

Unveiling Colonial Shadows in Gothic Realms: A Post-Colonial Critique of 'The Devil in The Belfry'

Zeeshan Ali

MPhil English Language and Literature, MSc Sociology, MSc Political Science
Email: mz400854@gmail.com

Ayeman Majid

MPhil English Language and Literature
Email: rehabhassan624@gmail.com

Rehab Hassan

MPhil English Language and Literature
Email: ayemanmajid@gmail.com

Abstract

Literature has always been regarded as the reflection and mirror of society. Gothic literature, a genre characterized by a penchant for darkness and dread, is often considered a fertile ground to discover colonial themes, elements, and legacies. This study delves into "The Devil in the Belfry" as its text serves as a case study that encapsulates the process and aftermaths of colonialism through its narrative structure, character interactions, and symbolism. Magical realism established by certain literary devices in gothic literature is used to show the intensity of the aftermaths of colonialism. Drawing from the theoretical framework of post-colonialism, the study seeks to deconstruct and analyze the power dynamics and colonial shocks embedded in colonial discourse. The paper delves into discovering how the story reflects colonial and colonized ideologies and notions of "civilized" colonizer and "savage" colonized through nuanced character and events portrayals. The research attempts to analyze how colonized voices and perspectives emerge within the Gothic framework, offering resistance to colonial narratives. The study concludes by offering plausible insights for the eradication of colonial remains and to achieve the native order of things. **Keywords:** Colonialism, Post-colonialism, Devil, Ideology, Symbols, Dominance, Power dynamics, Identity and Gothic Literature

Introduction

"Devil of the Belfry" is a gothic piece of work written by renowned American writer and poet, Edgar Allan Poe. Poe with a brilliant command of language and technique accompanied by imagination, is regarded as an influential forerunner of the "art for art's sake" movement. Much of his work is concerned with Romanticism. He has marvelous dexterity of elaboration and imagination invoked by feverish dreams to cast plausible fabrics out of impalpable material. His best-known poetic works include the poems "To

Helen" (1831), "The Raven" (1845), and "Annabel Lee" (1849). His keen observation and sound reflection upon things and events marked by his idealism and musical gift as a poet earned him the dramatic art as a storyteller and his main short stories include "The Tell-Tale Heart" (1843) with the themes of and "The Cask of Amontillado" (1846); and the horror story "The Fall of the House of Usher" (1839) and satirical piece of Devil in the Belfry (1939). His gothic masterpiece "Devil of the Belfry" speaks of a peaceful settlement known as Vondervotteimittis with all its inhabitants living in peace, unanimity and uniformity. Everyone in the borough is happy and content in the provided situations. All follow a uniform and simple way of living with no conflicts at any stance. From the hillside, a short man appears to descend into the town and takes control of the belfry clock situated on the Council hall after beating the belfry man. Everything in the town gets disturbed and situations start to appear wicked and wretched with the passing moments. The anxiety and anger among the inhabitants continue to rise against the foreign devil. The story ends with inhabitants pondering on devising the plan to eject the devil to restore the original order.

The study delves into situating colonial and postcolonial themes in 'The Devil in the Belfry'. The Devil can be found best resembling that of colonial power appearing on the horizon from somewhere and hijacking the whole social and political structures thereby affecting the relative functions. Borough of Vondervotteimittis can be taken as representative of Aztec civilization before Columbus, Indians before the British and Africans before Europeans. The Aztecs were a nomadic tribe living in northern Mexico who decided to move to Mesoamerica around somewhere at the beginning of the 13th century and developed a magnificent capital city, Tenochtitlan, where the Aztec civilization started to grow an intricate social, political, religious, cultural and commercial organization. Soon this whole civilization was razed to the ground by Spanish invaders. "Invaders led by the Spanish conquistador Hernán Cortés overthrew the Aztec Empire by force and captured Tenochtitlan in 1521, bringing an end to Mesoamerica's last great native civilization"¹ Same happened with Asian and African colonies yet they survive the extinction by losing much of the portion of history and culture at the hands of colonizers. This study will also look into the elements of magical reality intensifying the postcolonial effects.

