Research Paper

The Great Camouflage and Malaise of Civilization By Suzanne Cesaire: A Brief Examination of Martinican Suffering and Inhumane Treatment By Colonial Masters

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Abstract

This paper examined the suffering undergone by the Martinicans, the dwellers of Martinique Island. Suzanne Césaire, who emerged from there, utilized the power of writing to reclaim freedom for her people. Some of the inhumane treatment experienced by the Martinicans were social segregation, human abuse, compulsory sterilization of male individuals, and subjection to endless labor in the fields. This paper applies Sigmund Freud's theory of psychoanalysis to examine some of the vital themes that emanated from suffering. Mourning and melancholy, as part of the healing process following any incident, were reflected in the work of Suzanne Césaire. A critical analysis was done on the concept of an inferiority complex. Attesting that it could cause a race to be wiped out if care is not taken. It is this confidence that Suzanne tried to instill in her people, the freedom they needed to acquire and attain. Colonization, as it was a blessing to the taskmasters, was similarly considered. Among other benefits they derived were the expansion of territories, an economic boost, and a seat at the table of world powers. The unanswered question is whether colonization is a blessing or a bane.

Keywords: Martinican, Suzanne Cesaire, Suffering, Camouflage, Identity

Introduction

This study will examine the applicability of Freud's theory to various life circumstances and situations. I want to provide a brief overview of the theory. He reinforced the assertion that an adult's personality comprises three components:

- The unconscious mind works on the principle of pleasure, predominantly within the unconscious mind forming the layers of the mind where numerous fundamental needs, emotions, and desires reside. This is what is called the Id.
- The conscious domain is the undlyng basis the ego functions on this component is accountable for an individual's self-identity.
- The superego functions according to the morality principle across all levels of consciousness. The interaction of these personality structures produces anxiety that must be alleviated through various defense mechanisms. These mechanisms serve to conceal the genuine, anxiety-inducing motivations behind one's behavior.

As examined in this work on the colonization of the Martinicans and the malaise of civilization, the theme of suffering can lead individuals, races, or creeds to lose their self-identity or ego. This aligns with Sigmund Freud's psychoanalytic theory. His theories encompassed four primary domains: levels of consciousness, personality structure, defense mechanisms, and stages of psychosexual development. Consequently, it can be deduced that suffering may impose upon its victim what is known as an ethnic inferiority complex syndrome, stifling individual creativity at its inception. This generally pertains to the Martinicans originating from the island of Martinique.

The primary inquiry is, who are the Martinicans?

The Martinicans inhabit the island of Martinique, which encompasses a land area of 1,128 km² (436 sq mi) and has a population of 349,925 as of January 2024 (Wikipedia, 2024). It is one of the Windward Islands, situated directly north of Saint Lucia, northwest of Barbados, and south of Dominica. Almost the entire population is bilingual in French, the exclusive official language, and Martinican Creole (Baker et al., 1998). Martinique Island was initially inhabited by the Arawaks, followed by the Caribs. The Arawaks migrated from Central America in the 1st century AD, while the Caribs originated from the Venezuelan coast in the 11th century. The predominant ethnic groups comprise 80% African/Creole, 10% Indian, 5% Béké/European, and 5% Arab/Chinese/Jewish (Statistiques ethniques, 2022).

The Martinicans, from whom Suzanne Cesaire descends, are of African heritage, originating from West and Central Africa, and were transported to the island via slavery. Through her literary skills, Suzanne committed herself to utilizing the written word to advocate for the liberation of her people. Generally, the African race endured the peak of colonization and was subjected to their taskmasters with impunity. Numerous Africans were transported to the New World of unfamiliar territory, with many perishing during the journey. Upon their arrival on European and American soil, these slaves were relegated to menial, unskilled labor deemed unsuitable for whites. The inhumane treatment, hunger, ill-health, hardship, cruelty, and malnutrition endured by the slaves were grossly understated.

