

Ralph Ellison's *Invisible Man* and Postcolonialism

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Abstract

Post colonialism narrates the deeds, doings, dealing and damages wrought by the colonizers on the colonized territories during the blinding, bending, breaking and betraying period called colonialism. It is the anecdote voiced out aloud after the departure of the colonists who have intruded and invaded in the name of exploration and civilization. Post colonial theory discusses the issues of suppression and subjugation of the colonized and rejects the notions of superiority and supremacy of the colonial civilization. The study tackles with the post colonial issues delimiting itself to the matters of centre/margin, comprador and dislocation in Ralph Ellison's Invisible Man. The whites hold the centre due to their power and position and the African Americans being a weaker section of the society is still marginalized and mistreated even after all the pronouncement of their liberation and independence from the clutches of slavery and repression as is evident from the novel also. . The upcoming comprador class from the blacks, represented by Bledsoe and Brother Wrestrum in the novel, is just concerned with its own well-being and prosperity neglecting the wider interests of its race. The educated elites work in association with the post colonial powers to dislocate and dispossess the people of their own community, the nameless narrator, to please their ex-masters and to maintain their own hold upon their status and position.

Keywords: Centre/margin, comprador, dislocation

1. Introduction

Post colonialism deals with the after effects of colonialism. Colonialism alters the values, norms, culture, system, in fact everything, of the colonized in the mould of the colonizers. The reason behind this alteration is the myth of "civilizing mission" and sense of superiority which the colonizers have for their ways of living and in their belief system. They consider the natives as barbaric and "savages" and their practices as inferior, void of any worth and value. The colonizers used the power of gun-powder and force to impose their modes and manners of life

Post colonialism relates the story after the departure of colonizers. It tells about the problems of post independence. It speaks about loss of cultural values, new political policies, young hopes of the people and more novel ways of exploitation by different faces.

Dr. Shukla (2008) has referred to post colonialism in the introduction of his book as "a set of theories" both in literature and Philosophy "that grapple with the legacy of colonial rule." It deals with "the political and cultural independence" of those who suffered suppression in the colonial rule. Post colonial signifies "a position against imperialism and Euro centrism".

Post colonial theory discusses imperial process and examines the tactics to undermine the actual matter. It includes the writings of both the colonizers and the colonized. McEwan (1998) considered colonialism "as a problem of power, exploitation and oppression" (p-377).

The domination of the weaker by the powerful will continue as long as the existence of "other" is neglected and their rights are denied. The debate on colonialism will continue as long as the powerful/colonizers maintain its relationship with the powerless/colonized through different forms of inequality and exploitation. The colonial discourse is based on superiority complex and inferiority

complex and it will take longer time to erase the memory of these psychological elements, violence and counter violence which are its result. (Rouwane, 2001, May 7)

The word colonialism is now used in a broader sense. *The Oxford English Dictionary* elaborates its recent meaning as “alleged policy of exploitation of backward or weak peoples by a large power”. This exploitation could be within classes e.g. high and low or within relations e.g. men and women. Women are marginalized, metaphorically speaking “colonized” in many societies and they are regarded as “other” according to Gaytra Spivak. The male domination could be viewed as imperial domination in this context. So the words colonialism and colonize become “codewords” to explain any relation that involves any exploitation. (Landow, 2002, June 6)

Ralph Ellison’s (1952) *Invisible Man* has dealt with a number of postcolonial issues such as theme of power, control, exploitation, race etc. The present study aims to explore the issue of centre/margin (periphery) in *Invisible Man*. In addition, it also plans to focus on the issues of comprador and dislocation in the work.

2. Literature Review

Post colonial theory is mainly political and concerns itself with the struggle and resistance in the face of oppression, subjugation and injustice. It rejects hierarchical system which is ruled and run by the hegemonic white male. It refuses to accept the “supposed supremacy” of white authority and control. Imperialism rests on the ideology of superiority and practices domination on its subjects through brutal force. Natives are defined by “imperial gaze”. They are considered stereotypes e.g. savage, whore, heathen etc. The imperial system does not acknowledge their individuality and denies their identity. The post colonial studies exhibit a strong reaction to this point of view. As imperialism is euro centric, it labels all foreign population as alien and subalterns. Colonial oppression and imperial exploits have affected the lives of people both socially and economically. (Caslin)

