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**Double Consciousness in Postcolonial Literature. Case Study: Frantz
Fanon's The Wretched of The Earth**

**Dissertation Submitted in Partial Fulfillment of the Requirements for
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Dedication

To all the wretched people of the earth

To those who are struggling to gain their self-consciousness and independence

To our Palestinian brothers and sisters, we dedicate this work.

Acknowledgment

We would like to express our genuine gratitude to our supervisor Mr. Adel DJERIBAIA for his precious advice and guidance.

We express our heartfelt appreciation to all our qualified teachers for their scholarly generosity for five years of unwavering sincerity. We are deeply pleased and honored.

We should also thank the honorable jury for its dedication to correct this work.

Finally, we hereby proclaim that all the mistakes and the errors of the dissertation are solely ours, thus we accept to take full responsibility.

Abstract

The research paper examines the issue of double consciousness in postcolonial literature. Frantz Fanon stresses the existence of such conditions of the colonized in his book *The Wretched of the Earth* (1961). It emphasizes that W.E.B Du Bois double consciousness is not a condition experienced only by African Americans, but also a matter of the colonized people. The work is dedicated to the wretched people of the colonial and post-colonial periods, who experience double consciousness. The case study lends itself to postcolonial theory for its direct relationship to the impact of the colonizer on the colonized. This qualitative research adopts in its three chapters the descriptive-analytical method. The findings show that the lack of reciprocal recognition between the colonizer and the colonized is the main driver of double consciousness. Fanon's work reveals that double consciousness is a condition experienced by the natives, especially among intellectuals and nationalist bourgeoisie. This study exposes that the colonized nations are subject to experiencing inner struggles between two opposed identities, one is of the colonized and the other is of the colonizer.

Keywords: colonized, colonizer, double consciousness, post-colonialism, reciprocal recognition.

List of Abbreviations and Acronyms

DDT: Dichlorodiphenyltrichloroethane

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General Introduction

Many African nations, as well as others such as the Caribbean, India, and Australia, experienced liberation waves in the 1940s and 1960s, which were accompanied by an exceptional literary prosperity in post-colonial countries. With the dawn of the late nineteenth and early twentieth century, post-colonial theory and literature arose to give voice to the colonized peoples, who had been scattered and oppressed for a long time. Novels of authors like Chinua Achebe and Ngũgĩ wa Thiong'o from Africa, Salman Rushdie, and Homi j. Bhabha from India, Derek Walcott from the Caribbean, Kate Granville from Australia, and many others tackle issues such as identity, land, culture, nationhood, placement and displacement. These themes became an integral part of the curriculum of many schools and universities around the world.

Frantz Fanon is one of the most convenient post colonial theorists (1925-1961). In fact, he is a psychologist who is considered to be a leading figure in the first generation of post-colonialists. In *The Wretched of the Earth* (1961), he wants to understand the psychology of colonialism and the relationship between the colonizer and the colonized. He defies the common stereotypes that depict the colonizer as the only source of wisdom and enlightenment for the colonized, who are simply ignorant and similar in nature to animals. In addition, Fanon reveals all the schemes that are practiced by the brutal colonizer on the colonized nations.

As a result of reducing him to the state of a mere object, the colonized faces internal struggles and inconsistencies during his attempts to free himself from the colonizer's shackles. He no longer trusts his view of himself; consequently he is forced to see himself through the eyes of the colonizer while retaining his own identity. Double consciousness is the name given to this condition.

Third-world communities are suffering from the psychological effects of colonialism. A problem that arose as a result of the inner contradictions embodied by the wretched people's dual thoughts, personalities, and beliefs during the oppressive and violent colonial era. Furthermore, the colonizer has justified such mental disorder as an inherited state of primitive people, ignoring their role in its inception. Double consciousness is not just a matter of race, but rather it can also refer to the condition that the colonized people are subjected to. As a result, it is critical to explore the colonized inner struggles and their causes under the colonial oppression.

When thinking about the methods used by the colonizers to create such a psychological struggle between two opposed identities within one person, who is the colonized, a number of questions are asked:

- What are the primary factors that contribute to the emergence of double consciousness?
- How does Frantz Fanon portray double consciousness in *The Wretched of the Earth*?

In order to answer the research questions, a number of hypotheses should be formulated:

- Double consciousness emerges as a result to the influence of the colonized by the western culture.
- Frantz Fanon portrays double consciousness as a psychological phenomenon that is experienced by the colonized people.

The study aims at investigating double consciousness in the post colonial narrative. In particular, it attempts to examine how Frantz Fanon contextualized double consciousness in *The Wretched of the Earth*.

The research is qualitative in nature. It is divided into two parts, theoretical and practical. Concerning the former, historical-analytical method is used in the first two theoretical chapters to collect historical information that may help in answering the research questions. The latter, however, the analytical descriptive method is relied on in the practical part to analyze and describe double consciousness in Fanon' work *The Wretched of the Earth* (1961).

The data collected for the research are gathered from well known books, electronic libraries, literary journals and other recent articles and theses.

Post colonial literature is one of the best well known literary genres that investigate the colonized journey in rebuilding his new identity. The question of regaining new identities is crucial to researchers who come from similar historical background of colonialism as Algeria. Moreover, double consciousness in post colonial narrative is relatively not given sufficient investigation, which is the reason for the scarcity of previous studies on the topic in Algerian universities and in Echahid Hamma Lakhder University in particular. This work will give literary researchers a chance to have an idea about the psychological conditions experienced by the colonized communities through the detailed examination of Frantz Fanon's *The Wretched of the Earth* (1961).

The theoretical part of the research is divided into two chapters. The first chapter covers two major topics. The first title is devoted to clarify post colonialism, postcolonial theory, and primary definitions of colonialism, neocolonialism, and decolonization. It also presents post-colonial literature, and how the authors use the language to communicate

their experience with the rest of the world. The second title presents the prominent themes of identity, hybridity, and multiculturalism that are issued in post-colonial literature.

The second chapter dives in the main theme of the work, which is double consciousness. The chapter is divided into two sections. The first section provides key theories and concepts that highlight the significance of reciprocal recognition in the social life of mankind. In addition, it provides clear definitions of double consciousness, its genealogy, and its types. Concerning the second section, the focus is paid to double consciousness in the post colonial era. W.E.B Du Bois contextualization of the concept in the African American situation is expanded to include all the wretched people of the colonial area.

CHAPTER ONE

THEORETICAL BACKGROUND AND KEY CONCEPTS OF POST-COLONIALISM

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Introduction

Post-colonialism refers to the suffering of the indigenous peoples in various countries of the world in the early twenty-first century. After the colonization process ended, post-colonial criticism arose. It is a theory that has been established essentially by Western authorities and academics. Culture, identity, and hybridity are some of the key issues in post-colonial theory. Post-colonial theorists are often people who have lived through colonialism or have been influenced by it in some way. This chapter aims to provide an overview of postcolonial theory and literature. In addition, it investigates some of the basic themes in post-colonial literature that tackle the issues of the colonized people which are identity, hybridity, and multiculturalism in the post-colonial period. Such concepts are closely related to the work's central concept, double consciousness.

1.1 Post-colonial Literary Theory

1.1.1 Definition of Colonialism

The word "colonialism" is derived from the Latin word "Colonia," which means a farm or a settlement. It refers to the Romans who have moved to other countries but have retained their citizenship. Colonialism refers to the period of the European exploitation of the inhabited lands and nations (Parmod 2).

Colonialism can be defined as the invasion and domination of another people's territory and resources (Loomba 1). In this context, colonialism is a form of dominance that involves the subjugation of one country to another. However, distinguishing between colonialism and imperialism is difficult. Frequently, the two terms are used interchangeably. Imperialism, like colonialism, entails a political and an economic control over the dependent regions. Imperialism, on the other hand, is derived from the Latin term 'imperium', which means to rule. As a result, imperialism refers to how one country wields

authority over another, whether through settlement, sovereignty, or other indirect control mechanisms. It is a term that is frequently associated with the control of a European nation over a non-European nation (Parmod 4).

1.1.2 Definition of Neocolonialism

Neocolonialism is a term that defines the modern face of colonialism and how it still exists in independent countries. It involves fighting these independent states in a non-violent manner, such as through the use of political, emotional, economic, social, military, and technological dominance (Nkrumah 22).

The term neocolonialism was introduced in 1961; four years after Ghana had become the first colony to win independence. The Ghanaian leader Kwame Nkrumah claims that the nature of neocolonialism is that the state that it governs is, in principle, self-governing and has all the trappings of international sovereignty. It is, in fact, an economic mechanism and therefore a political strategy that is driven externally (Nkrumah 9). In short, neocolonialism is a modern form of colonialism that entails a new approach to a colonial rule in the post-colonial countries.

1.1.3 Definition of Decolonization

Decolonization, however, can be described as a repeal of colonialism and the coronation of a nation's powers over its territories. Decolonization is the process of eliminating all aspects of colonialist influence. The term decolonization is first used by Kwame Nkrumah, who said that a new African state should be formed in which the Africans work together to achieve their independence. He is the first to use the term "decolonization" in 1960 instead of "imperialism, colonialism or neocolonialism" (Nkrumah 31). It refers to a complete freedom from the forces and powers of imperial neocolonialism. It applies to the colonized countries' decisions to break rules with their

colonizers. It also refers to the colonized capacity or willingness to administer their own domestic and international affairs.

1.1.4 Definition of Post-colonialism

The term post-colonialism first appeared by the mid-1980s in *The Empire Writes Back: Theory and Practice in Post-Colonial Literature* (2002). Post-colonialism is the word used to describe the time following the end of Western colonialism. The word refers to a coordinated effort to recover and reconsider the history and the agency of people who have been oppressed by various forms of imperialism (Ashcroft et al 2).

Till the mid of the twentieth century, the European power dominated over large territories of Asian, African, and South American continents. To belabor the point; postcolonial theory appears at the broader interactions between European nations and the countries of the third world. It depicts the colonized people's experience under the ruthless colonial control.

Therefore, these colonized societies experienced problems like identity (including gender, race, and class), language, illustration, and history. Native languages and cultures were replaced or outmoded by European traditions in the colonial societies. A part of the post-colonialist project is reclamation; the postcolonial literature describes the entire new expertise of political freedom, new ideologies of development, or economic freedom and self-sufficiency in several postcolonial societies (Parmod 8).

Post-colonialism tackles all areas of the colonial practices from the first of colonial contact, with all the vagueness and complexity of the many distinct cultural experiences it entails. Moreover, post-colonialism is often portrayed as a general method that shares some characteristics occurring throughout the world (Ashcroft et al 2).

In *The Empire Writes Back* (2002), a description of the term post-colonialism is laid down where “The word ‘postcolonial’ refers to all aspects of culture that have been influenced by the imperial process, and it is due to the pre-occupations that have remained consistent in the historical phase triggered by European imperial invasion” (Ashcroft et al 6).

1.1.5 Post-colonial Theory

The concept of postcolonial theory exists long before the term was first coined to express it. The postcolonial theory emerged as soon as the colonized people had reasoned to reflect on and express the tensions that developed from colonization and powerful imperial experiences (Ashcroft et al 2).

In the late 20th century, Postcolonial theory comes from literary theoretical movements. Post-colonial concept practices have questioned European theories and ideologies that have arisen from unique cultural beliefs. However, it appears to be universal. Post-colonial theory replies to the European perspectives, and involves discussions on oppression, resistance, diversity, race, slavery, migration, place, and displacement. All of these themes represent the term post-colonialism itself (Parmod 17).

The post-colonial theory is concerned with the impacts of colonization on the colonized countries, as well as how these societies are responding. Frantz Fanon began studying controlling power to represent the hardship experiences of the colonial societies in the 1950s. Moreover, Edward Said's *Orientalism* discussed in details the relationship between the west and the east in the late of 1970s. These works paved the way for critics like Gayatri Chakravorty Spivak and Homi Bhabha to construct the colonialist discourse theory (Ashcroft et al 168).

In the 1990s, the advent of globalization theory was matched with the growth of the postcolonial theory. It used the language of the postcolonial theory to study cultural globalization. It was also the reason for the emergence of the post-modernist movement in literature, which worked meaningfully with the postcolonial theory. Postcolonial theory is eminent by the concept of post-colonialism which refers to the society that occupies a position after the colonization of an earlier one, but which has not completely lost its cultural identity (Ashcroft et al 210).

One of the most prominent elements of post-colonial thought, according to Ashcroft, is the concern with place and displacement. Observably, the dialectic of place and displacement is created through either a settlement or intervention process, or a combination of both. Which resulted in the highly conscious and unconscious subjugation of the autochthone temperament and culture, as well as the post-colonial identity crises, through the expertise of cultural denigration (Ashcroft et al 2ff).

