



**A Postcolonial Feminist Approach to Toni
Morrison's *Beloved* and Tayeb Salih's *Season of
Migration to the North***

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**MASTER'S THESIS
ENGLISH LANGUAGE AND LITERATURE**

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Supervisor

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THESIS APPROVAL PAGE

I certify that in my opinion, the thesis submitted by Eesa Abdulzahra Mohaisen MOHAISEN ALJOBOURI titled “A *Postcolonial Feminist Approach to Toni Morrison’s Beloved and Tayeb Salih’s Season of Migration to the North*” is fully adequate in scope and quality as a thesis for the degree of Master of Arts in English literature.

Asst. Prof. Dr. Nazila HEIDARZADEGAN

Thesis Advisor, Department of English Language and Literature

This thesis is accepted by the examining committee with a unanimous vote in the Department of English Language and Literature as a Master’s thesis. 02-08-2021

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The degree of Master of Arts by the thesis submitted is approved by the Administrative Board of the Institute of Graduate Programs, Karabuk University.

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Director of the Institute of Graduate Programs

DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

Name Surname: Eesa Abdulzahra MOHAISEN ALJOBOURI

Signature :

FOREWORD

This research project would not have been possible without the support of many people. First and foremost, I would like to express my sincere gratitude to my supervisor Asst. Prof. Dr. Nazila HEIDERZADEGAN for her invaluable advice and patience with me throughout the research, from setting the topic to this situation, her continuous support of my Master's degree studies and related research, for her patience, motivation, and immense knowledge. There is not enough space here to thank her for her outstanding efforts and wise comments and for helping and guiding me through every stage of researching and writing this thesis.

Furthermore, I would like to thank all members of my thesis committee. Last but not least, I would like to thank my family members for their support throughout writing this letter. Life would be more difficult without their constant support and encouragement.

ABSTRACT

This thesis has applied postcolonial feminism to Toni Morrison's *Beloved*, and Tayeb Salih's *Season of Migration to the North* to study the impact of colonialism and colonial narratives on women and their's representation in formerly colonial countries. The study is an analytical reading of two contemporary novels, *Beloved* and *Season of Migration to the North*. It has examined and analyzed oppression of women in the East and the West. It also discusses the impact of cultural differences on the status and identity of women who suffer from multiple methods of oppression. This thesis emphasizes the necessity of postcolonial feminism to confront the colonial policy to prevent all kinds of violence against women. The study explores such problems with great interest in the topic of female identity and sense of belonging. The study consists of two main chapters besides the introduction and conclusion. The first chapter will be on the principles of feminism, including the waves of feminism with a literature review of postcolonial feminism and the role that Arab and African-American societies played to resist male domination. The second chapter examines *Beloved* by Toni Morrison and *Season of Migration to the North* by Tayeb Salih from a postcolonial feminist point of view about women's liberation from oppression and the extent to which pressure affects women of identity and culture. The topic presents some gaps of the ethical issues that preoccupied postcolonial feminism within opposite deconstructive readings and visions to reject male domination as part of a vision that placed the colonizer and made the world revolve around it in one direction and clarified the role of women in a new way highlighting the justifications for the aggression of violent practices in the Third World and Afro-American societies against all forms of human misery and injustice under the pretext of prevailing customs, patriarchal domination, and arrogance over women. The thesis concluded that women in the novels under the study rebelled against dominating power since an aspiring woman understands the limits of her freedom and insists on expanding it.

Keywords: Postcolonial feminism, Toni Morrisen, Tayeb Salih, domination, Violence, Women.

ÖZ

Bu tez postkolonyal feminizmi Toni Morrison'ın Sevgilisine ve Tayeb Salih'in Kuzeye Göç Mevsimi'ne uygulayarak sömürgeciliğin ve sömürge anlatılarının kadınlar üzerindeki etkisini ve eskiden sömürge ülkelerde kadınların temsilini incelemek için. Çalışma, Sevgili ve Kuzeye Göç Mevsimi adlı iki çağdaş romanın analitik bir okumasıdır. Doğu'da ve Batı'da kadınlara yönelik baskıları incelemiş ve analiz etmiştir. Aynı zamanda kültürel farklılıkların, birden çok baskı yönteminden muzdarip kadınların statüleri ve kimlikleri üzerindeki etkisini tartışır. Bu tez, postkolonyal feminizmin kadına yönelik her türlü şiddeti önlemek için sömürge politikasına karşı koyması gerekliliğini vurgulamaktadır. Çalışma, kadın kimliği ve aidiyet duygusu konusuna büyük ilgi göstererek bu tür sorunları araştırıyor. Çalışma giriş ve sonuç bölümlerinin yanı sıra iki ana bölümden oluşmaktadır. İlk bölüm, postkolonyal feminizm ve Arap ve Afrikalı-Amerikalı toplumların erkek egemenliğine direnmek için oynadığı role ilişkin bir literatür taraması ile feminizm dalgaları da dahil olmak üzere feminizmin ilkeleri üzerine olacak. İkinci bölüm Toni Morrison'ın Sevgilisi ve Tayeb Salih'in Kuzeye Göç Mevsimi'ni postkolonyal feminist bir bakış açısıyla kadınların baskıdan kurtuluşu ve baskının kadınları kimlik ve kültüre ne ölçüde etkilediğini incelemektedir. Konu, sömürgeciyi yerleştiren ve dünyayı onun etrafında tek bir yönde döndüren ve rolünü netleştiren bir vizyonun parçası olarak erkek egemenliğini reddetmeye yönelik karşıt yapısökümcü okumalar ve vizyonlar içinde postkolonyal feminizmi meşgul eden etik sorunların bazı boşluklarını sunuyor. Üçüncü Dünya ve Afro-Amerikan toplumlarındaki şiddet uygulamalarının her türlü insani sefalet ve adaletsizliğe karşı saldırgan gelenekler, ataerkil tahakküm ve kadınlar üzerindeki kibir bahanesiyle saldırganlığının gerekçelerini vurgulayan yeni bir yolla kadınların Tez, çalışma kapsamındaki romanlardaki kadınların, hırslı bir kadının özgürlüğünün sınırlarını anlaması ve onu genişletmede ısrar etmesi nedeniyle egemen güce isyan ettiği sonucuna varmıştır.

Anahtar Kelimeler: Postkolonyal feminizm, Toni Morrison, Tayeb Salih, tahakküm, Şiddet, Kadınlar.