French colonialism established the foundations of the oppressive society that Suzanne and her husband, Aimé Césaire, experienced and documented in the 1930s and 1940s. In 1635, approximately one hundred Frenchmen founded a new capital in Martinique, a volcanic region in the Lesser Antilles, and presumptuously believed their culture to be superior to that of the indigenous Caribs, a notoriously territorial group that resisted multiple attempts by the French to subjugate them. Ultimately, the French exterminated the vast majority of the Caribs through firearms and disease, and over two centuries, imported 200,000 African captives for agricultural labor. The colonizers employed drastic tactics to dominate the enslaved populace. Africans were compelled to adapt to the tropics, encountering malnutrition and elevated mortality rates. The French imported additional enslaved individuals to substitute for those who perished. In 1764, the French forbade Black individuals from practicing medicine. Conventional healing methods depended on medicine women, who formulated elixirs and tinctures from natural substances. In 1779, the French forbade Blacks from donning the same attire as white individuals. In 1788, prior to the revolution in Saint-Domingue, colonial legislation mandated that free men of color obtain permits to work outside of agricultural fields. In 1848, France abolished slavery permanently, yet retained control over Martinique, Guadeloupe, and its other Caribbean territories.

"From that moment onward, the primary objective of the colored individual became assimilation," stated Suzanne. France epitomized the "civilized man," who adhered to Christianity and managed its colonies as capitalistic ventures. "Disrupt the fundamental tenets of bourgeois morality and you will perceive the clamor of currency," asserted Jules Marcel Monnerot, the progenitor of the communist movement in the Caribbean. The French imposed complicity by penalizing individuals observed engaging in their ancestral rituals. Erasure and assimilation characterized French colonialism throughout its territories. "A profound vertigo would seize them if they managed to envision themselves beyond conventional norms," writes Monnerot. The colonial arrangement resulted in higher education being accessible only to a select few, while local opportunities are typically non-existent. Suzanne Césaire was a distinguished student from Les-Trois-Îlets, Martinique. She traveled to Paris to pursue her studies, where she encountered students from

Senegal, Guadeloupe, and her homeland, including Aimé Césaire, the poet and politician whom she wedded.

During their literary studies in France in the early 1930s, they encountered André Breton, who integrated surrealism with poetry. In his 1924 "Manifesto of Surrealism," Breton articulated the dangers and limitations of logic: "Under the guise of civilization and progress, we have succeeded in expelling from the mind all that may be justifiably or unjustifiably labeled superstition or imagination; any pursuit of truth that does not align with established norms is prohibited." Suzanne, in her essay "André Breton, Poet," asserted that employing surrealist techniques engendered a "distinct state that allows us to reclaim abundance." Suzanne and Aimé initiated a novel literary movement in their native Martinique. In 1940, they co-established Tropiques, their journal of Martinican surrealism. Aimé and Suzanne, however, have divergent interpretations of surrealism's utility. The poetic works in Tropiques, primarily authored by Aimé, distort the French surrealist form to create a novel literary genre shaped by Caribbean socio-historical contexts.

Insights or excerpts from Suzanne Cesiare's work on the Great Camouflage

Having established the geography and demographics of Martinique Island, I will explore key insights from Suzanne Césaire's writings on colonization and civilization.

One of the pieces to which I would pay close attention is the Great Camouflage. The term "great camouflage" describes the dual lifestyles and cultures displayed by the Matinicans. Could the responsibility for the dual identity lie with the Martinicans? This inquiry will be addressed in this document. In 1493, Christopher Columbus made his first observations of the island of Martinique, which was populated by Carib Indians. It was not until his fourth voyage in 1502 that he arrived at the island, where he left pigs and goats. The Spaniards predominantly overlooked Martinique while pursuing more profitable territories. In 1635, Pierre Bélain, sieur d'Esnambuc, a French explorer, claimed the island and established 80 colonists at Fort-Saint-Pierre, located at the mouth of the Roxelane River. Subsequent to d'Esnambuc's illness and the delegation of authority, his nephew, Jacques-Dyel du Parquet, acquired Martinique from the Compagnie des Îles d'Amérique and effectively transformed it into a prosperous colony. In 1654, 250 Dutch Jews, expelled from Brazil by Portuguese forces, arrived on the island and initiated sugarcane cultivation. Cotton was one of the initial crops cultivated. Circa 1660, the inaugural cacao plantation, signifying the commencement of chocolate production, was founded.

