Freedom and Postcolonial Reality: A Critical Reading of the Writings of H. B. Stowe and Toni Morrison

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Post colonialism has been defined differently by different theoreticians, but in literary circles it is the study of interaction between European nations and the countries they colonized and the impact it continues to have. In spite of the disparities of perspectives and differences in definition, what the critical texts which make up this body of postcolonial discourse share is a single common reference point—their concern with experience of exclusion, denigration and resistance under systems of colonial control. So the term, "postcolonialism," covers the historical, political, cultural and textual ramifications of the colonial encounter between the West and the non-West, dating from the sixteenth century to the present day. Postcolonial texts deal with responses to colonial expression which have been oppositional or contestatory in an open or oblique fashion. Thus post colonialism is viewed as a theoretical approach in literary and cultural studies. It also signifies the politics of transformational resistance to unjust and unequal forms of social, economic and political authority.

The prefix "post" with a hyphen in the term obviously refers to the period after the colonial encounter or the historical period after the European empires broke up and their colonies gained their political independence. The term without hyphen implies that even after the attainment of independence and political freedom in the former colonies the configurations of power have remained largely intact. Analysis of the structure of domination and subordination is one of the key features of post colonialism. The term "postcolonial" is used here to cover specifically African-American culture which is dominated by the elitist class or "comprador class" who, as Frantz Fanon, the keynote postcolonial thinker argues, exchanged roles with the colonial class "without engaging in any radical restructuring of society" (Ashcroft, Griffiths and
Tiffin Key Concepts in Post-Colonial Studies 99). In fact, the "post" here does signify a continuation of the system initiated by the European colonial power. Bill Ashcroft and his co-authors in The Empire Writes Back assert that "The literatures of African countries, Australia, Bangladesh, Canada, Carribean countries, India, Malaysia, and Sri Lanka". "What each of these literatures has in common beyond their special and distinctive regional characteristics," they feel, "is that they emerged in their present form out of the experience of colonization and asserted themselves by foregrounding the tension with the imperial power, and by emphasizing their differences from the assumptions of the imperial center.

The dominant White community in the States makes up "the imperial center" which has resisted attempts of the "periphery" to dismantle it oppressive institutions. Canonical values have remained potent in the cultural formations of the dominant communities in both the countries and their ideological assumptions are seen to inform social structures and institutions of education and literature. This is precisely the reason why critical discourses today are increasingly focused around subaltern studies, as the marginalized and maltreated struggle to regain their lost voices and identities in the postcolonial scenario. Minority literary responses of Blacks naturally resist the dominant discourse. They roared and reject canonical texts which hide the imperial discourse within which they are created, and they rewrite their versions of history because they interrogate traditional assumptions of the authoritarian center which seeks to segregate them for subjugation. Their voices question the suppressive system which places them at the margins.

Alyson R. Buckman feels that although the term, "imperialism" is generally used to describe the "control of one nation over the political, cultural and economic life of another, it may be extended to include internal, as well as external, colonialism". Imperialism is defined as an “economic, political, institutional and cultural phenomenon that has been practiced by power elites in relation to the masses of the United States, especially in relation to Native Americans, blacks, women and immigrant groups such as Asians". The writer goes on to point out that

The colonial relationship is one of domination and subordination among groups and is constructed primarily on notions of difference; it is established and maintained in order to serve the interest of the dominant group, fortifying its
position and eroding choice for non-elites through force, authority, influence and dominance. (103:423-424).

A watershed in the development of postcolonialism could be seen in the publication of Edward Said's book *Orientalism* in 1978. Here one sees Said linking the cultural and intellectual discourse of the West with material practices of colonialism. This concern with the relationship between culture and power is the dominant feature of postcolonialism. Michel Foucault's theory applies to the political, cultural and material realities of colonization by Said who observes, "one of the most interesting developments in postcolonial studies was a re-reading of the canonical cultural works, not to demote or somehow dish dirt on them, but to re-investigate some of their assumptions, going beyond the stifling hold on them of some version of the master-slave binary dialectic" (352-53). In his book Culture and Imperialism (1993) he discusses some of the main cultural productions of the West which are subtly expressive of imperial dominance. He says:

The post-imperial writers of the Third World therefore bear their best within them—as scars of humiliating wounds, as instigation for different practices, as potentially revised versions of the past, tending toward a post-colonial future, as urgently reinterpretable and redeployable experiences, in which the formerly silent native speaks and acts on territory reclaimed as part of a general movement of resistance, from the colonist. (212)

The theories of Homi Bhabha along with those of Edward Said have dominated postcolonial discourse. Bhabha's major book, *The Location of Culture* (1994) brings together essays which he discusses his theoretical concepts like ambivalence, colonial mimicry, social liminality and hybridity. The term "hybridity" has been extensively articulated and theorized by Homi Bhabha. He points out, "Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites discrimination and domination" (159).
His argument is that cultural production is always most productive where it is most ambivalent and transgressive. Elleke Boehmer points out that Bhabha in this book 'radically contends that the colonizer's identity is derived from, and exists in uneasy if not contradictory symbiosis with, that of the colonized." He goes onto add, "Unlike the monolithic, internally consistent edifice of 'orientalism' as described by Said . . . colonial discourses and texts , as well as identities , are for Bhabha shot through with destabilizing ambivalence" (355). Bhabha says, "Consequently the colonial presence is always ambivalent, split between its appearance as original and authoritative and its articulation as repetition and difference" (153). He goes on to say, "Such a crisis in the postionality and propositionality of colonialist authority destabilizes the sign of authority"(170). In his earlier book, Nation and Narration (1990), Bhabha challenge the tendency to treat post-colonial countries as a homogenous group. It leads one to the misleading assumption that there was a shared identity among the colonized states. He holds that one's sense of nationhood is discursively constructed.

Robert Young in Postcolonialism maintains that "With sovereignty achieved, postcolonialism seeks to change the basis of the State itself, actively transforming the restrictive, centralizing hegemony of the cultural nationalism that may have been required for the struggle against colonialism" (113). Benita Parry brings into focus the resistance of the colonized natives. In her Introduction to Contemporary Postcolonial Theory Padmini Mongia writes, "For Parry much contemporary postcolonial theory devalues the narratives of anticolonial struggle as nativist, as 'the narcissistic desire to find another that will reflect Western assumptions of selfhood"(11). In Postcolonial Studies: A Materialist Critique Benita Parry argues that "Inscriptions and sign of resistance are discernible in official archives and informal texts and can be detected in narrativized instances of insurrection and organized political opposition"( 38). Ajaz Ahamed is critical op postcolonial theorists who view the post-colonial world from the ivory towers and propound theories of the elitist class. "Their neglect of material conditions of different ethnic groups in the once colonized nations is regarded by him as a serious omission," says C.N. Eswari (333).

Postcolonial writers seek to reclaim their native heritage. As they deconstruct colonialist ideology they succeed in regaining their voice and identity. Frantz Fanon, the forerunner of
postcolonial theorists, holds in *The Wretched of the Earth* (1961) that there are three stages through which colonized people pass before they get fully decolonized. "In the first phase, the native intellectual gives proof that he has assimilated the culture of the occupying power... This is the period of unqualified assimilation". He goes on to say, "In the second phase, we find the native is disturbed; he decides to remember what he is".

During this period of what Fanon calls "creative work" the native begins to regain his identity through the reclamation of his cultural past. "Finally, in the third phase, which is called the fighting phase, the native after having tried to lose himself in the people and with the people, while on the contrary shake the people," Fanon writes (178-179). In another major work *Black Skin, White Masks* (1954) he analyses the psychological effects of colonial domination and disempowerment.

Politicians assert that there is a noticeable change in the lives of Blacks and other oppressed people in the world that they are no longer victims of social exclusion, economic exploitation and political indifference. How is one to react –Believe? Disbelieve? Applaud? Be cynical? or conduct a rhetoric and reality check? Even after the end of colonial subjugation there is still social ostracism for Blacks in the States. A Black writer in America is troubled by the double-consciousness of which words of W.E.B. Du Bois can be borrowed to say, "this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world... " (615). This double consciousness unsettles them.

There is a double-talk in America on social justice for the marginalized, but the reality is different from rhetoric. Harriet Beecher Stowe, a celebrated American novelist, observes in her much-quoted *Uncle Tom's Cabin* as follows:

Liberty!—electric word! what is it? Is there anything more in it than a name—a rhetoric flourishes? Why, men and women of America, does your heart's blood thrill at that word for which your father bled, and your braver mothers were willing that their noblest best should die? (350).