Furthermore, Post-colonialism's aim is to account for and combat the residual impacts of colonialism on cultures. It isn't only about resurrecting old worlds; it's also about figuring out how the world can go forward together beyond this moment, toward a point of mutual respect. According to post-colonialist scholars, many of the assumptions that underline colonialism's are still functioning.

Post-colonialism is concerned with the dilemmas of developing a national identity after colonial rule; the ways in which writers articulate and celebrate that identity; the ways in which the colonized subordinated people's knowledge has been generated and used to serve the colonizer's interests; and the ways in which the colonizer's literature has been generated and used to serve the colonizer's interests; and the ways in which depictions of the colonized as a constantly inferior people, society, and culture have been used to justify

colonialism in colonizer literature. These interior fights over identity, history, and future possibilities frequently take place in cities, and ironically, with the aid of postcolonial power organizations like universities and many contemporary postcolonial writers reside in London, Paris, New York and Madrid.

In short, the post-colonial theory drives from the idea of being different and being excluded from. It is dialectically created to include the principles of the colonizing society. However, the colonized peoples may appear to be different from the colonizers. They are distinct from one another in terms of history, culture, traditions, and many others. The identity of the colonized is generally changed or served a hybrid identity. It appears as a result of the difficulties and the existential dilemmas that are surrounding the question of conceiving or re-establishing identities (Lye 1998).

1.2 Post-colonial Literature

1.2.1 Definition of Post-colonial Literature

Post-colonial literature is a widespread term that includes literature produced by people who experienced colonization from the former colonial world, as well as from the people who lived in the west. Post-colonialism has also been a term used to reinterpret western canonical literature from a variety of diverse perspectives. It represents all these conditions which come from various sources and inspiration.

Post-colonial literature includes works such as Samuel Beckett's *Murphy* (1938), Gabriel Garcia Marquez's *One Hundred Years of Solitude* (1967), Salman Rushdie's *Midnight's Children* (1981), Chinua Achebe's, *Things Fall Apart*, (1958), Tayeb Salih's *Season of Migration* (1966), and many others.

Post-colonial authors use language as a tool to interpret the prevailing European exploitations of their lands, traditions, and psychology. They usually write about

representation, resistance, race, identity, war, migration, and gender. The history of post-colonial territories is narrated and formed by the colonizers themselves. As a result, the languages in which it was written act as a method of cultural management. Also, many post-colonial works are written in the colonizers' language or used in their own language (Ashcroft et al 57).

1.2.2 Prominent Themes in Postcolonial Theory

One of the most important ways in which postcolonial authors narrate the embodied perceptions and realities faced by the colonized populations is through literature. The key terms in Post-Colonial theory portray the relationship between the colonizers and colonized. Themes such as hybridity, multiculturalism, identity building and crisis, and many others are often prominent in the post-colonial literature (Ashcroft et al 176).

1.2.2.1 Identity in Postcolonial Literature

It has been agreed that “over three-quarters of the people living on the planet these days have had their lives shaped by the experience of colonialism”. Literature is one of the most critical ways in which these new perceptions are articulated (Ashcroft et al 2).

According to the Oxford English dictionary; identity is defined as "The fact of being who or what a person or thing is" (366). It is who you are, the way you think about yourself, the way you are viewed by the world, and the characteristics that define you. Meanwhile, from a post-colonial perspective, identity is difficult to define since it is a wide and amorphous term that is diverse and multifaceted and can signify different things to different people.

The question of identity is the most provocative issue in the post-colonial period, and can be regarded as the most important one due to its crisis that exists in all the postcolonial communities. The issue of identity is not a clear and fixed concept as it may be assumed. Mercer argues that identity only becomes a problem when something is supposed to be

fixed, where coherence and stabilization are substituted by the feeling of uncertainty and ambiguity. (43).

To define a person, a group, or a nation in the postcolonial era, it is directly interconnected with "other". This indicates that Europe recognizes itself as "us" with the existence of the "other". Otherness is regarded as one of the most prominent features that help to recognize identity in the post-colonial period (Said 218).

Due to the colonial influence, identity became a major theme not only in literature but in all aspects of life. In this context, Pieterse argues that after World War II, when colonial identities were decentered during decolonization, the issue of the other became a critical and prominent theme (22).

Postcolonial studies aim to deconstruct traditional ideas and investigate what kind of identity appears within the post-colonial subjects. It also allows visualizing the trauma and the tension of the colonized struggle to find a way to identify between their previous native heritage and history and the power of dominant culture that is forced by the colonizers on them (Ashcroft et al 216-219).

Salman Rushdie is considered an important author in postcolonial literature. His novel *Midnight's Children* expresses deep sorrow as one example of post-colonial writing (Schrotiner293). To analyze post-colonial concerns such as identity, historical memory, and the difficulty of facing one's historical past, Salman Rushdie uses the novel as a conduit of knowledge and a vehicle of political discourse. The author attacks the lack of historical responsibility in the production of national histories in *Midnight's Children*.

Since the identity is gained through life experience and what the person has witnessed, Rushdie states that; 'Our lives teach us who we are.' ... I've lived in a messy ocean all my life. I've fished in it for my art. This turbulent sea was the sea outside my

bedroom window in Bombay. It is the sea by which I was born, and which I carry within me wherever I go (Rushdie, 2003).

Within the fantastic epic of *Midnight's Children*(1981), can find close links to postmodern novels and novelists of Europe and Latin America, such as Salmen's similarity to little Oskar Matzerath in *The Tin Drum*(1959), a highly allegorical account of *Nazi Germany*, published in 1999 by the German Nobel Prize winner, Günter Grass or in the narrative by the Colombian-born author, journalist and winner of the Nobel Prize for Literature in 1982, Gabriel García Márquez' *One Hundred Years of Solitude*(1967).

1.2.2.2 Hybridity in Post-colonial Literature

The term hybridity has become one of the most chronic concepts in the postcolonial analysis. It aims to eliminate the various types of simplicity observed in essentialist theories, which is generally a restricted idea. On a fundamental level, hybridity refers to the hybridization of eastern and western cultures. It portrays people who are racially combined such as "Eurasians" in the British Raj in India or mixed-race or multiracial people all over the postcolonial countries (Singh 2009).

Bhabha in his essay *Signs Taken for Wonders: Questions of ambivalence and authority under a tree outside Delhi* (1985) remarks that "Hybridity is a problematic of colonial representation and individuation that reverses the effects of the colonialist disavowal so that other 'denied' knowledge enter upon the dominant discourse and estrange the basis of its authority- its rules of recognition" (114).

Hybridity is seen as depicting the endless and open-ended play between different cultural areas. The main aim of Bhabha's use of the term hybridity to provide a 'third space' within which cultural identities might be separated, decentered, and be opened up to the play of signification (14).

The colonizers observe the natives as the "other" and force them to accept the colonizers' dominance. As the natives are regularly told that they can learn a lot from the whites and their culture, mimicry, ambivalence, and hybridity emerge as a result of this process. They attempt to impose their language, way of life, and the western education on the native people. Consequently, creating a hybrid and skewed picture of the colonizer in the colonized would catastrophically damages to their original identity (Daimari and Katharpi 657).

Hybridity is divided into a number of distinct sub-categories; racial, linguistic, literary, cultural, and religious hybridity. In Latin America, for example, the word "mestizo" it used to identify mixed European people, African, and Native American ancestry. Under colonialism, cultural hybridity seems to be very similar to mimicry. Also, the linguistic hybridity refers to conditions such as the use of the English language in Ireland, as well as African, Caribbean, and Asian cultures. In addition, the narrative form is a well-known example of literary hybridity in postcolonial literature. The fundamental literary styles, such as the novel and the short story, were invented by the western writer but used by post-colonial writers. Finally, Religious hybridity refers to religious practices that have been strongly influenced by missionary encounters during colonialism (Singh 2009).

An example of the religious hybridity can be depicted in Achebe's *Things Fall Apart* (1958). Okonkwo's son Nwoye in chapter seventeen convert to Christianity is viewed as a failure and a sort of submission to foreign religious values (140).

Language is one of the most fundamental issues in post-colonial studies. Colonialism frequently enforced the western language on the colonized peoples, oftentimes preventing locals from speaking their mother languages. Despite this, imperial oppression is defined

by the control of language, which functions as a mediator in maintaining colonialism's hierarchical power structure. The imperial system establishes a conventional version of modern language as the norm, marginalizes all variations to the status of impurities (Ashcroft et al, 7).

The idea of hybridity became the output of colonialism and a highly connected concept to post colonialism as well as the postcolonial literature. In post-colonial societies, hybridity arises as a result of both purposeful and unconscious cultural repression, such as when a colonial power invades to maintain dictatorship, or when invaders deprive native peoples and drive them to convert to a new social structure. (Ashcroft et al 183).

In general, postcolonial identity is an outcome of the mixture of hybrid Diaspora gatherings. Pieters argues that the new form of identity is a reference to the real changes that occurred as a result of migration and multiculturalism (221).

1.2.2.3 Multiculturalism in Post-colonial Literature

Multiculturalism is expressed as the cohabitation of different cultures, where culture refers to ethnic, religious, or cultural groups. It is signified by habitual behaviors, cultural assumptions, and values through certain patterns and communication styles. Furthermore, multiculturalists' practices resemble being explicitly intended to bring symbolic incorporation to marginalize others without homogenizing the latter for the self. They do not stress equality, understanding, and justice only, but they also emphasize the variations among cultures and ethnic groups while advocating for equal treatment or even particular consideration of these others' needs (Chanady 419- 437).

Multiculturalism deals with theories of differentiation and management of the contemporary geopolitical diversity. Post colonialism is usually thought to be identified retroactively by its specific historical legacies. In its context, power relationship has come

to a point where the third-world languages are compelled to struggle to retain their traditional values against the post-colonial world "one master tongue" English. The former has become a more global debate as it considers the influx of migrants, refugees, and Diasporas, as well as their connections with nation-states (Gunew 22-39).

As a consequence, the correlation between the colonizer and colonized cultures tends to be vague to the authors who have been living between nations as emigrants like Salman Rushdie and Amitav Ghosh, who are referred to as Diaspora writers. Many terms like world migration, exile, and Diaspora are commonly used in post-colonial works. Although they are migrated, exiled, and diasporas, these writers are not being post-colonial in their native country, but write about the "imagined communities" without trying the real taste of living in the communities that they wrote about. Salman Rushdie was born in India, educated in England, forced to move to Pakistan by his parents, and eventually expelled back to Britain. He is an ideal stereotype of a quintessential migrant, who experienced multiculturalism (Schroter 294).

Conclusion

To sum up, post-colonialism contributes to the entire colonial conditions as well as the society that has suffered from western imperialism. It examines the issue of otherness, identity, language, hybridization, separation, exclusion, and fragmentation as central themes. Narratives of post-colonialism explore the displacement and reorganization of the unstable identities of the colonized natives.

Identity issues become more prominent after World War II and one of the major key themes in the post-colonial literature. The postcolonial novel depicts the search for one's true identity. It confirms that the colonized people have always perceived themselves through the eyes of the colonizer, who characterized them as primitive and uncivilized.

Under colonialism, the colonized develop a kind of hybrid character. It refers to the mixture of the identity of the colonized and the colonizer in one body. It occurs as a result of the colonizers' thought that the natives are the "other", and compel them to acknowledge their superiority. They force their language, culture, and the western values on the indigenous people that lead to establishing a distorted and a hybrid image in the colonized.

Multiculturalism, however, is concerned with how people from various religious, traditional, linguistic, and cultural backgrounds coexist in one community. It deals with how the colonized nations are forced to experience multiculturalism where they are convinced that the west is looking for establishing equal relationships between them. Their true objective is not to spread peace, but to portray the colonized as inferior in comparison to the superiority of the colonizer.

In the colonial period, the colonized native's body is torn between two opposing identities, one is that of the colonizer and the other one is that of the colonized. Double consciousness is the label given to such an experience, in which the interference between the colonized and the colonizer may be its primary cause. The notion will be outlined in full in the following chapter.

CHAPTER TWO

DOUBLE CONSCIOUSNESS IN POSTCOLONIAL LITERATURE

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Introduction

Post colonial literature sheds light on the drastic processes of domination, oppression, and exploitation practiced by the whites on the non-white communities. Besides the exploitation of the natives' lands and customs, colonialism has a serious impact on the consciousness of the native or what Wole Soyinka designates as the "process of self apprehension" (xi).

The colonial interference between the identities of both the colonizer and the colonized formalizes the Postcolonial consciousness of the natives. Indeed, such interference between the two opposed forces is mixed and melted together in one body to give rise to double consciousness.