Moreover, research tends to look into the metaphorical language employed in "Devil of the Belfry" procuring linkage to interpret and locate themes of colonialism and post-colonialism in the story. Magical realism is seen as mentioning the effects exaggeratedly and is best used to show the aftermaths of colonialism. Elements of magical realism are frequently employed to reinforce the positive debate of demonstrating postcolonial consequences. The study presents a novel and unique approach to using gothic literary devices such as hyperbole, allusion, metaphor,

personification, anthropomorphism and imagery to augment and intensify the themes of colonial and post-colonial interpretation.

Hyperbolic and exaggerated statements, frequently and widely employed in 'Gothic Literature' to pour magical realism, can best be used to shed light and enhance the aftermaths of colonialism. The inflated assertion of beating the fat Belfry-man with hollow fiddle seeming like that of "a regiment of double bass drummers, all beating" magnifies the atrocity and bloody grasp with which the colonizers are known to crumple the opposition and defiance to claim utter control of the system. The whole valley filling with smoke by fast and furious puffing flashes the uncertainty and obscurity overwhelming the surroundings limiting the scope of sight (foresight) as an immediate impact of being controlled by a foreign authority. Allusions deployed in narrative lay bare the conscience of text foretelling and foregrounding the colonial theme. Alluding to the American Declaration of Independence casting off the British imperial and colonial rule saturates the colonial theme. Similarly, an allusion to Mao's resolution calls for self-sufficiency in different fields across China. Heavy Dutch watches and little china man carries the cultural autonomy that permeates the precolonial cultural unanimity. Metaphorical language demonstrating the 'Devil' as foreign and alien to the borough pins up the colonial discourse. Devil if taken as a 'Colonizer' is perceived to shape the entire story within a colonial context.

Personification encompassing the tabby cats and corpulent pigs going mad substantiates the adverse influence of colonialism on inanimate surroundings. This underpins the fact that colonial rule contaminates both living and nonliving spheres of colonized entities. Anthropomorphic happenings like furniture in frenzy take to dancing as a direct retaliation to foreign presence again highlighting the colonial aftermaths. Imagery substantiates and undergirds the whole colonial picture presenting the frisking and wriggling of pendulums with the valley filling with smoke. A layperson brought to read the story can detect the contention between the natives and foreigners via the assistance of imagery employed in narration.

With the story moving towards the end, inhabitants of the Vondervotteimittiss try to voice and establish a separate identity. Frantz (1961) also asserts to keep up and reclaim past and ancient ways of doing things². Peter Berry (2017) discusses the same idea of the anti-colonial struggle to erode and eject the colonialist ideology to substantiate the past.³ Vondervottimittis has come to recognize the dire assertion of restoring the previous order; the precolonial phase of society by minimizing the accentuation of colonial factors.

Rationales

Colonialism has brought severe consequences to the colonized nations of the world in a way that it has demolished the whole civilization and done

irreversible damage to other states. It provides rationale to attempt a study to discover and explore the process, causes and effects of colonization which is a universally discussed theme. The second main reason to hold this research is to know the exact mode by which colonial effects survive and pass to generation after generation in a dormant way to subjugate the collective psyche of the whole nation even after the termination of the colonial era. The main motivation lies in the discussion of the process of social cognition that develops the theme of labeling humans as US and THEM.

Research Gap

This study provides a unique view of analyzing “Devil in the Belfry” with its relation to social and political ground by dissecting it through colonial and post-colonial lenses. This study covers the space of using language in establishing a discourse related to the promulgation of ideas and logic in the affirmation or negation of existing powerful political orders. Postcolonial criticism of gothic literature offers a unique analysis that by breaking down the single linguistic units and features, understands their interrelation of structure and function in line with the development of the story and specific discourses.

