



RESEARCH PAPER

Chromatism and Marginality: A Post-colonial Reading of 'The Jewel of the Crown' by Paul Scott

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ABSTRACT

This study explores the post-colonial concepts of chromatism and marginality, which led to the conflict, tension, and gap in the British India in Paul Scott's novel 'The Jewel in the Crown'. Fairclough's model of Critical Discourse Analysis is used to trace descriptive, interpretational, and explanatory aspects embedded in the novel. To meet the core purpose of the study, five extracts are selected using purposive sampling technique. Each extract is analyzed critically ranging from lexicons to broad socio-political contexts of the era before independence. The study reveals that language is the reflective of identity, ideology, and power. These three things are explored with the linguistic and contextual analysis of various characters of the novel. This work supports that language is not neutral rather it is loaded with multiple layers of meanings. The knots of the meaning are untied with the application of Critical Discourse Analysis.

KEYWORDS Linguistic Features and Context, Critical Discourse Analysis, Post-Colonial Aspects

Introduction

This study tries to explore discursivity employed through skin colour by Paul Scott in his novel 'The Jewel in the Crown' to construct the image of Indians before independence with special reference to the post-colonial discourse. It is explored how chromatism led to marginality of the Indians. This segregation, later on, proved to be a conflict between the British and the Indians. The depiction of this isolation has been analyzed with the lens of linguistic features as pointed out by Norman Fairclough (1089) that linguistic phenomena reflect social phenomena, and the other way around. The disgust of the rulers is revealed through marked phrases with the entailments of othering, racism, subaltern, chromatism, marginality, binarism, slavery, class, Eurocentricism, hegemony, imperialism etc. The portrayal of these features communicates malicious feelings, which are revealed in the language used by the British rulers. The present study strongly argues that the colonizers exploited the bodies, resources, and territories of the colonized nations with the hollow slogan of civilization and development.

The novel 'The jewel of the Crown' by Paul Scott was originally published in 1966. It was the first in his masterpiece series of The Raj Quartet. The story presents hopeless love of Indian boy and British girl, the rape of the heroin by Indian ruffians and a complex environment at the darkest hour of British rule. Scott's direct experience of India equipped him with the Indian insight of freedom struggle and reaction of British rules. He was posted in India as an officer in one of Slim's air supply units. Scott's three years experience provided him with sufficient imaginative nourishment for a lifetime of fiction writing.

It is a time of political unrest in India. The British have promised to leave India for many years, but when World War II breaks out, Britain fears that the Japanese will invade India if they leave. Indian leaders like Mahatma Gandhi call for the British to leave, and the British administrative and military establishment actively try to suppress any unrest in the towns.

It is against the backdrop of a short period of public protest and unrest that most of the events of "The Jewel in the Crown" take place. The tension between the native Indian population of the town and the British civil and military authorities are high. Political, racial, and religious differences create a dangerous and uncertain environment when the long-standing traditions of British rule begin to unravel.

Literature Review

Ashcroft et al (1990) state that post-colonialism deals with the effects of colonization on cultures and societies. Spivak first used the term 'post-colonial' in the collection of interviews and recollections published in 1990 called 'The Post-Colonial Critic'. Postcolonial theory is titled to be a literary theory or critical approach. It deals with extensive literature which was written in countries that were once colonies of colonized countries. It also deals with literature written in or by citizens of colonizing countries that takes colonies or their peoples as its subject matter. In 1970's, it got an eminent position and many critics credit Edward Said's book *Orientalism* the founding work in the field.

This word appears on the pages of literary books with various expressions like Postcolonialism, Post-Colonialism, Postcolonial Studies, Postcolonial Theories, Postcolonial Criticism and Postcolonial Literature. Grey (1992) refers Post-colonial Literature to the varied literatures of the many countries whose political existence has been shaped by the experience of colonialism. Various themes taken together make the stature of this study, othering, racism and resistance emerge at the top of all. These studies encompass the similar denominator and shared characteristics- ideally the unique use of language. It is considered a body of writings which unveil the discourse of colonized nations. It also frequently highlights the after-effects of colonization and issues of de-colonization. On the merits of the above discussion, the novel 'the Jewel of the Crown' is unvaryingly a post-colonial study.