This chapter is divided into two parts. The first part is devoted to theoretical backgrounds, key concepts, definitions, types, and some of the basic elements that constitute double consciousness. The second part examines the historical parallel between the magnificent work of Du Bois and that of Frantz Fanon. At first, examining Du Bois' double consciousness and some key concepts in his works. Secondly, expanding his concept beyond the African-American context to include all the oppressed peoples around the world, especially the colonized, will be included. Finally, this part of the research will investigate the relationship between the Du Boisian and the Fanonian double consciousness.

2.1 Theoretical Background to Double Consciousness

2.1.1 The Significance of Recognition in The Hegelian Master-Slave Dialectics

In man's social life, recognition is a necessary component. That is, an individual's self-consciousness can be obtained if the other recognizes him or her. However, if there is

no recognition, there would be no self-validation and appreciation. As a result, self-awareness and recognition are inextricably linked to each other (Taylor III 9).

Hegel presents the details of his master-slave paradigm in *The Phenomenology of the Mind* (1807). His insights influenced many theorists such as Karl Marx, Jean-Paul Sartre, and Frantz Fanon. Hegel argues that the individual becomes conscious of himself only when he recognizes and is recognized by the other. As a result, if mutual recognition is not desired, tension between the two opposed social parties will increase. The master is the one who gains respect without reciprocating, and the slave is the one who recognizes, but is not recognized (229-240). To put things all together, if there is only one side of recognition rather than two, for example, if the colonizer is recognized by the colonized but the colonized is not recognized by the colonizer, there would be a break in recognition for the unrecognized, who is the colonized.

The one who is recognized becomes the master, and the one who is unrecognized becomes the slave. When the master gains recognition, the slave becomes only an instrument that the master can mould in the way that falls in fulfilling his needs. Recognition by the other means self-worth, identity, and even humanity. "It is only by being recognized by another, by many others, or-in the extreme-by all others, that a human being is really human, for himself as well as for others" (Kojève 9).

Bulhan, H. A. analyzed Hegel's notion and contends that self-validation comes from the mutual and reciprocal recognition between people. In fact, nonreciprocal recognition is the result of a master-slave relationship in which the only way to gain recognition is to battle and fight to death to compel self-affirmation from the other. This does not mean killing him, because this would not lead to the other recognition. As a result, in order to

gain unidirectional recognition, one must risk his life in order to be recognized, while the other must be afraid of dying (103).

At the end, the master who risks his life gains “objective truth” and the slave who fears dying for his self-recognition loses his subjective certainty about his identity. As a consequence, since the first adopts the concept of Conquer or Die, the master becomes human and the slave becomes an animal. The second, fearful of death, chooses to become a slave in order to survive (103).

Still, this recognition turns out to be untrue, and the master will be trapped in the situation he made, because he forces inhumanely the other to recognize him. The slave, on the other hand, will prepare to escape the oppressive situation in which he finds himself. This happens because, prior to the battle, the enslaved man was afraid of losing his life in exchange for freedom. Later in life, he will learn the definition of freedom and vow to fight for it (104).

The slave brings his objective world into accordance with his subjective perceptions by altering his view and himself, which the master cannot do. When a slave overcomes his fear of death by doing liberating jobs, he battles for recognition. Finally, the slave is the only one who achieves genuine self-awareness and objectifies history. “In short, the slave embodies the future and human history. The warlike master is simply a catalyst who must perish. The master-slave dialectic is thus the dialectic of history.” (105).

In conclusion, Recognition is important in Hegel's phenomenology because of its role in achieving self-consciousness. In other words, self-awareness is completely reliant on recognition. There is no self-consciousness if there is no recognition. To be sure, self-consciousness is a mediated self-identity that is reliant on other people's acceptance (Taylor III 12).

2.1.2 The Influence of Hegel on Fanon's Dialectic of Self-consciousness

The repression and degradation tactics imposed on the colonized do not result in the destruction of the colonized dignity and self-consciousness as the oppressor intends. It just gives him what Du Bois calls "the gift" of second sight. It lets him to see himself through the eyes of his torturer, forcing him to alter his perception of himself and accept the colonizer's perspective. It sows the seeds of colonialism's demise or in Fanon's words "They do not signify: "Stay where you are." But rather "Get ready to do the right thing"(Fanon "The wretched" 16). Fanon advocates not only decolonization, but also calls for autonomous self-determination and African consciousness.

Fanon benefits from Hegel's master-slave relationship, yet he reformulates and extends it to include slavery and colonialism. His country and people were still living under colonialism, and he was a descendant of slaves. Furthermore, as the darkest member of his family, he was regularly subjected to racism in France. In his personal life, he has studied the psychological effects of colonialism on the colonized's self-consciousness. As a result of his personal involvement and clinical insights, he approaches the master-slave dialectic differently than Hegel (Bulhan 113).

Fanon emphasizes the importance of mutual appreciation to mankind, because any lack of reciprocal recognition is linked directly to the lack of self-identity, self-worth, and self-awareness. At first, Fanon was initially persuaded that reason would triumph over irrationality. To be identified, one needs to explain and the other understands. But later, he understands that the white master is stubborn and impervious to reason. He continues to patronize, oppress, and exploit the non-white physically and morally. Fanon then came up with the only way to reclaim respect from the whites. The native can only achieve self-recognition through aggression, violence, and revolutionary efforts (113).

To conclude, Fanon's Hopes for reciprocal recognition through reason have proven to be wrong. There remains one solution to gain the oppressed lost self-consciousness which is only through violence. Colonialism did not come to enlighten the colonized nations; it comes only to exploit the native's land and conscience. Colonialism is naked violence that only through practicing and organizing counter violence against the oppressor, self-recognition is taken. Freedom is not given; it must be taken by force. Counter violence brings a new identity and new consciousness to *The Wretched of the Earth* (Bulhan 117).

2.1.3 Sociological and Psychological Perspective on Self-consciousness

Fanon's assumptions about colonialism include an interdisciplinary approach that includes psychological and interpretive approaches (Zahar 58). As a result, interpreting Fanon's concept requires looking at the word "self consciousness" from a sociological and psychological standpoint.

According to the sociology professor José Itzigsohn, man is the product of social processes. It can be built and rebuilt through a variety of social interactions among society's members. As a consequence, mutual awareness and communication among members of society become critical. Classic social theorists such as William James, George Herbert Mead, and Charles Horton Cooley adopt this assumption as a sociologically accepted self-concept (3).

In *The Principle of Psychology* (1890), James distributes the self into two: the "I" which is the self as knower, and the "Me" the self as known. The "me" is further subdivided into four parts: material, spiritual, pure Ego, and, most importantly in this study, the social self. The social self comes via interpersonal connection and reciprocal recognition, as well as internalization of the pictures that others carry of us. In the same

vein, lack of identification has a disastrous effect in the construction of the self. Any lack of recognition might cause a sense of wrath and helplessness in the individual. James emphasizes that “Recognition is so crucial to one’s own subjective understanding that we may develop as many social selves as there are individuals that recognize us” (James 293-294).

In this context, it is only through self-consciousness by which a man is different from animals. An individual is self-conscious as much as he is conscious of his identity, dignity, and human reality (Bulhan 102). Itzigsohn adds that any lack of recognition divides the person into several selves (3). Because, when he cannot achieve self-recognition, he starts looking to it elsewhere. This includes, looking for self-recognition from the one who did not recognize and enslave him.

This condition is similar to what George Herbert Mead theorizes in *On Social Psychology* (1964). Internalizing others' perceptions of us leads to the development of the individual. To explain this method, Mead uses the metaphor of a game. Internalizing the rules of a game is how we learn to play it. If we have done that, we will be able to play every part in the game since we will know exactly what is expected of us. Mead agrees that only when a person “takes the attitudes of the organized social group to which he belongs [. . .] does he develop a complete self” (219). By way of explanation, if a person is unable to comprehend the socially accepted body of thought, he will not be capable of achieving the self he seeks.

Cooley (1956) introduced the term of the “looking glass self”. He claims that people learn who they are by imagining themselves through the perspective of the others. People may only imagine how they are perceived by others through interaction and identification. Similarly to James, Cooley (1956) emphasizes that recognition is a basic human

requirement. He argues that people require “fellowship and that appreciation by others which gives his self social corroboration and support” (261).

From a sociological perspective, the splitting of consciousness occurs due to the lack of recognition by the surrounding environment. Du Bois reformulates this splitting of the selves into the concept of “two-ness”. However, Du Bois’ theory of double consciousness exposes an issue that these philosophers have yet to address which are the limits of communication and mutual recognition between the social elements under conditions of racism (Itzigsohn 3).

Fanon as well agrees that colonialism gives rise to lack of recognition that ends with having two opposed selves within one person that is labeled as Double Consciousness.

2.1.4 Double Consciousness

In *The Souls of Black Folks* (1903), De Bois contends that Double Consciousness is the feeling of continuously seeing oneself through the eyes of someone else. It can be experienced by those who fall short of “true” self-consciousness, who are the subordinated groups of people such as Blacks and colonized people. It includes the feeling of “two-ness”, and disparate “thoughts”, “strivings”, and “ideals” (3).

Double Consciousnesses cannot be identified as an occasional sensation that is impossible to be rooted in the one’s psyche. It is rather a fixed and perpetual form of consciousness that remains with one along his life. Hence, Double Consciousness can be described as a sense of self that is harmed or at odds with how others view you (Blasko 201). As a result, two opposed identities will take place inside the individual, his point of view of himself as well as the point of view of the other on him.

According to a recent definition provided by the University of Alberta, double consciousness is characterized as two separate perspectives embedded within one person, allowing the ability to interpret society in two different ways, each of which corresponds to the divided identities within the oppressive society (4).

Moreover, double consciousness can delude a person to believe that he can mentally fixate into someone else's reality. A single-minded consciousness, on the other hand, will help to reduce the delusion and allow the individual to look at himself in a healthy manner. Unfortunately, colonial violence reduces the one's single-minded consciousness and gives rise to double consciousness. However, it is only through the application of counter violence by the marginalized that healthy consciousness can take place (Moore 759).

Double Consciousness is usually characterized as a kind of socio-psychological and, sometimes, as a socio-historical disposition of African Americans specifically or colored people generally. It is a state molded by racial discrimination and colonization as a social barrier (Kirkland 1). Hence, all world minorities who are imprisoned in their own homes and branded as a threat fall under the umbrella of double consciousness.

Language also can be used to determine a person's intelligence or status, further categorizing an individual into a certain social standing. If a man loses some of his native tongue while learning a new language and is isolated from both, then it can be agreed that even this conflict of languages can be determined as another form of double consciousness (Itzigsohn34).

The history of the Algerian people during colonial and post-colonial periods is a direct illustration of what has been said above. Because of their frequent contact with the French colonizer, their everyday conversations are heterogeneous, containing both French and Arabic words. For example, saying how are you, "çava"? The word "çava" is not an

Arabic word; rather, it is a French word that Algerian people use contently. Even this language conflict can be classified as a type of double consciousness.

2.1.5 Double Consciousness: A Genealogy

It is crucial to examine the trajectory of double consciousness for two main reasons. First, a genealogy of double consciousness will help to understand that double consciousness has not a static meaning, but rather it is applied to many fields such as racism, colonialism, feminism, and many others. Second, tracing the origins of double consciousness will allow tracing the evolution of double consciousness over time. Both will provide a clear understanding of the possible conceptions that may have influenced Du Bois and Fanon to use it in their works.

In his 1992 article *W. E. B. Du Bois and the Idea of Double Consciousness*, Dickson D claims that Du Bois's concept of double consciousness can be traced back to a number of sources, including the nineteenth century psychology as well as the American Transcendentalism and European Romanticism (299-303).

Concerning the former, double consciousness appears frequently in the nineteenth century literature. The earliest occurrences of the term may be traced back to the romantic period. Ralph Waldo Emerson used the concept in his essay *The Transcendentalist* (1843) where it refers to the difficulty faced by those who want to approach the self and the universe from a Transcendentalist viewpoint. According to Emerson, the worst aspect of double consciousness is the experience of two different lives that bear no resemblance to one another. Dickson D maintains that this anti-bourgeois romanticism has been considered as “figurative background” of Du Bois’s use of the term, to which he brought his idea of double consciousness (300).

Concerning the later, Dickson traces the origin of double consciousness to the medical and psychological literature of the nineteenth century. In which the term was applied to cases of splits in personalities. In the New York professional journal *Medical Repository* (1817), an account headed *A Double Consciousness or a Duality of Person in the Same Individual* of the experience a young woman called Mary Reynolds take place. For a period of around fifteen years beginning in her nineteenth year, she alternated between two unique lives with wholly distinct characteristics which were incognizant of and unreachable to each other. Such utter distinctiveness of the two selves was what made the editors of the *Medical Repository* refer to hers as a case of double consciousness (300-303).

The double personalities of Mary were not just different from each other but were completely opposite to each other. In her first state, she was calm and sober-minded. However; in her second, she was gay and cheerful. Double consciousness thus entailed two opposed consciousnesses combined within a single body (305).

