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DISCOURSE ON COLONIALISM

Aimé Césaire

Translated by Joan Pinkham

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DISCOURSE ON COLONIALISM

by Aimé Césaire

A civilization that proves incapable of solving the problems it creates is a decadent civilization.

A civilization that chooses to close its eyes to its most crucial problems is a stricken civilization.

A civilization that uses its principles for trickery and deceit is a dying civilization.

The fact is that the so-called European civilization—"Western" civilization—as it has been shaped by two centuries of bourgeois rule, is incapable of solving the two major problems to which its existence has given rise: the problem of the proletariat and the colonial problem; that Europe is unable to justify itself either before the bar of "reason" or before the bar of "conscience"; and that, increasingly, it takes refuge in a hypocrisy which is all the more odious because it is less and less likely to deceive.

Europe is indefensible.

Apparently that is what the American strategists are whispering to each other.

That in itself is not serious.

What is serious is that "Europe" is morally, spiritually indefensible.

And today the indictment is brought against it not by the European masses alone, but on a world scale, by tens and tens of millions of men who, from the depths of slavery, set themselves up as judges.

The colonialists may kill in Indochina, torture in Madagascar, imprison in Black Africa, crack down in the West Indies. Henceforth the colonized know that they have an advantage over them. They know that their temporary "masters" are lying.

Therefore that their masters are weak.

And since I have been asked to speak about colonization and civilization, let us go straight to the principal lie that is the source of all the others.

Colonization and civilization?

In dealing with this subject, the commonest curse is to be the dupe in good faith of a collective hypocrisy that cleverly misrepresents problems, the better to legitimize the hateful solutions provided for them.

In other words, the essential thing here is to see clearly, to think clearly—that is, dangerously—and to answer clearly the innocent first question: what, fundamentally, is colonization? To agree on what it is not: neither evangelization, nor a philanthropic enterprise, nor a desire to push back the frontiers of ignorance, disease, and tyranny, nor a project undertaken for the greater glory of God, nor an attempt to extend the rule of law. To admit once and for all,

without flinching at the consequences, that the decisive actors here are the adventurer and the pirate, the wholesale grocer and the ship owner, the gold digger and the merchant, appetite and force, and behind them, the baleful projected shadow of a form of civilization which, at a certain point in its history, finds itself obliged, for internal reasons, to extend to a world scale the competition of its antagonistic economies.

Pursuing my analysis, I find that hypocrisy is of recent date; that neither Cortéz discovering Mexico from the top of the great teocalli, nor Pizzaro before Cuzco (much less Marco Polo before Cambuluc), claims that he is the harbinger of a superior order; that they kill; that they plunder; that they have helmets, lances, cupidities; that the slaving apologists came later; that the chief culprit in this domain is Christian pedantry, which laid down the dishonest equations *Christianity = civilization, paganism = savagery*, from which there could not but ensue abominable colonialist and racist consequences, whose victims were to be the Indians, the Yellow peoples, and the Negroes.

That being settled, I admit that it is a good thing to place different civilizations in contact with each other; that it is an excellent thing to blend different worlds; that whatever its own particular genius may be, a civilization that withdraws into itself atrophies; that for civilizations, exchange is oxygen; that the great good fortune of Europe is to have been a crossroads, and that because it was the locus of all ideas, the receptacle of all philosophies, the meeting place of all sentiments, it was the best center for the redistribution of energy.

But then I ask the following question: has colonization really *placed civilizations in contact*? Or, if you prefer, of all the ways of *establishing contact*, was it the best?

I answer *no*.

And I say that between *colonization* and *civilization* there is an infinite distance; that out of all the colonial expeditions that have been undertaken, out of all the colonial statutes that have been drawn up, out of all the memoranda that have been dispatched by all the ministries, there could not come a single human value.