Though all men are created equal by God, humans have reconstructed the world on the foundation of Manichaean binarism—the rich and the poor, the powerful and the powerless, the
privileged and the underprivileged, the haves and the have-nots, the colonizer and the colonized, the oppressor and the oppressed, the center and the marginalized, the self and the other etc. This unjust structure of society is strongly supported by four major pillars—Racism, Class, Gender Discriminations and Casteism. These oppressive systems order the world into the high and the low, the pure and the impure, and the superior and the inferior. They operate in such a clever and subtle way that the outlawed appearance today belies the inner reality. One instinctively recalls the Tolstoy's words, "The abolition of slavery has gone on for a long time. Rome abolished slavery, America abolished it, and we did, but only the words were abolished, not the thing" (qtd. in Dutta 199).

The problem of subalternity is universal. The ugliest form of social discrimination takes place on the ground of race which continues to be the sources of never-ending pain. Even after the declaration of Emancipation in America as early as 1865, Blacks have still been afflicted with the twin scourges of racism and sexism. It is unquestionably true that to a certain extent they have made significant progress over the past few decades, but the moral leprosy of maltreatment which dehumanizes these people is a serious matter of shame.

The long-awaited end of colonialism has brought only political transfer from one center to another center, but the marginalized still struggle for real social inclusion, economic equality and political power. Colonialism still exists in cultural terms in different dimensions with its deleterious structure of hegemony, exploitation, injustice, power politics, suppression of rights and inhuman treatment at the hands of the oppressors even at the dawn of the twenty-first century. The much acclaimed concept of "mosaic culture" or "multiculturalism" remains only an empty rhetoric. There has been a struggle among the subalterns to move from the periphery to the center and disrupt the assumption of its monolithic power so that both can march together towards the center where there would be an equilibrium of power. The ambivalence of the situation works in a peculiar way between the oppressor and the oppressed. The Black "Other" is an alien different from the ethno-cultural, religious, linguistic White "Self". Morrison explores the contradictions in American society and brings to light the reality of oppression that the marginalized minorities experience behind the apparently empowering rhetoric of the dominant class.
In America, from the beginning of the era of slavery, the racial visibility of Blacks and their different ethnic background marked them for racial discrimination. In spite of many movements the status of African Americans is still deplorable. Before Emancipation, they were treated as slaves and after their emancipation they have become objects of active antagonism. In his book American Society: *An Introductory Analysis* Luke Ebersole says that Whites are determined "to keep the Negro in his place"(75). Blacks have been assigned a place on the hierarchical ladder. Whites have allotted separate ghettos to them. They see the color of these people as a symbol of darkness and evil. Although they are not technically "untouchables", their pain of social discrimination is as severe as that caused by untouchability. Endless acts of violence have been done against them damaging their physical and mental health and dignity.

Stowe explains:

> Human property is high in the market; and is therefore, well fed, well cleaned, tended and looked after, that it may come to sell sleek, and strong, and shining. A slave warehouse in New Orleans is a house externally not much unlike many others, kept with neatness; and where every day you may see arranged, under a sort of shed along the outside, rows of men and women, who stand there as a sign of the property sold within (298).

Commercial interests dictated the master's relationship with the slaves. In the slave warehouse the slaves are arranged in the order of their merit so as to attract the prospective customers. Stowe continues:

> Then you shall be courteously entreated to call and examine, and shall find an abundance of husbands, wives, brothers, sisters, fathers, mothers and young children, to be "sold separately, or in lots, to suit the convenience of the purchaser;" and that soul immortal, once bought with blood and anguish by the Son of God, when the earth shook, and the rocks were rent, and the graves were opened, can be sold, leased, mortgaged, exchanged for groceries or dry goods, to suit the pace of trade, or the fancy of the purchaser (298).

The above two passages are illustrations to explain how meanly the Blacks were treated in the hands of colonial masters. Human values and principles of ethics were violated with
impunity. The masters had the right to handle their "living property" in whatever way they wished. Stowe presented this unspeakable reality in a language which prompted a lot misunderstanding and criticism then. Stowe with her moral courage and faith in human values attempted to question the conscience of the slaveholder in the last chapter of Uncle Tom's Cabin.