Significance

The significance of this analysis encompasses the following arguments. The political exploration of gothic literature with certain powerful themes referring to colonialism is undertaken with a special reference to history. This research helps to understand the complexities procured by colonialism on a linguistic and sociological level. Research acknowledges delimitations and this leads to predicting further gaps that can be useful for future research. The study presents the contrasting scenarios of pre and post-era of the devil’s colonization of the Vondervotteimittis and it helps to measure the evidence and degree of havoc caused by his arrival to the town. As the study suggests in delimitation, further research in this domain can lead to the affirmation or revision of the established stance of this study in the future. Last but not least, this study adds to the rich hybrid tapestry of debate and discussions that are related to socio-political issues originating from economic and cultural grounds.

Delimitations of Study

The study sheds light on the possible delimitations. The analysis is confined and limited merely to one short story that speaks of a single perspective. Future researchers can opt for other texts from the same or different philosophers to undertake study in this domain. Since one novel can’t claim to cover the debate of a given political issue, it sets further limitations to the study undertaken to explore and analyze the theme. The study relies on discussing the textual discourse within a single lens that is postcolonial. Other approaches like that of social cognition by Van Dijk and

Historical Discourse Analysis by Wodak can further add precise facts to this problem statement. Research is based on a theoretical framework and is a qualitative interpretation of plain text as data that is not aided with tests and trials.

Objectives

This research aims at exploring the colonial themes and subjects ranging from tracing the entire colonization process to the causes and outcomes of colonization. The study focuses on borrowing literary devices from gothic literature to develop the colonial plot of the story by kneading the happenings and characters in colonial proceedings. Moreover, the research has a keen objective of defining colonization as an unnatural pursuit that is very likely to produce disorder and contortion in a peacefully established society. For this aim, the study engages to uncouple the storyline into precolonial and postcolonial phases and presents a sharp contrast between these phases encompassing the preface for radical alteration happening in the society.

Research Queries.

Qualitative queries drawing origin from the story plot and colonial perspective are desired to meet with descriptive analysis. The study is interested in establishing a stance for the following below-mentioned questions.

1. What are the precise effects that are observed to be delivered to Vondervottiemittis with the advent of the foreign Devil; the colonizer in the borough?
2. How does colonization induce hybridity, difference and cultural shift in society? The extent to which colonization or foreign inculcation affects the social and economic panorama of the society is desirable to uncover.
3. What does the part of Cultural Symbols, play in the gradual development of whole action and reaction play in colonization and anti-colonization?

Literature Review

Colonialism and post-colonialism, both are the vast and multifaceted fields with diverse thinkers, philosophers and approaches. Different theories attempting to explain the social, cultural, historical, and psychological complexities arising from colonial subjugation are seen to answer the queries regarding postcolonial aftermaths. The foundational work in terms of colonialism is laid by Ashcroft, B., Griffiths, G., and Tiffin, H. (2011). These authors compiled a glossary that encompasses all the key concepts and terms related to colonialism and post-colonialism.⁴ This work goes on explaining

the psychological and intrapersonal dimensions and related aspects of colonial and postcolonial themes as well. Young, R. J. (2003) discusses mainly historical and socio-political domains of colonialism and its aftermaths and consequences.⁵ Themes of hybridity, creolization, and the postcolonial experience of the Caribbean are attempted in *Critical Terrains* (Lowe, L. P. (1996). Lowe defines the French colonial rule demolishing the very set up of local culture and social norms to inculcate hybridity.⁶

