

Colonial Mentalité And Promethean Man: How Organised Is The Colonial Knowledge?

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Abstract

Man is the maker of history and civilisation – the Prometheus who built replica of the city of heaven. The entire world of knowledge – theoretical, scriptural or practical – which has historically encouraged man in dark times to rise up and conquer over nature, and build their own world over it; essentially carries an idea and mentalité of colonisation. First, man colonised nature, then he built culture; then again, they battled to colonise one another. If, the whole historical human effort is a result of colonial mentalité then no knowledge is free of such an effect. The British and other Europeans invaded and colonised India during the 18 th century does not put Indian mentalité as non-colonisers (anthropocentrism is there within Indian traditional knowledge). However, it is the particular historical occurrence that it has happened so, not only in India but in many other areas in the world - becoming and carrying the identity of ‘colonised’ has then put India into a subordinate category of history, among the world history, and this historical burden has never gone away. No matter how much India has fared well during recent times, the historio-identity politics has set an enormous gap of mentalité between the developed nations and India – a historical vertical gap of mentalité, a sheer historical burden that we cannot shed off easily. In our daily lives we are carrying, consciously or unconsciously, such a burden, paying our debt to a colonial history. This mentalité projects the organised colonial identity politics and its deep effects. This paper intends to trace such an undercurrent which pulls the heave of development down in its sheer subtlety. To do that, I have relied to a great extent upon existing conceptions and re conceptions, observations and other related papers and works of notable scholars. I also know that such a giant task cannot be completed through my small endeavour; however, I am driven by the need of the hour to accentuate it.

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No matter how much India has fared well during recent times, the historio-identity politics has set an enormous gap of *mentalité* between the developed nations and India – a historical vertical gap of *mentalité*, a sheer historical burden that we cannot shed off easily. In our daily lives we are carrying, consciously or unconsciously, such a burden, paying our debt to a colonial history. This *mentalité* projects the organised colonial identity politics and its deep effects. This paper intends to trace such an undercurrent which pulls the heave of development down through its sheer subtle functioning. To do that, I have relied to a great extent upon existing conceptions and re-conceptions, observations and other related papers and works of notable scholars. I also know that such a giant task cannot be completed through my small endeavour; however, I am driven by the need of the hour to accentuate it.

Astonishingly, we often find, sometimes blatantly and sometimes very much subtly, that all our ideas of history are somehow constructed. Only to those, who observe and contemplate history real close and study with sheer

perseverance, find these moments of aporias in it. These are the moments when we do realise that history is nothing more than a mere story, depends upon certain stylised narratives and acknowledged expertise to convince itself as ‘more than a story’, i.e. truth in itself. It is within human nature to search for an identity, to situate her/him within the enormous cataclysmic universe; to be established at some stoa, be anchored in some sand. Human searches this stoa or anchor in history – grips the loose noose and tucks in the rambling consciousness. This search often gives rise to a ‘Man’ who has created His own past in order to give Himself a background, a space to jack up the thrust and then, He can leap forward. All of the greatest human progresses, those that ‘history’ tell us about, needed this throttle.

The ‘Man’ is the greatest element of history – for He created both the past and the future at the same time – the mystery of time is thus *Sprach*. It was within Man’s control of nature - He wanted to secure his future with more assurances of life, and eliminate the constant threat of death – lies the *mentalité* that we shall discuss in this paper. As Prometheus promised a safe and guarded future for his creation (humanity) and brought light within darkness – Man rose above the whims of nature and controlled the most fearsome elemental reality of nature – Fire. Man created history. Man identified himself with ‘Prometheus the Titan’ – a super id/en/tity (The idea to break the word ‘identity’ is to portray a particular sense: id/en/tity – ‘id’ refers to the primal drives and desires [Sigmund Freud; psychoanalytic theory]; entity means something that has an existence of its own. Therefore, the broken word id/en/tity signifies the primal desire of humans to have an existence of their own, drive to have their own separate and independent identity). Gradually, this entity leaped higher to higher heavens with the sheer *mentalité* of controlling anything and everything that came into His path. And so, He created the city of heaven (!).