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ARŞİV KAYIT BİLGİLERİ

Tezin Adı	Toni Morrison'un <i>Sevilen</i> ve Tayeb Salih'in <i>Kuzeye Göç Mevsimi</i> adlı Romanlarına Postkolonyal feminist bir yaklaşım
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ABBREVIATIONS

Ed. by : Editör

p./pp. : Sayfa/sayfalar

Vol. : Sayı

BBC. : İngiliz Yayın Şirketi

UNESCO: Birleşmiş Milletler Eğitim, Bilim ve Kültür Örgütü

EC : Sekizinci Yüzyıl

SUBJECT OF THE RESEARCH

This study focuses on applying postcolonial feminism theory to two novels *Beloved* by Toni Morrison and *Season of Migration to the North* by Tayeb Salih, where Novels clear the role of women in patriarchal and defend the liberation of women under oppression societies based on race, class, identity, culture, and gender in women's lives.

PURPOSE AND IMPORTANCE OF THE RESEARCH

The purpose of this study is to analyze selected characters from Toni Morrison's *Beloved* and Tayeb Salih's *Season of Migration to the North*, a postcolonial feminist approach reading. The study focuses on how to dispose of the injustice caused by the traditions of the exploited societies, the patriarchal system, and physical violence and rape.

The thesis contributed to know moral lessons, reduced the West's negative stereotyping gaps of Eastern, Afro-American societies, and created human awareness. In addition, this study contributes to helping to achieve equality and getting rid of some behaviors against women. Further, the study reflected an actual cultural image about the East and clarified the role of women in the feminism theory.

METHOD OF THE RESEARCH

The research method postcolonial feminism to the reading of *Beloved* by Toni Morrison and *Season of Migration to the North* by Tayeb Al-Salih, using books, journals, articles, and previous studies on the application of feminism theory to clear the violence that women are subjected to regardless of time and place. The researcher's interest was limited to explaining the postcolonial feminist approach and resisting patriarchy and violence against women in the two novels.

HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

The problem relates to violent behaviors, oppression, and domination over women to their various side effects in communities, creating psychological tensions due to domination colonizers. It explores the differences between female and male dominance from the postcolonial feminist approach. There are four research questions in this study:

- 1- How does feminism move away from the Eurocentric and develop into Black feminism, “Third World” or Postcolonial feminism?
- 2- What is the link between power and gender in the novels?
- 3- Does a name have the power to create an identity and Culture?
- 4- What is woman typecast as “Mother Nature”?

SCOPE AND LIMITATIONS / DIFFICULTIES

The researcher faced great difficulty in collecting reliable and translated literary references dealing with postcolonial feminism theory through a deep search of contacts in the international literature that converted. In addition, there was limited access to sufficient information about the development of feminism theory. However, it played a role in the advancement of women in literature and all other practical aspects.

INTRODUCTION

The postcolonial feminist approach refers to the interdisciplinary nature of “postcolonial” thinkers from multiple disciplines (history, anthropology, comparative literature, sociology, etc.). It drew from the tools of analysis of these schools of thought within the analysis framework the concept of postcolonial feminism problems. The thesis explores the roots of the various currents that have developed “postcolonial feminism” examines the deep intertwining in two novels, Tayeb Al-Salih’s *Season of Migration to the North* and Toni Morrison’s *Beloved*, in their historical and intellectual senses, as well as the various philosophical and social. Literary texts will also be examined to chart the influence of feminism on scholar’s claims and attitudes towards women’s liberation and determine the extent to which Eastern women have influenced Western feminist traditions and socio-literary styles.

Postcolonialism started in the early seventies that deal with politics does not deny that the approach of anti-colonialism. It may go back to the beginning of the colonial movement itself. It was devoted to describing the predicament of states freed from European empire’s power in the aftermath of World War II, as known during the eighties and nineties of the twentieth century (2003, p.8).

Postcolonial studies are among the tasks that appeared after the demise of traditional colonialism to reshape the conventional image and cultural analysis. “The concept of Postcolonial deals with the effects of colonialism on cultures and societies” (2003, p.21).

This period demised colonialism, and the colonies gained their independence. The term postcolonialism was coined by the contemporary period in the 20th century. Postcolonial due comprehensiveness and breadth makes that qualifies in many fields, and refers to the stage that followed independence from colonial domination, or brutal military occupation, directly to analyze it, along with expression of the literary and social criticism that tried to respond to Western and European imperialism. The repercussions it caused on peoples (2003, p.44).

The postcolonial feminist approach covers all cultures affected by the colonial or imperial process from their inception to the present day. All communities impacted by

capitalism from the colonial moment to the present day throughout the historical process that began with “European imperialist aggression”.

The term’s connotation does not refer to the postcolonial period. The postcolonial movement deals with cultural influence until the present day, in a critical comparison that attempts to find a common denominator between the colonial societies of the world in the face of colonialism and the cultural effects left behind. It made in some French circles to the multiple transformations in the world from time to time after the end of colonial imperialism, particularly in Eastern countries as Bhabha says, “The term Postcolonial spread in European and American intellectual circles and among researchers whose roots go back to the ancient colonial nation, especially India” (2011,p.271). Furthermore, postcolonialism was a barrier to an epistemological disconnection between before and after the occupation. This signification includes the period of employment and colonialism itself, not what comes after;

“The postcolonial world is a world that witnessed the transformation of the destructive cultural confrontation towards the acceptance of difference on an equal footing, literary theorists and historians of culture have begun to perceive cross-cultural perception as a possible endpoint, as it seems clear that it is an endless human history of conquest and extermination justified by the myth of purity. The group as a basis upon which the creativity of a postcolonial world can settle it” (2003, p.81).

The postcolonial feminist approach responds to the structural innovations that restricted the discourse to linguistic and rhetorical aspects without turning to the cultural context and references to political and social concerns that the text contains, as it seeks to uncover. The discreet relationships link the poles of Western culture with the colonial phenomenon and its positioning on the purity of the European race or human race as a strong justification for colonialism. The term “remote pain” foretells the transition from a specific situation with its peculiarities to another entirely different problem.

The reality of the matter is not an absolute constitute since the colonizer is still present in its various kinds. Most countries are still cultural and economic subservience to industrialized countries through several forms.

Postcolonial feminism examined a common denominator primarily among the colonial third world societies of different nationalities, all of which arose to counter European colonialism and the expected effects of remaining art and literature. Therefore, it refers to the state of peoples and to enter the post-independence period. Postcolonial feminism includes all societies affected by the imperialist period from colonialism to the present (2005, p.219).