In *The Principles of Psychology* (1890) written by William James, Du Bois's mentor at Harvard university, William described the case of Mary as altering between primary and secondary consciousness. Moreover, Josef Breuer and Sigmund Freud used the term in their work *On the Psychical Mechanism of Hysterical Phenomena* (1893) where they related it to the splitting of consciousness and psychic dissociation (Pittman).

The presence of the double consciousness concept in 19th-century literature may indicate that W.E.B. Du Bois was inspired by it when he wrote *The Souls of Black Folks* (1903).

2.1.6 Types of Double Consciousness

Unilateral and Multilateral Double Consciousness are the two forms of double consciousness that have been identified. The first is regarded as unhealthy, and as a result, mutual respect between individuals is eroded. The second is a healthy one that contributes to the unification of all the different social classes (394-403).

2.1.6.1 Unilateral Double Consciousness

In social systems, subservient groups face the problem of double awareness due to what has been described above as a lack of reciprocal recognition. However, there is complete invisibility to the issue in the western supremacy. The one who is recognized does not look to himself from the point of view of the one who is unrecognized. It is all the way round, the one who is unrecognized remains the only one who experiences looking at himself from the eyes of the one who is recognized. In such case, it is possible to speak about unilateral double consciousness.

In *Critical Pedagogy and Teacher Education: Radicalizing Prospective Teachers* (2005), Bartolome examines unhealthy double consciousness that is experienced by marginalized people. He states that members of the dominant society are prone to exploiting others without jeopardizing their cultural and social privilege. They travel the globe, studying the "Other" in a distant and curious way and they never realize that their actions hurt the indigenous people. These ideologically and politically "blind" rappers always believe that they are heavily contaminated by their unconscious deficiency and white supremacist ideologies (109).

The colonizers are not aware of their own life. Rather, they "study the other in a detached and curious manner without ever recognizing" themselves and the other (109). These whites may believe they are assisting colored people, but from the viewpoint of

people of color, they do not see themselves as whites. In a nutshell, colored people remain to bear the brunt of the burdens of double consciousness, while whites enjoy the illusion of progress that they made.

As a result, the west' issues such as unilateral or unhealthy double consciousness and invisibility exist. Whites and colonizers are incomplete when it comes to dehumanizing people of color. They are unaware that they are dehumanized or incomplete, because their whole vocabulary and mindset deceive them into believing that they are normal and stable. In this context, Herbert Marcuse agrees that a community of people may create meanings and realities that make them believe they have full and necessary viewpoints only because they keep themselves from seeing other points of view and perspectives that might reveal their weaknesses (184).

2.1.6.2 Multilateral Double Consciousness

Westerns could reveal their own limitation of seeing themselves while practicing the pressures of double consciousness on others. By creating their own double consciousness, however, they see themselves through the eyes of people of color. They will see their place in the world in a whole new light which they did not know, and was previously unavailable to them.

Because one learns to see oneself through the eyes of others, double consciousness will emerge. When whites and colonizers learn to practice and grow double consciousness, the oppressors and oppressed will engage in quite a different extreme of dialogue. When whites and colonists help with the reciprocal recognition and conversion, the responsibility that has traditionally fallen on people of color can be shared by everyone. The dangerous state of unilateral double consciousness is transformed into a parallel connection of

multilateral double consciousness when the burden of double consciousness is shared (Black 400).

When both parties confront their disagreements through learning how each other sees them, they become more conscious of their incompleteness and of how much they can discover about themselves and each other through such reciprocating. When colonialism portrays the west as superior to that of the colonized or people of color, this process is severely hampered. That is to say, colonialism and racism prevent healthy multilateral double consciousness and perpetuates the unhealthy unilateral double consciousness that is described by Du Bois and exemplified by Fanon.

2.2 The Relationship between Du Bois and Fanon's Double Consciousness

Du Bois and Fanon, who come from two separate ages, provide useful insight into the oppressed inner mental under the oppressive societies such as colonialism and racism. Such conditions result in having dual and opposing identities. A Du Boisian perspective on double consciousness will be explored in order to provide a foundation for later study to Fanon's work. At the end, a connection between Du Bois double consciousness and Fanon's work will take place.

2.2.1 Du Bois 'Double Consciousness

Double consciousness is a term that is often associated credited to William Edward Burghardt Du Bois who introduced it in his masterpiece *The Souls of Black Folks* (1903). He looks at self-formation from a different angle, filling in the gaps that sociological theorists and Hegel missed. They overlooked the influence of the veil on the development of double consciousness.

In *Of Our Spiritual Striving*, Du Bois asks the question "Why did God make me an outcast and a stranger in mine own house?" He responds to this question later with a

somber statement that all Blacks are incarcerated in a prison built by whites (3). According to Du Bois, black people are trapped between the walls of the white view on them in a pure supremacist society. Expressly, Du Bois portrayed the anguish of a Black American who is at his home but feels alienated from it. He couldn't breathe or live a normal life because of the whites. The later turned him into an outcast and a social problem, who refuses to coexist with them.

Du Bois argues that the black person is born into a world that does not provide him with self-awareness, and that he can only recognize himself by the revelation of the white. The individual constructs double consciousness, which is the feeling of constantly looking at himself through the eyes of the other, who in turn looks at him with disdain and sympathy (4).

Gooding-Williams presents an account of Du Bois' double consciousness in his work *In the Shadow of Du Bois: afro-modern Political Thought in America* (2009). He contends that double consciousness is the experience of African-Americans in conditions dominated by Jim Crow events and the "color line" that is created by white people to separate themselves from blacks. Gooding presents the concept as a "false self-consciousness" arising from the second sight that is exercised in conditions of a racially dominant society. This false consciousness can make way for a "true self-consciousness" only when those unequal conditions have been abandoned and white people no longer perceive blacks as inferiors in comparison to them (Pittman).

According to Du Bois, double consciousness is associated with three essential elements that are: the veil, the second sight, and tow-ness (Itzigsohn3).

2.2.1.1 The Veil

The Veil is the stout wall and the color line that separates the two opposing categories of society, the black and the white. Indeed, it is through the veil that marginalized people are invisible to others, because it prevents the recognition of the humanity of the oppressed peoples. Their invisibility prevents what Hegel and Fanon nominate as the reciprocal recognition between the two groups. That is, they become less human than those who are outside the veil. Those people gain recognition and become human. Du Bois argues that through the color line or the veil, the society is divided into two parties, the oppressors and the oppressed (Lambert 383-396; Rawls 241-274). All in all, the veil is an invisible barrier that separates the two social classes in terms of interpretation and negative relationships, where the oppressor orders and the oppressed obey.

In *Dusk of Dawn* (1940), Du Bois explains this experience of living behind the Veil. It is a surreal feeling, close to peering out of a dark cave in the side of a mountain. Those who are in the cave will see and communicate with the world beyond, reminding them that their souls are being hampered. But later, they note that the outside world either does not turn its head or, if it does, looks about curiously before moving away. They realize that the people passing by them do not hear, and that some kind of thick sheet of invisible plate glass is between them and the world. The oppressed then starts screaming and even hurting themselves. During their ordeal, the oppressors look at them in a pitiful manner, even laughing at them, before walking away (Du Bois 130–131).

In *The Souls of Black Folks* (1903), Du Bois confesses three modes of response to the veil by blacks. Firstly, black people produce an attempt to adjust and assimilate within

the white community. Then, they may develop a sense of revenge against the whites, and finally opting for determined effort at self-realization and self-development (30).

Du Bois realizes that neither his own response nor Washington's to the veil, who fought with his pen only, is the only possible way. Du Bois believes that an adopting position without gaining recognition was a losing battle for blacks as it denied them the possibility of full acceptance and self-consciousness. Revolting against oppressors is a preferable response, and Du Bois mentions Gabrielle's insurrection and the Haitian revolution as examples (Itzigsohn 9-10).

The veil has a double effect, as it forms a recognition boundary between the black and white societies, causing the black persons to misidentify themselves. Akin to Plato's metaphor, while the inmates in the cave have a distorted image of themselves, they also have the opportunity of glimpsing the world beyond the Veil. (10).

2.2.1.2 The Second Sight

For Du Bois, double consciousness is a powerful concept that shifts the endowment of the "problem" from those being oppressed to those doing the oppression through the privilege of what he calls the "second-sight", which only those who are oppressed can perceive.

Second Sight refers to the potential ability of the oppressed to see the world behind the veil. It is described as the experience of living behind the veil as living in "a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other" (Du Bois 2). In other words, it is the aptitude of the oppressed to see the other world behind the veil. What matters is not just the deplorable state of invisibility, but also the "gift" of self-consciousness that comes with this second sight (Itzigsohn10).

2.2.1.3 Tow-ness

Du Bois' concept of two-ness refers to the blending of two souls and two minds. One of which is the black soul and the other the obtrusive soul of the white. It alludes to the sensation of being both white and black. These two souls are built on colonial principles, and their interpretation represents a profoundly encoded premises that are purely racist (Hudecki 29).

In other words, two-ness refers to the black person's dual position in two realms during the self-formation process, the black world and the white world, which dehumanizes him by lack of recognition. Instead, the black person's self-formation is conditioned by adopting the perspectives of two societies: the patriarchal white society that rejects their humanity and their own indigenous society (Itzigsohn 5-8).

Du Bois returns to the analysis of the different forms of responding in which educated young blacks deal with two-ness in *Dusk of Dawn* (1940). He states that the intellectual black may avoid every appearance of segregation (186). This category of people abandons their origins, avoid any contact with their brothers, and attempt to imitate and assimilate the world of the whites, or he may choose to be a member of his tribe. As stated in Du Bois words “prides himself on living with ‘his people’” (187). In this case, the black intellectual attempts to isolate himself from whites whenever possible, because he starts to appreciate his originality and refuses to be part of the white brutal world.

For Du Bois, each of the two responses has a cost to be paid. The first response leads to the rejection from the white world, as the “thick plate glass “ceases assimilation with them (131). The second response leads the black subject to live in an isolated cultural world. Du Bois holds that both responses cannot lead to obtaining self-recognition, but help in the rise of double consciousness (187).

The analysis of double consciousness in the works of Du Bois emphasizes the oppressive character of the racist world and its effects on the self-formation of oppressed subjects. However, Du Bois work combines the description of the oppressiveness of the racist world where there is no true reciprocal recognition between the oppressor and the oppressed. In addition, the constant striving of oppressed subjects is contently shaping their identity. The veil creates a different life world that is distorted by a series of dualities, a duality of agency to assimilate within an oppressive system, a duality in the formation of the self, and a duality in the understanding of the word (Itzigsohn8).

While double consciousness is rooted in the legacies of black Americans, stemming specifically from Du Bois work *The Souls of Black Folks* (1903), it can also be applied to all people who have been previously, and currently, labeled as “problem”. The marginalized and subordinated groups who struggle with social factors such as gender, class, ethnicity, sexuality, religion, and many others become fellow contributors to double consciousness of Du Bois. Double consciousness then, can be attributed to all those who feel that they are out casters and strangers in their own homes.

2.2.2 The Rise of Double Consciousness in The Colonial Area

One can hold that the colonial world is an oppressive world, a world where physical and psychological violence is practiced. The poor colonized is visible only to the extent that he fits into the point of view of the colonizer. It is through the applied violence on the native that double consciousness gives rise within the colonized. In other words, it is a result of the colonizer’ practices of absolute depersonalization on the colonized nation. They become convinced that they are not what they are, and view themselves through the eyes of their masters exactly in the way they want them to see themselves.

In the colonial era, the non-white subject can survive and remain alive only within the frame designed by the white. It is very possible for whites to welcome the non-whites if they abandon their self-consciousness. Non-whites, on the other hand, find it difficult to think in their own way and articulate ideals and opinions that contradict the white conventional thinking. It is in this moment where the white asserts his white supremacy and his intense desire to dominate and colonize (or, rather, re-colonize) the life-worlds and lived-consciousness of people of color (Rabaka 65).

It is through the application of oppression that the oppressor attains autonomous, determining consciousness while the oppressed becomes a dependent, determined consciousness (Bulhan 106). That is to say, colonialism plunders the colonized autonomous self-consciousness and propels him into a whirlpool of self-determination and self-affirmation. In describing himself, he relies on the oppressor's point of view. For Fanon, colonialism is “committed to destroying the people’s originality [...] in fact the assertion of a distinct identity, concern with keeping intact a few shreds of national existence” (“Algeria Unveiled” 43-44, 46).

After raping his native consciousness, the colonizer harasses the colonized into a mindless state. The native no longer believes in his consciousness. He is reliant on the colonizer's perception of him. If the colonizer thinks he is a human, he thinks he is a human as well. When the colonizer sees him as an alien, he sees and thinks he is under humanity. Unfortunately, the second condition is still valid, and it often applies to the post-colonial period, when the ex-colonized only knows the manipulated facts about his tormentor, and seeks to adopt his culture and language so that he may feel that he is human being.