With each leap Man took and landed on higher steps of the staircase to heaven – Man submitted himself to the colonial *mentalité*. Man found success on the path of control and subjugation, He defined ‘progress’ as such, He sacrificed the ‘collateral’, stood over their bodies and wore the crown of excellence. The entire anthropocentric history is therefore, one way or another, a colonial history; constructed by Man to boost His ego and to foster a narcissistic knowledge about him in this planet. Man is the greatest element of history – because Man is the one who wrote the history.

To catch this colonial *mentalité*, as it exists, is a tremendous tough task. It is, in simple terms, not possible from one argument, because we are already within it. It is the very same *mentalité* that drives us to understand it. Therefore the paradoxical nature of this problem complicates things very much. Yet, without understanding it, there is no way to deconstruct it. Hence, it is a task that needs careful inclusiveness, patience and perseverance, criticality, constant oscillation from positions to positions, and endless observations – a lot that I, myself, do not have. So, this task may be a failed project for me from the start. However, it offends me to stop there with a conclusion of impossibility (might be the effect of the same *mentalité*). Therefore, I propose this scrutiny knowingly that I am not a resource enough to settle terms, and shall need other enthusiastic researchers to enrich this task.

This paper shall discuss some concepts in order to trace the *mentalité*, recollect unstructured observations and try to put them together along the flow of discussion. It shall discuss about the post-colonial split *mentalité* of the colonised mind. Lastly, it discusses about the ‘global life’ that the post-colonial capitalist modernity has built; which has a monopoly over the hitherto colonised (India) realities (largely came into effect during the current and the past decade due to the tremendous growth in communication technology) and, by rejecting some of the values from this reality, has created an illusory consensual weather of subtle subordination. To identify this subtle undercurrent of subordination that the ‘globe’ has reached into, and, as a scholar from West

Bengal, India, to trace being into it, is my major motive here.

SCRUTINISING THE COLONIAL MENTALITÉ

The Promethean Man is the key element to any civilisation - one whose efforts and sacrifices are aimed at establishing a secured fortress for Him. This security is derived out of restricting any precarity to 'others' and constructing a justified identity of 'self'. Therefore, the Promethean Man first faces the dilemma of existential identity crises. Or, we can say this in another way that, it is from within the crises and dilemma of the paradoxical problem of identity that the Promethean Man is born. He emerges with the construction of 'self-other' binary of identities and from here on the politics begins.

To situate the identity of the 'self', an 'other' is vitally needed. Without the 'other', there is no meaning to the 'self'. As Man differentiated Himself from that of nature and established Himself as a cultural being (and, the cultured king of nature); the argument was settled for Him. He found a path to walk on – the path of civilisation - where He can objectify in a derogatory manner to everything that is natural, and try to control it, maintain it as per His will, and be the most formidable creature of the planet. He found freedom in subjugating the 'other' and command 'them' to walk as per His will. **History** came as His play, His self-assurance, His confidence, His guide and His own white page where only His will danced frantically. The author and the interpreter of History lived with the same Promethean fervour – declaring Man as the most intelligent and active species on planet earth. What even the largest creature of all times couldn't do – Man had did it – survive! Over His monumental 'self' identity, He erected the entire civilisation.

Man lived, and so did the **colonial mentalité**. To capture, to enslave, to control and to command – man had all eternity to live for. The sixteenth and seventeenth century brought a transformation to this mentalité, only changing its mode of appropriation, its functionality. We have seen war and struggle at every pages of history; yet, these times brought in something of a new flavour to it. As we name it today, the historical era of colonialism, delineating some particular centuries to be in this particular effect – but the very idea of it is very old, as old as Man's civilisation. The *mentalité* is the effect of the binary mode of identity construction, which is essential to Man's progress (as we know what progress is).