Some critics equate post colonial criticism with cultural studies. The only difference to them is its “unique perspective on literature and politics”. They show their concern in literature created by either colonizers or colonized. The issues of the post colonial interest are politics, economics, religion, power, culture and values and how colonial hegemony is exercised in relation to these elements. (Brizee, Tompkins, 2010, April 21)

Homi Bhabha (1949) is a postcolonial theorist. He has opposed the idea of “a shared identity amongst ex-colonial states”. Post colonial countries should not be treated as “a homogeneous block” according to him. He discusses the concepts of mimicry, hybridity and interstice in his works. He rejoices in the idea of “cultural heterogeneity” and the “subversive effects of hybridization”. (Dr. Shukla, 2008, pp. 45-46)

Ngugi wa Thiong’o (1938) is a Kenyan writer. He used to write in English but later on he gave up this practice. He denounces English language in favour of Gikuyu language. He changed his English name James Ngugi to Ngugi wa Thiong’o considering the previous name as colonial. He insists on the African writers to express themselves in indigenous languages instead of going for the European languages. His is an effort to break all colonial ties and construct a literature which is purely African. (Dr. Shukla, 2008, pp. 47-48)

Edward W. Said (1935-2003) was a famous Palestinian-American Literary critic and theorist. He highlights the false notions on which westerners form their attitude towards the east in his work *Orientalism*. He goes on to narrate “Eurocentric prejudice” against Arabian Muslims, their culture and Islam. He asserts that Europeans and Americans find justification of their imperial rule in their false and romanticized assumptions which they have for Asia and Middle East. He also criticizes Arab elites for facilitating the American and British Orientalists. (Dr. Shukla, 2008, p- 52)

Post colonial theory discusses a number of issues which are useful in examining the colonial relationship. The present study focuses on the following.

Centre/Margin (Periphery)

Colonialism divides the world in centre and margin. It is a hierarchical relationship. Imperial Europe becomes the centre both geographically and metaphorically. It is centre of civilization, culture, refinement, power and authority. Whatever is outside the centre is at margin hence at the periphery/margin of culture civilization and power. It represents people in binary opposition. If people in centre are civilized those out of the centre are savage. Whatever is at the centre is good and that which lies outside is evil and threatening. It becomes "colonial mission" to introduce people with the civilization and to bring them in the realm of "enlightened centre" which give them all reasons to exploit the people at margin both economically and politically. Post colonial theorists oppose any idea such as centre with fixity of power and assert the independence of the marginal. (Ashcroft, Griffiths, & Tiffin, 2007, p- 32)

All that is on margin is marginal. It is the product of dominant discourses such as imperialism and ethno-centrism. The marginal actually "indicates a positionality". It is defined as "the limitations of a subject's access to power." It involves various forms of oppression and exclusion. (Ashcroft, Griffiths, & Tiffin, 2007, p- 121)

The colonized are the "other" of the colonial culture. They are highlighted by their difference from the centre. Imperial centre is denoted as "Other". (Ashcroft, Griffiths, & Tiffin, 2007, p- 155)

Dimitriu (2006) has quoted Gordimer who is of the view that there can be more than one margin in different locations and there is also the possibility of "margins-in-centre". (p-160)

Comprador

It is a Portuguese word which means 'purchaser'. It has been used basically to refer to a local merchant whose job is to act as a middleman between foreign producer and a local market man. The term also refers those local elite who take advantage of foreign control and enjoy a position of prominence due to it. The term has broader usage in the post colonial theory. It involves "the intelligentsia – academics, creative writers and artists" who identify with and rely on the colonial powers. The word is used to indicate "a relatively privileged, wealthy and educated élite" who are less interested in "local culture and political independence". (Ashcroft, Griffiths, & Tiffin, 2007, p- 47)

Frantz Fanon (1925–1961) thought of comprador class having exchanged its role with the white colonial class. Under the mask of black skin, the elites approve and support euro-centric values. (Ashcroft, Griffiths, & Tiffin, 2007, p- 91)

The comprador class is trained and tamed by the white colonial powers and comes into power after independence. They do not represent the natives. They serve as agents of the former powers whether willingly or unwittingly. (Ashcroft, Griffiths, & Tiffin, 2007, p- 146)

