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The position of language in development of colonization

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Language as communication and as culture is then products of each other and Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we perceive ourselves and our place in the world. Language is thus inseparable from us as a community of human beings with a specific form and character, a specific history, a specific relationship to the world. Most of the people believe that "language" is the basic tool used to give identity to a national culture. Language relationship with mind, soul, identity and thought of those who speak in their mother tongue, make most of colonialists societies to colonizing other societies focus on language and language identity of those societies. Being aware of importance of language and cultural domination, during their colonialism, colonialists try to convey their thought, beliefs and their customs through language as a cultural tool in an invisible and imperceptible way. Using this policy they can complete and strengthen their process of penetration and colonialism on others. As the result of lingual and cultural weakness, conquered societies submitted to colonialists' sovereignty and occasionally they have accepted all aspects of their cultural and lingual sovereignty. Post-colonialism writers and thinkers such as Edward W. Said, Homi Bhabha, Gayatri Chakravorty Spivak and so forth have studied the biased approach of lingual sovereignty and its sovereignty effects. This study emphasize on this fact that putting emphasize on lingual and cultural identity and a noble look at the relationship between colonialists and subordinates, post-colonialism studies represent a noble reading of the world as a distracted text and situated societies in it.

Key words: Language, colonization, culture, identity.

INTRODUCTION

Language is often a central question in postcolonial studies. During colonization, colonizers usually imposed their language onto the peoples they colonized, forbidding natives to speak their mother tongues. In some cases colonizers systematically prohibited native languages. Many writers educated under colonization recount how students were demoted, humiliated, or even beaten for speaking their native language in colonial schools. In response to the systematic imposition of colonial languages, some postcolonial writers and activists advocate a complete return to the use of indigenous languages. Others see the language (e.g. English and Arabic) imposed by the colonizer as a more practical alternative, using the colonial language both to enhance inter-nation communication (e.g. people living in Egypt, Iran, Libya can all speak to one another in Arabic) and to counter a colonial past through de-forming a

"standard" Arabic tongue and re-forming it in new literary forms.

On the basis of this fact, powerful governments have covered connected institutions and establishments with lingual expand and used all abilities and potential of their societies to rich this language. So we will observe the language flourish and other connected domains in one side. In another side colonialists apply this lingual improvement and power not only for the language itself but for the more powerful aim of strengthen their political base and their colonialism on other lingual minority groups. (Gibson, 1999: 76) Now the approach of powerful governments with language can be propound, an approach based on consumption and invalidation of subordinated languages through forgetting, weakening and saluting them by sovereignty language. (Austine, 1962: 27) This matter is formed with the aim of cultural

sovereignty and metamorphoses minority nation and the best and the most effective way to enter in this arena is the way of language. In one hand, extending "eminent language" which involve thought, beliefs, culture, myth and history and briefly all symbols and appearances of thoughts of sovereign societies, they find a method to inject and convey these thoughts and cultures. In another hand, little by little by impose culture and eminent language, it is tried to lingual and cultural erosion in minority nations. So through culture and language reduction to submission, they expedite rubbing identity off and language distraction not in the meaning of that used by psychologists and then the getting length the process the getting rich the language and the opposite language leaded to weakness and seclusion. Knowing the importance of cultural and lingual sovereignty, they try to convey their culture, thoughts, beliefs, and customs through language proportionately that they extend their military sovereignty conquering countries and their national wealth. Therefore, they desolate cultural resources in addition to plunder natural resources. Thus in new epoch, they want to find a market for their cultural representations as well as a market for their goods and industrial products therefore they apply inhumane process in encounter with opposite culture and language. Frantz Fanon indicates language power in changing culture during colonialism process. (Fanon, 1962: 49) Representing this statement that "speaking means to be exist absolutely for others" in the lower level he critics the Criyoli that in comparison to French is allocated as the language of civilization and indicate that to hold contempt the local language by colonialists as a "humble" language is the key to understand their inhumane process. (Fanon, 1962: 52) With perception this fact that "other" lingual acceptance meaning is to confess its existence, colonialist try to altered lingual identity because if speaking meaning is absolutely existing, speaking in one's language express an independent identity. If there be an independent identity as the result of language, it submits to sovereignty's aspects of colonialists less and tries to reciprocity through language. But if occupied nations accept colonialist's sovereignty, it will accept all cultural aspects and sovereignty of thought occasionally; therefore subordinated nations will follow them beyond all disputes. Scholars criticize and question the recent post-colonial focus on national identity. The Moroccan scholar Bin 'Abd al-'Ali argues that what is seen in contemporary Middle Eastern studies is 'a pathological obsession with identity'. Nevertheless, Kumaraswamy and Sadiki argue that the problem of the lack of Middle Eastern identity formation is widespread, and that identity is an important aspect of understanding the politics of the contemporary Middle East. Whether the countries are Islamic regimes, republican regimes, quasi-liberal monarchies, democracies, or evolving democracies, 'the Middle Eastern region suffers from the inability to recognize, integrate, and reflect its ethno-cultural diversity'