What do you owe to these poor unfortunates, O Christians? Does not every American Christian owe to the African race some effort at reparation for the wrongs that the American nation has brought upon them? Shall the doors of churches and school-houses be shut upon them? Shall states arise and shake them out? Shall the Church of Christ here in silence the taunt that is thrown at them, and shrink away from the helpless hand that they stretch out; and, by silence, encourage the cruelty that would chase them from our borders? If it must be so, it will be a mournful spectacle. If it must be so, the country will have reason to tremble, when it remembers that the fate of nations is in the hands of One who is very pitiful, and of tender compassion (406).

There is no denying the fact that Stowe's writings have made a powerful impact on the psyche of the colonial masters. Attempts were made to alter the minds of hearts of individual through the power of words. The transforming capacity of Stowe's language can't be doubted. But the question which remains to be answered today convincingly is whether the conditions of Blacks in America have improved any better since then.

At present one out of ten persons in the United States is a Black. They are not regarded as a "pure" racial group. Racing crossing started as early as the seventeenth century, when the slave traders fathered as many mulattoes as they could. By 1910 one out of five Negroes was considered to be of mixed ancestry. A strong emotional wall has been long erected between Whites and Blacks in America. Although the U.S. Government has taken great efforts to better the lot of Blacks by race-based policies of affirmative action, there is still widespread racial profiling, police brutality and continuing discrimination in every area of life.

Although America denies the existence of racism, its rhetoric belies the grim reality. Malcom X said two years before his assassination, "If you're born in America with a black skin,
you're born in prison" (qtd. in Shankar 5). In an article in the *The Hindu* dated 23-09-2007 titled "After the Floods" it is reported that "The post-Katrina landscape of New Orleans provides a window into the shameful history of American poverty, injustice, slavery, and racial segregation". It goes on to say, "Plain clothes police officers opened fire on two African-American families fleeing their flooded homes, killing two people including a 40 year-old mentally disabled man". It also says, " Prejudices run deep against an entire population often simply described as 'looters', 'gang members', 'drug dealers', or 'snipers' " (2). In their much controversial book *Freakonomics*, Steven D. Levitt and Stephen J. Dubner, according to Madasamy, blame Blacks as criminals. They have written that in the 1990s, there were 2245 murders in America, but in 2003 the number came down to 596 because abortion was legalized and many Blacks unwed mothers went for an abortion. They say, " Decades of studies have shown that a child born into an adverse family environment is far more likely than other children to become a criminal". Bill Bennett, the former Education Secretary, spoke in a radio program called "Morning in America" thus, " If you could abort every black baby in this country your crime rate would go down" (11). This shows the hatred and bitterness of Whites towards Blacks in America.

Toni Morrison, through her novels brings to light the disturbing fact that though slavery was abolished in 1865, for the next hundred years and more African American men and women found themselves still struggling hard to secure freedom. They are still striving hard to understand what such freedom really means. She delves into the lives of African American women in order to examine how they face challenges of cultural imperialism. They have to fight against multiples forces more vigorously than ever before.

Morrison analyzes the relationship between race, gender and class assumptions. The reader finds in each of her novels, some aspect of oppression afflicting African people. As a committed 'Black Woman Writer' she explores the lives of the Blacks and examine how they cope with poverty, rape, incest, beliefs regarding their beauty, and numerous other forms of oppression. She, while exploring survival techniques, questions how the African American struggle to establish a self they can call their own and free. In order to survive, Morrison
characters need to choose whether to exist in the shadows, submerging their identities, or to fight back, proving that they have a self-worth respecting.

The lives of African Americans are deeply influenced by racism, sexism and classism. These are systems of societal and psychological restrictions which have critically affected the lives of blacks, in general and African American women in particular. Morrison's first novel The Bluest Eye (1970) brings into focus the social reality of racial discrimination. The innocent girl Pecola Breedlove is driven literally insane by the pressure toward absolute physical beauty in a culture whose white standards of beauty are impossible for her to meet, though no less alluring and demanding. Surrounded by cultural messages that she is ugly by definition, she can achieve peace only by retreating into schizophrenia. (Raymond Hedin, "The Structuring of Emotion in Black American Fiction," Novel : A Forum on Fiction, 16, 1 (1982), 49-50.)