However, postcolonial feminists discuss postmodernism. Thus, it also recognizes the power ties between West and Third World cultures, which ignored or evolved in the more playful and parody or esthetic postmodernism. The authoritarian ethnocentrism is caused by Western ideas, traditions of thought, and literature, including postcolonial versions. From a postcolonial perspective, world culture actively affects Western thought (Aristotle, Descartes, Kant, Marx, Nietzsche, and Freud) and literature (Homer, Dante, Flaubert, T. S. Eliot, Toni Morrison, and Tayab Salih) (2005, p.220).

The postcolonial approach, distinguished by political orientation, aims to dismantle the borders and structures that consecrate hegemony, dominance, and power and to establish relations between unequal forces via bilateral confrontations such as “me the other” and “I and other” as well as “the black and white”. The persecution of imperialist powers reveals the essential points of colonial discourse, which reflect racial and class superiority and discrimination. Colonial discourse did not recognize human partnership to be able to own the other. As Spivak pointed out, among others, the oppressive, excluded, and marginalized fell captive to a racist, exclusivist logic, and because it secured the ideology of liberation for drawing from numerous cultural references (2003, p.83).

Postcolonial feminism studied the revision of the literature of past imperialism to include hegemony in general that confronted European colonialism. Also, the feminist movement revealed the specific elements of the political and cultural forces that give continuity to the colonial influence and read their literature from a different point of view. It seeks to reveal European political systems and cultural patterns through the literary heritage during the colonial period. These studies arose in the wake of the collapse of the European empire and the subsequent emergence of anti-hegemonic cultural studies, and studies of the field of colonial studies in several ways, perhaps the

most prominent of which are: Postcolonial feminism reacted to conquered the cultural impact of imperialism after independence, even it refused the supposed supremacy of masculine power and authority.

Nazila Heidarzadegan, in her article entitled “*Representation of Problems or Problematic Representation: Three Middle Eastern American Plays*” wrote, “colonial desire is possession, homogeneity, and purity while the desire of colonized is recognition, not exclusion, therefore, “the disturbing in-between distance constitutes the figure of colonial otherness as the white man” artifact inscribed on the religious identity (2019, p.40).

Women repressed like the colonial subject and “Indigenous” people as minority groups were unjustly defined by patriarchal and colonialists. Postcolonial studies are currently responding to this view and thus engaging. This tendency asserts that while the traditional exercise of patriarchal power existed and was confined to the hands of specific men (father, husband, and other family men), the devolution of energy into the social sphere, mainly when the state-supported conservative and religious forces, transferred the right to control to all men. Postcolonial points of view often share views on individualism and inequality of subject matter and the acceptance of everyday strategies of resistance against oppressive external forces, which for feminists are the authority of a father, a husband, or a community that limits her absolute freedom.

The two novels, *Season of Migration to the North* by Tayeb Salih and *Beloved* by Toni Morrison illustrate the impact of civilization on women’s gender and identity, the role of postcolonial feminist movements, patriarchal hegemony, and breaking down the barriers and obstacles that indigenous women face for using colonial language. It also shows how the formulation of colonial power affects cultures in terms of gender, the role of women in self-determination, and the elimination of oppression from pressures while acquiring the clear habits of the colonizer.

Feminism is considered an attempt to transcend all the limitations that change and alter those philosophies general framework. But despite this broad claim, a quick study of the content of feminism reveals that they retrieved and taken selectively from the male’s ideas so that it can be said without them. Feminism would not have arisen.

That represents an extension of the general secular context that has dominated Western thought and civilization since the renaissance.

For example, feminism took an inflated sense of the subjectivity of the human individual isolated from the social and religious context. Marxism applied some revolution slogans and analysis of economic exploitation. These terms on women in the Western social classes, forms of material production, and they took from some psychoanalysis their concepts on the development of sexual identity. Still, they developed them to take from them a justification to defend the idea of women's masculinity and men's effeminacy, which paves the way for the emergence of a third gender that violates all the stable specifications about the nature of each man, and women. It also took from the philosophy of Nietzsche the principle of relativity and the destruction of the absolute, to reach from this to blow up and shake the intellectual foundations of the male society in preparation the establishment and establishment of its proposals it wants fundamental frameworks and dominant (1990, p.107).

The major Western philosophies determined the intellectual position of feminism through the mechanisms of opposition, metaphor, and imitative extension. Other determinants of this thesis should not be overlooked, especially since these determinants are specific to the Western ideological and civilized experience. They delineate feminism of its field as a purely Western ideology. It should not extend to presenting a comprehensive worldview of all human beings. Among these determinants are the general Western thought's perception of women, the perception defined by Greek philosophies, Christian churches, and Jewish concepts, and then revised ideas in a broader range.

Hence, these determine women's social and economic status throughout the centuries, and similar problems in recent centuries with the complexity of Western lifestyles thanks to the industrial revolution and its consequences. These philosophies, values, and situations are fundamentally and qualitatively different from their counterparts in Islam, and the status of women in the Islamic societies can be found as in western.

At the outset, feminism presented itself as a response and a way out of the conditions that govern the life of Western women in contemporary times, and in

response to the injustice of the Greco-Roman-Christian concept, which continued to define the entity and identity of women throughout the life of Western civilization. Some of the previous feminist movements called for women's liberation or political, social, and economic rights.

Although the colonial period ended, its logic still applies within social relations, power structures, and the social division of labor, the Postcolonial feminist in the two novels is the oppression of women and violence in African-American societies, although the events of *Beloved's* novel take place two hundred years ago, its traces are still present. Especially in Arab societies, despite the development of feminist theory in the region and the change in men's views regarding race and the dominance of cultural rage, Tayeb Salih explained in his novel *Season of Migration to the North*. Race and identity policies contained an ideology to the white race on which racism against black people is built. Nevertheless, the guidelines put a material symbol for European white people when the relationships were related to the black aboriginal.

All these hierarchical connections were inhuman between the colonized and the colonizer. All this seems to be an echo of another. Although there is a distance between them, some postcolonialism scholars expressed their admiration for two novels and their discoveries, and Tayeb Salih had said, early on, his agreement with what Franz Fanon wrote of feminism theory. He valued his ideas about the violence of colonialism and its profound long-term effects, ideas that emerged in the early sixties. Otherwise, Tayeb Salih went beyond the relations of representation from a mere reflection of colonial practices to a physical clash, with that he released the historical relationship between the two extremes: (West-East), (Africa-Europe), (North-South), to a relationship existing in human obsession and this matter Far more complex than Conrad's notion of violence as the space in which white is practiced, he transcends a mere focus on images of sexual violence and rape to the concept of abuse, the transgression of the intrinsic spirit of a culture.