Colonialism destroys what Gibson names as “the natives’ sense of selfhood” (107). It forces individuals to identify themselves within two opposed social worlds, namely, as being originally native, as well as their new condition of being enslaved by the colonizer. Therefore, it can be said that colonialism is the main breeder of the colonized experience of what Du Bois coined as “double consciousness” (“The Souls” 3), or “third-person consciousness” by Fanon (“Black Skin” 110).

2.2.2 Double Consciousness in Post Colonial Literature

As previously mentioned, double consciousness is not solely a race problem. It includes those who are oppressed by colonialism's patriarchal structures. Several Colonialist authors, including Albert Memmi, Edward Said, Aime Cesaire, and others, often address issues of double consciousness in their writings.

Albert Memmi writes in his book *The Colonizer and the Colonized* (1967) that the applicant for assimilation almost always tires of the outrageous cost which he must pay and which he never finishes paying. He puts it on the colonizer's criticisms and condemnations. Also, he has become used to seeing his own people through the eyes of their masters (123).

Memmi opposes colonized people's efforts to assimilate into the imperial system. The colonized seeks assimilation to escape the pity eye that sees him as a second-class native subject, and joins the colonizers in seeing his people through that lens.

Edward Said's *Orientalism* (1978) offers a broad context through which to situate double consciousness in the oriental world. He states that orientalism is a desire or intention to comprehend. In some way influence, exploit, and even integrate what is a clearly different or innovative environment, rather than an expression of that desire or intention (12).

That is to say, orientalism refers to the institutionalization of the colonizers and whites' projections of identities into the people of color. Therefore, orientalism, colonialism, and racism marginalize the wretched people of non-western society so that they can be abused by developing and enforcing those negative views over them. What little dignity people have left is an irritant or a source of conflict with white supremacy. In addition, there is a common inner struggle among the oppressed which is their double consciousness.

In *Discourse on Colonialism* (1972), Aime Cesaire holds that in order to ease his conscience, the colonizer develops the pattern of seeing the other person as an animal, trains himself to perceive him as such, and strives to objectively turn himself into an animal (20). He does this to deplete the colonized's self-consciousness. As a result, mold him into the person he sees.

Cesaire claims that the west speaks to him of prosperity, accomplishments, healed diseases, and higher living standards, and fails to mention the groups that have lost their sense of self-identity as a result of their barbaric activities. Cesaire asserts his identity in the face of changing arguments that both make them and unmake him. He believes that if white people recognize that they are seen as the responsible for transmitting invisibility, they can notice this and how they are perceived as others. These western folks can become more compassionate by acknowledging, rather than negating other people, and by creating their own double consciousness. All will become more civilized (21).

2.2.4 An Introduction to Fanon's Phenomenology

It is important to establish a clear mindset about Fanon's theoretical context before digging into the review of the case study at hand. As a result, analyzing his work requires a broad overview of his "infamous" theories. Fanon stands for the world's oppressed and

marginalized peoples, all who are strangers in their own land: blacks, colonized, female anarchists, and others.

Fanonism is a term coined by the anti-colonial liberationist Frantz Fanon (1925–1961) in which his work as a psychiatrist in Algeria led him to join the Algerian liberation movement. He published a number of books such as *Black Skin White Masks* (1952) and *The Wretched of the Earth* (1961). Both study the psychology of racism and colonial domination on the black and the colonized nations. He proposed the concept of a comprador class, or élite that would take the place of the white colonial ruling class without necessarily reorganizing society. On the other hand, their black skin was masked by their collusion with the white colonial powers' ideals. Fanon recognizes the risk that colonized people's history could be easily mythologized and used to establish new élite power groups, posing as the liberators he had warning against. Furthermore, in his historical study, Fanon stresses the importance of subjective consciousness and its dominant position in colonized subject power. In addition, he highlights the indigenous intellectuals' crucial role in reshaping their culture on the solid basis of their forefathers (Ashcroft et al 99-101).

Fanonism argues that the impact of ethnic and colonial society on the psyche of marginalized people is confirmed by irrationality. Splits in identities emerge among blacks and colonized peoples in such circumstances. In *The Wretched of the Earth* (1961), the colonial world colonizes the natives' psyches and reduces them to the status of animals. In doing so, the colonized loses touch with his original self-awareness and tries to acquire and identify his self-consciousness through the colonizer's point of view. As a result, the colonized goes through internal conflicts between two opposing personalities, his own and that of his torturer. Colonialism, in a nutshell, is the source of double consciousness.

2.2.5 A Comparison Between Du Bois and Fanon' Double Consciousness

For more than 100 years ago, W.E.B. Du Bois (1903) wrote *The Souls of Black Folk*. He used the term double consciousness for the purpose of explaining the mental conflict that many people of African descent who lived in North America were forced to experience under the whites' supremacist society. Frantz Fanon's masterpiece, *The Wretched of the Earth* (1961), was published nearly sixty years later in a faraway country. Fanon's perspective is somewhat close to Du Bois where he points the psychological effect of colonialism on the colonized people that gives rise to double consciousness. However, there is little or no known proof connecting the two.

The relationship between double consciousness of the African American and that in the colonial era has not been explored. On the one hand, Du Bois spent most of his life battling colonialism in Africa through his seminal writings and involvement in Pan African Conferences, but he never looked into the connection between his double consciousness and other oppressed people's conditions around the world. On the other hand, Fanon was acquainted with some African American authors, but he was unaware of the prevalent problem of double consciousness in his colonial social context (Black 393-394).

T. Owens Moore uncovers the relationship between Du Bois perspective on double consciousness and the experienced psychological condition of the colonized natives in Fanon's work. In an article in the journal of black studies named as *A Fanonian Perspective on Double Consciousness* (2005), Moore argues against the concept of double consciousness and establishes a connection between the experience of the African Americans in the United States of America and the colonized nations of the third world. In order to be psychologically stable in this patriarchal society, he agrees that the marginalized cultivates both adaptive and maladaptive responses. The fusion of two

personalities can be facilitated by an adaptive response. A maladaptive response, on the other hand, can cause the oppressed to alter his reality and adopt the oppressor's characteristics. In both cases, there is a mental conflict, where the colonized author believes that one needs to generate a kind of resistance and join the people's fight. Although Du Bois is a sociologist and Fanon is a psychiatrist, they are professionally connected as scholars and activists. The two of them take the side of the marginalized and successfully combat the oppressor's mind manipulation. Moreover, both of them try to expose the oppressor's methods of exploiting the oppressed self-consciousness (752-753).

Fanon understands from his treatment of psyches affected in different ways by colonial oppression that such patriarchal and violent rule is the main cause of apparently permanent, long-term psychological harm to the colonized's identity and self-consciousness. He agrees with Césaire's notion of colonialism that "colonization = thingification" (21) That is, colonialism deprives the person of self-validation which transforms him from a subjective human being into a mere entity, comparable in nature to the state of animals.

In conclusion, There is a tight connection between Frantz Fanon's work and Du Bois' notion of double consciousness. Fanon's work shows that double consciousness is also a condition of colonized people. This connection manifests that the experience of the African Americans and the non-white people in general is similar to that of the colonized people.

Basing on the aforementioned thoughts of Du Bois, it becomes easy to realize the connection between Du Bois and Frantz Fanon. The Veil is the thick wall that separates the two opposed social groups, becomes in Fanon's ground colonialism. That is to say, colonial ruling may be considered to be the dividing line between the colonizers and the

colonized where the colonizer is the recognized, the superior, the powerful, and the human. The colonized then is the unrecognized, the inferior, the weak, and the sub-human. The Second Sight is the ability of the colonized to see himself from the eyes of the colonizer. Finally, Tow-ness is the condition that the colonized is forced to experience due to colonization. The colonized then obtains two souls, his original soul as well as the soul of his colonizer. It is to be French-Algerian people in his work.

Conclusion

The theory of double consciousness is in much connection to Hegel's master-slave relationship that confirms that self-consciousness is impossible to take place without the reciprocal recognition between the different groups in social systems. Hegel holds that the main reason of the appearance of the dichotomous of master and slave is the lack of reciprocal recognition, where the slave loses his self-consciousness due to unrecognized him as a human by the master. Hegel's notion is similar to Fanon's colonizer-colonized relationship, yet Fanon contends that it is only through violence that the colonized regains his self-consciousness. Georg Wilhelm Hegel's phenomenology of self-consciousness is a source of inspiration for Du Bois and Fanon. Du Bois draws on Hegel's psychological and historical theory on one side. Fanon, on the other side, is primarily interested in Hegel's self-consciousness dialectic (Taylor III 9).

Double consciousness also contributes to sociology by emphasizing the marginalized subjectivity's role in colonial structures. It offers a robust theoretical structure to comprehending human self-formation in manipulating processes such as colonialism. This allows phenomenological studies of the natives' consciousness to be conducted in *The Wretched of the Earth* (1961).

Acknowledging Du Bois's theoretical concept of double consciousness is important both in terms of the history of the discipline and in terms of its relevance to the analysis of the work at hand. The basic elements of double consciousness that Du Bois offers in *The Souls of the Black Folks* (1903) which are: The veil, the second sight, and two-ness appear within the colonial world in Fanon's *The Wretched of the Earth* (1961).

CHAPTER THREE

DOUBLE CONSCIOUSNESS IN FRANTZ

FANON'S

THE WRETCHED OF THE EARTH

Chapter Three: Double Consciousness in Franz Fanon's The Wretched of the Earth

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Introduction

This chapter focuses on four major titles. To begin, it provides biographical facts on Frantz Fanon, which may aid in understanding his views on the psychological impacts of repressive systems, including colonialism, on colonized people. Second, it examines the factors that contribute to the development of double consciousness in colonial people. It primarily consists of five methods used by colonizers to prevent reciprocal recognition between colonizers and colonized: the use of military force, the use of science, the creation of an unbalanced social structure between colonizers and colonized, the use of religion, and myths, and the use of language. Finally, the remaining two titles look at the dual consciousness of two social groups in the colonial country: intellectual natives and the national bourgeoisie

3.1 In the Light of Frantz Fanon

It is important to maintain a biographical study of Frantz Fanon before analyzing the corpus at hand for two key reasons. To begin, the author's life illuminates the direction and serves as a guide to a better understanding of his work. Secondly, a literary biography attempts to recreate the author's life to maintain his or her distinct personality and profession. That is, when reviewing a work of literature, the critic examines the author's chosen terms and roles, which are closely linked to his biography (Spivak 70-72).

Frantz Fanon was born in 1925 on the Caribbean island of Martinique during the French occupation. Later, between 1944 and 1946, he served as a psychologist in The Algerian hospital of Blida, which became a life-altering experience for him. He has chosen to study psychiatry after being wounded and discharged from the French army, because he believed that it would aid him in understanding the psychological or, rather, the psychopathological impact of racism and colonialism on both the colonizer and the

colonized. From such an experience, Fanon started to gain a vital awareness of colonialism and its physical and psychological impact on the colonized people in Africa. In 1956, he joined the Algerian Front de Libération Nationale (FLN), the revolutionary anti-colonial movement that boosted the independence of Algeria from the French racial colonialism (Rabaka 29-30).

Moreover, Fanon grew up as the darkest member of his family as well as his surrounding environment. He tells one of the racist experiences he had experienced in his life in *Black Skin, White Masks* (1967) when a young lady shouts to her mother "Look a Negro ... Mama, see the Negro!" (xvii). Such experience left him with an open wound that made him feel throughout his life that he was not a "normal" person like white people, but a freak living among them.

Likewise, Fanon's attitude toward colonialism originates from his view that he is a French citizen, who enjoys all his rights and privileges, but that he has no more rights than an African native (Caute 14). Using Du Bois words, he was considered as a problem in his own house.

Hence, Fanon's personal life lead him to understand very well what it means to be marginalized. He saw double consciousness materializing before his eyes in his home country as well as in Algeria. As a result, he became not just a psychologist but also a philosopher and revolutionary thinker. He is regarded as one of the greatest revolutionary pioneers of the twentieth century (Kiros 217).

David Caute provides an informative political biography in *Franz Fanon* (1970). He focuses on the personal and professional events that all together blended Fanon's character as not simply a psychologist, but a philosopher and revolutionary thinker. Caute asserts

that "Fanon was, and declared himself to be, a didactic writer, concerned to project a particular subjectivity and to change or modify the world in the process." (14).

That is to say, Fanon did not intend to write for pleasure and to entertain the reader, but only to tackle current the issues experienced by all the marginalized people of the world. His works: *A Dying Colonialism* (1959), *The Wretched of the Earth* (1961), *Toward the African Revolution* (1964), and *Black Skin, White Masks* (1967) reveal his extraordinary depth and exceptional insight into racism and colonialism's role in shaping the one's self-consciousness.