Colonization does not end at one stand of temporal sphere yet it survives to pass to next generation and dependency of colonized on colonizer even survives after the era of colonial reign has come to end so long ago. It is referred as postcolony. This type of postcolony is defined by Mbembe, A. (2001) in the ceremonial work, "On the Postcolony".⁷ Gilroy (2000) lays the foundation of studies focusing on polarization that is lined with the construction of in-groups and out-groups in terms of race and class within colonial and postcolonial contexts.⁸ He asserts the racist ideology procuring othering and alterity mainly sprouts from colonial domain that pertains to exist in postcolonial domain. Hall (1996) critically analyzes power structures, relations and illustration of these within the global framework.⁹ A vast range of literature is procured and cultural studies are produced under the specific theme of post-colonialism. Rushdie's (1981) *Midnight Children* is magical realism that explores the themes of Indian history, partition, and postcolonial identity.¹⁰ Chinua Achebe is a famous African novelist who wrote "Things Fall Apart" encompassing the cultural conflict and social clash between Igbo culture and British colonialism.¹¹ Another prominent writer expounding postcolonial themes is from Kenya. Ngugi wa Thiong'o (1964) in "Petals of Blood" offers criticism on colonialism by explaining colonial ideology and process with its impacts and aftermaths on culture, language, history and social relations.¹² Said is a main theorist who is seen exploring the relationship between Western cultural dominance and imperialism. Advancing the works by Edward Said, Chakrabarty, D. (2000) negates the idea of universal structure and the ultimate standard and he further advocates for decentering Eurocentric perspectives, language standards and narratives. He argues to develop and harness the non-Western knowledge systems and procure the standard of nation, conforming native culture and tradition.¹³ Tunisian Jewish writer Albert Memmi demystifies the sense of superiority, fear, and guilt rooting from the psyche of the colonizer. He further draws the psychological portrayal of the colonized and states about the psychology of the colonized by looking at their feelings of inferiority, dearth, resentment, and ultimately resistance.¹⁴ Colonialism leaves permanent marks on the psyche of colonized people by impacting their beliefs, values and cultural norms through socialization and Robinson (2008) endeavors to determine the precise psychological consequences that arise from colonialism.¹⁵ A similar theme is explored by setting up studies to seek the conjunction of feminism and post-colonialism (Mignolo, W. D. 2011).¹⁶

Research Methodology

Being qualitative research, it employs the interpretive paradigm. The research has tried to expound the relationship of literary devices employed in gothic literature to establish magical reality and gothic atmosphere with the aftermaths of colonialism. This research aims at analyzing and describing the story by exploring the themes, characters, setting, motives and concepts to uncover the underlying ideology with the proposed critical lens of post-colonialists; Edward Said, Peter Berry and Frantz Fanon. The research methodology functioning in this study is a descriptive and analytical approach. A descriptive approach has been used to describe the context, characters especially that of the Devil, happenings and the central themes operating in the story. It has encompassed the theories and ideologies of different scholars and experts for collecting and organizing data to provide a comprehensive picture of the research topic. The analytical approach is employed to validate the findings by the analysis of the themes, characters and concepts addressed via gothic literary devices such as hyperbole, allusion, metaphor, personification, anthropomorphism and imagery. This approach studies relationships between different aspects of gothic literature and pre-postcolonial criticism while considering the real-life examples and instances from the historical context in order to paint a uniform and understandable picture of the research.

Analysis

Colonialism and post-colonialism, both refer to the different stages of the process called colonization. Colonialism is a broad spectrum that originates various debates ranging from the process to the causes. It is “domination of a people or area by a foreign state or nation: the practice of extending and maintaining a nation's political and economic control over another people or area”.¹⁷ Post-colonialism measures the aftermaths and consequences of colonial processes. The prime postcolonial effect that takes place in colonized society owing to different colonial causes is the loss of its history, culture and traditional values. Said (1978) views the postcolonial effect in the Western understanding of the East as subordinate, inferior and others.¹⁸ Researcher like Homi K. Bhabha (1994) asserts the need to highlight the hybridity and ambiguity of cultural identities in postcolonial contexts.¹⁹

Vondervottiemittiss has also seen to lose its part of history especially related to its origin and derivation and preface for its noun. This has caused a great deal of controversy regarding the information that divulges about the birth of this borough and its name. There appears to be different and magnitude of opinions taking space in the struggle to define the origin and ‘derivation of the name Vondervottiemittiss’. Oneness and integrity in history have been replaced with a number of opinions each claiming utter validity and credibility thereby dissolving reality into legions of appealing controversies. A significant multitude of interpretations and logical

arguments fade the actual and established reality and absolute truth. Thus there is no reference point against which the transgressions are measured and deviation from norms can be seen and observed.