Tayeb Salih emerged in postcolonial feminists reading as a cultural breakthrough. He also became an important example in cultural studies in the literature of exile and immigration and readings of the body's politics in modern studies, which must be controlled in the name of civility and invariably poses the dualism of chaos

and order. The discourse results from affirming the relationship of color with the possibilities of disobedience and dissipation of power.

Women were marginalized for a long time in the history of world literature in general. In particular, the history of Arab literature still faces many challenges in light of the dominant patriarchal systems on the societal level on the one hand and the oppressive masculine mentality on the other hand on the family level. Hence, feminist writing was responsible for rehabilitating women by removing the man from the central narrative and placing the woman in the narrative's focus. And if the color iodine from the (anthropological). The postcolonial feminist movement as political and femininity is a biological issue that is characteristic determined by culture. That details within the black community include slavery, persecution of cases of identity, and colonizer effects.

Also, The thesis will explain that postcolonial feminism in *Beloved* novel dealt with some ethnically racist ideas against women in African-American societies, as colonialism called "mind or liberation". However, the novel's events took place two hundred years ago, but the feminist postcolonial theory has passed of liberation. These race relations contain identity politics based on the white supremacist ideology that is the basis of racism in the countries of the Middle East, as Tayeb Salih explained in his novel *Season of Migration to the North*. Despite the development of feminist theory, men's views with race and dominance changed of cultural anger (2009.p.79).

CHAPTER ONE

THEORETICAL STUDIES

1.1. The Principles of the First Wave Feminism

The school appeared from 1830 to 1920 and focused on the legal and social aspects of women. The beginnings of women's movements from the West in Britain and the United States "The Women's Liberation Movement". The British trend emerged with the exit of the Kingdom from Australia and the beginnings of the outbreak of World War II. First, since women bear the cost of war almost as much as men, this campaign aimed to abolish many types of sexism between them and their male counterparts. The first rights to appear were voting, which women fought for in Britain, leading them to light the dome. Parliament and Demonstration in Westminster. This stage's basic concepts are equality, voting, participation, liberation, oppression, and non-discrimination.

On the other hand, slavery prevails in America and Britain since then; the fight against slavery is one of the early against the racial nomination, especially women, and several feminists of black descent participated in this movement, before-mentioned as the writer of African descent. In the United States leaders of this movement included Lucretia Mott, Lucy Stone, Elizabeth Cady Stanton, and Susan B. Anthony, who delivered a famous speech at a women's gathering entitled "Are you? I count a woman also". The feminist movement was associated with the liberation movement from slavery because the American Constitution was discussed to specifying who has the right to vote. The matter ended with giving women the right to vote. Still, this right was limited to white women only. The basic ideas that the first stage of feminism began with were primarily focused on "liberation" and "facing oppression and inequality". Because the feeling of abuse was the issue on which feminism was founded, due to the deterioration of women's conditions, the movement began to seek to end the state of perversity that women suffer and to demand their rights and improve their cohesion.

Defending women's right to vote to equality, they found that the ideology on which this stage relied is the liberal thought that equates the various individuals within a society. This equality stems from individual's enjoyment in their entirety with the same mental capabilities that enable them to think and perform the same menial tasks.

Equal to ensure the benefit of all within the community. The first feminist journey, as most essential ideas and theses, began because “women should enjoy the same rights as men, given that women have same mental capabilities” (1994,p. 82). According to Nussbaum, the pioneers of this school emphasized that the decline in women’s intellectual production is not due to their weak mental abilities than their male counterparts but rather due to the roles and societal outlook that did not allow women to move outside this framework. Moreover, to overcome this gap (2005, p.2).

Some of the pioneers of this stage, such as Mary Wollstonecraft, called for education to be available to all women, which considered the primary tool to overcome the gap, and for women to enjoy a kind of independence and guidance when making decisions related to running different aspects of their lives. Thus, the right to vote will not be rejected based on a lack of rationality in their life choices. Thoughts on daughter’s education: with reflections on female conduct in the more essential duties of Life (2009, p.16). Philosophical writings defending women’s rights were not limited to women writers only. Still, male thinkers made many contributions, including John Stuart Mill, whose contribution is represented in his book “*Cultural Identity and Diaspora*” in which he defended a vigorous defense of women’s freedom (1994,p.71).

The beginnings were to seek to stop the state of violence that women suffer and to demand their rights and improve their conditions. In America and Europe, John Stuart Mill began promoting sexism against women in America at the large Senka Falls conference in 1848, which attracted over 300 people, including 40 men. One of his most important demands was to eliminate sexism against women. American women had a significant problem with the right to vote, education, and emancipation of slaves in England. That focused on the education rights, employment, and marriage legislation reform (the rights of married women to property and custody).

Furthermore, in 1838 in the EC., and feminist activists led the child custody movement. Schneir agrees on issues affecting middle-class girls in the British feminist movement (1994,p.4). They succeeded in granting women in Britain and America the right to vote, just as women began to immerse themselves in the fertile field. Still, the achievement is in practice - even if it is new and successful. However, they did not fundamentally change women’s status. Women continued to suffer violence in the

private domain and public representation, except the support of voting rights, laws to protect women or enable them to enjoy the rest of their rights in the private sphere. Therefore, Finkbeiner emphasized developing feminist ideas in society and other interim spheres, especially after World War II and the global entry into a new spiritual and political process (2004,p.14).

1.2. The Principles of the Second Wave Feminism

The second wave nurtured women's activity, especially in the 1970s, on the first legacy of conflict and criticisms. This time, that movie was for the feminist movement from the United States and the excellent defense. Philosophers were mainly focused on a broader and more varied range in terms of issues and topics such as informal inequality, and one of the most famous thinkers in this trend is Adrian Rich. Many laws were against women's desire to choose their way of life through gender, family, and workplace and free from legal discrimination according to gender, perhaps in a highly controversial way concerning reproductive rights. Also, It attempted to change the American Constitution to include an equal rights provision. Some concepts continued from the first stage, such as equality and non-discrimination, but this stage was associated with some different concepts such as socialization, gender revolution, and feminine philosophy (1979, p.46).