Edward Said, in his book 'Orientalism' (1978), discussed about the Eurocentric knowledge of modernity and the construction of the 'orient'. Everything that is exotic, eccentric, mysterious, strange and 'oriental' stands binary opposite to the known, rational, strong and intelligent European civilisation. He argued it seems that orient is almost a European invention and it is dominantly described through a western experience of it. Therefore the devouring *mentalité* of the 'self' acts upon history to personalise it in its own terms; and always discusses the 'other' either in rather simple ironic terms, or surpasses or avoids the 'other' in a playful manner. We observe these two prevalent trends in the colonial construction of the history of India and Indian knowledge. The ironic recreation of the History of India shows the ignorant and savage images about the societies in India; and the avoided part has nowadays been refocused by the subaltern studies. However, as the *mentalité* has not been evaporated in the post-colonial period, it has not stopped haunting Man and His civilisation yet; and carries the great effect in today's world equally or maybe more intensely.

WHAT IS HAPPENING IN THE POST-COLONIAL MENTALITÉ?

The effect of the colonial period is so deeply embedded today in the cultural *mentalité* of the 'then colonised, now free' nations that it controls the people of such nations with an almost same force, as it did back then. However, the present force is lot more subtle and complicated. The post colonial era has proven itself as an era

of cultural imperialism, distinct from territorial imperialism and colonisation. It carries the rooted effects of the colonial *mentalité*.

Man's victory over nature was the earliest evidences of colonialism and colonial *mentalité*. As this *mentalité* brought Man 'success' – He, although He thought about its vices, never thought about getting out from this. Throughout centuries, altogether, He adored the authoritative *mentalité*, also despising it for its evil outcomes. Man cried over the devastations and damages of war and conflicts, yet He can never go war-less. The masculine assertion of civilisation stands upon it – war and conflict, control and colonialism. Therefore, for Man, shedding off this masculinity is like shedding of its history, its civilisation. So, regardless His lamentation, He finds hope within this. To overpower and to control is the way to survive and prosper – such is His civilised hymn. The self-other binary that the Promethean Man had built acquired new colours and flavours through the ages. Today, in the post-colonial era, this binary has not been lost. We observe such binary mode of understanding and actions in every sphere of societies. The 'self' is a voice of one's own; while the 'other' is the deranged or entrenched object of control. In the colonial era, the western nations, through their quest to the east, injected a *mentalité* that transformed our perspectives over the whole world history. As Asish Nandy wrote:

Colonialism is also a psychological state rooted in earlier forms of social consciousness in both the colonizers and the colonized. It represents a certain cultural continuity and carries a certain cultural baggage. (Nandy, 1982)

The psychological roots are deeper than we imagine. The greatest tyranny of it is that it is common to the minds of the colonizers and the colonized.

The neo-colonial (G.C. Spivak uses the term 'neocolonial' in 'largely economic terms'. However, if we perceive 'neo-colonial' as more than economic; and also ideological, moral and psychological, then the meaning of the argument shall be clear) project is actually dependent upon the territorial colonial project to a great extent. As our history showed us that territorial colonialism has ended by the late half of the twentieth century; the neo-colonial project had just started. The injected *mentalité* was its fuel, and it was this *mentalité* that allowed such a colonialism to be continued, but more subtly, in a more complex form. As we have already discussed that this *mentalité* is a product of prometheanism in Man, which, in time, acquired various guises and brought different outcomes; now we can level up to the argument to that the binary identity formation has deep psycho-social roots that has historically been constructed and controlled, and it is this identity formation that control the post-colonial *mentalité* with a firm grip. We, the metropolis walkers, have both of the vices within our psycho-social identity. We construct our idea of self through the process of self-interaction, along with reading history, by posing ourselves once at the side of the colonizer, and then at the side of the colonized. To do that, we first accept the superiority of the colonizers and get into the dominant discourse of understanding the world. We understand our world through the lenses of both the colonizer 'self' and the colonized 'other'; i.e. we become both at the same time to develop our own idea of self and thus, submit to the colonial *mentalité*. Our submission makes us the person who is fit to live in the third world. It is our submission that accepts us into the great *mentalité* of colonialism. It is through our submission to this *mentalité* that builds certain aspiration to become the 'Anthropos'; the Man of the west.

