations of culture and power that how cultural domination may conquer power to dominate others. Introducing literature and thought of England complete the mission of colonial powers to hegemonize colonized nations in a long run.

G.C. Spivak in “Can the Subaltern Speak?” (1988) articulates to liberate the subaltern from ‘epistemic violence’ so that they can voice and represent themselves. She also tries to echo for the woman suppression because in the process of ‘speaking for’ and ‘representation’ they are marginalized by the patriarchal order. She criticized Satee system of India and with the glimpses of Bhuvaneswari Bhaduri’s case study concluded that ‘subaltern cannot speak’. Ania Loomba’s Colonialism/ Postcolonialism (2005) influential work on postcolonial literature has given the graphic details of the phenomenon called colonialism and postcolonialism. In her view Colonialism was the control over the people’s land and goods. Europe as a power dominates through techniques and patterns which brought imbalance in economy, culture, knowledge, and society of colonized nations. This further helped colonizer to establish the Capitalism and industry. She further examines language and literature have constructed the binary between the European self and non-European other, rational and mysterious, logical and illogical, master and slave and civilized and uncivilized. Still many books on ‘postcolonial literature’ have been written in English or have been translated in English. Homi K. Bhabha’s The location of culture (1994) criticizes the authority of pronoun ‘I’ because it defines the authority of English language over colonized nations. He exemplifies the idea of God and truth which is nothing but the fabrication of language to control people’s mind. Religion is nothing but tool to control political and social realities which may create fear in the eyes of pupil. He also expounds the hybrid identity which
depicts the in-betweeness of colonial subjects. Ngugi wa Thiong’o’s *Decolonising the Mind: The Politics of Language in African Literature* (1986) examines the importance of native language over the authority of English language. Language is not only a mean to communicate but also represents the ethics, moral values and standard of any culture. Language was a tool to subjugate colonial identities. He explicates how Africa is still under the suppression of imperialism and how the Western interpreted the African realities to subjugate them on historical, intellectual, cultural and social levels.

The second chapter unfolds the realities in the formation of subject and how economy, power, apparatuses and race played an important role in the construction of Michael K as a subject. This novel has been analyzed through postcolonial entities under social, economic, racial, ecocritical, and existential realities. It also depicts how turmoil of war and extension of colonial and imperial power further affect the existence of powerless people and nature. This evokes the concern of ecological issues in nature. It echoes the voice of blacks in South Africa torn by civil war and the existential quest to live life with dignity. A postcolonial identity goes through the psychological realities within the realms of Trauma theory as depicted through Michael K in the novel which further affects the fulcrum of subjectivity of postcolonial subjects.

The third chapter evaluates the process of colonization the colonial subjects are enslaved and interpellated by controlling the power of knowledge system, language, freedom to write and economic freedom. Susan Barton, who wants to narrate her story in her own rights but not authorize to write due to economic freedom and being female in the colonized era. On the one hand she was asked to curtail truth from her story so that it can be read by more people or to take help of renowned author to set her story in a right
manner, on the other. She lost the testament of power to write in order to fight for her story and grip on the past with Cruso’s death. Language is an important tool to express one’s ideas and thoughts in order to construct identity of oneself. Linguistic realities also maintain the fulcrum of identity as it has been depicted by tongue less slave Friday, who is incapable of express entire history of his suppression and subjugation as a slave. Thus chapter, in nutshell, explicates the fact that hegemony plays an important in construction and subjectivization of colonial subjects. As it has been explained by several theorists that colonial subjects gradually in the process of colonization gets translated into an object from subject. The journey doesn’t stop here, in fact they further translate themselves into a suppressed subject because their subjectivities and self are not powerful to reflect and represent themselves rather they become an object of the desire of the self which turn them into other.

The fourth chapter concludes the diachronic realities of the world which have been replaced by the synchronic socio-economic, linguistic, sexual, gender and race based realities. It is these realities which now construct and control the texture of the text of identity. David Lurie professor in Technical University at Cape Town incapable to control his sexual desire in the middle age lead him to resign from the college. This novel depicts the dilemma of whites in the post-apartheid South Africa. It further explicates how power plays an important role in the construction of one’s identity. Being white he disgraced his post by impulsive affair with one of his black student Ms. Isaac. He refuses to admit his guilt and has to resign for not being fit in the society as per his norms. He moved to his daughter Lucy at her smallholding where she was raped by three blacks. It depicts the shift of power from apartheid to post-apartheid. Gender also affects the
formation of subject as it can be seen by Lucy when she remain silent on her rape and marry Petrus for an alliance to live in their country with their people. Therefore, the present chapter is conclude with how these factors which control the bewildering arrays of identity formation affect the self and subjectivity of oneself in the postcolonial world.

