

"The colonizer, fearing to succumb to the Other, attempts to contain it--through subordination, suppression, or conversion. Their strategies of containment are designed to preserve the opposition and inequality between Self and Other that justifies the imperialist enterprise" (323).

"The 'imaginary' colonialist text adheres to a fixed opposition between the self and the native, insisting upon the homogeneous identity of the indigenous population and taking refuge in the 'superior,' more 'enlightened,' and more 'civilized' perspective of the dominant culture" (324).

"In this scene, Marlow's language and observations suggest, although his panic and confusion indicate he does not consciously understand, that domestic bliss and female innocence in Belgium are predicated upon the exploitation of natives and the pilfering of ivory in the Congo; that marriages between ambitious young men of insufficient means with young women of substance are facilitated by the colonial enterprise, in which enterprising young men make good in the name of doing good" (327).

"In this scene all details combine to point out that domestic innocence colludes with global evil in death-dealing conspiracy. Yet, in the Intended's drawing room, as in other stations along his pilgrimage, Marlow shrinks from the enormity of the knowledge he is offered" (327).

"Marlow's stereotypical descriptions of both women and natives serve as a strategy of containment that enables him to deny both their importance for him and his affinity with them" (328).

"Marlow's attribution of cannibalism to the natives--an accusation never borne out by their behavior--is a violence Marlow inflicts on the culture. This violence is characteristic of all linguistic descriptions of the members of one culture by members of another culture who exercise power over them and exploit them" (330).

"Without heeding the text's warning about the unreliable and equivocal nature of language, the reader may trust too much to Marlow's words, just as Kurtz' adherents have trusted too much to his eloquence; and potential colonist-conquerors may fool themselves as well as others into believing in their noble intentions" (332).