Martinique Island is a society that emerged from slavery and embraced the principles of freedom advocated by the French Revolution. The society remained subjected to coercion, control, and distortion due to colonialism and racial indignities. Significant attributes discernible in this society include political

retrogression, self-deception, and, as translator Keith Walker articulates in his introduction, "inauthenticity, bad faith, psychological and affective aberration, and cultural zombification." Although Francophone, the island and its culture were not embraced by France on equitable terms, evolving as a possession, ultimately of the Vichy government during the war years- a regime condemned and pursued post-World War II for its Fascism and collaboration.

The work The Great Camouflage addresses themes of power and deception, greed, the economic entanglement of a post-slavery debt system, false identities, bad faith, psychological and emotional aberrations, and cultural zombification. Each of these would be regarded as sequential. The Great Camouflage revealed certain distressing experiences endured by the Martinicans.

Color Prejudice

It was presumed that due to their African descent, all attributes associated with them, including their intellectual capabilities, were inherently negative. However, this is not the case! These slaves were perpetually subjected to fear throughout their lives and deemed unworthy of the society inhabited by its elite. Suzanne, despite the smiles that greeted them on the field from the slave traders, remained mentally imprisoned; the smiles were merely superficial, resulting in psychological afflictions, a malady of the mind. What would prevent them from fidgeting? Their autonomy was curtailed, movements constrained and manipulated by those in authority. It is sufficient to state that it is simpler to inhabit another's existence when anguish reaches its zenith; the Martinicans had no choice but to conform to the dictates of their oppressors or colonizers. This resulted in the inferiority complex demonstrated by these marginalized individuals. Suzanne articulated it as follows in her writing: 'he cannot accept his negritude; he cannot whiten himself.' What a predicament! The individual in question became indecisive and hesitant in his actions.

Martinique Island: A repository of pre-owned assets/vehicles

What is your perspective on a continent devoid of its human capital and resources, rendering it a third-world region susceptible to the offerings of any external entities? The most civilized individuals among the Martinicans had access only to used items, deteriorated engines, and dilapidated vehicles. It is regrettable to observe that Africa exemplified the adage that when the preferred is inaccessible, the accessible (what the West provided to the African continent) becomes the preferred. Deprived of their ancestral lands, both the French and White warlords exerted a dominant influence over them in their native territory. They seized their real estate and all items they could designate as their possessions. Consequently, it compelled the

Martinicans to seek means of negotiation to acquire properties. Transitioning to subsistence farming necessitates acquiring land through a leasehold system to sustain their impoverished family members.

The intelligence of emerging colonized Blacks was suppressed: Slaves transported to the invaders' homeland became equipped and skilled, often surpassing their taskmasters. Consequently, opportunities were restricted, as colonizers endeavored to prevent the positive inclinations and potentials of these individuals from being recognized. This was further supported by Suzanne's assertion that it was essential, regardless of the infamy associated with the Black slave trade, to reconstruct an American society that was more affluent, powerful, and organized than the European society that was being abandoned yet still yearned for. The term European here refers to the Martinicans, who are of African descent, as they possess approximately 10% European ancestry. This European ancestry primarily encompasses French, along with some British, Spanish, and Portuguese influences. Black Americans endured daily humiliation, characterized by degradation, injustice, and the superficiality of colonial society.

Diverse Aspects Of Suffering Encountered By The Martinicans

- High mortality rates may have led to the extinction of the entire species: The weaklings and the health challenged ones experienced high mortality rate due to lack of health care facilities.
- Chronic malnutrition leads to a weakened and vulnerable population: Poor feeding habit and inaccessibility to well nourishing food made the Martinican populace to experience malnourishment which predisposes them to health risk.
- Compelled acquiescence under the threat of punishment and mortality.
- Compliance, Suppression, and Infertility.
- Refusal of rightful rights and privileges.
- Social segregation: It was evident that the place of abode of the colonizers was entirely different from where the colonized stayed. There were some of the professions in which the society they lived did not permit them to get involved. As funny as it may sound, the Blacks weren't permitted to study Medicine.

