The zone where the natives live is not complementary to the zone inhabited by the settlers. The two zones are opposed, but not in the service of a higher unity. Obedient to the rules of pure Aristotelian logic, they both follow the principle of reciprocal exclusivity. No conciliation is possible, for the two terms, one is superfluous. The settler’s town is a strongly-built town, all made of stone and steel. It is brightly-lit town; the streets are covered with asphalt, and the garbage-cans swallow all the leavings, unseen, unknown and hardly thought about. The settler’s feet are invisible, except perhaps in the sea; but there you’re never close enough to see them. [...] The settlers town is a well-fed town, an easy-going town; its belly is always full of good things. The settler’s town is a town of white people, of foreigners.

The town belonging to the colonised people, or at least the native town, the Negro village, the medina, the reservation, is a place of ill fame, people by men of evil repute. They are born there, it matters little where or how; they die there, it matters not where, nor how. It is a world without spaciousness; men live there on top of each other, and their huts are built one on top of the other. The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village, a town on its knees, a town wallowing in the mire.

- Frantz Fanon (2001:30)

How we are seen determines in part how we are treated; how we threat others is based on how we see them; such seeing comes from representation.

- Richard Dyer (1993)