Self and Subjectivity in the postcolonial world can be affected by social, cultural, economical, racial and gender realities. As it can be seen in the discourses of Gilles Deleuze and Felix Guattari who examine self with three strands which are Territorialization, Deterritorialization, and Reterritorialization which examine the formation of self, effect of society on becoming, and coming back to the individual self as a new born baby. Self and subjectivity also affect the socio-cultural realities as interpreted by the Louis Althusser’s interpellation and “Repressive State Apparatuses” and Max Weber’s three realms of rationalization, instrumentalization, and bureaucratization. One’s identity is also determined by the economic realities as Karl Marx explains the concept of ‘economic determinism’ which further explains that economy decides one’s identity. He elaborates the concept of base which controls the superstructure therefore history is nothing but the document of class struggle between working class and capitalist. Those who control the economy, control the society and not only society but capitalist control the ideas, thoughts, political realities. Therefore, Marx and Engels in ‘Manifesto of the Communist Party’ argued that “Man’s ideas, views, and conceptions, in one word, man’s consciousness changes with every change in the condition of his material existence, in his social relations and his social life” (489). Thus “it is not the consciousness of men that determines their existence, but their social existence that determines their consciousness” as Marx articulated in “Preface” (1859).
Power also plays an important role in subject formation as Michel Foucault states that freedom disappears where power is exercised and power relations are rooted deep in the social nexus. Power is exploitative in nature one who holds power, will exercise the power to control others. As he articulates in *The History of Sexuality* (1978) that subjects can be operated not “by right but technique, not by law but by normalization, not by punishment but by control” (87). He insists that power “power is everywhere; not because it embraces everything, but because it comes from everywhere”. It is “simply the over-all effect that emerges from all these mobilities” (93).

Gender also plays an important role in the formation of self and subject. Women have been subjugated and suppressed by the history of her existence. Further, women have been marginalized in every sphere of life and given secondary position in the society. Her body became an instrument to objectified and oppress her in the patriarchal order. She has lost her identity and existence in the hegemonize world of male supremacy this further curtail her consciousness, ideology and identity which construct the economic, social, cultural, linguistic and political realities in the contemporary world. As Simone de Beauvoir in *The Second Sex* (1952) asserts a man “thinks of his body as a direct and normal connection with the world, which he believes he apprehends objectively, whereas he regards the body of woman as a hindrance, a prison…Woman has ovaries, a uterus; these peculiarities imprison her in subjectivity, circumscribe her within the limits of her own nature” (xv). Further, Shulamith Firestone (1970) articulates that “gender inequality is the ramification of the complex power structure of patriarchy. Sex and its biological relation that controls and subjugates women, therefore it must be subverted for the emancipation and empowerment of woman (225).
Postcolonial identity can be seen through two philosophical strands namely Structuralism and Poststructuralism. On one hand postcolonial identities in Edward Said’s views are structuralist in nature because it holds the binary position where one dominates the other such as settler/native, rich/poor or west/east etc. But on the other Poststructuralist, namely Homi K. Bhabha hold the idea of hybrid identity and in-betweeness position of postcolonial identities because colonial powers do not only hegemonize the colonized nations but given them ideology, consciousness and linguistic realms to come up in the different strata of life. Though it devalued the indigenous knowledge system but also provided other opportunities to explore. As G.C. Spivak emphasized on ‘worlding’ (i.e. both the violation and the creation) of the ‘third world’ by colonial powers and therefore resists the romanticizing of once- colonized societies ‘as distant cultures, exploited but with rich intact heritages waiting to be recovered…’. In Can the Subaltern Speak? (1988) Spivak defines the term postcoloniality as an imagination because there is no end of colonialism even after the independence. As history depicts that epistemic violence was the tool to control the political and economic realities of the colonized other. Aijaz Ahmad in “The Politics of Literary Postcoloniality” (1995) asserts postcolonialism as “the fundamental effect of constructing this globalised trans-historicity of colonialism is one of evacuating the very meaning of the word and dispersing that meaning so wide that we can no longer speak of determinate histories of determinate structures” (9). European power has constituted and subjugated the colonized subjectivity and it has inflected across cultures and histories. Colonized subject cannot hold the same position as settlers as Partha Chatterjee states in The Nation and its Fragments: Colonial and Postcolonial Histories (1993) “the only civil society that the
government could recognise was theirs; colonized subjects could never be its equal members” (24). History is nothing but the discourse of West which controlled whole world through its intellectual and epistemic order. Dipesh Chakrabarty’s words in Provincializing Europe: Postcolonial Thought and Historical Difference (2000) “Concepts such as citizenship, the state, civil society, public sphere, human rights, equality before the law, the individual, distinctions between public and private, the idea of the subject, democracy, popular sovereignty, social justice, scientific rationality, and so on all bear the burden of European thought and history” (4). He further, asserts in “Postcoloniality and the Artifice of History: Who speaks for “Indian” Pasts?” (1992) that ‘Europe remains the sovereign, theoretical subject of all histories, including the ones we call “Indian”, “Chinese”, “Kenyan”, and so on’ (1). Eurocentric model of knowledge suppressed other knowledge systems which curtailed postcolonial identities. Knowledge system also constitutes identities and affects the form of subjectivization. Therefore, a new world will be continued to speak in the Western lexicon and vocabulary.

Frantz Fanon (1963) criticized western discourse and asked to dismantle the authority of it all over the world. In the conclusion of he requested comrades to come together in order to dispel leadership of Europe. He doesn’t want to imitate Europe and disrespect the desire to stand in the parallel position of it. This imitation will be an ‘obscene caricature’ and if one want to turn Africa in Europe then one must leave the destiny of Africa on Europe only because they know how to translate it according to them. He asked Third World not to forget the colonial history which gave them ‘racial hatreds, slavery, exploitation’ and “It is the question of the Third world starting a new history of Man, a history which will have regard to the sometimes prodigious theses
which Europe has put forward, but which will also not forget Europe’s crimes, of which
the most horrible was committed in the heart of man, and consisted of the pathological
tearing apart of his functions and the crumbling away of his unity” (254).