French thinker Simone de Beauvoir, author of the most famous book entitled "*The Second Sex*", dealt with an analysis of the history of women's oppression. It discussed two central questions: "How did the situation of women reach what it is today". Furthermore, this book was previously placed in the Vatican on the list of the forbidden books, and it was canceled. Beauvoir played a significant role in her central book, getting the secondary role in human beings. She was moved to the "other" position as a presidential and broad activity and the movement-like revolution against abuse (1952,p.239).

This trend focused on a socialization-based view of the separation of roles between men and women. This trend believed in values and norms in influencing the behavior of individuals; hence, that based on avoiding emotional, freedom, and competition, while on the contrary, submission, and non-expression of opinion, which excluded women from many activities that men lead, including political participation

and the ability to make decisions. This trend rejects and sees the solution in re-characterizing and arranging women's position in society, based on new methods and visions of social and political development based on leaving discrimination against women, intending to enjoy all their political and civil rights in the community. Buikema scholar advocated for women's equality in the private sector, especially in work and domestic responsibilities. This stage varied between two main currents within the feminist movement (2014, p.211).

Radical feminism saw that the law's political rights to women did not empower women from their other rights in the social and economic sphere. Therefore, the solution lies in eliminating the prevailing patriarchal system by calling for a gender revolution to start on a system that enabled them to realize their rights, especially those related to sexual freedom. Gerhard ensured that the oppression of women begins with intimate relationships (2001, p.47).

The main argument on which vector relied on rejecting the feminist trend in its first stage and dealing with gender is the liberal nature that tends to generalize on formal equality between members of society and ignores the privacy of some groups within organizations. Liberalism seeks to distinguish In the areas of public, private, individual principles, passion, and the role of women limited to the private sector. Women cared to determine their position, and even though women are now the right to vote.

As for the second argument that was used to support this proposition, the entry of women into the public sphere forces them to act according to the male perspective that dominates the public sphere. According to Nachescu, women should remove from them the feminist character that enjoys being accepted in the public sphere and even proceeding according to the male model previously established and established in the public sphere by the man. Women distinguished this period of business and activities, such as establishing libraries and workouts for women and restaurants, and the women's movement flourished from the 1970s to the 1990s (2009, p.31).

However, Beauvoir expressed many accusations which claim that this school seeks to destroy the family institution or incitement against males and that such visions will turn the public, private, and sphere into an arena for conflict. The foundation of

civilization and the modern state would be destroyed if there was a conflict between men and women (1952, p. 72).

Showalter's "feminist Literary Studies" in 1984 view that men believe and are biased in the necessity of studying feminism and think that male academics interested in feminist criticism varied to the sharp radical edge is a misconception. "Foucault and Derrida" asserted freer to express within certain situations. Thus, the model indicated and dealt with women's color differences and preferences among women worldwide. It is the same criticism leveled in liberal theory, which is considered equals regardless of the social and biological aspects that affect the composition and attitudes of individual individuals.

Janet saw challenge facing feminism in the political and social life on an equal basis with men's discrimination based on gender, which ignores the racial discrimination that black women suffer and their suffering from discrimination based on gender (1988, p.146).

The women suffer from discrimination in different work environments and other models that feminist theory did not include in its second stream. Echols did not consider the racial, social, religious differences among women, racial and other aspects that form their identity other than being women. In theory, the liberal principle of equality is the only principle that guarantees women the same rights. The rejection of this second stage of this principle may open the way to tolerate some traditional practices that include discrimination against women under the justification that this is consistent with their nature and biological specificity (1989,p.279).

1.3. The Principles of the Third Wave Feminism

This stage has extended since the eighties and nineties, and some confirm its continuation, while others see new steps. The third stage arose as a result of the second stage's extremism of ideas and patterns. It responded to the previous wave's failure, intending to amend and refine feminist discourse. That effects after colonialism and injustice. The colonizer attempted to bury women from the aspirations of racism with break the male barrier in the East, especially North Africa and the Middle East.

The third stage showed more than one female model social, cultural, ethnic, nationalities and religion, in contrast to the second, which believed there is only one

model. The third stage focused on human sexuality, class, and gender, while it was characterized by diversity, moving away from ideology, and breaking the monopoly. It differs from the first point, representing white women's upper-middle-class experiences to empower women economically and politically. American writer Rebecca Walker was the first to use the term third stage of feminism (2017, p. 84). Snyder sought to form a rooting for the beginnings of this trend by integrating other groups within the feminist movement, discussing various critical gender concerns, and introducing some terms and concepts such as gender discrimination and Athenian gender discrimination (2008, p.175). In conjunction with talking about other groups within the feminist movement other than heterosexual feminists (2000, p. 39).

According to Young (1989), the third primary wave is needed to balance liberal totalitarianism and groups particularism. For example, Young proposed a model known as (the model of lack of homogeneity among the public) as this model rejects many liberal principles that believe that human societies are characterized in their absolute by uniformity, neutrality, and normative rationality, which ignores historical experience and other environmental factors that affect human consciousness, that means impossible to consider these principles as an absolute truth that applies to all communities without exception.

Within a philosophically diversified and politically volatile context, perhaps the most pressing issue in feminist theory during the 1980s and 1990s was how (and whether) to construct a subject of feminism under the category of woman or women. Indeed, of all the concerns that have accompanied the conceptualization of gender over the past two decades, none have produced more theoretical divisiveness than the effort to rethink the meaning of gender difference, or the idea of the feminine within sexual difference, as social, cultural history, The controversy can be framed in the form of two questions: Is there a coherent concept of a woman that stands before the elaboration of women's interests or point of view, or an idea of the feminine that functions as a symbolic unconscious? If so, what epistemic identity or meaning adheres to such concepts of subjectivity?

Feminist activists called in the third wave to the personality of feminism. The intersection of race and gender was given special attention. A led to the most important results of this stage, the increase in the number of women of color and Asian activists

and the increasing number of minority politicians adopting a new feminist discourse that focuses on attracting young women.

Among the women writers known for their association with the third stage are the black writer Belle Hawks, Toni Morrison, the Afro-American novelist, the Nobel-bearer of literature, Asya Jabbar from Algeria, and Nawal Al-Sadawi from Egypt, who writes novels and poetry in French. And Tayab Al-Salih in Sudden. Hence, the most prominent of this period, Talpade Mohanty, issued a book under the West and dealt with an article on the third world from a unique and detailed perspective. History and culture in Third World and that dynamic Western view is the basis for developing countries' situation (1988, p.357).