The word 'discourse' is defined with various interpretations, and this word is analyzed linguistically in the following discussion. Discourse is an ideal toolkit to represent the realities of the world lying under surface. Discourse is meaning-oriented detector. Spotlighting the same fact, Fairclough (1992) asserts that 'discourse' as a countable noun (one that permits pluralization) denoting a practice not just of representing the world, but of signifying the world, constituting and constructing the world in meaning. Discourse is contextual base. Discourse is a situation which ideally generates meaningful occurrence. Fairclough (1989) also makes distinction between text and discourse, in which he argues that text is a form of product, while discourse is the process - a social interaction process -, where text is a part of it. Cook (1990) explains that novels as well as short conversations or groans might be equally rightfully named 'discourses'. In discourse, there are certain identities which represent subjects and become their hallmark. The study of identities and their representation has long roots in the tradition of discourse analysis (Jokinen et al. 2002). It is all about concentrating on language use in social interaction because in societies identities are formed.

In the late 1970s, Critical Linguistics was developed by a group of linguists. The primary concern of Critical Linguistics is to unveil the hidden cultural and ideological

meanings by applying a set of linguistic procedures. Critical Linguistics believes that there is a unique relationship between linguistic structure and social structure. It is observed that societal relationships strongly influence and modify the linguistic patterns of an individual. There have always been social meanings in human language and these meanings are traced through lexical and syntactic structures of a language user. Later on, this stance is adopted as the central point of analysis in the study of Critical Discourse Analysis. With the works of Norman Fairclough and other pioneers, CDA came into existence and had potential enough to become a separate educational tool. The word 'critical' in the term 'Critical Discourse Analysis' is easy to understand which refers to viewing critically the underlying ideologies and uneven social power. It is used to establish relationship among language, ideology and identity.

Fairclough (1989:26) describes the following three levels of analytical approach of Critical Discourse Analysis:

- **Description:** It is the level or stage which deals with text i.e. its formal properties.
- **Interpretation:** This stage is concerned with the relation of text with social practice i.e. text is seen as a process of production, and as a source in the process of interpretation.
- **Explanation:** Explanation is concerned with the relationship between interaction and social context i.e. it determines the processes of production and interpretation, and their social effects.

In this study, this model was set as milestone to explore the elements of chromatism and marginality thorough linguistic features.

Application of CDA on other Studies

Speaking or writing is the representation of some patterns, ideology and identity. Critical Discourse Analysis is a unique toolkit to interpret these patterns in literary or nonliterary texts as put forward a concept by Fairclough (1989), which conveys that "meanings are produced through interpretations." The more advancement in Linguistics emerges, the more effective applications CDA provide. Leech and Short (1992) state that whenever a writer uses language, he seizes on some features of 'reality' which are crucial for his purpose and disregards others. CDA helps capture those features which serve the purpose of the researchers. In the recent span of research, many researchers have used the toolkit of CDA to untie the knots of literary and nonliterary texts.

Ghafoor and Yahya (2016) attempt to highlight eastern and western cultural ideologies which distinguish both cultures in the novel "Twilight In Dehli" by Ahmed Ali following Critical Discourse Analysis and its application. The selected chunks from the novel 'Twilight In Dehli' were analyzed to find out different aspects of novel. The study reveals that the strategies of Critical Discourse Analysis can be applied to novels and it highlights different aspects of real life. They focused Muslim culture, custom related to marriages, domestic life, role of woman in Muslim society etc. It is collected from the study that critical discourse analysis is very useful technique to illustrate cultural differences and their effects on society.