It is to be noted here that Pecola's desire to possess blue eyes—the white American standard of beauty—is an external manifestation of the internal need to be loved and accepted by the white community.

Pecola, who never considers herself beautiful, is all admiration for the eyes of the whites which she longs to possess through some miracle. Her obsession with physical beauty leads to disastrous consequences. Morrison says:

When the strength of a race depends on its beauty, when the focus is turned on how one looks as opposed to what one is, we are in trouble. . . . The concept of physical beauty as a virtue is one of the dumbest, most pernicious and destructive ideas of the western world, and we should have nothing to do with it. Physical beauty has nothing to do with our past, present or future. Its absence or presence
was only important to "them," the white people who used it for anything they wanted. (Toni Morrison, "Behind the Making of The Black Book," 89).

Political independence by itself has not effected complete decolonization as freedom fighters at the grassroots level might have expected. Independence for the colonies was not granted until the colonizer had created an elite or a comprador class which could carry on colonial control in disguise. This class consists of compliant subjects who reproduce colonial assumptions, habits and values. In other words, they "mimic" the colonizer. What is needed, Frantz Fanon claims, is a rapid and thoughtful shift "from national consciousness to political and social consciousness" (163). Decolonization does not end with official independence. A new nation needs a coherent political ideology suited to it in order to serve its people. The attainment of independence from Briton has resulted only in setting up yet another system of exploitation with brown face taking the place of the White one.

The governing class or race is seen to enjoy the lion's share in terms of social, economic advantages and political power and privileges while the Blacks are still on the periphery. Fanon makes it clear that the native intellectual's proper place is a revolutionary political party. On the one hand, raising the consciousness of the common people strengthens the national structure, which Fanon sees as a reciprocal dialectic between the people and their leaders. He writes, "It is from the base that forces mount up which supply the summit with its dynamic, and make it possible dialectically for it to leap ahead (qtd. in Wyrick 136)

The struggle for freedom has been a significant chapter in the annals of human history. The desire for freedom comes from the experience of oppression. When the experience of the oppression is common, so is the drive for freedom. The meaning of freedom remains clear as long as it is thought of as the redress of oppression; as the removal of this or that specific constraint, at odds with an intention most intensely felt and most painfully frustrated at the moment. Postcolonial discourse is concerned with the assessment of the relationship between the colonizer and the colonized and its focus is on how the oppressed devised different strategies to show their resistance to colonization.

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According to Edward Said, Postcolonialism enables one to "study other cultures and peoples from a libertarian, or a non-repressive and non-manipulative perspective" (*Orientalism* 24). Writers in the twentieth century portray oppression in its different forms and the resistance encountered. Fanon considers decolonization to be a violent process, "National liberation, national Renaissance, the restoration of nationhood to the people, commonwealth: whatever may be the headings used or new formulas introduced, decolonization is always a violent phenomenon" (27).

The encounter of the colonizer and the colonized always affect both. Colonialism in any form causes displacement, uncertainty, and tends to perpetuate marginality. In *Fanon For Beginners* Deborah Wyrick says, "Material violence dehumanizes, oppresses, tortures, and terrifies the native in order to keep him in his overdetermined, subservient 'place' within a rigid Manichean system" (107). Psychological violence, on the other hand, enslaves one to an inferior identity. Aime Cesaire speaks of "relations of domination and submission which turn the colonizing man into a classroom monitor, an army sergeant, a prison guard, a slave driver, and indigenous man into an instrument of production" (qtd.in Bertens 206).

The term "subaltern" has been adapted to postcolonial studies because despite the great diversity of subaltern groups, the one invariant feature is the notion of resistance and subversion of elite domination. Of all postcolonial theorists, Gayatri Spivak has consistently focused on the subaltern—the category of those who are lower in social position. Spivak employs this Gramscian term "Subaltern" to describe the lower layers of colonial, postcolonial and neocolonial society such as "men and women among the illiterate peasantry, the tribals, the lowest strata of the urban subproletariat" (*Can the Subaltern Speak?* 283). In his *Prison Notebooks* Gramsci speaks of "subaltern" identities as follows, "These are the identities of those groups and individuals whose active consent is needed for the maintenance of a leading group's authority, and who therefore form a part—albeit a subordinate part—of the power bloc" (Jones 58). Subaltern classes include all the marginalized—peasants, workers, women, Dalits, Blacks, tribals and such groups of unfortunate people who are under the social, political and cultural domination of the oppressor. They are cut off from the mainstream of power and privilege. The dominant discourse does not provide the needed space for them to speak. Hence, in her landmark essay,
"Can the Subaltern Speak? Spivak concludes that "The subaltern cannot speak" (308). It is because without an infrastructure and that would "recognize resistance" even 'resistance is in vain" (Milevska 62).