(Kumaraswamy, 2006: 12).

Antonio Gramshy considered "Language Domination" as sovereignty because of content. (Clark, 1985: 83) Governor class put its favorites and values in the focus of what it represent as common and neutral values so that other classes accept that common culture and collaborate governor class in suppress themselves and the conclusion will be a type of soft and velvety sovereignty. when the relationship between two classes or nations be on the base of unilateral dominance and sovereignty not on the balance and connection base and positive transaction and the direction of motion be in the one side richen and weakening the other side, this condition leads to two situations: if the governor class start an slow and "gelatin movement" in a creeping layer like language and culture and in contrary low level nations or classes choose a neutral and unawareness situation, show their declinations to common made culture and according to Gramshy, they show their companion with governor powers and submit a soft and velvety sovereignty. (Benjamin, 2008: 18) So, they collaborate with them in their seclusion, metamorphose and speed of cultural effacement. Second situation is a rough process of superior classes and active and with awareness reciprocity on behalf of subordinated class which because of cultural deference and wishes as well as criterions' inconformity in two sides lead them to mental and even military struggles. What is important is the role of language in giving identity and removing it. Homi Bhabha (1990: 112) believes that "there is no language in vacuum situation but it is used in humane society for connection so it is meaningful and to be meaningful is what makes a language a useful thing and it is the only reason for its being. If there was no meaning conveyance and as the result there was no gains for people by using it, no one become willing to play about such complex mechanism composed of sound habits. If putting impression on what was mentioned above we consider language usefulness and its mission, however we decreased its abilities to two meaning of "meaning giver" and "connection" but again with put impression on the importance of meaning giver and connection it can be said that because a language is made in human society and human societies are various and numerous so we have various and numerous languages that each one is the result of specific society, specific thought and is the representative of thoughts that can be unique and unparalleled. For, different societies and cultures are producers of various thoughts in all arenas and that is the way that language as a meaning giver can be various. They produce different cultures and different languages that are results and bearer of their thoughts. Language conveys their meaning, so in one hand it is a cultural production and in another hand is considered as a symbol of mother's culture independence. Knowing these languages' aspects, make colonialists to put the most emphasize on ruination of languages of low level classes.

A nation that loose language as the only meaning giver and cultural bearer, necessarily with accepting another language, it will accept another culture and through it another identity. Furthermore, Spivak criticizes those who ignore the "cultural others" (the subaltern) and has offered constructive theories for allowing the West to go beyond its current position through self-criticism of western methods and ideals of understanding and exploring the alternatives offered by post-colonialism (Spivak, 1990: 78).