The Leadership Approach of the French Invaders

Their leadership style can be characterized as authoritative. Following du Parquet's demise, his widow administered the island on behalf of her offspring, yet the settlers frequently resisted her policies. In 1658, King Louis XIV of France reasserted sovereignty over the island and compensated du Parquet's offspring with an indemnity. The Compagnie des Indes Occidentales (West Indies Company) took over Martinique in 1664. By 1674, the island was part of the French crown domain and governed by the Pacte Colonial,

which outlined the idea that "the mother country establishes and sustains the colonies, while the colonies enrich the mother country." The Compagnie du Sénégal, established in 1664, enabled the transport of provisions and enslaved Africans to the French Antilles. Martinique served as a transshipment hub for slave ships prior to their journey to Guadeloupe, thereby acquiring the initial selection of enslaved individuals. In 1723, the importation of coffee from Arabia significantly enhanced the island's economic prosperity. In 1787, Louis XVI conferred upon Martinique the authority to establish a colonial assembly.

The island endured persistent assaults from foreign entities. A Dutch attack in 1674 was effectively repelled, and subsequent British efforts in 1693 and 1759 were likewise obstructed. The British occupied Martinique in 1762 but returned it to French control under the Treaty of Paris in 1763. The British recaptured the island in 1794, maintaining control until 1802, then seized it again in 1809, but ultimately relinquished it to France in 1814. Slave insurrections transpired in 1789, 1815, and 1822. Subsequent to the abolition of slavery in 1848, plantation proprietors endeavored to mitigate escalating labor expenses by importing laborers from India and China. Universal suffrage was established in 1848 but was revoked during Napoleon III's reign. The restoration of Martinique's representation in the French Parliament occurred with the formation of the Third Republic in 1870.

In 1902, the eruption of Mount Pelée obliterated the town of Saint-Pierre, causing the fatalities of around 30,000 individuals. Throughout World War II, Martinique initially aligned with the Vichy regime of Nazi-occupied France for three years before transitioning its allegiance to the Free French forces in 1943. In 1946, the island was designated an official French département and attained regional status in 1974.

The post-World War II development of the Island

The postwar political climate of Martinique, which articulated more vigorous calls for independence than Guadeloupe, was significantly shaped by Aimé Césaire, a distinguished Martinican author and co-founder of the Négritude movement. Césaire was elected as a deputy in 1946, initially associated with the Communist Party, but he resigned in 1956 to establish his own political entity, the Progressive Party of Martinique. The significant success of his party in the 1957 elections indicated a possible trajectory towards independence. Nevertheless, economic stagnation and pervasive unemployment impeded the progress of the independence movement. Emigration to mainland France and financial assistance from the French government served as temporary remedies for Martinique's economic difficulties, whereas demands for independence predominantly led to enhanced regional autonomy. The ongoing unrest and economic challenges, intensified by the catastrophic hurricanes of 1979 and 1980, prompted the French government in the late 1970s to alter its strategy by advocating for economic self-sufficiency in Martinique in preparation for potential independence.

In the 1980s, liberation factions conducted bombings throughout Paris and the French Caribbean territories. The 1982 decentralization law in France signified a notable transition towards autonomy by reallocating executive power in overseas départements from appointed prefects to locally elected legislative councils. In subsequent years, these councils progressively gained increased authority over economic planning, law enforcement, and taxation. Subsequent to 1986, pro-independence parties achieved greater representation in these councils, partially driven by apprehensions regarding France's and Martinique's integration into the European Union (EU). Despite the majority of Martinicans endorsing the Treaty on European Union in 1992, voter turnout was minimal, with fewer than twenty-five percent of the electorate engaging in the process. Increasing apprehension regarding the erosion of agricultural and industrial safeguards under French administration prompted extensive protests and labor strikes on the island.

The presidents of French Guiana, Martinique, and Guadeloupe's Regional Councils suggested institutional and financial changes for the foreign departments in 1999 and 2000. The French Parliament ratified these reforms, which established joint congresses for the Regional and General Councils and enhanced authority in international relations. In January 2007, Martinique was reclassified as an overseas département and région (DOM-ROM) as part of a comprehensive administrative reorganization.