The English education act, 1835 was introduced by Lord William Bentinck which changed the entire education system in British India. The British reformed the Indian mind by transforming the traditional education system into the modern one, introducing a different curriculum and syllabus for the Indians, and taught history as perceived by the European historians from a colonial *mentalité*. What better a brain wash can be structured than gaining a complete control over the education system of a colony? It allowed the British to not only construct

some knowledge about India, but also to teach that knowledge and create the 'perfect colonized mind'. As we engulfed the colonial knowledge on India and trusted it to be true (for the *mentalité* was already set that the Europeans are the reliable source of knowledge and power), we submitted ourselves to it and became the prey of the Eurocentrism. Even after independence, the structured colonial knowledge remained at its privileged position. Now, the *mentalité* entered into the Indian educated culture and in the various sectors of nation building in such a manner that the colonizer 'self' (British) and the colonized 'other' (Indian) identity got complicated. Now, no longer the two identities opposed each other; rather supplemented each other in the course of the development of self for the Indians. We absorbed the two vices of the portrayal of identity within ourselves, within our culture; and now we are born into it, grow within it. Now, we do not take sides anymore. We are not Indian (non-western) entirely; neither we can become western (non-Indian) entirely. This historical burden is 'gifted' to every child in India from the moment they are born in this nation, and starts to struggle with this dilemma automatically by just living here. Our 'self' is consisted of two different parts between which we cannot separate, cooperate, compete, reject one and accept the other entirely – choices seem vague in the play of the colonizer and the colonized. I call this the *split mentalité*.

SPLIT MENTALITÉ: THE COLONIAL 'GIFT' TO INDIA

The *split* is utterly necessary to situate oneself and survive in the post-colonial India. Every person (I would only count the educated persons in this group; educated in terms of who are at the very least knows some of the history of India; majorly the middle class) goes through this process of split in their psyche, creating two halves – one as the **western mind**, the other as the **oriental/Indian mind**. (By Western mind or Eastern mind, I do not intend to mean that the western mind deals with western knowledge and the Eastern mind deals with the eastern knowledge; rather, the Western mind is the stream of thought that fantasizes the 'Ideal West', while the Eastern mind is the stream of thought that imagines the 'fallen East'. 'Western mind' is the ways of the West, the charm of it; the Eastern mind is the ways of the East, the exoticness of it. The colonial rulers not only distorted our knowledge and reconstructed it as per their will, their greatest victory was to create such a split in our psyche that, for generations onwards, shall continue what they had started by themselves) The debate between these two halves is continuous and very much influential to nearly all the decisions and actions that the person takes in His life, however mundane it might be. At first, my argument might seem a little bit exaggerated. Is it at all true that all of our opinions, actions, decisions, behaviours, and expressions are leashed to the debate between the two identities that supplement and co-exist in our mind? The strong, rational and modern western mind persuades us to follow its commands, derives logics that seem true to us and convince us that it is the right path to life. On the other hand, the exotic and strange eastern mind provides us with the derogatory probabilities and negative reference choices. The person explores the eastern mind with an intention of avoiding it, while dreams through the western mind. The great Indian dream is to avoid anything that is traditionally Indian and wear the robe of the west.

Now, a common critic of the analysis above shall argue - is it necessary that the Indian mind shall provide all that is derogatory and avoidable? Traditional knowledge has never been avoided. It was the colonial *mentalité* that changed our look towards the traditions. It is not so that, when I say the eastern split is likely to be avoided means that we reject the traditions of India; rather, we interpret and reconstruct our past from a western eye. We read Indian religions, Indian history, Indian rituals, Indian practices; but we avoid an Indian explanation of all those. We tend to accept the same when it is our western split persuade us with some western logical explanations. The constant struggle between the two builds up our aspirations, our definitions of worlds.