However, the man who is known as the apostle of violence, the prophet of a violent third world revolution, the prisoner of hate, the preacher of the gospel of *The Wretched of the Earth* died at the age of thirty-six in 1961 (Hansen 52).

3.2 The Emergence of Double Consciousness in the Colonized Peoples

Fanon contends that the cruel colonizers use a variety of methods to deprive the colonized of their original self-consciousness. The colonizers instill in the natives the belief that they require the European enlightenment which would rescue them from their barbarity. In a western viewpoint, it is only the colonizers who deserve to be recognized and not the colonized, because in contrast to the colonized they are civilized, educated, and humans. They want to ensure that the colonized are no longer subjects, but an entity, devoid of self-awareness.

As a result, the colonizers gain recognition while the colonized loses it. The colonizers accomplish this by relying on force, as well as "fabricated" ideologies against the natives. Expressly, Europe fabricates facts about natives that have little to do with truth, but serve its interests in convincing the world that the natives are barbarians who need to be ruled by Europeans. To achieve this, they reckon on the use of manipulated scientific,

religious, and social evidence. Such practices cease reciprocal recognition to take place between the colonizers and the colonized which gives rise to the double consciousness of the colonized.

3.2.1 The Use of the Force

In the preface to *The Wretched of the Earth* (1961), Jean-Paul Sartre addresses that his mother country lay down the principle that the native is not a human. Their military forces' primary goal is to reduce native subjects to the state of monkeys to justify treating them as savages and wild beasts. He unmasks the reality of colonialism that does not only seek to enslave men but also to dehumanize them. They spare no effort to achieve this goal, Sartre states:

We exhaust them into a mindless state. Ill fed and sick, if they resist, fear will finish the job: guns are pointed at the peasants; civilians come and settle on their land and force them to work for them under the whip. If they resist, the soldiers fire and they are dead men; if they give in and degrade themselves, they are no longer men. Shame and fear warp their character and dislocate their personality (I).

3.2.2 The Use of Science

In science, Europe develops neurological theories to support their belief that native peoples could never rise to the level of humanity. Fanon cites that Professor Porot stated at The Congress of French-speaking Psychiatrists and Neurologists in Brussels (1935) that the cortex and reflexes of the North African natives are woefully underdeveloped. Their diencephalon, which is regarded to be the most primitive part of the brain, is in charge of most aspects of their lives (225).

Another example given by Fanon is the assumption of both Porot and Sutter in *Sud Medical et Chirurgical* (1939). They contend that “[...] the colonizer's reluctance to entrust

the native with any kind of responsibility does not stem from racism or paternalism but quite simply from a scientific assessment of the colonized limited biological possibilities” (226).

Both scientists justify the European conquest of the native's lands by claiming that the indigenous are in desperate need of western enlightenment. They seek to show their rotten seeds in the colonized mind that if they leave the natives alone, they would revert to their savagery and barbarism.

3.2.3 Establishing an Inequitable Social Structure

The imperial world is catastrophically Manichean in terms of social order. Fanon emphasizes that colonialism physically and morally delimits the natives to turn them into evils and create social boundaries with them. In fact, "every movement Europe makes bursts the boundaries of space and thought" between the colonizers and the colonized (235). Indeed, due to their violent occupations of the native territories that establish these boundaries, the settlers are the ones who embody the evil side of human nature and not the colonized as they tell the world.

Fanon shows the difference between the towns of the Europeans and that of the natives. On one hand, the settlers' town is a fortified structure composed entirely of stone and steel. It is a beautifully illuminated town with paved streets and garbage cans that swallow all the trash. Even though the streets of their town are clean and flat, with no holes or stones, they wear sturdy shoes to protect their feet. Only white people and foreigners reside in the settlers' settlement (4).

On the other hand, the natives' town is a place of poor reputation, populated by men of questionable character. They are born there, regardless of where or how they are born; they die there, regardless of where or how they die. This town is famished, lacking in bread,

meat, shoes, coal, and light. Only niggers and dirty Arabs live in the natives' town. In this situation, the natives compare their town to that of the settlers and long to visit the seller's village and escape their awful surroundings (4-5).

Creating an unequal social structure within a colonized country, where the European town is better than the colonized, aids in the natives' antipathy to their environment and their people. This is one of the reasons why they abandon their identity and adopt that of the colonizers.

Monsieur Meyer makes a serious statement in the French National Assembly, stating that The Republic must not be blackmailed by permitting Algerians to join it with all their poisoned and ill values. For this DDT, which kills parasites and disease carriers, must be used to the natives before they infect the French by it (6-7). This indicates that the natives are seen as social obstacles that need to be isolated from the other social elements.

In addition, the native land is transformed into a world of sculptures. For example, among the natives, there is a statue of the commander who carried out the conquest or a statue of the engineer who built a bridge in the settlement. The colonists enforce their dominance in the colonies by doing so. As a result, the native feels confined in his own home and that the colonizers are watching him in the presence of these monuments. Such experiences justify the native's dreams of jumping, swimming, running, laughing, and so many others. From nine o'clock in the evening until six o'clock in the morning, he never stops liberating his land in his dreams (52).

Living in an environment that looks to the natives as problems in their own homeland is what W.E.B. DuBois coins in *The Souls of Black Folks* (1903) as the main driver of double consciousness (6). Indeed, the colonized develops an inner hatred for themselves and their people as a result of the establishment of an unbalanced social system. It allows

them to join in degrading their own people by allowing them to look at their people through the eyes of a European.

3.2.4 The Use of Religion and Myths

Fanon discusses the real rule of the Christian faith in the colonies. He tells that "The Church in the colonies is a white man's Church, a foreigners' Church. It does not call the colonized to the ways of God, but the ways of the white man, to the ways of the master, the ways of the oppressor." (7). It encourages the natives to emulate the whites' demeanor as they embody humanity's goodness. They shape their consciousness in such a way that they despise their religion, knowing that religion is inextricably linked to their cultures and traditions. To put it another way, hating their religion is the same as hating their original identity which justifies focusing on destroying it in the colonized country.

The settlers convince the colonized that God they obey is the main cause of their suffering. Fatalism absolves the oppressor of any culpability; the cause of calamities and poverty is given to God. In this way, the individual acknowledges God's decree of disintegration. Consequently, he bows down before the settler and accepts his fate as a slave (18).

The natives develop myths that reflect the instability of their psychology under colonial aggression. Such myths prevent the natives to take a step ahead to their liberation and their self-determination. They accept to be fully possessed by these myths, Fanon states:

Malevolent spirits who emerge every time you put one foot wrong, leopard men, snake-men, six-legged dogs, zombies, a whole never-ending gamut of animalcules or giants that encircle the colonized with a realm of taboos barriers, and inhibitions far more terrifying than the colonialist world (18).

The colonizers do not reveal to the rest of the world that they are the principal perpetrators of these myths by manipulating the colonized mind into an unstable state. They only utilize the natives' fear of these taboos to defend their claims that the colonized lack reason in their lives.

3.2.5 The Use of Language

The colonizer's use of language is another strategy for lowering the colonized self-awareness. According to Samua Singler, oppression can be accomplished by the use of language that dehumanizes the natives and reduces them to the status of objects (xi).

To do this, European sovereignty employs zoological terminologies to refer to non-white people to make them feel the loss of their self-consciousness and helplessness. Fanon reveals that Europe uses particular terms to refer to the colonized such as “yellow man's reptilian motions, of the stink of the native quarter, of breeding swarms, of foulness, of spawn, of gesticulations” (42). As a consequence, the colonized will be unable to identify themselves independently because they become convinced that they are sub-humans. They will instead refer to what the colonizers think of them which may lead to the development of double consciousness.

Finally, it is plain to see how oppressing the colonized citizens have the purpose of weakening, discriminating, and robbing them of their consciousness. In other words, colonization encompasses not only the occupation of the natives' land but also the occupation of colonized minds (Bulhan 139).

The colonizer's brutal tactics suffocate the colonized self-consciousness. He, to be a part of the colonial society, can no longer trust his heritage and origins, and must instead look at himself in the way the colonizer sees him. This is similar to Achille Mbembe's

definition of colonial violence that refers not only to the physical force of violence but also to the techniques that alter one's consciousness (11-40).

3.3 Double Consciousness of Intellectual Native

In the preface to *The Wretched of the Earth*, Sartre exposes that Europe resolved to win over the native inhabitants of the third world, enslave them, and exploit their lands and identities. Among their malicious techniques, the European elites look to the best intellectuals of the colonized communities (xliii). They know that these people constitute a threat to their sovereignty in occupied nations if they stay in their homes and among their brothers. More precisely, the west believes that once the intellectual natives are under their crows, they will be able to easily move the chess pieces in their favor and overthrow the king.

They decide to choose promising adolescents and native elites and shape them into a Western mold. To achieve this, they stuff western cultural principles in their foreheads and fill their mouths with florid ideas that glorify their mother country. Then, the natives are returned to their homes after a short period in the European capitals with new sights about themselves, their homelands, their fellows, and their tortures. After brainwashing is complete, the intellectual colonized will adore the western men in the way a mother loves her children (xiii).

If one wants to trace the development of the intellectual native's consciousness under the colonial ruling in Fanon's work, three stages are depicted. First, the intellectual native attempts to embrace and assimilate himself with the whites and accepts to look at himself from the eyes of the colonizer. Secondly, he realizes his original and lost consciousness and looks to the available ways to regain it. Finally, he opts for liberating struggles with his

fellow brothers as the only solution to erase the European consciousness from his original one.

3.3.1 The First Stage of the Intellectual' Conscience Development

In the first stage, the colonized intellectual throws himself on the arms of the west as if it is his biological mother country. This demonstrates that he accepts to assimilate the culture of the colonizer with his. At this point, His work is influenced by European literature, and becomes a part of its culture (159). During this period of full assimilation, the intellectual makes the western culture his own and admires that he is a part of it.

Furthermore, the intellectual natives are compelled to see themselves through the eyes of, and as, the outside society's derogatory viewpoints. That is to say, they start looking at themselves and their brothers from the point of view of the occupying people. Having two opposed personalities within one body means spending a lot of time and energy resolving and experiencing contradictions about who you are as an individual and how you deal with the outside world's misrepresentations. Possessing one's feeling of self while also having enforced scorn for an attributed self is what Du Bois calls double consciousness.

The intellectual's two opposed identities and viewpoints appear to be analogous to Du Bois' notion of two-ness. It is the way of thinking and striving to determine oneself, while the other is enforced by the outside white world, which is colonialism in this case.

In contrast to Du Bois (1903), who claims that the African American lives in a constant struggle to become a self-aware person and to merge his two selves into a stronger and truer self, the intellectual native in Fanon's work is completely different. Fanon states that the intellectual native wants to bleach his original identity and feels proud to say:

"Speaking as a Senegalese and a Frenchman Speaking as an Algerian and a Frenchman." Stumbling over the need to assume two national ties, two determinations, the intellectual who is Arab and French, or Nigerian and English, if he wants to be sincere with himself, chooses the negation of one of these two determinations. (155-156).

The native has had to pawn those intellectual possessions to assimilate, experience, and be a part of the oppressor's civilization. These commitments include his acceptance of the colonialist bourgeoisie's thought patterns. This is evident in the native intellectual's inability to engage in a two-sided dialogue with the colonizer, as he is unable to remove himself when faced with an object or a concept about his people. Then again, when he fights with his people, he becomes struck with awe and amazement. He realizes that he has become disarmed by his good faith and honesty in western thoughts (13).

To put it in other words, when the intellectual participates in a dialogue about his people to the west he realizes his inability to make himself an essential subject because he remains a hybrid subject no more. Moreover, when he chooses to fight with his people, he realizes that he no longer possesses that passion for liberation because he has become dyed with the western conscience and needs to overthrow it if he wants to be a part of his people again.

At this stage, the intellectual native calls for non-violence deliberately. He does not want the masses to shed blood and set on fire because this would set him far away from the European table as they are the first blamed for not calming down their people. When there is no chance to calm the people, the intellectual elites and national bourgeois parties would flee to the colonialists, exclaiming: "This is terribly serious! Goodness knows how it will all end. We must find an answer, we must find a compromise." (62). It is only through this

compromise, the intellectual native thinks that he is not a part of his humble people but rather an inseparable part of the western nation.

In post colonialism, these natives, who are depicted as know-it-all, smart, wily intellectuals, will retain their manners and patterns of thought acquired during their interactions with the imperialist bourgeoisie. They coordinate the looting of whatever national resources remain, like spoiled children of yesterday's colonialism and today's national governments. Without sympathy, they take advantage of today's national misery through scheming and legitimate theft, such as by import-export combines, limited liability corporations, stock market gambling, unfair promotion, and many others (12). Their interaction with western thought changes them to be the representatives of colonialism in their own homes. Instead of taking sides with their brothers, they contribute to their brothers suffering.