In January 2010, the electorate in Martinique and French Guiana declined proposals to enhance their autonomy. Later that month, voters in Martinique sanctioned the amalgamation of the Regional and General Councils into a consolidated Executive Council. This alteration resulted in Martinique's reclassification from an overseas département to a territorial collectivity, a transition completed in December 2015. A single local head of government, the president of the Executive Council, has supplanted the previous leaders of the two councils, collaborating with a prefect designated by the French government.

Excerpts from Suzanne Césaire's work regarding the colonization of the Martinicans

Sigmund Freud's theory is fully articulated in the narrative of the Martinicans. The Id, Ego, and Super-Ego were essential in the colonization of the Martinicans, and Freud's theory holds significant relevance and utility.

The impact of the colonizers (conquistadors) on the inhabitants of Martinique

Several aspects were notable during the conquistadors' invasion of Martinique. Among others, as noted by Suzanne Cesaire, were the advancement of technical expertise on the Island, including the construction of firearms, indicates that colonization can be dual-faceted. It possesses both advantages and disadvantages. The colonizers had received training in the construction of arms and ammunition before the invasion of the territory. Knowledge was transferred upon their settlement in Martinique. An impressive arsenal was

constructed. There was an enhancement in the knowledge and technical proficiency of the Martinicans. The training was motivated by the need to prevent the invaders from being usurped by any potential adversaries. They were prepared for combat and vigilant to avoid being caught off guard.

However, something is disturbing my contemplation and reflection. Did it not occur to these conquistadors that the Martinicans, the legitimate proprietors of the land, could outwit them? The hunter has now become the hunted. The Martinicans possessed an indigenous language for communication, enabling them to covertly establish a training ground for the construction of local weaponry and the acquisition of tactics to overthrow or defeat their colonizers. This ultimately occurred due to the influence of literature and writing, which empowered prominent figures to achieve liberation and reclaim their denied freedom. Scholars such as Suzanne Cesaire, her husband Frantz Fanon, Edouard Glissant, and numerous others merit recognition.

Matinique Island transformed into a realm of horror and terror; Suzanne articulated this in her writing by stating that the lands across the Atlantic have altered, not only in physical appearance but also in fear. This engendered an inferiority complex among the inhabitants and the underprivileged Martinicans. This subsequently led to their diminishment and overshadowing by another culture and lifestyle, an element that inspired Suzanne's work, The Great Camouflage. The Martinicans were entirely subjugated and became subservient to their enslavers, encompassing their thoughts, arts, and reasoning. The atmosphere of tension was primarily due to the invaders or conquistadors experiencing insecurity. This may be psychologically interpreted in alignment with Sigmund Freud's attributes of humanity. His Superego. The invaders recognized the distinction between right and wrong; however, in their effort to suppress the unconscious mind and conscience, they resorted to extreme measures to secure their dominance, whether through deceit or force. The prevailing tension fostered infamy, while oppression and the suppression of the vulnerable became commonplace.

The Effects of Colonization on America

Economic enhancement

The United States experienced economic enhancement during that period due to the availability of inexpensive labor. Physically capable Martinicans endured significant hardship due to this threat and maltreatment. Numerous, indeed countless, slaves were forcibly transported to an unfamiliar territory. A territory where they faced brutal treatment. During transit, some of these slaves experienced seasickness and perished as a result. Survivors became inexpensive laborers on sugar cane plantations and various commercial agricultural enterprises in the Americas and other colonies of the invaders. This enhanced the nation's gross domestic income and resulted in a significant economic surge. This would not have occurred

without the relentless efforts of the slave traders who labored day and night in the fields. Currently, these nations are at the pinnacle of economic prosperity and financial autonomy.

Seat of Power

A significant observation is that a primary reason for the prevalence of the slave trade and colonization in the 17th and 18th centuries was the desire to acquire territories and claim lands, thereby consolidating power. The United States, as a global power, has never been an easy endeavor. It was a feather acquired through numerous processes, among which colonization and warfare were pivotal. Following a succession of conquests and triumphs, the unremarkable states were left with no alternative but to submit to the authority of global powers. This is one of the benefits that slavery conferred upon the invaders. Moreover, the invasion of territories provided them with an illusion of exposure and experience, enabling them to discern their strengths and weaknesses. The combination of these strengths resulted in the emergence of a formidable America, thereby enabling the nation to prosper effortlessly and sustain its position of authority.