THE UNCONSCIOUS CHANGING OF CULTURE

What was emphasized on till this part of study was based on a rule that was applied by sovereignty through direct penetration in to occupied nations through language. With the meaning of to be present within subordinated societies and nations through language and thoughts and using language ability and prevailing culture had been a method to conquer the language and culture of the subordinated nation and overthrow their lingual and cultural structure. But direct presentation and explicit interference in language and identity of subordinated nations is not the only way of sovereignty stabilization and prevailing thought, but using some method such as: biased studies, representing unreal and deficient picture of another identity, language and culture in a different shape, try to show that culture weak and even not befitting. Some postcolonial writers have critiqued Said's homogeneous binary of Occident and Orient insisting that multiple variations of Orientalism have been created within the western world and are at work. Said believes that Europe used Orientalism as a homogeneous "other" to form a more cohesive European identity. The Orientals study by westerns can be the best sample of these studies that traditionally serves two goals:

- A) Give legitimacy to western expansionism and Imperialism in the sight of western nations and their choosers.
- B) Satisfying natives to accept that western culture is an introducer of universal culture, acceptance of such culture is beneficial for them. For example, it saves them from remaining behind and superstitious situations and makes them take part in the most advanced civilization in the world.

This kind of orientation with the aim of giving form to two apposed landscape, one a bright and formative landscape of western culture and civilization as the only humanity savior to free them from darkness ignorance and superstition. Furthermore, Said, following Foucault's belief, states that power and knowledge are inseparable. The 'West's' claim to knowledge of the East gave the 'West' the power to name, and the power to control. This concept is essential to understanding of colonialism and

therefore recognizing post colonialism (Said, 2000: 34).

All these happen as the result of using a rich and universal language and another one is a vague landscape of native languages and cultures that are permanent on superstitious, retardation and their remoteness of modern wisdom. Therefore person in native culture show tendency of a type of feeling sick of culture and language and choose to be obliterated in the other to reach preference and affected to a type of "other infatuation". Edward w. Said, post colonialist said: "20th century electronic and post modernist America stabilizes inhumanity images of Arabs, this tendency aggravated with the battle of Arabs and Israel (Said, 2000: 67). From Said point of view it is not important that images of East represented by west to what extend are based on previous intention but always it has been a part of this destroyer thought" (Kennedy, 2000: 22). According to what was mentioned, America as a universal power is thinking to Arab weakness and decline apposed to Israel's power and ability in addition to all supports applied by America with resort to language and text element weather literal, historical and investigative language or pictorial text, try to suggest eccentric and frightful image of the "other" one. Said took the term Orientalism, which was used in the West neutrally to describe the study and artistic depiction of the Orient, and subverted it to mean a constructed binary division of the world into the Orient and the Occident. This binary, also referred to as the East/West binary, is key in postcolonial theory. Said argued that the Occident could not exist without the Orient, and vice versa. In other words, they are mutually constitutive. Notably, the concept of the 'East' that is the Orient was created by the 'West', suppressing the ability of the 'Orient' to express themselves. Western depictions of the 'Orient' construct an inferior world, a place of backwardness, irrationality, and wildness. This allowed the 'West' to identify themselves as the opposite of these characteristics; as a superior world that was progressive, rational, and civil (Said, 2000: 112).

THE APPROACH OF BEING COLONIZED

According to what was mentioned, performing predominant discourses, colonialists attempt to create domains of knowledge that stabilize power relationships and preparing basic reciprocity attempts to show the aggressive domain as positive, wisdom, ideal, and the weaken pole as sentimental, unwise and foolish pole. And moreover, making various study institutions and using all media facilities such as movie, painting, architecture, literature and others attempt to image a distract and ambiguous appearance of subordinated nations and their culture and language. In order to be firmly rooted in their culture and language and make them vain from inside and remain nothing except a crust

of them and also in the light of psychology turn their mind to their culture and language power and somehow lead them to escape of their noble birth. Now the main question is: if these mentioned attacks are real and continued, how such variety in language and culture can be possible? Are all existing language and cultures in human societies powerful and invader? If not, what is the secret of their permanence?