Many feminist scholars emerged as an attempt to reform for correcting feminist thought of address the accusations against it, taking into account the diversity plurality of social, cultural, geographical, and religious frameworks. In each period, many thinkers re-monitor the most critical ideas visions of school, Feminism tried to harmonize it with different time, social and cultural frameworks. In addition, individual equality can also result in the marginalization of some people and organizations in the community. They do not have the power nor the ability to express themselves and their needs. Hence, Meade cleared the feminist movement came up with the idea of empowerment and strengthening that enhances the power of vulnerable groups and enables them to represent their interests identically (2017, p.79).

The third wave succeeded in establishing roots of social with a political endeavor to white middle classes. The stage activists addressed the various and varied problems that seem to lead to women's oppression, like all marginalized identities. Furthermore, when a woman is of color belongs to the third world, she expresses the margin, and here comes her peculiarity and importance. For example, Ann Brooks addressed the demands of marginalized, colonial, and diaspora cultures to create non-dominant feminism capable of expressing indigenous feminist currents in the postcolonial period. Among the distinctive ideas of third wave activists believed that liberation is to copy experience others but to find paths to freedom to be authentic for stemming desires, convictions, and circumstances. It can also change with every generation, with every individual, every culture, and color.

At all stages, the feminist school faced rejection and attack in many ways. Perhaps the vision was that the feminist school brought with it, presenting the feminist element as separate from the scientific, practical, cultural, and religious spheres, which brought many reproaches to feminist thought as a whole, including the claim that Collins made that this school wanted to destroy the institution of the family or incite it against men and that such visions and claims would turn the public - or private - sphere into an arena for conflict between men and women (1990, p.20).

1.4. The African American Women's Feminist Movement

One of the most prominent views of Kimberly Krishna's school, who suggested the "intersection" theory, has seen as the inequality of biological racism and the attempt to understand white women's views that women are from color at the level of the legal system and the right to vote and resolve all public services and access to all public services. Fernandes evolved to include all intersections, repression, domination, discrimination, gender, race, color, economic and social class, sexual orientation, gender, and physical orientation to dismantle and understand the experiences of complex women (2010, p.101).

In the 1960s, black feminism grew in prominence due to the civil rights movement's sexism and the racist feminist movement. In the 1970s and 1980s, the black feminist movement arose, with numerous groups emerging to address black women's role in black feminism, homosexual rights, and feminist waves. Black feminist theories peaked in the 2010s as a result of social media activism. Crenshaw condemns this feminist pattern, claiming that ethnic disparities erode the feminist movement's overall intensity (1989, p.141).

Although there was no consensus on the comprehensive definition of feminism, what is only fulfilled by it becomes a duty in itself. Authentic feminist goals and the general moral framework that governs feminist philosophy naturally pass through another web of grievances such as racism and economic exploitation. In other words, resisting all forms of grievances represents a mechanism, or perhaps a necessity, to accomplish the feminist mission without rising to the essential goal or mission level. Then Bell Hawkes refers to this by saying: "Feminism as a liberation struggle must be immune to the larger struggle to eradicate hegemony in all its forms, even though they

are part of it” (1989,p.22). Since patriarchal dominance shares an intellectual foundation with racism and other forms of oppression directed at specific communities, there is no way to end this domination if these regimes are secure and stable. It is past time for feminist philosophy and practice to be inspired by this proposition.

According to Hawkes, emphasis on gender bias distinguishes feminism from other liberation and emancipation movements. Unlike many other feminists, he claimed that it was essential for both men and women to share a shared understanding of feminism to grow into a powerful and inclusive political movement. On the other hand, Hawkes “defined feminism as a movement seeking to eliminate the grievances of prejudice against women would make us all pursue a unified goal” (1989, p.23). The unity of the plan does not require the agreement of opinions between men and women regarding the means of achieving it. Modern interpretations of injustice have been designed in such a way as to emphasize the diversity of images that some injustice may exhibit and refuse to define a specific formula as more fundamental than all other types and procedures.

Fraser and Nicholson saw that Injustice based on discrimination against women or racial discrimination, for example, will manifest itself in a complex and interconnected network of contexts, sometimes in the cloak of organized violence and at other times in contexts of economic exploitation. The pluralistic interpretation represents a form of resistance to “major social theory”, “grand comprehensive explanations”, and “traditional monolithic interpretations” to provide a forum for the interpretation of gender bias in a pluralistic historical context based on economic, political, legal, and cultural factors linked to a particular context, which makes them unconventional (1990,p.153). It is possible to generalize or bypass this context, to apply to all contexts that witnessed this type of bias.

The most prominent criticism of the relationship between feminism and Postcolonial recalls classical essays such as “*Three Women’s Texts and Criticism of Imperialism*” (1985) of Gayatri Chakravorty Spivak and Chandra Talpade Mohanty’s “*Behind Western Eyes: Feminist Scholarships and Colonial Discourses*” (1984) that criticize feminist scholarship (Western and libertarian). Spivak argues that “when the emergent perspective of feminist criticism reproduces the axioms of imperialism”

(1985, p.243). In contrast, Mohanty argues that developing the image of a “third world woman as oppressed every time is what holds alive, in all places, the illusion of women’s autonomy “First World” (1985,p.243).

As Judith Butler argues, gender postulates normative masculinity poised against femininity construed as lack or deviation. This normative masculinity asserts itself in colonial discourse for more nuanced feminism, recognizing that “the very topic of women are not know in protected or comprehensive terms” as Judith Butler puts it. They essentially claim a trans historical state of other oppression and look forward to the intervention of feminists, who managed to escape from the story of “feminist individualism” (1990, p.4).

1.5. Postcolonial Feminism Theory

Postcolonialism theory is a view that can be applied to a wide range of academic disciplines. The movement has its roots in educational decolonization projects such as Frantz Fanon’s *Black Skin, White Skin* (1952). *The Wretched of the Earth* (1961), which argued for the decolonization of the body and the mind, Said’s orientalism theory uncovers the persistent legacy of Western literature, art, and society to fetishize stereotypical images of Eastern civilizations.

The process of researching the cultural influences and legacies of colonialism that have shown themselves in human and political consequences have known as postcolonialism. As a result, postcolonial feminism seeks to analyze and undo the colonization remnants within contemporary feminism. In other words, postcolonial feminism seeks to decolonize feminist activity, reclaiming it as something more than a concern for the Western world and its people. Academic writing by postcolonial feminists aims to explore and interpret daily experiences and opinions from a postcolonial perspective.