Mandana (2012) uses the application of CDA, and intends to shed light on various cohesive devices and details of the texts at micro and macro levels, exerted by different translators of the novel "Things Fall apart." Furthermore, she finds out the similarities

and differences between the characters in the Persian translations of Achebe's "Things Fall Apart."

Qiu (2016) adopts transitivity system approach to make a critical discourse analysis (CDA) of female consciousness in the novel *Orlando* written by Virginia Woolf. The integration of transitivity system and CDA was made to systematically investigate ideology and social power resided in the text. The later theoretical framework was used to support the former one. Social inequality and injustice were focused with CDA by revealing ideological dominance and power hidden in the discourse. The purpose of the study and applying CDA is to uncover the relationship between language and society by performing a critical analysis on the novel.

Hua (2013) uses the framework of Critical Discourse Analysis (CDA) to scrutinize the common sense presuppositions about gender that underlie the use of language in 'Sense and Sensibility' in British society. CDA interprets language and makes sense of the social world and reveals those ideologies that contribute to the construction and revalidation of unequal power relations. The toolkit of CDA illustrates inequalities in the assumptions about women and men that are embedded in the linguistic practices of the heroes and heroines in *Sense and Sensibility*. It argues that women language in *Sense and Sensibility* also shares some common qualities in comparison with the other researches. In addition, it suggests that CDA also exposes other aspects of British society in *Sense and Sensibility* such as discrimination and prejudices based on social status.

Theoretical Framework

This section of the article is based on the orientation of the interrelated concepts and things to be measured in the study. The novel 'The Jewel of the Crown' is replete with the projection of chromatism and marginality. These differentiating elements caused tension and gap between the British and the Indians. With the firm intention to see how these issues are embedded in the novel, the study set a theoretical framework based on different concepts from post-colonial theories. The framework guided the study to choose and discuss the texts from the novel that are tremendously relevant to the purpose of the study.

Ashcroft et al (1990) argue that chromatism is derived from 'chromatic' which means 'of or belonging to colour or colours. This term is used to refer to essentialist distinction between people on the basis of colour and race. It also indicates the distinction of race and gender and to suggest that the range of difference within these categories is a matter of representation and discursive construction. The present study highlights through linguistic expressions as to how chromatism caused split between two nations. The love between Hari Kumar and Dephne Manners was considered a taboo as both belonged to different colours and races.

Marginality provides us binary structure which entails centre and margin . The position of margin can be defined in terms of limited access of marginals to power and authority. This also gives us solid reason for power being in the centre. People who are identified as marginal within the traditional Western culture may be viewed as existing in "an elsewhere-within-here" (Trinh 1991: 17). Post-colonial discourse intends to replace the stature of margin with centre. These concepts of chromatism and marginality are measured with the principles of Critical Discourse Analysis.

Material and Methods

Critical Discourse Analysis mostly generates qualitative researches. The present study is also qualitative research as it is based on the theory of Critical Discourse

Analysis, and no quantitative data were used to infer results. The post-colonial novel 'The Jewel in the Crown' by Paul Scott is selected for data collection. Selected extracts from the novel containing the themes of chromatism, marginality and racism are chosen for data analysis following purposive sampling technique. Each extract is analyzed following Critical Discourse Analysis strategies.

Data was analyzed on the basis of Norman Fairclough's three dimensions of discursive practices.

(a). Its manifestation in linguistic form (in the form of 'text')

(b). Its instantiation of a social practice (political, ideological, and so on)

(c). Its focus on socially constructed processes of production, distribution, and consumption which determine texts are made, circulated, and used.

Textual Analysis

This section intends to unveil hidden and underlying aspects leached with various expressions in the novel. It was analyzed how words are powerful and play pivotal role for communicating ideologies and assessments. Besides words, syntactic constructions also disclose numerous aspects. This part is the core area which relates words with critical discourse analysis strategies.