Dislocation

Dislocation is displacement and experience related to it due to colonial occupation. It could be transportation of natives from one country to another as a slave or prisoner. It could be a consequence of foreign invasion or settlement. It is also a movement from a known to unknown place willingly or unwillingly. The term refers to those also who have moved from imperial centre to margin on their own accord. Dislocation is a characteristic of "invaded colonies" where local and original cultures are literally dislocated if not obliterated. So dislocation is possible both in cases of people, culture or language. The cultures are moved off from its actual territory. The indigenous culture is set aside and colonizing culture is given importance and put into practice. (Ashcroft, Griffiths, & Tiffin, 2007, p- 55)

There are a large number of literary works which manifest the issues of the post colonial standpoint. Tyson points out Daniel Defoe's *Robinson Crusoe* that exposes the colonialist attitude of Crusoe towards the land where his ship is wrecked. It is also very obvious in his behavior towards the black man whom he "colonizes" and gives the name of Friday. (Brizee, Tompkins, 2010, April 21)

Chinua Achebe (1958) in *Things Fall Apart* narrates the tale of suffering and devastation when British colonists arrive inland from the coast of Nigeria. There is no glorification of the European colonizers in the novel rather it realistically portrays the havoc caused by their so called civilizing mission. Chinua Achebe gives the details of the way the imperial powers enforce their own system of government and sets of belief on the natives telling them that their gods are false and their ways are wrong. He tells about conflicts and destructive events that have resulted in death of numerous natives. Many are captured and enslaved also.

Small Place by Jamaica Kincaid (2000) is a text which portrays the aftermath of colonialism in the "small place" Antigua. She openly condemns English who have come to colonize calling them "ill-mannered". They have done their best to mould each and everything of the Antiguan's imposing on them the Eurocentric values and modes of thought. They snatch the language, religion and culture of the natives and leave them with nothing. She disparages the colonizers because they have no right and no business in coming with their mission of "civilization" even if they were the people "living like monkeys in trees". Still the English should have minded their own business in their own land which they love so much that "everywhere they went they turned it into England". She also criticizes the native elites, comprador class who are more than corrupt and spoiled. They are the worse legacy of the colonialism.

Beloved by Toni Morrison (1987) narrates the horrors of colonialism and the effort of Sethe, an ex-slave to save her children from the clutches of slavery and subjugation. It tackles with the issues of dislocation also. Children are snatched from their mothers and are sold into slavery far away from their homes and families. They do not know about their whereabouts when they grow up and have dim or no memories of their parents.

Ralph Ellison's *Invisible Man* (1952) brings to surface a number of post colonial issues on a close reading. Ralph Ellison narrates the tale of African Americans being on the margin and at the bottom of social hierarchy. African Americans have a black history which is different from any other group in America. They have a unique past which comprises of Africa, the Middle passage, slavery, liberation, migration to north, racism, dual identity etc. White people hold the centre and white civilization is glorified.

Invisible Man is a story of a nameless black narrator who travels a hard and rough road to find out the hidden faces behind the mask of whiteness and even blackness also.

3. Data Analysis

Centre/Margin (Periphery)

The novel opens with its protagonist who tells us in the prologue that he lives in a "hole in the ground". It is a "basement" of a building which is "rented strictly to whites". That "section of basement" "was shut off and forgotten during nineteenth century". So whites are at the "centre" of the building and he is living "rent-free" in a portion which is neglected and out of use. His living away from other people, under the surface instead of on the ground among other folks shows that he is marginalized. He does not enjoy life in the centre, in the hustle and bustle of civilization. He says that he is "in a state of hibernation". (Ellison, 1952, p-6) Hibernation is the quality of some particular animals. He is casted out of human beings and acquires the quality of an "other" species. He goes on to inform the reader that his "hole is warm and full of light." This light comes from the centre "Monopolated Light & Power". He carries on "a fight" with the company. He uses "their services and pay them nothing at all". (p-5) This is a revenge of a

marginalized person, a retaliation for the suffering he has to undergo due to the colonial power at the centre.

His marginalization makes him "invisible". When people from the centre approach him, they see "everything and anything except me [him]". (p-1) His marginalization creates "invisible music of my [his] isolation". (p-13) A question crops up, "What Did I Do to Be so Black and Blue" (p-8) having the answer in itself. It is sufficient to be "Black" to be on the margin. The categories are fixed as white and black, colonizer and colonized.