In this period, the native intellectual adds his twists to the liberation petition, and he seems to have a good reason. He relies on the western higher civil servants, technicians, and specialists that all seem to be in short supply. The masses see these unjust benefits as a series of acts of sabotage, and they are often heard saying, "What is the point of being independent then . . . ?" (10).

The Western trap, which the colonial intellectual falls into, discourages him from using his countrymen to build a new nation and look for the western hand to help him in standing up with the country. This happens to occur because he sees his people from a western eye and believes that they are insufficient enough to build a country.

The intellectual natives experience the inner struggle between two opposed consciousness, their original and acquired consciousness. Along their journey, while studying in Europe, they become convinced that their peoples and even themselves are

inferior in comparison to western knowledge. Consequently, they join the west and look at their fellow brothers from a European point of view.

However, European elites do not experience such conditions where they see themselves from the colonized eyes. They are convinced that they have more advantages over the natives because their original identity is not vanished due to the loss of being recognized by the other. Such a case is called unilateral double consciousness, where there is only one side of viewing the self from the other's eyes. As a result, it can be said that in the colonial world there is no multilateral double consciousness because there is no reciprocal viewpoint between the colonizer and the colonized. It is only the colonized who look at themselves from the point of view of the colonizers.

3.3.2 The Second Stage of the Intellectual' Conscience Development

In the second stage, the intellectual native realizes that the real enemy is not his people as he was taught earlier. The real enemy is the colonizer, who must be extracted from his roots in the colonized nations. He resolves to recall who he is and feels nostalgic for his homeland. He understands that the only way to obtain his identity back is through returning to the general population. This can be achieved only by abandoning western thought, returning to the history of the land, glorifying the culture and traditions of his nation, and developing literature and art.

The first to vanish is individualism. The native intellectual had learned from his elders that each individual should be able to fully express himself. The colonialist bourgeoisie pounded into the native's mind the idea of society and individuals, where each person locks himself up in his subjectivity and whose only prosperity is individual thinking. The native now has the chance to return to the people during the fight for independence, he or she can see how false this idea was (11).

The interaction of the intellectual with western thought implies a particular language on him. The colonialist bourgeoisie has banned the words "brother," "sister," and "friend" and encouraged the natives to be being selfish in the social system. However, the substance of village councils, the cohesion of people's commissions, and the exceptional richness of local meetings would all be discovered in the same way by such a colonized intellectual, dusted over by the colonial culture. Their interaction with their people leads them to understand that the interests of one will be the interests of everyone so that all will either be massacred or rescued as one inseparable body. As a result, the atheist's practice of redemption by the colonizer, that "every man for himself" is prohibited in this stage (11-12).

Colonialism does not stop at imposing its laws on the present and future of the colonized world. It is not content with entangling people in its web or draining the colonized brain of all forms and substances. It directs its eyes to the colonized people's history and distorts, disfigures, and ruins it with a perverted logic.

The native intellectual is obligated at the end to dissect his people's early history. Although they cannot bear being amazed by the origins of today's barbarism, the native intellectuals search deeper into the history of their ancestors. They are ecstatic to realize that there was nothing to be embarrassed by in the past, but rather honor, glory, and sincerity. The reference to a past cultural identity does more than just recover the nation; it also justifies the expectation to a future cultural heritage. It is responsible for a large shift in the native's psycho-affective equilibrium (149), as it may assist him in changing his double to a single consciousness.

The intellectual seeks in the depths of his civilization's history on his being and identity, as well as his ancestors' great capabilities in running the affairs of the country in

the past, and hopes that history will return someday. Although the intellectual gets away from his people by the colonizer, which resulted in having external ties with them only, he is content to remember their traditions and customs before the arrival of occupation. The past events from his childhood will be resurrected from the depths of his imagination, and old stories will be redefined in the shadow of a borrowed aestheticism from beyond the sea. Satire and allegory are frequently used in this pre-battle literature, but it is often indicative of a period of pain and struggle, where death and disgust are often encountered. It is in this period that he spits himself out, but laughter can still be heard underneath (159).

Furthermore, when nationalist parties mobilize the public in the context of [a fake] national independence, the native intellectual may reject these acquisitions, which he perceives as making him an alien in his own country and a betrayer to his people (156).

Of course, history written by and for westerners can sometimes exaggerate the significance of particular episodes in African history. However, the intellectual is frightened of the vacuum, the viciousness, and the savagery when confronted with his country's current position. Nonetheless, he feels compelled to flee this white culture. Then, he must search elsewhere and anywhere; in the absence of a cultural stimulus comparable to the colonizers' glorious time-lapse, the colonized intellectual often engages in heated debates and develops psychology characterized by exaggerated sensation, and vulnerability (157).

This is sufficient to explain the philosophical style of those indigenous intellectuals who choose to articulate this period of consciousness in the process of liberation. Such kind of literature has a vivacious style, complete in rhythms and bursting with life; it is also full of colors and aggressive. This style has nothing racist about it, despite numerous declarations to the contrary; it demonstrates above all a hand-to-hand battle. It illustrates

man's urge to free himself from a part of his being that already harbored the seeds of destruction (157). Such literature portrays the intellectual's intention to give away his double consciousness and embrace himself in developing an original one.

In this stage, the intellectual starts seeking a way to obtain autonomous self-validation. To achieve this, he cuts all ties with the colonizer and returns to his people. This is similar to Du Bois example, African American people, who start to appreciate their originality and refuse to be part of the white brutal world. This response has a negative effect as well since it isolates the intellectual from the outside world and develops exaggerated hate feelings towards the colonizer. According to Du Bois, such a response leads as well to the rise of double consciousness in the oppressed ("Dusk" 187).

When a native intellectual frantically attempts to construct a cultural work, he is unaware that he is using strategies and vocabulary imported from a stranger in his own land as a result of his dual consciousness that is still rooted within his psyche. The native intellectual who returns to his people by cultural accomplishments acts as if he is a foreigner. He does not hesitate to use a dialect to demonstrate his desire to be near to his brothers; nevertheless, the ideas he expresses and the preoccupations he is preoccupied with unfortunately have no standard criterion with which to quantify the real situation that the people of his country are aware of (221).

However, even if the intellectual at the pinnacle of his interaction with his people chooses to descend into the traditional paths of real life, all that he brings back are sterile solutions. He places high importance on his people's customs, traditions, and appearances. The traditional dress is revered, and shoes from Europe are replaced by the Arabic "babouches". However, traumatic experience appears to be nothing more than a mundane quest for exoticism (158).

While the ruling power's language burns his lips. The intellectual finds that his fellow countrymen are proud of their identities and often imply a desire to be a nigger, not any nigger, but a genuine nigger, a pristine Negro, exactly the kind of nigger that the white man desires (158). He then returns to his people and tries to become as native as possible, being unrecognizable, and cutting off those ties that he had previously to Europe.

Fanon then holds that every native who has been won over, every native who has taken the pledge, when he chooses to lose himself and return to his side, not only represent a loss for the colonial system but also represents the futility and shallowness of all the work that has been done. The outraged reaction of the settlers in the colonial territory to this new departure only helps to reinforce the natives' decision to seek justification and motivation to continue on the course that he has chosen in the crisis (158).

In The Second Congress of Black Artists and Writers in Rome (1959), Fanon highlights the intellectual's role in rediscovering his self and his national consciousness and in turn teaches these lost values to his people. Fanon asserts that if a man is judged by his primitive behavior that is caused primarily by the colonizer, it can be concluded that the intellectual's most pressing concern today must be the development of his country that can be achieved only through holding guns (180).

Fanon goes into great detail about the colonized intellectuals' attempts to liberate their people, but they speak, think, and behave in the same way as the colonizers. Only by returning to the general public would these intellectuals be able to reclaim their indigenous viewpoint from which to criticize their colonized perspective. That is to say, the intellectual needs to understand that if the battle is painful, fast, or unavoidable, muscular action must take the place of the pen and think.

3.3.3 The Third Stage of the Intellectual's Conscience Development

Finally, after his miserable attempts to bring himself among his people, the colonized writer will awaken the people in a third stage, a combat stage. Instead of allowing the people's sluggishness to prevail, he transforms himself into a people's galvanizer. There is an emergence of combat literature; revolutionary literature; and global literature that is dedicated not only to the people of the colonized nations but to the whole world (159).

During this phase, many men and women who would never have considered writing before find themselves in extraordinary circumstances, in prison, in the resistance, or on the verge of execution, and feel the need to declare their nation, to describe their people, and to become the spokesman of a new reality in action (159).

The colonizers, who tasted victory at first by brainwashing the intellectual colonized, feel now the threat that intellectuals constitute. They understand that the intellectuals can share the burden of their colonial experiences with the whole world. Therefore, in a miserable attempt, the colonizers start putting the colonized under pressure by sending them to prisons, torturing them, or even exiling them out of their countries. Such practices do not demoralize the intellectuals but encourage them to face colonialism with harder resistance.

Fanon claims that the people liberate the intellectuals, rather than the intellectuals liberating the natives. In Fanon's view, liberation entails examining one's colonized perspective through the lens of one's indigenous culture. He does not say that people can or should forget about the white European perspective, but he does believe that the western perspective should not control and define the self-consciousness of the native.

In the midst of two opposed identities, there will be a mental conflict. To dislodge this mental conflict, Fanon provides the solution for the inner struggle and the dual

identities that the natives are forced to experience. He states that "they discover that violence is atmospheric, it breaks out sporadically, and here and there sweeps away the colonial regime. The success of this violence plays not only an informative role but also an operative one" (35).

Because freedom and self-determination can only be achieved through counter-violence rather than penning poems and songs, intellectual natives must rely on violence and decide to engage in the people's battle with their arms rather than their pens and thoughts.

Indeed, Fanon himself fought with his thought and pen as well as his muscles, but his body did not help him until finishing colonialism and collapsed in the middle of the road. Fanon was forced to withdraw from the battle, and only fight with his ideas that were enriched by strong culture and guided by an exceptional ability to observe, follow, and infer. It is in this stage that he wrote his book *The Wretched of the Earth* (1961), while the malicious disease was eating his body.

3.3.4 The Psychological Impact of the War on the Intellectual Colonized

In the chapter of Colonial War and Mental Disorders, which is dedicated to studying the psychology of colonialism, Fanon illuminates how the French colonizers torture the intellectual natives psychologically more than physically in the prisons of Algeria.

The goal of the colonizer here is to entice the intellectual to participate in role-playing which focuses on manipulating their psychology. In the beginning, they play the collaborator game. By instituting evidence for his collaborative efforts, the intellectual is influenced to collaborate. As a result, he is forced to adopt a dual personality and play the role of a well-known Republican. The operation's goal is to attack the elements that make up the national consciousness from within. He is not only required to collaborate but also

he is given instructions to speak "freely" with opponents and holdouts to persuade them to change their minds. This is an effective method of getting him to provide leads on patriots and using him as an informant. Then, give talks about the importance of French achievements and the benefits of colonization. To be applied effectively, the intellectual seeks advice from a wide range of "political advisors," such as Native Affairs officers, psychologists, therapists, and sociologists, among others. Finally, eliminate the arguments for the Algerian Revolution one by one. They start promoting to the intellectuals that Algeria is not a nation, and it has never been, and will never be a nation. The term "Algerian people" does not exist. Algerian patriotism is meaningless. The fighters are swindlers and terrorists who have had the wool pulled over their eyes. The intellectuals must each give a presentation on these topics in turn, and each must be convincing. At the end of the month, grades are assigned and totaled. These techniques are used to determine whether or not the intellectual property will be liberal (213-214).

3.4 Double Consciousness of the National Bourgeoisie

The national bourgeoisie is the ruling class of the colonized society. It leads westernized lives and is constantly at odds with the peasant masses, with which they share nothing. Following the dissolution of colonial rule, the national bourgeoisie assumes the role of the colonists, who politically and economically utilizes the peasant masses.

Although they are natives, the national bourgeoisie follows the colonizers' steps in ruling the post-colonial country. They develop what Moore coins in *A Fanonian Perspective on Double Consciousness* (2005) as a maladaptive response, which means to alter their reality and adopt the oppressor's characteristics (753). Such a response raises a mental conflict in the national bourgeoisie as well. It neither makes them westernized nor

makes them close to their people. It just turns them into aliens in the eyes of their native brothers as well as Europe.