This section reveals that the British were biased on the grounds of superior race and colour. On the very basis, they propagated and fabricated the so-called concepts of white and black, civilized and primitive, advanced and retarded, good and evil, beautiful and ugly, human and bestial etc. To them, black colour is the mixture of inferior races and represents the most feeble and basest human qualities. Selected chunks depicting the racial and colour prejudices are discussed here:

Basic Conflict: Colour, the Oldest Trick

"Color is the oldest trick in the game; to say color doesn't matter. It does matter. It is basic. It matters like hell." (p. 564)

These words delivered by Ronald Merrick are taken from Part Seven of the novel. The word 'colour' occurs twice in the response of Ronald, the local police chief. He has been portrayed as a symbol of hatred against the Indians. Three pronouns 'it' are used to refer to 'colour'. The connotative meaning of the word 'colour' suggests the sharp division between the British (the white) and the Indians (the brown). According to the British, this is taken as an inherent one and cannot be uprooted easily. In the game of exploitation, this colour and status division is the oldest sword to drive against the colonized. For the sake of preaching, the colour does not matter but practice shows altogether reverse mindset. It is evident in the dialogue that this is one of the basis conflicting points to divide the nations. It is declared as a basic in the provision of rights and opportunities and as definite as hell in the belief of Christianity. Mixing with Indians is thought to be a taboo, even worshipping together is not allowed in churches in certain situations. The very tragic and inhuman description is found in the line:

"The Mayapore Church was not open for the Indian's dogs and Indians not allowed."

In this line, humans and animals are considered equal which is a sheer marginality.

On the 'explanation level' of Fairclough's Model, its effects in the Indian society can be seen vividly. The Indians were not provided equal rights both in life and employment matters. In the novel under analysis, Hari Kumar was not given the job on the base of being brown and Indian. The description shows the post-colonial concept of chromatism which led to marginality of the Indians. The repetition of the word 'colour' and its pronoun show the firm footing of this virus in the British society to look down upon the black or brown communities. This society ascribed the uncivilization, barbarism, threat for the world peace, primitivism and bestial to the non white nations on the base of colour.

Sexual Domination of White over Black

"A white man could make love to a black girl; the black man white girl association was still a taboo." (p. 312)

In the novel, these words are uttered out by Daphne Manners who fears of realizing the consequences of her devoted love with Hari Kumar representing the brown community in India. In the first clause of the sentence, there is domination and privilege of the white over the black in terms of making romance and love. But this liberation was not limited to love; the white exploited the bodies of the black and double colonized the women. The attributive adjectives of 'white' and 'black' represent the have and the have-nots, the colonizer and the colonized, the oppressor and the oppressed etc. The phrase 'make love' has connotative meaning of sexual domination of the white over the black. In 'The Heart of Darkness' by Joseph Conrad and 'The New Constitution' by Saadat Hassan Manto, the sexual exploitation of the black without any prick of conscience was depicted. This exploitation and corruption of pretence is traced in the following extract:

"The true corruption of English is their pretence that they have no contempt for Indians, and our real degradation is our pretence."

The second clause of this extract is very crucial. Two lexical items are worth mentioning in this context, association and taboo. The first is 'association' which literally means relationship, union, tie, bond etc. The underlying meaning refers to love, romance and physical relations. The second word 'taboo' literally means prohibited, forbidden, banned etc. But this word entails far more than that. The white girl and black boy love and marriage were seen utterly disgusting in the subcontinent which has been depicted in 'The Jewel of the Crown'. The relationship and love between Hari Kumar and Daphne Manners is regarded as prohibited and forbidden. The disgust about this matter is expressed in the dialogues of Ronald Merrick. This is the real depiction of post-colonial concept and socio-cultural accepted norm of that era in the novel. The whole critical analysis communicates the concepts of chromatism and marginality which completely split the two nations apart and proves to be a bridging problem.