The narrator relates in the prologue an incident of beating "a tall blond man" with "blue eyes". That white man "bumped me, he insulted me". This confrontation of the centre/margin results in the heavy beating of the white man by the invisible man. He beats the man to the extent of "almost" killing him. The narrator goes on to say that the man should be careful for the sake of "his own personal safety". He should not have provoked him. He should have recognized 'my hysteria, my "danger potential"'. (Ellison, 1952, p-14)

This aggression of his is the consequence of the colonial distinction and exclusion. "he control[s] that dream world" which is "too real" and too dear for the narrator and from which he has "ruled me out". The colonial suppression and denial of one's/margin's proper place in the society are bound to offend and "cause us tragic trouble." (Ellison, 1952, p-14)

The narrator has no name in the novel symbolizing those who are cut off from the centre and are at the margin possess no identity of their own. In chapter 1 he tells us that "I was looking for myself". He realizes that he is "nobody". His grandparents have been slaves. When they get freedom, they are told that they are "united with others" of the country but "separate like fingers of hand". (Ellison, 1952, p-15)

So apparently it has been a declaration of their independence but this independence even fails to break the monopoly of the colonialism in its inability to make the marginalized and neglected segment of the society one with the centre and the advantaged. They are to remain "separate", on the edge, on the margin.

The advice of the narrator's grandfather makes it obvious that people on the margin have to learn tactics for surviving in "enemy's country". "Our life is a war". (p-16) This is due to colonial injustice produced by colonial binary division of the world into the centre and margin, more privileged and completely deprived.

The narrator's grandfather is conscious of the whites as "other". His words of advice show the binary of "them" and "us". (Ellison, 1952, p-16)

On the graduation day, the narrator delivers a speech about "humility" being the "secret" and the "essence of the progress". He is invited to make a speech again at "a gathering of the town's leading white citizens." (P-17) The ceremony starts with a white "magnificent blonde stark naked" dancing in the centre. The "big shots" start yelling at the narrator and the other boys. "Some threatened us if we looked and others we did not". (Ellison, 1952, p-20)

The colonial centre never knows for sure what they actually want from those on margin whether to enjoy the white beauty or not. The attitude of the white men towards that woman also manifests that the colonial centre is unable to give respect to one of their own kind. The white blonde is another example of being marginalized despite being part of the centre. She is treated like toy of leisure and pleasure. She is an example of "margin-in-centers".

The white men "caught her" after the dance and "tossed her as college boys are tossed at a hazing". The narrator sees "the terror and the disgust in her eyes, almost like my own terror and that which I saw in

some of the other boys.” Here the blonde and the black boys are akin, sharing same hate and fear for the powerful white. Both are at the margin. Both are there for the “entertainment” of the town’s “big shots”. (Ellison, 1952, pp 17-20)

The battle royal follows the dance. Ten boys including the narrator are “ordered to get into the ring.” They are “blindfolded with broad bands of white cloth.” indicating whiteness is blindness because it hinders the vision to see the world around. In the ring “everyone fought hysterically” and “everybody fought everybody else”. Blows, blood, sweat, smoke and shouts of the “white faces” filled the atmosphere, some crying, “I want to get at that ginger-colored nigger. Tear him from limb.” others screaming, “Kill him! Kill that big boy”. The whites have got mad in their frenzy. “The harder we fought the more threatening the men became.” (Ellison, 1952, pp 21-24)

The dehumanizing behavior of the whites reaches to its peak when the boys are taken to the “electrified” “rug covered with coins”. They are asked to come down “on their knees” to get the money. The whites enjoy the shrieks of the boy, their “muscles twitching like the flesh of a horse stung by many flies”, their dancing on the “charged rug”. It all happens “amid the booming laughter” of the whites telling them “Leggo, nigger! Leggo.” (Ellison, 1952, pp 26-29)

Fonteneau (1990) has reasoned that the narrator fails twice to see his engagement “in an ideological war between ‘us’ and ‘them’” once on the occasion of the "Battle Royal" and second in the event of "Trueblood" (Ellison, 1952, p-411)

The episode makes the attitude and thought of the colonial centre evident towards the unfortunate colonized margin. They treat the people on margin as plaything, considering them lifeless and feeling less, remote-controlled devices which should operate to add moments of joy in their lives. Their attitude is insulting and aggressive to the black boys. They get furious when the narrator mistakenly utters “social equality” in his speech instead of “social responsibility. They make him to repeat the phrase to assure that it has been a mistake not an intention. They are quick to remind him “you’ve got to know your place at all times.” (Ellison, 1952, p-31)

At the end of all humility and the ceremony, the narrator gets a “calfskin brief case” with “a scholarship to the state college for Negroes.” That night the narrator dreams of his grandfather who asks him to open the brief case and read the document. The statement engraved on it “Keep This Nigger Boy Running” puzzles and perplexes the boy. But the experiences of his later life prove that his grandfather has more insight and knowledge of the colonial thinking and dealing with “them/other” more than he.