However the subalterns have started asserting themselves through the process of resistance. They demand that voice be heard. They have begun to move from the periphery to the center. They have rewritten their hidden history and deconstructed the myths which subjugated them. They speak through their purposive, revolutionary, liberatory, and transformational literature. Hence Edward Said emphatically says, "For indeed, the subaltern can speak, as the history of liberation movements in the twentieth century eloquently attests" (Orientalism 335).

Subaltern Literature, thus, is the literature of resistance. It includes resistance to oppression and fight for freedom. It has emerged as a form of social criticism to address the concerns of the oppressed and the colonized. It attempts to set right the historical crime and injustice by bringing them to the center and turning the spotlight on them. It includes "the perspectives of people whose lives have been hidden away in private diaries, parish registers or not recorded at all," observes Francis Peter in Voice of the Voiceless (2). What the subaltern writers seek to do is to create awareness and social and textual space for these people. Their chief aim is to assert the range, power and significance of the contribution of these silent groups to the evolution of the human race. As the subaltern speaks creating their own space m they must be listened to with understanding and sensitivity. Their experiences and achievements need to be freed from a misconception. Subaltern speak in heteroglossia—a variety of voices as pointed out by Bhaktin. "Speech diversity achieves its full creative consciousness only under conditions of an active polyglossia" (Bhaktin 124).

Though Morrison and Stowe predominantly dilate on the African-American experience in their works, they reach out to the entire world. The works of both the writers emerge from specific political, economic, social and cultural experience. But it is startling to find many similarities between African-American experience and postcolonial Indian experience.

The experience of the African-American stands parallel to the experience of "Dalits" in India. Just as whites enslaved the blacks and put them in shackles, in India the fairly well-educated masters continue to oppress, in whatever way possible, the genuine uprising of the
backward people, particularly the Dalits. The legitimate rights of the oppressed Dalits, though guaranteed in the constitution of the country, are still a distant dream to be realized. Reports of violence committed on the "Dalits" by the members of dominant and affluent society are an indication of the level social consciousness. Legislations protecting the rights of the "Dalits" turn out to be mere empty words of promises. More specifically, just as African women were exploited by systems such as race and gender, Indian "Dalit" women continue to be tortured by factors such as caste and gender oppression. They experience the problem of double marginalization caused by the above mentioned systems. Like the African Americans, the Indian "Dalits"—the scheduled caste, the scheduled tribe as well as other socially and economically oppressed sections of society, including women, irrespective of their caste and economic status—are a marginalized group. The fact that the 'dalits' are treated in India as sub-human beings and are given the most humiliating treatment can be juxtaposed with the black predicament in America to a considerable degree. Hence, the struggle of the "Dalits" in India has to be understood in the matrix of issues such as class, caste, gender and race. The experience of subjugation has to be placed in the larger framework of international debates in order to universalize what is often branded and dismissed as "individualistic" experience.

There is double talk in India and America on social justice for the marginalized, but the reality is different from the rhetoric. In both countries untouchability and racism is forbidden by law, but only lip service is paid to the legislations prohibiting discrimination on the basis of caste or color. Hence caste and race are even today real issues in the contemporary world, influencing personal and social relations. They facilitate the maintenance of imperial domination. This imperial domination should be identified, resisted and dismantled by evolving a new and creative form of mobilization. In order to initiate the process of such mobilization, the oppressed people have to stand united in common purpose by drawing strength from their shared sense of culture, history, ideals and values. Collective and collaborative efforts on the part of the oppressed people are the need of the hour to confront the multiple forces of oppression – caste, race, class, and sex. When these damaging forces are clearly identified and completely dismantled through
legitimately defined processes of empowerment, ‘freedom’ that every hungry soul cries for becomes a reality.
References