Grinding the Indian Faces in the Dust

"... the picture of a tyrannical an imperialistic British power grinding the faces of its colored Indian subjects in the dust." (p. 456)

The novelist shares Brigadier Reid's cruel behaviour with the readers using the above severe remarks. In the extract, the lexical items cruel, tyrannical, imperialistic, grinding, coloured and dust are the reflective of the colonizers internal and hidden motives to crush the identity, ideology and power of the colonized. The use of such word indicates the double faced policies of the British. Apparently, they raise slogans of equality and development, when we see their inside out, we get horrified. These remarks against the Indians show their deep-rooted contempt and hatred.

This crushing desire is not limited to words and there are a lot of examples of their wicked planning. These lines also show the concepts and hatred against non white colour and race. It is realized that the feelings of Brigadier Reid represents the voice of the British collectively. The phrase 'Indian subjects' generalizes and encircles all individuals irrespective of religion and colour.

A Taboo: Living with Black Indians

"You would be with blacks and half-castes cut off from your own kind British people." (p. 243)

In this novel, Mrs. Nesbitt-Smith uses these words to advise Ms Crane for not staying in India. Two words 'blacks' and 'half-castes' are referential expressions for Indians. Again the lexicon 'blacks' refers to the concept of race and colour which are embodied in chromatism. 'Half-castes' is an offensive and derogatory term which means 'a person whose parents are of different races.' Negative discursive images crop up in the mind and each image is down trodden. Referring to black or brown skin colours, the colonizers believe that they are the mixture of different races. But exploiting their resources is rightful in their eyes as depicting in the following lines:

"We regarded India as a place it would be madness to make an orderly retreat from. Apart from the strategic necessity of holding India there was of course also a question fully exploiting her wealth and resources."

They think it crazy to leave India without exploiting its humans, wealth and resources. Their thinking and interpreting Indians 'half-castes' contain biased and partial analysis which proves them to be superior and pure nation. The advice of Mrs. Nesbitt-Smith gives an impression that living with the black community is a taboo and not advisable. This concept gives birth to marginality and a bridging problem between the two nations.

Unequal Employment Opportunities

"In India an Indian and an Englishman could never meet on equal terms. It was not how a man thought, spoke and behaved that counted." (p. 347)

In the first sentence, four words are of utmost importance namely India, Indian, Englishman and equal terms. These key words convey the underlying philosophy and politics of British rule in the subcontinent. They raise empty slogans of equality but practically they deny doing something favourable and marginalized the Indians. This mindset is unshaken irrespective of education, thoughts and accent. Hari kumar gets his schooling in Chillingborough in England but he comes back after the death of his father. In England, he is accepted as a member of the upper classes. But in British India, he is denied all entrance to Indian British society. He faces serious problem of getting equal employment chances in India despite of having foreign education and superior accent. He also observes certain practices in British India which are based on inequality. The same thing he faces in his love with Daphne Manners though he was a British boy in her eyes. The British society takes it a quite offensive for a British lady to love an Indian gentleman. This is the effect of chromatism and marginality which led to unending conflict between the British and the Indians. Thus, he found inequality in relations, rights, employment, and judicial proceedings.

Conclusion

The present work highlights the linguistic features which are replete with identity, ideology and power of the British in relation to the Indians. It highlights the post-colonial concepts of chromatism and marginality which led to the bridging problems in the British India. The analyzed extracts indicate that various discursive images used by the writer communicate deteriorated images of the Indians. The disgust of the rulers has been exposed through marked imaged of othering, racism, subaltern, chromatism, marginality, binarism, slavery, class, Eurocentricism, hegemony, imperialism etc. various lexicons, phrases, clauses and sentences have been captured to trace these ideological features. The present study strongly argues that with the hollow slogan of civilization and development of the colonized nations, the colonizers exploited their bodies, resources and territories. Critical Discourse Analysis has assisted tremendously and has proved to be a unique toolkit to interpret the linguistic patterns in literary or nonliterary texts as put forward a concept by Fairclough (1989), which conveys that “meanings are produced through interpretations.”

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