Vondervottiemittiss can be contrasted to a society vulnerable to colonization. Two appealing and contrasting scenarios have been cast as precolonial (before the arrival and onset of the foreign element; the devil) and postcolonial (changed situation with the devil taking control of the Town Council) to reveal the sharp transpose in panoramas of the town. The peaceful coexistence of the people of the borough represents a scenario in which everything is fine and ordered. It further acts as a pivotal reference against which the disruptions in the society against the normality are traced and located.

The cultural grace including the building architecture, furniture design and unique town setting reflects the traditional norms and ancestral aesthetics. The culture of the borough is well preserved and leaving the talk of change aside even 'the very suggestion of such a possibility is considered 'an insult'. The inhabitants are carrying on their forefather's custom of doing chores with no external factor to impose any hindrance on that. Colonizer; the 'Devil' attempts to strike the existing cultural practices and national values to serve different purposes encompassing establishing dominance and sustaining power rule. Professor Gyatri Spivak (1988) distinguishes the elements of dominating group to discover, expound and exploit the sources of power and identity.²⁰ Colonizer is with established knowledge of exploiting the colonized in each way possible. It includes the revision of history to afresh it to present the colonizers graceful and civilized. It also encompasses to revise the cultural practices and alter the social symbols to replace or eradicate them.

One preeminent aspect that is witnessed to cast a vital role is a vulnerable point existing in the socio-political structure and geography. The inhabitants of Vondervottiemittiss considered the summit of the gentle hills unworthy and heeded a little attention to attempt precautionary measures concerning that. That unguarded, unattended and never-ventured summit then serves as the pathway for the Devil to descend into the valley and distort all the settlement. This situation can be contrasted to the advent of the East India Company disguised as traders into India during the reign of a Mughal emperor (Jahangir). The people of the subcontinent did not consider it worth harming and that proved to be their 'hill summit' that resulted in their colonization for a considerable period of time. This belief that there is nothing at all on the other side does not serve well. Inattentive and low-guarded summit procure vulnerability later on exploited by colonizers to sneak into the society. If there is nothing, there must be a devil waiting to break into the walls.

The precolonial culture enjoys unanimity with very little difference in opinions. Precolonial society is best regarded as a homogeneous society with uniformity, resemblance and universality in practices, culture, and social norms. The settlements of Vondervottiemittiss are so precisely alike proving the precolonial theme of unanimity and harmony as has been mentioned earlier. People have similar thoughts and the very diversity does not pollute the similarity but rather adds to it. The two main ingredients, “Time Piece” and “Cabbage” are seen carrying the meanings of grace and pride. The adverb “exceedingly well” expounds their dexterity in elegantly carrying both of these. “Time Piece” represents the grace and honor of Vondervottiemittiss which the people of the borough have known to earn and carve with primary importance as no other thing is seen consuming their attention, effort and skill except for cabbage and timepiece. In the same manner, cabbage metaphorically represents ample food and economic prosperity. All people attend both of these with equal vitality translated into singular ingenuity. They are self-sufficient and well-experienced people to cast and take care of both. It brings the very reminiscence of spices and gold of India and tobacco cultivation in North America that were similar to “Timepiece” and “Cabbage” regarding grace, wealth and singularity in opinion. The metaphorical timepiece can intend that of ‘Time’ itself translating to prosperity and flamboyancy when it was controlled by the inhabitants of Vondervottiemittiss. Time falling in the administration of the devil brings forth devastation and contortion in town. In Vondervotteimittiss, ample food availability and financial welfare are better understood by constant rising fire and huge pots over it in homes. Flamboyant dressing and suiting of boys display a lavish and prominent standard of living. All wearing the watches- adds to the idea of no compromise on managing and eyeing the “time”, taken as pride and earning. From the serious old men puffing silently on the chair to the naughty youth and women attending the kitchen wearing the watches exhibits that “time” is equally valued and graced by all. All acclaim the vitality and present serious mood to vigilantly take care of it.