First we must study how colonization works to *decivilize* the colonizer, to *brutalize* him in the true sense of the word, to degrade him, to awaken him to buried instincts, to covetousness, violence, race hatred, and moral relativism; and we must show that each time a head is cut off or an eye put out in Vietnam and in France they accept the fact, each time a little girl is raped and in France they accept the fact, each time a Madagascan is tortured and in France they accept the fact, civilization acquires another dead weight, a universal regression takes place, a gangrene sets in, a center of infection begins to spread; and that at the end of all these treaties that have been violated, all these lies that have been propagated, all these punitive expeditions that have been tolerated, all these prisoners who have been tied up and “interrogated,” all these patriots who have been tortured, at the end of all the racial pride that has been encouraged, all the boastfulness that has been displayed, a

poison has been distilled into the veins of Europe and, slowly but surely, the continent proceeds toward *savagery*.

And then one fine day the bourgeoisie is awakened by a terrific boomerang effect: the gestapos are busy, the prisons fill up, the torturers standing around the racks invent, refine, discuss.

People are surprised, they become indignant. They say: "How strange! But never mind—it's Nazism, it will pass!" And they wait, and they hope; and they hide the truth from themselves, that it is barbarism, the supreme barbarism, the crowning barbarism that sums up all the daily barbarisms; that it is Nazism, yes, but that before they were its victims, they were its accomplices; that they tolerated that Nazism before it was inflicted on them, that they absolved it, shut their eyes to it, legitimized it, because, until then, it had been applied only to non-European peoples; that they have cultivated that Nazism, that they are responsible for it, and that before engulfing the whole edifice of Western, Christian civilization in its reddened waters, it oozes, seeps, and trickles from every crack.

Yes, it would be worthwhile to study clinically, in detail, the steps taken by Hitler and Hitlerism and to reveal to the very distinguished, very humanistic, very Christian bourgeois of the twentieth century that without his being aware of it, he has a Hitler inside him, that Hitler *inhabits* him, that Hitler is his *demon*, that if he rails against him, he is being inconsistent and that, at bottom, what he cannot forgive Hitler for is not *the crime* in itself, *the crime against man*, it is not *the humiliation of man as such*, it is the crime against the white man, the humiliation of the white man, and the fact that he applied to Europe colonialist procedures which until then had been reserved exclusively for the Arabs of Algeria, the "coolies" of India, and the "niggers" of Africa.

And that is the great thing I hold against pseudo-humanism: that for too long it has diminished the rights of man, that its concept of those rights has been—and still is—narrow and fragmentary, incomplete and biased and, all things considered, sordidly racist.

I have talked a good deal about Hitler. Because he deserves it: he makes it possible to see things on a large scale and to grasp the fact that capitalist society, at its present stage, is incapable of establishing a concept of the rights of all men, just as it has proved incapable of establishing a system of individual ethics. Whether one likes it or not, at the end of the blind alley that is Europe, I mean the Europe of Adenauer, Schuman, Bidault, and a few others, there is Hitler. At the end of capitalism, which is eager to outlive its day, there is Hitler. At the end of formal humanism and philosophic renunciation, there is Hitler.

And this being so, I cannot help thinking of one of his statements: “We aspire not to equality but to domination. The country of a foreign race must become once again a country of serfs, of agricultural laborers, or industrial workers. It is not a question of eliminating the inequalities among men but of widening them and making them into a law.”

That rings clear, haughty, and brutal, and plants us squarely in the middle of howling savagery. But let us come down a step.

Who is speaking? I am ashamed to say it: it is the Western *humanist*, the “idealist” philosopher. That his name is Renan is an accident. That the passage is taken from a book entitled *La Réforme intellectuelle et morale*, that it was written in France just after a war which France had represented as a war of right against might, tells us a great deal about bourgeois morals.