As previously stated, postcolonial feminism arose in response to the western feminist centralization of the white experience, which prioritized white women’s lives, rights, and experiences. As a result, postcolonial feminism elucidates the vast disparity. And what the many lived realities are for the rest of the world’s people. White feminism claims that equality is predetermined and manifests itself in the same

way everywhere. While western feminism may push for equal pay, equal pay may not be a priority for women outside of Europe and America (2018, p.1).

The similarities between postcolonial theory and feminist discourse shared many similar forms that they have interlinked in the same field for a long time. Likewise, the two concepts are considered complementary to each other. Political discourse is most of the time concerned with the political struggle against injustice, oppression, and oppression. In many backward and primitive societies, women are persecuted. They shared with the colonial races and culture, such as the colonialists, to the status of “the other” through multiple forms of patriarchal and familial domination. Bedouin traditions primarily governed them. Rajan sees that culture sare transferred to the colonized land and its original society, In which the practices of racism and oppression are an intimate experience. Postcolonial advocates reply to colonialism in the political and economic context, while feminist theorists condemn sexual colonialism (2001, p.107).

Gandhi expressed that postcolonialism and feminist studies, there is a collection of configurations that examine the intersections of neo-colonialism and colonialism with gender, country, race, class, norms, religion, and cultures in the various context’s lives women. The feminist and colonialism attempt to reverse the prevailing hierarchy of gender, culture, and Race, welcomed them all, gradually invited post to reject bilateral structural contradictions that embrace patriarchal colonial power itself (1998, p.109).

Most of the concepts are the nature of postcolonial feminist multidisciplinary studies, by according to of their thinkers hailing, history, anthropology, comparative literature, sociology, feminism, hybrids, civilizations, culture conflicts, mimicry, etc. These schools of thought are in the context of a postcolonial analysis. In the following, the research will examine the foundations of the various currents to place the “postcolonial feminist approach” in historical and intellectual context and address the various philosophical and social terms that the study borrowed.

The critics used the concepts put forward by the philosophical, social, psychological, and political schools on gender, culture, and economics. Then, the excellence methods are stored to analyze the theory that takes advantage of the many

possibilities that apply to particular texts. The role of guardianship and dominance are refusing these rights, the group of concepts have own to based on it may contradict of the related to civilized identity, for example, culture and freedom, while others derive from a specific vision articulated by owners reject the idea of identity as a foundation for life and, in return, demand the creation of alternative concepts such as pluralism or hybridity. Edward Said believes that through a cultural reading that takes critique back to the West, which must be connected to the world's political, social, and cultural dimensions, the political influence on the East needs to be traced.

For instance, postcolonial feminist writers tried to affect the cultural sense since they thoughtfully created a national or internal critical theory and forbidden it to be separate literature. That damages the values of European exports since the Anglo-American movement. Edward Said declared that type of criticism causes to begin again in every job and does not trust literature as an institution and a result of America's determination to build credibility after literary structure colonialism, as opposed to the permanent supremacy (1982, p.98).

Homi Bhabha argues that the colonized relationship relies on cultural norms that affirm imperial supremacy and threaten to mimic to destabilize. Colonizer's identity in itself is not secure. After all, it exists in an isolated and alienated situation, just as the colonizer's identity exists, representing these interactions indirectly with Western colonialism. Before that, as Said knew it, his fact was found in the philosophy of Orientalism (1991,p.47).

The postcolonial feminist theory is set to better understand women of the East and the West, whether those positive relationships are focused on tolerance, empathy, and coexistence. They are refused on violence, dialectical conflict, and cultural and social conflicts clash civilizations. In legal texts and sermons, the East is dominant. Thus, this orientalism was transformed from an objective epistemic discourse to a colonial, self-styled political discourse. Therefore, postcolonial feminists armed themselves with deconstruction strategies (2003,p.14).

Feminist perspectives were increasingly crucial in postcolonial criticism, and even contemporary feminist strategies and mutually benefit. So that critics view both speeches as the same. There is a clear parallel between the history and preoccupations

of feminist theory on the one hand and postcolonial theory on the other hand. Spivak included particular visions that it sought to restore the presumed status of the marginalized and sought to overthrow. The structures have been used hegemony, rather, suspicion of the basic assumptions of the dominant thought to confront unfair patriarchal traditions. The most crucial issue remains questioning the assumptions upon which perceptions of oppression have arisen. The consequent accountability exposed the prevalent methods of imposing silence and repression (1991,p.11).

Feminism discourse came for changing the “Patriarchal” term for replacing with another, that imposes itself in place, that an equal presence to the patriarchal reading that only reflects the vision of men, which requires caution when dealing with the value systems developed by the superior Western man, which granted him a group of privileges that are difficult to give up easily. They are the privileges that the successive mechanisms of repression enabled him to obtain, some of which are silencing and silencing of the other. According to Gayatri Spivak expressed in his research on the double oppression of colonized women.

Although, identity achieved by the ego means distorting to the other and depriving him of his rights so that the colonial image appears in the form of a hierarchical structure (colonizer and colonized) instead of contiguity, and what happens that doubles turn into a general battlefield in which it takes place. The struggle to continuously achieve semantic supremacy, which ends with the victory of (the male and dominant) within a society keen on that victory, and here there is a role in seeking to reformulate the symbolic system on new foundations, in which the similar, not contradictory, other are freed from the hegemony of the patriarchal structure (2002,p.278).

Most of those who demand the defense of feminine unity and equality of complete accommodation and that is using literature to portray the tragedy that women are subjected to torture as being unable to advance themselves and moving away from political, economic, and social impulses, their presence were not essential and knowing this idea is unrealistic in the feminist movement. It influenced in particular. as well in developing countries, that seemed to restored patriarchal control as it appeared in some writings in the Arab world, especially stage of internal transformation, free from dependence on the other, and the pursuit in the first place to search for an identity.

Despite their close association, the movement was developed and adopted postcolonial theory, and new and distinct uses were made. That refers to consider feminist criticism theorists practiced, including Julia Kristeva. She allowed marginalized groups to use this basis of feminist discourse and its effect on hegemony, the old specifications with all their clear violation of the other (1991,p.17).

As for postcolonial literature, there is a particular tendency towards place and identity. The term Afro-American literature was coined by the Senegalese poet Leopold Senghor to express the spirit of neglect. Toni Morrison's *Beloved* and Tayeb Salih's *Season of Migration to the North* adhered to the land rather than fusing colonialism that challenged hegemony.