An organized and functional society

The aggregation of diverse talents from various sectors to a centralized locus of global authority will yield significant benefits and advantages. The homeland of the Martinican invaders became increasingly structured, presenting a depiction of a functional society. In the realms of science and technology, medicine, governance, and industrialization, these slave traders played significant roles in various sectors after receiving formal training or education.

The transformation that resulted from the colonization of Martinicans.

An image depicting anguish

Adversity, as commonly stated, drives a wise man to madness. The colonized Martinicans, subjected to extensive servitude and slave trading, lost what could be termed their identity. They were employed as inexpensive laborers in sugarcane plantations. The suffering caused them to lose their identity, self-worth, and sense of self. Every positive idea they proposed was thwarted and denied the opportunity to materialize. Consequently, suffering may be regarded as a precursor to an inferiority complex and melancholy, as posited by Freud. In the latter half of the 17th century, colonialism was associated with mercantilism, which focused on accumulating gold and silver reserves and maintaining a favorable trade balance. This was particularly evident in British and French territories, where sugar and coffee plantations relied on slave labor imported from West Africa. The aim of each of these imperial systems was to derive profits from the trade in sugar, enslaved individuals, and manufactured commodities. Mercantilism was epitomized in the triangular and quadrilateral trades, which intricately connected Europe, West Africa, the West Indies, and the eastern coast

of the present-day United States in reciprocal commerce primarily benefiting the British, French, and Dutch. Mercantilism reached its zenith in the 18th century, subsequently giving way to the industrial capitalism it had fostered.

A significant characteristic of European colonization in the West Indies was its ephemeral quality. The aim of adventurers, particularly the British, was not to reside indefinitely in the West Indian colonies but to return to Europe with amassed wealth. Absenteeism became prevalent in the early 18th century, as numerous prosperous planters retired to Britain, appointing representatives to manage their estates. The absentees were a vital component of the West India Interest, a formidable lobby uniting merchants from prominent ports, planters, and parliamentarians. The West India Interest orchestrated the Molasses and Sugar Acts in the early 18th century. These measures safeguarded British West Indian sugar within the British market and enhanced the prosperity of the planters. The plantations and slavery established a hierarchical society founded on racial distinctions and legal frameworks. In the 17th century, the primary social classes in West Indian society consisted of Europeans and their descendants (referred to as "whites")—who were predominantly free, although some were indentured laborers bound by contract—and enslaved Africans. By the 18th century, miscegenation had become increasingly common. A significant number of children of mixed ethnicity were manumitted, resulting in an intermediate class of free "people of colour" and free "Blacks." Legally and traditionally, only white individuals possessed complete civil rights, while the free "mixed-race" and Black populations endured numerous legal restrictions. The enslaved, including numerous mixed-race individuals by circa 1800, were regarded as nonpersons, commodities to be purchased and traded.

The consequences of suffering - inferiority complex

Sigmund Freud does not advocate solely for organic inferiority as the origin of the associated complex, as will be demonstrated by his younger colleague. He views it primarily as the catalyst for aggressive, abusive, excessive, and monopolistic behaviors, as well as the ambitions for power that define the human individual. Consequently, Freud posited that this symptom necessitates analysis through two fundamental aspects: the child's castration or loss of love, regardless of whether these elements are factual or merely products of the child's imagination. The comprehensive psychoanalytical framework concerning the inferiority complex aligns with the overarching notion of the inferiority complex; consequently, the issue can be interpreted as the individual's desire for power, albeit paradoxically accompanied by a fear of that very power. Failing to quench his thirst for power, man cannot attain the self-satisfaction derived from achieving an action. Engaged in this relentless pursuit of power, he loses all sense of reality concerning his true abilities, which he perpetually overestimates, thereby shaping the very "raw material" that underlies the existence of the

inferiority complex. This succinctly represents the psychoanalytical perspective on the facets of the inferiority complex.