Allusions add to the storyline and here, three important resolutions passed allude to the American Declaration of Independence on July 4, 1776, summarizing to shed off imperial and colonial rule of Great Britain by 13 states of America. The passing of resolutions in Vondervottiemittiss intensifies the idea of eluding foreign element to inoculate and penetrate society. Firmly determining to carry the good old course of things with no tolerance to addition and modification is the main idea of preserving the old customs and ancestral tradition whereas colonialism rightly targets the “good old course of things” by devising an alternative course of things. The second resolution “Nothing tolerable out of Vondervottiemittiss” also alludes to Mao’s resolution of attaining self-sufficiency in production within China and limited access to free market. The second resolution negating the

idea of affirming the influence of any alien thing presented by foreign element, represents the keen desire to defend the national integrity and keeping it intact. These values esteemed as supreme and of high value are sabotaged with the very first step that colonizer place on the colonized soil. "The suppression of a culture is the surest way of subjugating a people and their history ... The colonizing of the mind means the killing of language, and the killing of language is the killing of a people" (Thiong'o, 1986, p. 8)²¹. A similar argument is posed by Frantz Fanon (1961), "Colonialism ... crushes every form of originality ... reduces native culture to the status of folklore".²²

Similarly, firm determination to guard and keep up the "clocks" and "Cabbage" culminates the theology that the locals take pride in things, symbols and elements. These things, symbols and elements like the national flag and anthem are to guard the union of nation, safeguard the ancestral values and keep up the noble traditions. With these cultural signs getting disturbed and distorted, pride is considered compromised and the nation is deemed to psychological surrender to submit to the dominant foreign will. Fanon argues that colonization breeds "cultural alienation" and "psychological dependence".²³ **Meanwhile**, it suggests that of keeping, controlling and managing time on their own. The symbol of pride, control and wonder of the village's great clock' to which old eyes attend with care and devotion, is doomed to be controlled by "The Devil of the Belfry". East India Company set up a post in Surat (India) in 1608 and contracted the economic trade pact that served as the initial pathway for affirming the solid foundation in the Subcontinent. Dominating control of economics subsequently led to the takeover of the other symbols of livelihood and pride in India by this colonizing company. Time is undoubtedly valued in the borough and the single idea of malfunctioning of the clock is unbearable. An august sinecure is paid to elude the very distant chance of it. Hours have always regularly been struck demonstrating the regular and routine life with no considerable worry. This can again be thought similar to the normal lifestyle of India before the arrival and colonization of the East India Company.

The colonization starts with the arrival of the devil into the town. 'Devil' appears from where exactly "no good can come". The deconstruction of this very narration would suggest that bad is anticipated to come with the negation of good not coming. 'Odd looking object on the summit' in the disguise of the dubious controller and obnoxious administrator with his very arrival has bifurcated the unanimity and singularity into two fractions; one fraction eyeing the change in circumstances in dismay and the other fraction gazing on the clock in hope for its undisrupted continuity. This is very typical of the colonized to hope for mercy with the expectations of inevitable aggression. Ngugi presents the similar situation in "Petals of Blood" (a novel

set during the Mau Mau uprising against British colonial rule) in which the colonizer captures the persistent hope for liberation that the colonized hope to continue even amidst profound suffering. "But even at the hour of their darkest despair, a flicker of hope, perhaps foolish, perhaps dangerous, persisted in their hearts"²⁴

"The great rate" prescribes the pace and appetite associated with the colonizers with which they tend to control and grasp the colonized society. "An excellent set of teeth" of the devil of Belfry metaphorically denotes the innate stance of looting by the colonizer by piercing sharp economic canines on the neck of the colonized to quench the thirst of economic dominance and financial need. These metaphors and imageries best serve to the purpose of illustration of colonial appetite.