In taking any mundane decisions of our lives, like choice of food, choice of clothes, choice of tour destination etc to any larger decisions, like choice of educational branch, choice of career, choice of lifestyle etc – everywhere the split *mentalité* game plays its role. This is the historical task that the colonial period has given us. For the rest of the days of humanity, the split shall play its part. The Indian must continue the game and be so engaged in it, so immersed in it, that He can never think of getting out of it. It becomes His normal life. He finds satisfaction in following the western split and rejecting the eastern. The more He becomes able to keep up with His western split, the more He finds satisfaction. If He somehow be unable to reject the eastern split, He faces terrible dilemma and confusions in every aspect of His life. He must keep a balance between the western split and the eastern split. He must accept the former, as well as reject the latter. One who fails to accept the former, fails to run with it – finds it hard to handle different social situations in life. Such is He burdened by this unfreedom.

The Indian is so deeply situated into this *mentalité* that it is nearly impossible for him to find out how the splits are working and where are they working. Once He identifies this play at a particular situation, He feels disgusted by it. He wants to shed off this burden immediately. Yet, the rest of all the other subtle aspects that He fails to notice (where the game is intensely alive) cover up this detected fault. The feeling of disgust is often replicated with other glossy attractions and all things go back to ‘normal’. The more the ironic colonial recreation of Indian history is known to the Indian mind, the more He slants towards the western split. He imagines Himself as the Western Man wearing brown skin. And to do that, the Eastern soul has to be rejected at all cost. Therefore, it is the game that must be played. A game cannot be played without opponents – the western and Indian split duel as opponents within the psyche of the person. This game is the European colonialism; the promethean desire to capture and control. The entire *mentalité* in the postcolonial era suffers the game.

Now, the question might arise that if the eastern split is to be discarded in every matter, then why not discard it totally? Once and for all? We cannot do that, because this is the game, this is how it works in this post-colonial era. To establish the western split as superior and to crave for that; the eastern split must always be present. It is the game of supplementation. The certain lack within the western split is the degenerative and derogatory aspect of reality. The west cannot carry the ills. Something must carry it for its sake to prove that the west is everything opposite of those derogatory and degenerative parts. Therefore, the western split is dependent upon the eastern split; and we can neither all totally accept nor reject either. We live within this tension. This tension is our reality.

The eastern halve supplements the western halve. The eastern halve serves under the western halve. Such is the ways of the colonial *mentalité*. The eastern halve is thus important for the western halve to be in its privileged ground; but that does not derive any further importance for the eastern halve. As an economy, Indians are the most efficient workers who serve under different MNCs and TNCs of the west. Even the domestic enterprises are western by *mentalité*. So, employment/service becomes so important for the eastern mind. Yet, from regular experiences, we despise the iron cage of service sectors. Our western mind shows us dreams of flying out from this vicious burdensome circle. The great Indian dream is a replica of the American dream – carrying the total essence of it, adjusting to contexts.

Lastly. Our splits are our realities, our confinement. We are bound within the story of our own hi(story). We take part in it as we define the social conditions that surround us. We are the strugglers in the game that has been emerged out of a deliberate era of colonialism. Yet, our struggles feel invigorating for us. We feel our progress through it. We think our bright future through it. We fail to look at the historical pattern below, not because we

are short-sighted or anything, but because the *mentalité* fills up all our senses.

As the *mentalité* is always at play, in every area of our lives, it is tough to gauge its movement and momentum all the time. The undercurrents are most often unconscious and likely to be overlooked by us. Genuinely, anybody who does not think critically about it, or even tries, at the very least, to identify the most blatant indicator of it, shall never get any idea of its existence. The stream of contemporary international political consciousness and international relations would easily subsume that mind within the great *yajna*. The distortions and the bifurcations are intended, as the ideological enchantments are necessary for a global capitalism and modern scientific developments to keep its track intact (which rejects any notion of ethicality, mystery, sacredness, faith, non-reason etc). Let us now turn towards the discussion of these elements of culture, which can shed a little light on understanding the present anthropocentrism and the colonial *mentalité*.