The founding father of the Negro college is nameless like the narrator indicating lack of identity of the margin for the centre. The whites are of the view that the colonized are homogeneous group and not a heterogeneous one. The idea of deeming the colonized as stereotypes lacking individuality and distinct personality is reinforced by keeping other black characters nameless such as the founding father of the Brotherhood organization which the narrator joins later in his life.

The statue of founding father with “his hands outstretched”, “empty eyes” and “a kneeling slave” implies that those on the margin have to be submissive if they want success in the white world.

In the college the narrator is assigned the task of driving the car of Mr. Norton, a white trustee of the college, “a bearer of the white man’s burden”. The narrator blunders first in taking him away from the centre to the margin “down this road” where there is “log cabin” of a sharecropper named Trueblood and then to the Golden Day, a brothel. (p-46) Mr. Norton listens to the account of Trueblood getting his daughter pregnant. Afterwards he comes across “vets, a little shellshocked” in the Golden day. (p-73) He sees and listens what is too much for the man of his status and [so-called] sensibilities.

This encounter symbolizes the meeting between centre and margin. Norton symbolizes centre as he gets near to the margin, his potential to bring havoc increases. Apparently he listens to the horrible tale of Trueblood with great compassion and sympathy and the gossip of the vet with great tolerance but it brings disastrous result for the narrator as he is the one responsible of taking him to the margin of civilization and the society though on his [Norton/centre] desire [read order] yet has to be punished for facilitating [obeying and following the wish of Norton] the journey. As history also narrates the punishments of those who did not intend to be obstacles in the path of civilizing centre still they were penalized for being so benign and accommodating.

Norton and the narrator belong to the two opposite race i.e. white and black. Norton being centre is "Other" for the narrator and the narrator being margin is "other" for Norton. So each of them confronts the "other", the opposite race in this ride.

The narrator is given a "new name" by an organization Brotherhood. (p-309) This name is given to him by a white brother Jack. The name is not revealed highlighting that centre decides for the margin the terms of his identity and recognition due to its access to the power. The margin cannot determine how he is to be projected in the world.

Apparently "blacks and whites" work in "complete agreement" and are "absorbed with the cause" but the narrator realizes that it is "a white man's world". The whites are at the centre. They won't let any black to share this place/centre even after independence.

Comprador

Dr. Bledsoe is the president of the state college for Negroes. He is "black and bald", "influential", "consulted in the matters concerning the race" and so to say "a leader of his people". He has "power and authority". He has more "importance" than most of the white people living in the south. The white men can "laugh at him but they cannot ignore him." (Ellison, 1952, p- 101)

Dr. Bledsoe belongs to the comprador class. Under the black skin, he exercises the authority like that of white powers over the blacks. He represents those few who acquire power after independence of his race. He is ranked among those educated elites who are prone to the Eurocentric values and ideas and enjoy their place having trust of the colonial powers.

The narrator remembers his way of approaching the whites "bowing humbly and respectfully", "remaining standing" in the presence of the white men, refusing to eat with the "white guests of the school", addressing them "eloquently" and bowing humbly before leaving. (Ellison, 1952, p- 106)

Dr. Bledsoe is well-versed in the tactics of maintaining his position of power. He treats the whites according to their psyche. He knows too well how not to deflate the sense of superiority of the whites/centre, how to pose purposefully and properly in front of them pretending to be too humble and too meek to challenge the authority of the post colonial powers for his own advantage. He has earned their confidence by winning them psychologically. They have never felt threatened by his might due to his show of meekness in their presence. He has made them believe that he is whiter inside than he is blacker outside.