The tools and equipment ranging from fiddle 'bigger five times to his size' and 'gold sniff box' metaphorically stand for friendly trade pacts and pretended peaceful ventures that later on are employed to paralyze the economic, social and political body of the society. Devil hits and assaults Belfry-man with fiddle to claim an utter presidency of the Belfry. Fiddle can successfully be taken as modern technology and operating it as a weapon to demolish the anticipated retaliation is the foremost step of colonization. The contempt and hatred of the people of Vondervottiemittiss is no stranger than that of actually colonized people. "Sinister kind of face" demonstrates the odd and awkward physical appearance of the 'Devil' that is sinister in sight thereby slightly suggesting the different facial features and dressing sense. The adjective sinister probably carries meaning from the perspective with which natives perceive the colonizers associating them with sinister acts. The devil cuts the "furlong here" and "whirling there" as if the whole town belongs to him and this mainly describes the sinister acts. This ruthless colonial behavior of taking the colonized for granted and wielding with them with their own will, not regarding the colonized values and sentiments worthy enough to be considered is best portrayed by the Devil's aforementioned sinister acts. Indifferent to native sentiments and claiming their priorities lie in the primary objectives operating the colonialist ideology. Fanon (1961) states this, "Colonization ... [means] to brusquely break up a pattern of existence ... without any prior consultation, without the slightest interest in traditions or customs of the country concerned".²⁵

The treatment that the devil delivers to Belfry-man by seizing, hitting and beating represents the oppressive and coercive tactics employed by colonialist and imperial powers to crush the possible and expected resistance. It is evident how British imperialists wielded with Burmans and Indians in the 19th and 20th centuries. By undercutting Burmese political and religious authority, the British marginalized the Burman community.²⁶

P. Barry suggested the phases of "Adopt, Adapt and Adept" to hatch and categorize the steps taken by the colonized to dispose of the colonial impacts.²⁷ Firstly, the arrival of aliens disguised in any role is not taken and

meant that obnoxious. It is mostly linked with the partial acceding to tolerate the presence of non-natives. It can be termed as adapting which further leads to the second stage known as adopting. When the colonized realize the gravity of the circumstances, observe the unveiling of the unfathomable and irreversible loss and calculate to communicate their resistance derived from the ways of both the colonizer and of their own. This adapting can be termed as soft resistance which lies in compatibility with the colonizers. As seen in *Vondervotteimittiss*, when people are not trying to hinder or cease the Devil's course yet they expect their pride symbol-the steeple timepiece to strike 12 for the assurance and affirmation of normality and regularity in town. Later on, when the inhabitants of the borough perceive the aftermaths and consequences of oppressive colonialism with everything of vitality going wrong from Pelly to Krout and Pipe, it marks the start of active and hard resistance that is called the adept phase. In this phase, people aspire to shed the colonial effects and eject the colonizers. There begins a conscious struggle to retain and restore "the ancient order of things".

In India, these stages can be traced to the manifestation of Indians unconsciously welcoming the British colonizers, conceiving the idea of little harm from the fascinating novel foreign elements and charming trade. After beholding the true colors and colonial shocks, realizing the loss of culture with the anesthetic penetration and domination of foreign culture and being dealt with brutal and cruel side effects, the people of the subcontinent converged to mount a soft resistance by learning about the colonizer's language and customs of retaliation. Postcolonial writers evoke or create a pre-colonial version of their own nation, rejecting the modern and contemporary which is tainted with their colonial status of theirs.²⁸ Later on, it all ended with the adept phase concluding to procure complete independence from foreign subjugation.

Findings

The short story uncovers the process of colonization by presenting a clear contrast between the precolonial and postcolonial circumstances prevailing in the *Vondervotteimittiss*. The gradually growing resistance for uprooting foreign control admits the very fact that colonization is not a natural or God-given situation.