ANTHROPOCENTRIC SCIENCE AND THE REJECTION OF ‘ETHICALITY’

The growth of modern science has projected an inclination towards inhibiting what is ethical; redefining ‘ethicality’ in its own forte – thinking, a somewhat ‘revenge’ upon nature would be justice for humanity. Revenge is a diabolical word. Definitely, modern science would attack the use of such a word. But, after centuries of scientific rule, such a suppressed raw anger can be sensed hidden within its core. Man sustained this anger like an omnivorous beast (Ironically, modern biology has termed man as omnivore). The early modern minds must have been frustrated over the fact that such creative and intelligent animal like Man has always been pinned down by the orders of nature. They wanted to change it. They wanted a relation with nature, not of survival, but of political. The journey of modern science – of all the new what’s, how’s, why’s - began aiming at this ambition and fuelled by the frustration and the desire to ‘revenge’ humanity for all the disrespects of the past. The ego is science’s first and foremost pillar. This ego is the ego of Man, of His pride and His glory, of His power to build civilisations. This ego does not like humiliation. Therefore, nature became its first enemy, for it is within nature, for ages, humans got no prize or appreciation for their glorious monuments, towering marvels, magnificent creations. Nature seems to be aloof about humanities greatness. It does not pay any more heed to humanity for their wondrous deeds; it does not treat Him as the special child. Rather, on whims, nature has declined Man several times, crushing His heaven repeatedly. Modern science waged war against god on purpose. This war was definitely for knowledge’s sake, but it was not waged without anger for the enemy, it was not so ‘objective’ or ‘value neutral’ as it assumed to be. The anger was its fuel. The vengeful rage invigorated its progress. The anger was against God, against Nature, against everything other that has controlled Man so far. This Great War was about to change Man’s fortune, making Him the controller of all.

To know about a phenomenon is to gain ease over the known. The more the knower gains ease over the known, the more He becomes able to control it. The shift in control over Man’s life, as in Man becoming independent and knowledgeable, is the contribution of modern science. Modern science buys this control through the extensive war of knowledge over nature – creating a knower-known binary within every relation. As Man colonised nature, the *mentalité* to colonise got charmed. He battled against everything that once controlled him, May whatever disharmony it creates; He established himself in the position of God.

To achieve this ambition, He had to make several sacrifices. First sacrifice that He made is of the sense of ethicality. Modern science emerged with a twisted sense of ethics where it defined as ‘what is profitable for Man is ethical’. Man, considering He to be the centre of the world – set out to know about the world – in turn, colonise the world. Such a task cannot be fulfilled without iron strong rules, regulations, terms, conditions, and discipline. Courage and strength is the heavy principle. But, it deliberately avoided the question of ethics

and ethicality. Modern science abided by all the ‘positive’ virtues demanded these to be the sign of a brilliant researcher, warrior, leader, or ruler. Those who valiantly constructed knowledge with these qualities were considered scientists, and their theories – science. Who did not meet the criteria were rejected and are forgotten. Ethicality is the sensibility to act according to the situation. To keep the standards of right and wrong in mind and behave out of immediacy is the ethical response. To identify the requirement at hand and acting for the functioning of the play – to sense the fit of oneself within a setting and the fit of action or behaviour for the decentred picture is what ethics are for. Simply, if we try to ethically consider a matter of difficulty, there can be no one-dimensional or uni-centred understanding of the situation. Modern science created our today’s world entirely by keeping the centre on ‘anthropos’ or Man. It considered world as *the great rational problem that must be solved through reason*. This over-rationalisation, cut out from the sense of ethicality, produced the major ecological issues of today. To solve these ecological problems, caused by the great rational machine of modernity, an ethical solution is needed; i.e. to sense the existing picture from no singular eye. The problems created by Man through the anthropocentric channel, cannot be solved by Man through anthropocentric channel. Without deconstructing the modern knowledge, an ethical post-modern science is not possible. The colonial knowledge regime has to be deconstructed, and only then, shall the ethical solution may rise up. Today’s modern lifestyle is strikingly devoid of ethicality. As Eurocentric rationality colonises the modern mind, a bureaucratic order seems more legible than any other. Any such system is conducted under the overarching influence of rules and regulations, and through an instrumental-rational order (Weber, 1922). In such a system, too much rationality captures the mind of the personnel and slowly narrows the play of her/his thought. Imaginative or speculative thoughts are only patterned in a particular manner, while any deviations are legally punished. Here, any thought, behaviour or action based on one’s ethical sense is despised and people are only expected to follow the norms as per training. ‘Rules are rules’, ‘rules are first’, ‘rules are all we have and we must protect them at all cost’ – such teachings create the efficient worker whose imagination is incarcerated under rules after rules. Such a colonised mind (like that of an average Indian mind) imagines high, but under the rules of European sky. Capitalist ethics perpetuated the rule-maker and rule-follower *mentalité*; and under western-capitalist colonialism, Indian *mentalité* remains colonised even today.