According to existing textual documents in national written arena with attention to growth and decline in culture and language can understand this important matter that reaction of these conquerable nations' language, culture and identity apposed to domineering is the only reason of this permanent of these nations and lingual and cultural inheritance. With due attention to two types of subordinated cultures that namely was pointed to in previous categorization, the subordinated culture that in addition to its limited and besieged is fascinated with eminent culture and had have a natural approach in apposed to it and weather had changed its face and hold another face that is not its noble birth face or had been forgotten totally during the time. Second type of subordinated or limited culture is a limited culture but energetic and vivid and susceptible to indicators familiar with mysterious of invader culture that choose a creative approach to encountering and permanently resort to "producing cultural antitoxin" and lingual productions in order to continue its permanence and existence. This culture creating "an order of passages and climes" and mental-cultural productions make an active discourse that the knowledge area depended on it settled in reciprocity with vast area of domineering discourse. However this is in addition to nations that have recourse to military fierce instead of cultural and paralleled discourse. But more useful and active tool is lingual reciprocities that organized itself in the form of mental-cultural production. Reciprocity and reaction to domineering invasion weather in the area of language and culture or military battles area always create fates in societies history that finally lead to either modern thought creation and creating new discourse or come to an end with permanent and subordinated language, identity and territory preservation. Even in most of cases, mental-cultural movements with having discourse to powerful tools of language show their cooperation with political movement in order to preserve identity and cultural welfare and progress a plane and follows common goal in a total convergence. So that, "Shoubie" movement as a cultural front beside military fronts like Sanbad revolt, Al-Maghna, Estadis and Jacob-Leith with tendency of making language clean and repelling Arab's lingual and cultural domination cause to representation of valuable cultural and national production like Firdausi's Shahname and hundreds of other long and short epic works. However military fronts had been controlled very soon because of face to face reciprocity. But "Shoubie" movement follows the soft and velvety quarrel way to revive Iranian past

time with emphasize on language and insistence on culture indicating in some works like Firdausi's Shahname. "American dark skinned Artistic Movement" recognizes itself as a branch of political movement the beginning of Black Power in 1960s (Fanon, 1967: 8) like Iranian, dark skinned people having recourse to two reaction means of military fierce and lingual and textual reciprocity, experience new ways to release of identity inferiority complex and their contempt language and this is the way that most of subordinated nations in the case of means, glance to their bright future from it and with critic sovereignty in political and cultural areas, defend of their tendency and wishes rely on insider culture (Sartre, 1967: 148).

LANGUAGE AS A COLONIZING TOOL

Post colonial writers rely on existing text produced by colonialist and also with having acquaintance and information of their political and cultural actions and behaviors towards other countries investigates biased approach of colonial studies of acts and their sovereignty effects and challenge vigorously the expansionist and transgressors imperialism of colonial powers and specially those values order that support Imperialism and yet is prevail on western world. Colonialism, weather in its old model or modern one, always try to represent some different sides of its culture that consist of some modern attraction using different and superior language uncommon but considerable and reflective concept and through this way representing it humble and old used and cultural disability and dispersion of subordinated nations try to lead them to a generality that themselves are the symbol of it (Spivak, 1990: 70). Emphasizing on cultural lingual identity and novel look at relationship between domineering and subordinated nations, post colonialist thinkers represent a new read of distracted text of world and societies situated in it. If we study in the light of thinkers -Edward Said, Humi Bhabha, Spivak- the world and situated societies in it in the form of previous divisions as analyzed to superior and subordinated societies or cultures and analyze their doubt that are the most basic challenging part of their thoughts and ideas. We realize that they are a type of biased unilateral studies because doubt in the meaning of progress, body like generality of culture, old past time and mental inheritance is the sign of type of tendency to retro gradation, deny and escape. Do we most consider subordinated societies in cultural closed and plain as an incurable portion of universal society? Language as basic element of independent identity which shows off in some beds such as literature, myth and traditions, according to societies progressing to future and permanent issuance of thought and related technology what will be its fate? Progress in language as an identity creator element, creates what kind of meaning in peoples