The Detrimental Impact of Inferiority Complex on the Personality of Martinicans

From the descriptive standpoint of inferiority feelings, as conceptualized by Alfred Adler, Tiberiu Rudică, in his work Maturizarea personalităŃii (The Maturation of Personality), discusses individuals who, for various reasons, one being excessive self-deprecation and the other the awareness of another's superiority, experience these sentiments. The tendency to excessively underestimate leads Martinicans to retreat into their disparaging sentiments regarding their perceived limited psychological capacities and inherent potentials. The second aspect, concerning the awareness of another's superiority, similarly contributes to the condition that Alfred Adler termed the "inferiority complex." Adler posits that the semantic content of the aforementioned phrase is, at a minimum, an unfortunate outcome of comparison, a pathological symptom; for the tribe, the pursuit of self-actualization constitutes the core around which the representation of their value, as noted by Freud, can be articulated. This refers to the comprehensive array of emotions that define human beings during childhood, specifically the phase when they recognize their inability to adequately fulfill the demands imposed by their social environment.

Lack of Education or Incomplete Knowledge as a precursor to Inferiority Complex

When education is not full, such individuals' right and privileges would be elusive. It will make its victims to be non-rebellious. This was seen among the Martinicans. They were friends to all and enemies to none with the colonial masters included. The half-literacy made the Martinicans to lack independent existence after the invasion. They became so simplistic and gullible. Adler posits that "the inferiority complex governs psychological existence and manifests as a sensation of inadequacy, an inability to achieve fulfillment, and the enduring aspirations of individuals and humanity." It is crucial to emphasize that this sense of powerlessness, which may evolve into resignation (with lasting repercussions for the youth), can be exacerbated by an unstable economic condition, a physical imperfection, or substandard education. The renowned psychologist from Iași notes that there exists- fortunately- the potential to surmount the inferiority complex via the mechanism of compensation; although this mechanism is not invariably effective, T. Rudică, citing Vasile D. Zamfirescu, asserts, "When we address the causes of inferiority, compensation becomes tangible and the inferiority complex dissipates." However, there are instances when, due to subjective or objective factors (such as socially frustrating conditions), we can only respond to the effect (the inferiority complex). Subsequently, we would address pseudo-compensation: the mechanisms are imaginary-subjective rather than objective; the inferiority complex remains unresolved, relegated to the

unconscious. V. Dem. Zamfirescu, Între logică și logica minții, București, Editura "Cartea Românească", 1986, p. 42-43.

Underestimation, as a personal disposition, contributes to an inferiority complex; however, it is also exacerbated by the negative evaluations from those from whom we anticipate positive feedback regarding our achievements. In essence, we can refer to underestimation when we fail to receive accolades commensurate with our perceived entitlement. The phrase "from those from whom we expect the opposite" pertains to individuals dear to us, whose assessments profoundly affect us, as we do not perceive that the disparaging attitudes of our peers could genuinely contribute to an inferiority complex. This reference frequently pertains to malevolent conduct indicative of a desire to slander and disapprove, exhibited by "foreign" individuals, a behavior that – as previously noted – fails to capitalize on the prevailing discontent. Our intention is not to categorize all individuals as malevolent simply because they do not conform to our standards of empathy and affection; rather, we aim to highlight the existence of this trait, which can occasionally manifest in significant proportions that warrant attention. There are specific circumstances in which feelings of inferiority can intensify and evolve into a "complex," characterized by a persistent sense of powerlessness that may culminate in the belief that the ego harbors a debilitating incapacity, potentially fostering an attitude of resignation and relinquishment. Conversely, the emotion we examine can function constructively, serving as a catalyst for mobilization in the endeavor to transcend this state; we may seek personal fulfillment in an alternative domain of activity. Ultimately, the outcome hinges on the psychological composition of the individual: "Can I surmount this impediment that undermines my entire being and depletes my energy, which could otherwise be directed towards fulfilling endeavors, or will I succumb to this condition, permitting it to control my life indefinitely?" Do I possess the requisite resources? Can I utilize them?This process is intricate and protracted; we cannot prevail in the struggle unless it is maintained and executed with unwavering resolve. Consequently, the outcomes will not be immediately apparent; rather, they will manifest over time. However, once they emerge, even if minimal, they will invigorate the individual and progressively restore their confidence and self-esteem.