ANTHROPOCENTRIC SCIENCE AND THE REJECTION OF ‘MYSTERY’

Mystery is another thing that the modern science cannot digest, nor can it avoid it. Mystery is the greatest irritation that frustrates modern science. It tries to unravel everything that is within the darkness. It wants to desacralize anything that is sacred. It wants to cut the darkness in front of the senses with whatever it has at stake, and enlighten the world as Man’s own. The world which Man once found full of mysteries, He wants it to be an open book one day.

The entire enthusiasm of modern science for knowing and understanding the world to recreate it as a better place has its bias only for Man. The modern science has known the world – yes – but for Man’s sake. It has made human living comfortable. But, so much for revealing the mysteries, a far deeper question strikes these knowledge and understanding – as any knowledge is constructed from somewhere, from a centre, from an eye, as modern science is anthropocentric, does it really reveal the mystery of the world? Or just tells a man-made story of explaining the world through man-made logics? And, let us not forget, the man-made stories and logics, the very meaning of ‘Anthropos’ here is slanted towards the European-western split in our psyche.

Man-eye and anthropocentric theories might have an appeal to us – but only to the critical mind, it is nothing

but part of the play. Modern science has indeed failed to achieve its dreams. It could not become successful knowing the core of our world; neither has it constructed a decentred knowledge that can tell us about the mystery of our world. Rather, it has proudly blinded humanity in the anthropocentric utopias and dystopias. It has developed and sustained a faulty epistemology and through it controlled human emotions, cultures, lives, minds, societies, and generations.

Conclusion:

The colonial *mentalité* is the key element of promethean man. But, the very *mentalité* cannot uniquely sustain itself. As we have already seen, it needs its lesser halve to assert its own existence.

As the western split dominates the Indian split; the European modern characteristics predominates our behaviour, interactions, choices, taste etc. Therefore, the colonised mind rejects or avoids ethicality by assuming that it is the feature of the Indian/eastern split. The rational rule-stricken disciplinary conduct is more preferable. The colonised mind avoids or rejects anything that is mysterious, reduces it through reason or logic (often these are justifications) and prepares a profitable explanation that would satiate her/his western split. The colonised mind interprets any faith or anything sacred by the help of the western rational split. The strong and bold portrayal of one's faith in social media, the scientificity of Hinduism, the research work done to prove ancient Gods were real – all the scientific endeavours to explore faith and sacredness finds its influence over our mind. We are convinced of our ways of faith if it is approved by the western split. Faith that the western split rejects is thus discarded.

Our ways of living in everyday life is guided by these two halves. Our knowledge about the world is guided by these two halves. The organisation of these knowledge, may it be daily life common sense, or academic special knowledge – the splits are at work, constantly keeping up standards of understanding, providing parameters of what is and what should be. This is the great postcolonial effect in our lives, the neo-colonial psycho-cultural reality. We adore and aspire for the western split, while we despise the Eastern one.

To get out from this game that the colonial rulers had once started would be to turn the table around. It is of utmost necessity that we turn the table now.

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