mind? Post colonialism should follow a second way, which it should be "unanimous" approach to change and transform even great part of thought and believes of superior culture. In the first case, post colonialism thinkers propounding damages caused by cultural changing and lingual and technological invasion, not based on necessities of time and people's mind but based on unlimited wish of domineering nation in all aspects of cultural-political and economical, to power stabilization, they intend to show a type of emphasize on insider culture and language and make public their "deviational images" of themselves and reform them. Edward Said (Vigo, 2004: 45) "shows that how colonialists attempts that were done with the purpose of recognizing them in order to ruling on them, caused to appearing "other" and scattered images of "others" were appeared such as mysterious of a thousand and one night, Indian who care about their women a lot, African savages and malevolent and unintelligible people that finally enter in literature of colonialist countries". In this condition it is natural that enlightened approach of post colonialism will be defensive approach to reveal the plane and intended design of superior and its destructive biased nature become manifested because this wish and process in especial direction intends to change the real image of subordinated nations and making an "another" of them that is abnormal and irregular is not remain just in the domain of internal wish for domineering and little by little enters into their literature through language and literature will remain the most higher effect than military invasions in addition to stabilize this image it will have very effective and destroyer tools. What involve in damage in relationship between domineering and conquerable nations are matters like racial changes that occasionally they encounter change and alteration as a result of erosion contact to subordinated nations and having effect on language and in sequence change in identity and noble birth. The domineering by change in language and dominate over "other's" thoughts through its imposed language, accelerate the process of identity disappearing and speed their modern identity giving up and through metamorphose in lingual identity and through it cultural identity using created lingual sovereignty, the rule of political and social sovereignty is slowly and conventionally. (Spivak, 2003: 49) Now we consider the previous question again: do we release subordinated nations in their plain and closed domain? Post colonialism studies that have defensive appearance doesn't deny change and progress; but has doubt about its limpidity and if it is undamaged and emphasizing on "insider identity" and seeing the world from their point of view and interpret in their language, accentuated on a type of native change and "insider" which is fellow-traveler with the world and focus on future. The doubt represented by post colonialism thinkers doesn't mean to deny the reality but the aim is cognizance and pathology. And its meaning is all things of a colonialist can't be

considered as nothing and according to Spivak, to be involved in a type of "reversed racialism". (Spivak, 1999: 98) Spivak, who is one of post colonialism thinkers, can be the representative of that "unanimous" approach because he too in addition to debating reciprocalness with colonialists accepts what is important, so he insist on "consciously dynamism" not on "passive stasis" (Spivak, 2003: 66). Spivak is one of tenacious critics of reversed racialism that with zealotry looking consider all written of third world countries valuable and consider western works worthless.

Post modernism point of view of this open minded people also become clear from this view. Post colonialism and its concept and containing are the result of post modernism thoughts and its definition can be the famous motto of post modernists, "to think universally, to act regionally" (Huddat, 2006: 37). Post colonialist's reliance on their insider culture, is not the sign of being retrogressive but it is because of reliance on noble birth and at the same time thinking universally. Here a question is raised that in spite of positive change of domineering societies is it possible to predict and plane a kind of changing? Relying on native noble birth and being co-traveler with this motto: "to think universally, to act regionally" can conclude that as a part of post colonialist's views and also can do such planning but what remains as a catch in this oppressive cycle is language and it's effectiveness and sovereignty that is called as main element of identity giving. What is the approach of open minded people of this domain towards language? And do they sacrifice its fate to other indexes or do they emphasize on it too? The study of views of writers who has defensive approach in front of superior invasion, shows that all of them perceive the importance and validity of language and recognize it not only as one of identity erasing factor but emphasize on it as the main factor. "In some cases sensitiveness intensity regard to language is so high that some of linguists consider it as equipped with army and the navy dialectic" (Rubin, 2005: 8). The people of territory which are dominated through language can't think with their unit and intact language and they accept dependence to colonialism language, at least to represent and supply their primitive requirements and this dependence starts from usual matters and little by little change to a part of collaborative memory. Passive conquered nation with accepting hegemonic language in surface layers occasionally become ready psychologically to think about that language and separate of their mother tongue. Separating of mother tongue is a gradual separation of own identity and joining to the other one not with the intention of glorification but with the intention of forgetting past and lingual and cultural valuable inheritance. (Lewis, 1995: 12) Now we subscribe to post colonialist's doubt to concepts of progress, body like generalization of culture, old past and thoughtful inheritance and erase our doubt regard to them of our mind. Like other matters that try to convey them,