The image of Dr. Bledsoe as "coal-black-daddy" of the black people shatters when the narrator receives rebukes and reproaches from him for taking Mr. Norton to a forbidden place. He calls the narrator "nigger" in the process of giving vent to his fury and anger telling him "I control" the affairs of the school. "I's big and black". He tells the narrator that he cannot challenge him for he has the support and back of "rich white folk's power, the nation's power__ which means government power." (Ellison, 1952, p-142)

This is the way of the comprador class assuming the air of authority. Such educated elites can manipulate whites as well as blacks. They are too self-centered to think outside their interests. Dr. Bledsoe's selfishness dawns upon the narrator when he explains that he can hang "every negro in the country" "on tree limbs" if it is necessary in maintaining and "staying where I am". (Ellison, 1952, p-143)

Power and position are the prized possession of the comprador class and so Dr. Bledsoe is willing to go any length and cross any limit to protect his assets. He is ready "to act nigger" when the occasion calls for it. (p- 142) Like all the members of the comprador class, he prefers his personal ends over the common good. He is least considerate for his people and for his race.

The letters which Dr. Bledsoe hands over to the narrator intended to help him in getting a job have, in fact, been a greater deception that a comprador could give to the person of his own race. At the time of delivering the seventh letter he becomes aware of the contents of the letter. The letter states "the finality of his [the narrator] expulsion" from the school of which the narrator has "no knowledge". It also suggests to let him "continue undisturbed in these vain hopes" of acquiring the job so that he may be kept "as far as possible from our midst". The promise of getting a job, earning money and returning to the college should be like a bright "horizon" always "beyond" his reach. Bledsoe ends the letter on a note of submissive and servile servitude writing, "Respectfully, I am your/ humble servant". (Ellison, 1952, pp 190-191)

The narrator also comes across in Brotherhood a comprador class which is working in cooperation with the whites of the organization. They warn the narrator to "cut you [him] down" in any of his effort which aims at reaching "the very top." (p-383) They do materialize their threat. A black Brother Wrestrum comes up with the charges against the narrator such as "pure dee opportunist!" who aspires to "control the movement uptown" and become its "director" (Ellison, 1952, pp 400-401) and so he is removed from his position by them.

Dislocation

Whenever the centre feels threatened by the margin, the care is taken to dislocate the margin to make it weaker and to distract its attention and energy. The narrator is dislocated and displaced by Dr. Bledsoe for driving Mr. Norton to a place opposed to his grace by introducing him to the margin/periphery of the society. He is sent to New York as a punishment to earn money "for next year's fees" (Ellison, 1952, p-145)

The dislocation of the narrator comes as a price of causing inconvenience to the white by "showing" him to "a slum". (p-138) Dr. Bledsoe also exercises his influence in dislocating the "vet" who has disgraced the ear of Mr. Norton by his tête-à-tête.

The second dislocation of the narrator occurs at the moment when the bigwigs of the Brotherhood suspect the outgrowing popularity of the narrator in the Harlem. They take initiative by dislocating him from the centre and sending him to the "downtown" away from his place of influence. Tod Clifton and brother Tarp, both black, are dislocated and dropped out of the movement in order to undercut their loyal efforts for empowerment of the black.

4. Conclusion

Ralph Ellison minutely interweaves the issues of centre/margin, comprador and dislocation in his work *Invisible Man*. The "civilized centre" conceives the margin less than men "a thing not a man" and the margin's perception of the centre is more than men, "a God". The forces at the centre are equated with God because of their powers to make or mar the lives of the marginalized. The niggers are "other" for the whites, different from them in status, colour, lower in status, an alien race. The vet tells Mr. Norton that the narrator believes in that "great false wisdom" which makes the slaves to learn the lesson of "white is

right". (p-95) The weaker cannot challenge and deny the powerful. He has no choice except to believe in the righteousness of the whites/centre. .

The idea of equality is unbearable for the colonial minds even at the time of post independence as it is contradictory to the enlightened and civilized centre and opposed to any savage, barbaric margin. The incidents related in the section of data analysis finely tear apart the mask of civilization from the face of the colonizers revealing their brutal and bestial nature. Their white complexion tries hard to hide their inner ugliness and hideousness but fails miserably in achieving desired results. The tall claims of civilization and refinement are as false as the coin on the electrified rug which the narrator finds out to be fake and useless later on. Comprador class works in association with the post colonial powers and limits its vision to self-interest, dislocating and displacing whoever is necessary in the attainment of their personal goals.

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