The regeneration of the inferior or degenerate races by the superior races is part of the providential order of things for humanity. With us, the common man is nearly always a *déclassé* nobleman, his heavy hand is better suited to handling the sword than the menial tool. Rather than work, he chooses to fight, that is, he returns to his first estate. *Regere imperio populos*, that is our vocation. Pour forth this all-consuming activity onto countries which, like China, are crying aloud for foreign conquest. Turn the adventurers who disturb European society into a *ver sacrum*, a horde like those of the Franks, the Lombards, or the Normans, and every man will be in his right role. Nature has made a race of workers, the Chinese race, who have wonderful manual dexterity and almost no sense of honor; govern them with justice, levying from them, in return for the blessing of such a government, an ample allowance for the conquering race, and they will be satisfied; a race of tillers of the soil, the Negro; treat him with kindness and humanity, and all will be as it should; a race of masters and soldiers, the European race. Reduce this noble race to working in the *ergastulum* like Negroes and Chinese, and they rebel. In Europe, every rebel is, more or less, a soldier who has missed his calling, a creature made for the heroic life, before whom you are setting *a task that is contrary to his race*, a poor worker, too good a soldier. But the life at which our workers rebel would make a Chinese or a fellah happy, as they are not military creatures in the least. *Let each one do what he is made for, and all will be well.*

Hitler? Rosenberg? No, Renan.

But let us come down one step further. And it is the long-winded politician. Who protests? No one, so far as I know, when M. Albert Sarraut, the former governor-general of Indochina, holding forth to the students at the Ecole Coloniale, teaches them that it would be puerile to object to the European colonial enterprises in the name of “an alleged right to possess the land

one occupies, and some sort of right to remain in fierce isolation, which would leave unutilized resources to lie forever idle in the hands of incompetents.”

And who is roused to indignation when a certain Rev. Barde assures us that if the goods of this world “remained divided up indefinitely, as they would be without colonization, they would answer neither the purposes of God nor the just demands of the human collectivity”?

Since, as his fellow Christian, the Rev. Muller, declares: “Humanity must not, cannot allow the incompetence, negligence, and laziness of the uncivilized peoples to leave idle indefinitely the wealth which God has confided to them, charging them to make it serve the good of all.”

No one.

I mean not one established writer, not one academic, not one preacher, not one crusader for the right and for religion, not one “defender of the human person.”

And yet, through the mouths of the Sarrauts and the Bardes, the Mullers and the Renans, through the mouths of all those who considered—and consider—it lawful to apply to non-European peoples “a kind of expropriation for public purposes” for the benefit of nations that were stronger and better equipped, it was already Hitler speaking!

What am I driving at? At this idea: that no one colonizes innocently, that no one colonizes with impunity either; that a nation which colonizes, that a civilization which justifies colonization—and therefore force—is already a sick civilization, a civilization which is morally diseased, which irresistibly, progressing from one consequence to another, one denial to another, calls for its Hitler, I mean its punishment.

Colonization: bridgehead in a campaign to civilize barbarism, from which there may emerge at any moment the negation of civilization, pure and simple.

Elsewhere I have cited at length a few incidents culled from the history of colonial expeditions.

Unfortunately, this did not find favor with everyone. It seems that I was pulling old skeletons out of the closet. Indeed!

Was there no point in quoting Colonel de Montagnac, one of the conquerors of Algeria: "In order to banish the thoughts that sometimes besiege me, I have some heads cut off, not the heads of artichokes but the heads of men."

Would it have been more advisable to refuse the floor to Count d'Hérisson: "It is true that we are bringing back a whole barrellful of ears collected, pair by pair, from prisoners, friendly or enemy."

Should I have denied Saint-Arnaud the right to profess his barbarous faith: "We lay waste, we burn, we plunder, we destroy the houses and the trees."

Should I have prevented Marshal Bugeaud from systematizing all that in a daring theory and invoking the precedent of famous ancestors: "We must have a great invasion of Africa, like the invasions of the Franks and the Goths."