colonialist involve in type of doubt, in one hand emphasize on culture and its body like generalization and old past of thoughtful inheritance and in another hand it tries to erase these meanings in aggressive thought, so it can be Said that using lingual strategy and ambiguity in clarifying these meanings the colonialist is desirous of binary encounter to these matters. So that, "confronting racialism" is observed in this encounter clearly. It considers its old past and thoughtful inheritance important as well as considerable and emphasize on this meaning aims in disappearing the "other" in this passed and thoughtful inheritance. by forgetting its old past and thoughtful inheritance and then joining to its culture, plays a role in giving form to its body like generalization of culture. Language is a high way by which superior nation tries to make subordinated nation become vacant and strange to itself. Because colonize is forced to using it at least at primitive level to giving and getting meaning and relationship and easily can encounter self alienation by doing the smallest error active aggressive nation side by side of post colonialism open minded people battle against superior lingual attack. Post colonialist critics, by writing and representing colonialism critics and their cultural politics and further more using the colonialist language quarrel with them. Here the thought of subordinated nations and open minded raised of them is conveyed that undoubtedly are thought by native language and represented by domineering language. There are different reactions in a society, the most powerful reaction can be "creative disobedience" that consist of refusing other's language and changing to insider language and create a lot of mental and literal works at the end. Fronts Fanon, one of colonialism extravagant critics, considered national cultures among them national literature as an important tool to fight to gain political independence (Fanon, 1963: 72). Cultural independence and political autonomy are two faces of a coin, intention of cultural independence exists in previous colonies and it is one of the main motors of literal creation in this region. Subordinated nations continue to a fight which is however unequal but bearable in two levels of theory and creative texts and using their language. In creative text level, this nation's literature by entering in to colonialist's frontiers any way it will effect on their mind and thought. So a subordinated nation but with a claimant identity appears against colonialism. Now, here Humi Bhabha's idea becomes a reality. "The colonialist's self confident becomes weak and even become impressed" (Gilbert, 1996: 81). Colonialist's identity will be impressed by apposed language that it has effect on other's identity through language.

Conclusion

Open minded post colonialist believe that during reciprocity process (subordinated/superior) language play the main role and each of two sides of superior and

subordinated enjoy of potential facilities of language in the meaning of cultural power and exchange. In one hand colonialist represent its culture, art and thought to the other one and in another hand the others language and energy is impressed by culture and custom in an unwished way. In this meaning language is also a colonialist and is imposed on conquered nation more than any other matter and prepare a background and motivation for most of unwished problems and quarrels and also it is a defensive tool for conquered nations to affirm themselves by applying it and keeping their identity. The colonialist attempts to incline the subordinated nations to their culture's language more than ever and force them to imitate, and this imitation consist of imitation of daily usual matters and personal connections as well as using language and identity form. But as we know imitation always is pretence of the original and somehow is a definition of the original, it is similar to it but not the same. The colonialist afraid of this alteration of cultural and lingual appearance but necessarily it should accept it and that is what disturbs its self confidence more than ever. Indian post colonialist, Humi Bhabha, believes that imitation process ends to weakening the colonialist's spirit of self confidence because imitation is more or less strange and altered process that conquered nation follows compulsorily or optional to imitate and repeat methods and discourses of colonialism (Mekleod, 2010: 41) In this process colonialist find itself in a mirror that slightly become altered but in an efficient way and gives its own identity to another in a impalpable and problematic way. But what it gives to these nations is not its identity and language but in terminology "mostly the same but not exactly". Even if African writers use English language, they usually try to represent it in a way that the tone and idioms of their language being heard of them because alienation arises from such approach automatically attract our attention to non-English cultural lingual texture of their works. Finally it can be said that language is the factor of identity giving or removing and what was the tool of attack and defend of domineering and conquerable nations. Previous studies show that each side of this hostility realize the efficiency of this point and enjoy of it by their especial policy. This process will continue and it is endless because language is generator and eternal.

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