The author of the paper Maturizarea personalităŃii identifies two categories of factors underlying the inferiority complex: the first category comprises external conditions, while the second is classified as internal conditions. The prior statement regarding the psychological framework of the individual necessitates the consideration of factors such as indecision, hyper-emotionality, severe depressive responses, susceptibility to influence, a propensity for isolation and excessive introversion, and obsessive-phobic conditions, all of which signify a volatile psychological foundation conducive to feelings of inferiority. When this fund is influenced by factors such as inadequate education and a family life marked by stringent rules and prohibitions, the aforementioned sentiment can reach dramatic proportions. For

example, when a child with minor deficiencies, such as mild myopia, atypical gait, or sparse hair, is excessively criticized for these minor flaws, particularly by close family members whose opinions the child values, feelings of inferiority are cultivated. When significant flaws (handicaps, disabilities) are present, the previously "trivial" sensation of inferiority becomes deeply entrenched in the consciousness of the afflicted individual, rendering them unable to liberate themselves from it. Over time, this culminates in the Adlerian "inferiority complex," an intensified manifestation of the aforementioned feeling. In this context of an irreversible moral decline, several exceptions may emerge as actual behavioral patterns. These individuals are defined by their tenacity, ambition, and desire to offset physical imperfections: we refer to the category of optimists, who, despite their physical disabilities, achieve success due to their resilient spirit (in a manner that we, "normal individuals," find nearly inexplicable) and lead lives that provide them with satisfaction and contentment. The outcome is contingent upon the psychological composition of each individual and the abundance or scarcity of their resources, for which each person bears individual responsibility. According to G.W. Allport, when an individual initiates an action, they do so to achieve a specific outcome; however, environmental factors and interactions with others can induce internal disarray, resulting in an imbalance that adversely affects the anticipated result.

Suzanne's Retreat into Mourning and Melancholy as a result of this Colonization.

Suzanne exemplified profound patriotism and possessed a genuine affection for her country. Her write-up, while vibrant in its pursuit of freedom, revealed a retreat into mourning. This was observed upon her return from France, where she noted the erosion of her cultural heritage, the dire state of Martinique, the oppression of her people's freedoms and ideas, and the distressing narratives concerning the exiled slaves. This gave rise to Melancholia as she uttered some unflattering remarks about the colonial authorities. She experienced profound and painful despondency, resulting in a disinterest in the external world and a cessation of all productive endeavors. This trait of hers and her community appropriated certain behaviors from mourning and the regressive process that culminated in narcissism.

Moreover, Suzanne concluded by referring to her people as Plant-human. This was understood as a group of individuals who surrendered to the cadence of universal existence. She described her people as docile, exhibiting passivity rather than activity with their surroundings. They evade responsibilities. Furthermore, she indicated that they were insubstantial and indecisive, lacking a definitive life principle and philosophy to uphold. They were readily influenced by every prevailing doctrine and recommendation from the taskmasters. Suzanne perceived the Martinicans as possessing a disposition prone to discouragement and timidity, thereby hindering the growth and development of the land. Moreover, her character and nature appeared to be ambivalent. Her love relationships were shaped by her unique ego, which stemmed from her

experiences that encompassed the fear of losing the beauty of her homeland and native land. There existed a conflict between the attributes of love and hate. They engaged in a dispute where one sought to separate the libido from the Object (her Country), while the other aimed to preserve this attachment of the libido in the face of experienced adversity.

Conclusion

In conclusion, without any iota of doubt colonization destroys and shatters the pride in the achievements of civilization and advancement of any land. It returns the victim to the scratch and back to square one. It paints the land invaded small again and the rest of the world is seen very distant and remote. If there is any existing innovation or advent of science and technology, colonization renders such null and void; tarnishing the lofty impartiality of science. Ultimately, the instincts in individuals' nakedness and letting loose the innate behavior that was thought to have been tamed. This leaves us with a pertinent question now: Is colonization a curse or a benefit?

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