Lastly, should I have cast back into the shadows of oblivion the memorable feat of arms of General Gérard and kept silent about the capture of Ambike, a city which, to tell the truth, had never dreamed of defending itself: "The native riflemen had orders to kill only the men, but no one restrained them; intoxicated by the smell of blood, they spared not one woman, not one child. . . . At the end of the afternoon, the heat caused a light mist to arise: it was the blood of the five thousand victims, the ghost of the city, evaporating in the setting sun."

Yes or no, are these things true? And the sadistic pleasures, the nameless delights that send voluptuous shivers and quivers through Loti's carcass when he focuses his field glasses on a good massacre of the Annamese? True or not true? And if these things are true, as no one can deny, will it be said, in order to minimize them, that these corpses don't prove anything?

For my part, if I have recalled a few details of these hideous butcheries, it is by no means because I take a morbid delight in them, but because I think that these heads of men, these collections of ears, these burned houses, these Gothic invasions, this steaming blood, these cities that evaporate at the edge of the sword, are not to be so easily disposed of. They prove that colonization, I repeat, dehumanizes even the most civilized man; that colonial activity, colonial enterprise, colonial conquest, which is based on contempt for the native and justified by that contempt, inevitably tends to change him who undertakes it; that the colonizer, who in order to ease his conscience gets into the habit of seeing the other man as *an animal*, accustoms himself to treating him like an animal, and tends objectively to transform *himself* into an animal. It is this result, this boomerang effect of colonization that I wanted to point out.

Unfair? No. There was a time when these same facts were a source of pride, and when, sure of the morrow, people did not mince words. One last quotation; it is from a certain Carl Siger, author of an *Essai sur la colonisation* (Paris, 1907):

The new countries offer a vast field for individual, violent activities which, in the metropolitan countries, would run up against certain prejudices, against a sober and orderly conception of life, and which, in the colonies, have greater freedom to develop and, consequently, to affirm their worth. Thus to a certain extent the colonies

can serve as a safety valve for modern society. Even if this were their only value, it would be immense.

Truly, there are sins for which no one has the power to make amends and which can never be fully expiated.

But let us speak about the colonized.

I see clearly what colonization has destroyed: the wonderful Indian civilizations—and neither Deterding nor Royal Dutch nor Standard Oil will ever console me for the Aztecs and the Incas.

I see clearly the civilizations, condemned to perish at a future date, into which it has introduced a principle of ruin: the South Sea Islands, Nigeria, Nyasaland. I see less clearly the contributions it has made.

Security? Culture? The rule of law? In the meantime, I look around and wherever there are colonizers and colonized face to face, I see force, brutality, cruelty, sadism, conflict, and, in a parody of education, the hasty manufacture of a few thousand subordinate functionaries, “boys,” artisans, office clerks, and interpreters necessary for the smooth operation of business.

I spoke of contact.

Between colonizer and colonized there is room only for forced labor, intimidation, pressure, the police, taxation, theft, rape, compulsory crops, contempt, mistrust, arrogance, self-complacency, swinishness, brainless elites, degraded masses.

No human contact, but relations of domination and submission which turn the colonizing man into a classroom monitor, an army sergeant, a prison guard, a slave driver, and the indigenous man into an instrument of production.

My turn to state an equation: colonization = “thingification.”

I hear the storm. They talk to me about progress, about “achievements,” diseases cured, improved standards of living.

I am talking about societies drained of their essence, cultures trampled underfoot, institutions undermined, lands confiscated, religions smashed, magnificent artistic creations destroyed, extraordinary possibilities wiped out.

They throw facts at my head, statistics, mileages of roads, canals, and railroad tracks.

I am talking about thousands of men sacrificed to the Congo-Océan.² I am talking about those who, as I write this, are digging the harbor of Abidjan by hand. I am talking about millions of men torn from their gods, their land, their habits, their life—from life, from the dance, from wisdom.