The adverse effects that colonization delivers to sustained ecosystem of cultural and normative harmony and unanimous practices can be beheld by closely comparing the orderliness and organization of *Vondervotteimittiss* before the arrival of the devil in the valley with the distortion and confusion induced by the devil taking control of the Steeple of the Town Council after disposing of the belfry-man.

Unanimity and singular order of doing things and retaining the older and ancient order of attempting chores as representative of the natural native setting is doomed to the inculcation of foreign force and interference. The

radical shift in society that begets in town with the very advent of the devil demystifies how colonization affects the existing state of law, norms and values in the society. Natural order precisely expounded as “ancient order of things” translates the urge for identity. “*Identity is a vital aspect of one’s position in both the natural and the social world.*”²⁹ This unique identity can only be restored with the ejection of colonial debris. Natural order or established identity reflects the status of certain variables of emotions, thoughts, collective aspirations, cultural norms and traditional values; the overall face and identity of the society. Said views this desire to regain contact with earlier, mythical, and ancestral ways.³⁰ And it can be gained as apparent in the case of Vondervottiemittiss, by the rejection of colonial supremacy vis-à-vis highlighting the past and ancestral way of doing things. Symbols serving the meanings of pride, grace, and identity that in the case of Vondervotteimittiss is the great timepiece at the town council, are often vulnerable to falling prey to the brutal shocks of the foreign force. The very fall of the symbol can invoke a grave sense of loss thereby urging people to give up their sound slumber to describe the negative change and alteration going on as the consequences of the colonization. Eventually, the onset of pride symbol marks the threshold of tolerance thus inhabitants are moved to procure the sentiments of resistance and resentment.

Discussion

Devil’s costuming as colonizer immediately instills the picture of landing colonizers in the Subcontinent and the other parts of the world. Devil’s arrival initiates the process of colonization and this further proceeds to procure the consequences that are associated with contortion and squinting of nourished and established civilization. This distortion happens to each element and domain of the colonized nation ranging from history to culture. The colonization leaves aftermaths that continue to dominate the colonized even after the decades. It instills the idea of consciously shedding the colonial strains to attain the natural order of things with the revival of native history and rebirth of native social traditions.

Anti-colonization takes into consideration the representation of a nation on its own through the standard and linguistic figures devised by its language and the re-establishment and promulgation of local ancient culture to restore the signs and symbols indicating the integrity and sovereignty of the nation. It restores and resets the nation’s glory and grace. This paper has tended to establish a meek connection of magical and gothic literature with the colonial and postcolonial aspects of interpretation. The devil of Vondervottiemittiss can be any foreign influence that attempts directly and indirectly to disrupt the continuing practices in a society. Gothic literature subjected to postcolonial interpretation brings forth unseen and unrevealed yet interesting opinions.

Conclusion

The study presents a short introduction of the author and his relative biography with a short account of summarized facts about the story under study. It moves on to explain the vital linguistic and political terms for utter understanding and comprehension of the research theme.

The importance of the research is brought to light by discussing the rationales motivating the study, the gap asserting the need to hold the research, the significance expounding the social functions of discourse and delimitations hinting at prospects of research. The descriptive approach explores the linguistic features and literary devices and justifies the application of particular literary devices and linguistic features with a special relation to the history, political, social, and cultural scenarios wrapping around the story.

The analytical approach using insights from the ideologies of Frantz Fanon, Edward Said, and Peter Barry as a theoretical framework confirms the functions and structure of different discourses established and analyzes these discourses by placing these in the current socio-political structures of society. Findings are drawn from analysis confirming the employment of literary devices, linguistic features, and special narrative with a direct reference from history. The debate revolves around the process of colonization and decolonization and talks about the measures to be taken in this regard. It should be noted that in order to attempt high-quality research one must concern with all the resources and ideologies that shed light on the relative topic of power, discourse, identity and socio-political foundation of truth and reality.

Footnotes

¹ History.com. October 2009. "Aztecs." <https://www.history.com/topics/ancient-americas/aztecs>.

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