The national bourgeoisie takes a political stance and has access to the state's economic structures and institutions. The bourgeoisie's only slogan is to replace the foreigners. They hurry into every enterprise to take the law into their service and fill the vacant positions of colonialism. However, the national bourgeoisie's malice ideological positions confirm unable to enlightening or putting the people first. It is also incapable of broadening its worldview (105). In Fanon's view of double consciousness, the bourgeoisie aspires to take over the country as colonizers' replacements, considers itself the state's master, and marginalizes the masses. It stands out because it joins the west in seeing their brothers through a westernized lens, and practice in making their brothers' lives more sophisticated than they were during colonialism.

Fanon describes the bourgeoisie as a tool used by colonizers to achieve their goals. He holds that their objective is not to change the nation; rather, it is to serve as a conduit between the nation and pervasive but disguised capitalism that today wears the mask of neo-colonialism (124). This mask interprets their duality, which leads to establishing a new face of the European colonizer known as neo-colonialism.

Fanon explains the double consciousness of the bourgeoisie party well enough, its characteristics, its attitudes, and how that attitude is mirrored in the entire nation. They emulate Europe in their way of life to be near them. Also, they try to develop sites inside the nation for the entertainment and pleasure of the colonizers to be accepted by them.

The national bourgeoisie obtains equipping from the Western bourgeoisie who happens to be tourists amazed by the natives' exoticism. For the entertainment of the Western bourgeoisie, the national bourgeoisie creates holiday complexes and playgrounds.

Tourism is the name given to this business, and it has become a national business for this reason. However, to cover their disability to present the national consciousness and take the economic and the political power from the colonizers' authority, the bourgeoisie intends to be interested with superficial subjects in ruling their country. Thus, they prove their defeat in demonstrating nationalism (101). Their relationship with Europe divides the country; the majority follows one direction, while this class follows the opposite.

The colonial system's followers discover that the masses have the potential to revolt. As a result, they hurry to make compromises with the colonizers. The concept of this compromise that exists between the colonizer and the national bourgeoisie clarifies the nature of their relationship. The two sides, the bourgeoisie, and the colonizers, have one thing in common: they both want to exploit the colony. This concept of compromise is critical in the case of decolonization (24).

The national bourgeoisie has minimal knowledge and political clout, and they end up losing everything as a result of decolonization. They reinforce dictatorships and have no purpose of assisting peasant masses in rising out of poverty and widespread hunger. They are completely destructive to a developed country because of their double consciousness, which cannot assume to advance and succeed until they are removed from control.

Fanon criticizes the bourgeoisie as it uses "nationalism" to cover its failure. According to him, this nationalism is superficial because it is not focused within the people and expresses their aspiration and wants, but is used as a cover for the bourgeoisie's failure to provide better conditions for the colonized, which they justify by blaming the remains of colonialism. (101).

The national bourgeoisie is also inept in residential and organizational politics. Parliamentary laws are faulty in several developing countries (110). Consequently, Fanon

believes that certain people may leave the political group and form a new one which will diminish the old one while adopting the ideals for the good of the country. If this does not occur, the rise of a new political party will be harsh, and the colonizer's administration will be replaced, and they will act like him. (144).

Fanon emphasizes that the national bourgeoisie of the undeveloped nations can be successfully removed only through violence and not reasoning. The bourgeois phases in developing countries are only acceptable if the national bourgeoisie is commercially powerful enough to establish a bourgeois society, produce the conditions for the development of a sizable proletariat, manage agriculture, and finally pave the way for destroying their harmful double consciousness and build a real national culture (119).

Conclusion

According to Reiland Rabaka, Fanon is not just against the colonization of the African people and the African continent, but he is against the colonization of African consciousness (33). It is what he termed in *The Wretched of the Earth* (1961) as the “racialization of thought” (150). It is only through colonialism that colonized language changes to be a foreign tongue, his home changes to be a wraith, and his self-validation changes to be a matter of what the colonizer thinks about him. Double consciousness of the colonized nations rises from the lack of reciprocal recognition between the colonizer and the colonized. The absence of this recognition is the result of reducing the natives to the state of animals through the use of force and fabricated ideologies. However, in an attempt to be mentally healthy in this oppressive society, the exploited develops adaptive and maladaptive responses. An adaptive response might entail a mentality that vacillates between dual consciousness, colonizer and colonized consciousness within one person. This adaptive response will certainly change the reality of the native. The intellectual

natives adopt this response, who in the end realize that their self-consciousness is raped by the ones who they someday think are better than their people. They realize that participation in the revolution with the general population is an absolute must, through which the national consciousness can be regained again. On the other hand, the national bourgeoisie adopts a maladaptive response and takes the colonizers' shoes after independence. They forget their reality as natives and choose to exploit what rested from colonialism. The national bourgeoisie is the other face of colonialism, which needs to be cut off through another revolt.

General Conclusion

The present study investigates how the issue of the colonized's double consciousness is depicted in the post-colonial literature, particularly in Franz Fanon's *The Wretched of the Earth* (1961). This qualitative research reckons on the use of descriptive-analytical method to answer its research questions. Also, post-colonial theory and its perspectives are employed during the analysis of the case study. The dissertation is divided into three chapters.

The first chapter explained that post-colonialism is the study of the human impacts of colonialism on the colonized people. It is more precisely an examination of the history, culture, and literature of the colonized communities in the colonial and post-colonial periods. The impact of the colonizer's brutal practices on the colonized identity is being emphasized by the post-colonial theory. In addition, post-colonialism highlights the interrelationships between the colonizer and the colonized.

Post-colonial societies are bounded between their original culture and the colonizer's culture as a result of colonialism, imperialism, and neocolonialism. Writers of the post-colonial era find themselves subconsciously writing about their identities. Also, they always have demonstrated that they are in touch with their traditions, identities, and beliefs. As a result, the dilemma of searching a position in the new world order prepared the way for a postcolonial identity crisis.

Post-colonial literature represents works written by writers who have come from post-colonial backgrounds. In this era, authors want to describe and share the burden of their experiences under colonialism with the whole world. They attempt to represent their

history and convey a clear image of their culture, traditions, and religion by giving a sense to their original identities. Indeed, identity, hybridity, and multiculturalism are one of major themes in the postcolonial literature that emphasize the attempts of the post-colonial theorists and authors to investigate the colonized identity crisis in the colonial and postcolonial era.

The second chapter is devoted to provide a detailed framework of double consciousness, which is divided into two sections. The first section presents essential theories and concepts that emphasize the importance of reciprocal recognition in humanity's social life. It also includes explicit definitions of double consciousness, as well as its genealogy and types. The focus of the second section is on double consciousness in the post-colonial period.

The chapter highlights that double consciousness is another major theme in post-colonial studies that is in relation to the colonized self-identity. It is used first by W.E.B Du Bois to reflect the African Americans dual identities, who live in North America. However, it is proven later by T. Owens Moore that double consciousness is a condition experienced by the colonized people as well.

Double consciousness is a term that is closely related to Hegel's master-slave relationship, which confirms that self-consciousness cannot occur without reciprocal recognition between the different groups in the social structures. Hegel confirms that the lack of reciprocal recognition is the reason behind the emergence of unequal social structures. The one who gains recognition become the centre, and the one who loses recognition become the marginalized. Thus, the colonizer becomes the master, and the colonized becomes the slave.

Sociologically speaking, an individual is the end result of social processes. He is shaped by a range of social interactions between the members of the society. Consequently, mutual recognition and communication among the different social elements is crucial for the person's self-validation.

Double consciousness can be described as the feeling of constantly seeing oneself through the eyes of someone else. It is defined as having a sense of identity that is impacted or at conflict with how others perceive you under abusive conditions such as colonialism. The colonized fall short of actual self-affirmation, as a side effect, he experiences two opposing personalities: his perspective of himself and the point of view of the other on him.

Furthermore, there are two types of double consciousness appointed as multilateral and unilateral. In contrast to the colonized, the colonizers, who gain recognition from the other, do not look at themselves from the point of view of the colonized. Thus, in the colonial era there is an absence of the multilateral double consciousness between the colonizers and the colonized. As a result, it can be said that double consciousness is a matter of the colonized people only, who lost recognition from the colonizers.

The third chapter analyses the theme of double consciousness that is experienced by the colonized people in Franz Fanon's *The Wretched of the Earth* (1961). It begins with some biographical information of the author, which served as a guide to the explanation of Fanon's psychological attitude toward colonialism. Then, it moves on to an examination of the genesis of double consciousness in the colonized peoples.

Fanon contends that the cruel colonizer uses a variety of methods to deprive the colonized of his original self consciousness. He wants to ensure that the colonized is no longer a subject, but an entity, devoid of self-awareness. To do this, they rely on the use of

manipulated scientific, religious, and social evidences that fall in their benefit. Such practices cease the reciprocal recognition to take place between the colonizer and the colonized. As a result, the colonized people have developed a double consciousness.

The west exclaims in its scientific gatherings that the colonized brain is not developed like that of the west. Some neurological damages affect him, which explains his savagery and barbarism. They also convince the natives that their religion is the blamed for what is happening with them, and that it is only through following the Christian white man that they may survive. Moreover, Fanon shows the differences between the towns of the Europeans and that of the natives. In contrast to the colonized town, the settlers' town is well developed and clean. Furthermore, the European sovereignty employs zoological terminologies to refer to the non-white people such as saying breeding swarms. All these techniques are used in order to make the natives feel the loss of their self-consciousness and helplessness. As a consequence, they are losing their sense of self-recognition.

In *The Wretched of the Earth*, Fanon proves that the lack of reciprocal recognition between the colonizer and the colonized causes the colonized nations to have a double consciousness. The exploited must develop adaptive and maladaptive behaviors in order to be mentally healthy in this unjust system. This adaptive response will undoubtedly alter the native's world. In one hand, the intellectual natives choose this attitude because they recognize that their self-consciousness has been raped by those who believe they are better than their nation. On the other hand, the national bourgeoisie adopts a maladaptive response and forget what it is like to be a local and instead seek to profit from the remnants of colonialism. The national bourgeoisie may be regarded as the new face of colonialism, which needs to be snuffed out by yet another uprising.

Finally, this research has tackled the problem of double consciousness focusing on the intellectual natives and the national bourgeoisie. It would be more beneficial if the next studies extend the analysis to the other colonized elements of the colonial society.

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الملخص

تسعى هذه الأطروحة إلى إبراز قضية ازدواجية الوعي في أدب ما بعد الاستعمار حيث تناول فرانز فانون هذه المسألة في كتابه المعذبون في الأرض (1961) . مبينا أن الوعي المزدوج لوليام ادوارد دو بويز ليس حالة يعاني منها الأمريكيون من أصل إفريقي فقط ، بل هي مسألة تتعلق بالشعوب المستعمرة أيضا . تعتبر هذه الدراسة عمل موجه للأشخاص المضطهدين في فترة الاستعمار وما بعدها الذين عانوا من ازدواجية الوعي ، حيث تهدف إلى شرح العلاقة بين المستعمر والمستعمّر انطلاقا من نظرية "ما بعد الاستعمار" بالاعتماد على المنهج النوعي الوصفي التحليلي. انقسمت هذه المذكرة إلى ثلاثة فصول أظهرت من خلالها نتائج هذه الدراسة أن عدم الاعتراف المتبادل بين المستعمر والمستعمّر هو الدافع الرئيسي للوعي المزدوج. سلط فرانز فانون الضوء في كتابه على أن الوعي المزدوج هو حالة يعاني منها السكان الأصليون خاصة المثقفين والبرجوازية القومية و تكشف أيضا أن الأمم المستعمّرة تخضع لتجربة صراعات داخلية بين هويتين متعارضتين إحداها للمستعمر والأخرى للمستعمّر.

الكلمات المفتاحية : ما بعد الاستعمار ، المستعمر ، المستعمّر ، الاعتراف المتبادل، الوعي المزدوج.

Résumé

Ce travail de recherche traite le problème de la "double conscience" dans la littérature postcoloniale. Franz Fanon souligne l'existence d'une telle condition chez le colonisé dans son livre *Les damnés de la terre* (1961). Il affirme que la "double conscience" de W.E.B Du Bois n'est pas une condition vécue uniquement par l'Afro-américain, mais aussi une affaire de peuple colonisé. L'œuvre est consacrée aux misérables des périodes coloniales et postcoloniales, qui font l'expérience d'une double conscience. Cette étude fera recours à la théorie postcoloniale dû à sa relation directe avec l'impact du colonisateur sur le colonisé. Cette recherche qualitative adapte dans ses trois chapitres une méthode d'analyse descriptive. Les résultats montrent que le manque de reconnaissance réciproque est la cause principale de la double conscience. L'œuvre de Fanon révèle que la double conscience est une condition vécue par les indigènes, notamment par les intellectuels et la bourgeoisie nationaliste. Cette étude dévoile que les nations colonisées sont soumises à des conflits intérieurs entre deux identités opposées, l'une du colonisé et l'autre du colonisateur.

Mots clés : post-colonialisme, colonisateur, colonisé, reconnaissance réciproque, double conscience.