I am talking about millions of men in whom fear has been cunningly instilled, who have been taught to have an inferiority complex, to tremble, kneel, despair, and behave like flunkys.

They dazzle me with the tonnage of cotton or cocoa that has been exported, the acreage that has been planted with olive trees or grapevines.

I am talking about natural economies that have been disrupted—harmonious and viable economies adapted to the indigenous population—about food crops destroyed, malnutrition permanently introduced, agricultural development oriented solely toward the benefit of the metropolitan countries; about the looting of products, the looting of raw materials.

They pride themselves on abuses eliminated.

I too talk about abuses, but what I say is that on the old ones—very real—they have superimposed others—very detestable. They talk to me about local tyrants brought to reason; but I note that in general the old tyrants get on very well with the new ones, and that there has been established between them, to the detriment of the people, a circuit of mutual services and complicity.

They talk to me about civilization, I talk about proletarianization and mystification.

For my part, I make a systematic defense of the non-European civilizations.

Every day that passes, every denial of justice, every beating by the police, every demand of the workers that is drowned in blood, every scandal that is hushed up, every punitive expedition, every police van, every gendarme and every militiaman, brings home to us the value of our old societies.

They were communal societies, never societies of the many for the few.

They were societies that were not only ante-capitalist, as has been said, but also *anti-capitalist*.

They were democratic societies, always.

They were cooperative societies, fraternal societies.

I make a systematic defense of the societies destroyed by imperialism.

They were the fact, they did not pretend to be the idea; despite their faults, they were neither to be hated nor condemned. They were content to be. In them, neither the word *failure* nor the word *avatar* had any meaning. They kept hope intact.

Whereas those are the only words that can, in all honesty, be applied to the European enterprises outside Europe. My only consolation is that periods of colonization pass, that nations sleep only for a time, and that peoples remain.

This being said, it seems that in certain circles they pretend to have discovered in me an “enemy of Europe” and a prophet of the return to the pre-European past.

For my part, I search in vain for the place where I could have expressed such views; where I ever underestimated the importance

of Europe in the history of human thought; where I ever preached a *return* of any kind; where I ever claimed that there could be a *return*.

The truth is that I have said something very different: to wit, that the great historical tragedy of Africa has been not so much that it was too late in making contact with the rest of the world, as the manner in which that contact was brought about; that Europe began to “propagate” at a time when it had fallen into the hands of the most unscrupulous financiers and captains of industry; that it was our misfortune to encounter that particular Europe on our path, and that Europe is responsible before the human community for the highest heap of corpses in history.

In another connection, in judging colonization, I have added that Europe has gotten on very well indeed with all the local feudal lords who agreed to serve, woven a villainous complicity with them, rendered their tyranny more effective and more efficient, and that it has actually tended to prolong artificially the survival of local pasts in their most pernicious aspects.

I have said—and this is something very different—that colonialist Europe has grafted modern abuse onto ancient injustice, hateful racism onto old inequality.

That if I am attacked on the grounds of intent, I maintain that colonialist Europe is dishonest in trying to justify its colonizing activity *a posteriori* by the obvious material progress that has been achieved in certain fields under the colonial regime—since *sudden change* is always possible, in history as elsewhere; since no one knows at what stage of material development these same countries would have been if Europe had not intervened; since the introduction of technology into Africa and Asia, their administrative reorganization, in a word, their “Europeanization,” was (as is proved by the example of Japan) in no way tied to the European *occupation*; since the

Europeanization of the non-European continents could have been accomplished otherwise than under the heel of Europe; since this movement of Europeanization was in progress; since it was even slowed down; since in any case it was distorted by the European takeover.

The proof is that at present it is the indigenous peoples of Africa and Asia who are demanding schools, and colonialist Europe which refuses them; that it is the African who is asking for ports and roads, and colonialist Europe which is niggardly on this score; that it is the colonized man who wants to move forward, and the colonizer who holds things back.