Feminism became the intellectual ideology in which secular liberalism found a renewal of its blood. The doctrine has soared to an enthusiastic language formulation through conferences on women and population and its contracts to women and children. That means Western feminist ideology to the level of global supply and provided a template for the ideas, values, mores, and practices to be enforced and generalized throughout the world. The feminist movement in the West, now exported throughout the world, should be understood in its social, intellectual, and cultural upbringing and the context of the cultural tributaries that nurtured it. The feminist reiterated what happened to the earlier Western ideologies of liberalism, socialism, and pragmatism, which were presented to the world, not as trends specific to Western civilization, but as ideal, universal doctrines and feminist-applied models that apply to all people despite their different societies and beliefs (1985,p.69).

Hence, the feminist movement was not an extension, as some of them try to suggest, either ignorantly or in bad faith, of activities that emerged in the West during the last century, which want to extract the right to vote for women in elections, or the rights of property, education, and work. There can be no association or connection between Feminism and movements and calls that appeared in Islamic countries at the beginning of the current century to call for women's rights under the Islamic religion.

The radical feminist case was refusing to defend women's rights. The prevailing masculine or patriarchal framework described in these ideas seeks to present an alternative general frame of reference, the feminist framework. Pereboom reached the

essence of Feminism and its placement within the broad Western intellectual and cultural context (2016.p.51).

Therefore, colonialism was not a thinking machine or rhetoric to be dismantled. Still, violence continues to blind power, and if colonialism is defined, then it is a violent penetration of all aspects of life in the colony, as Fanon detected. Scholars explained predominant paradigm transformed knowledge into an instrument of control in the colonial context. Nothing but violence can define the colonizer and analyze its effectiveness, as eradicating colonialism is always violent. They are using violence to purify the soul of contaminants and extract the colonized from the complexity of imperfection. Fanon finds violence as psychological connotations embodied in the use of violence; he considers violence to be consistent with the nature of things because it is the principal means from which the colonizer and the colonized together derive their power, so the violence of the colonial interacted in a common harmony (2016,p.81).

1.6. Third World Feminism

The third adopted away that recognizes the correct numbers of feminists of color in the United States and the different countries without any need to exclude to deny or highlight the most acceptable aspects over others, by exclusionary and unfair cultural and societal norms, and they focused on dealing with these differences in their treatment culturally. The feminist movement was known previously as the Women's Liberation. It moved to Arab and Islamic countries through military and cultural invasion. The nation wretched with it for decades, and these ideas are still imported successively whenever the intellectual developments of this movement take place in its original countries. Here, it must be stressed that affiliation is optional and not involuntary. Not every black woman from the third world is among the activists in this movement necessarily, because of their "birth accident" in one country or another color (1990,p.20).

Feminist movements called for creating a single umbrella and a global plan in which all women participate and work to achieve it, whether this agenda is liberal, Marxist, or radical. These women emphasized that their experiences, histories, and cultural convictions differ from women's experiences, dates, and convictions. So their oppression was double oppression from the culture of the societies Weste colonialism

together, and colonial carried out by both men and white women. It was exported to imposed on women of color on the pretext of its desire to advance them, and it was a full partner of the white man in colonizing peoples and enslaving people of color (2000,p.41).

However, it should note that rejection does not express a “female” emotional reaction aimed only at settling accounts. Instead, it is a theoretical orientation in the first place, stemming from the rejection of coercive and preferential policies under any renaissance name. This current emphasizes their cultural specificity and the need to respect this privacy, especially since feminism recognizes the right of difference as a principle and calls for the right to differ from men in the case of radicals. The current is the concept of site politics, which says about the importance of the speaker’s cultural site in shaping their vision.

Despite, the feminist heritage used a great interest in the humanities to highlight the feminist experience in the fields of politics, sociology, and culture, and to involve women in all areas despite the existing laws, religion and customs; As well as the creativity of women and the assertion that it is free from all the characteristics associated with it related to chance, superficiality and marginality, and far from everything essential. Hansen induced women writers to specialize in civilization and cultural history, psychology, and sociology (1990,p.82).

Readings of men appeared in opposition to social, cultural systems to politics, and women’s movements find to accusing them of “imitation of the West” and that they do not sympathize with national values and traditions and attempt to build nationalism for them. They dismantle the image of the essential national femininity, called by “other” Earth. They are all metaphors rejected by postcolonial critics on the pretext that the homeland, even if it is liberated, women in that country are still oppressed. There are no liberating homelands to liberate women. The Arab world has shown a continuous tension between expanding women’s rights and social equality and between the anti-modernists and imperialists interested in invading the West to pollute values and identity.

Egypt is the first Islamic country affected by the West feminist movement, which included the Arab renaissance in women’s rights in Arab countries despite persecution

in all its forms due to traditions and wars that brought destruction to society and gender in primary education. Consequently, women in Arab countries have played a role in enriching the feminist movement. Those were looking from one angle, and cultural sites may not see a long and unstable history of the feminist movement in Arab societies. Feminism in the Middle East is a complex and frightening term often associated with religious and social discourse because of Arab and North Africa traditions. A hybridity concept refers to external intervention and Western colonialism (1986,p.71).

On the other hand, an uncircumcised woman was outcasted and declared as an unfit match for marriage. Feminism has a long, in general of course, robust history, developing as a substantial force. It pointed out that the Arab woman has an audible word and can analyze, innovate, and influence society's social decisions. Women respected as an equal citizen, contributes to the organization realizes her value in the home of the community.

However, history presenced in the Arab society, especially after the spread of the Islamic call, woman freed of the man's authority and the patriarchal culture with different premises to multiple references that formed the basis of her awareness, respect, and gender history, due to the pattern of Islamic religiosity of the form of deities and the absence of serious attempts to liberate women from the guardianship of men and the authority of tradition (2011,p.17).

Women in the pre-Islamic era constituted an essential element, as they were a self-existential entity. Women had a political and social opinion and had the right to dispose of their economic wealth. Women were contributing to society and working in it, and enjoying the rights granted to them by the Arab community and their role in leadership, arbitration, and trade. Despite the diversity of different viewpoints and interpretations constituted one of the aspects of the Arab feminist struggle to get rid of male domination.

Today, Arab feminists have taken several ways to achieve the values of justice, equality, and citizenship with men. Ways understood as a challenge to society, its culture, and traditions highlighted the concept of radical feminism as a response to the violence and brutality of patriarchy and the power of men against women. Many

feminists presented shocking and daring methods to defend their rights in Arab and Islamic societies, including free dress, the call for sexual liberation, and the use of social networking sites to support weak, marginalized, abused women, including political and civil pressure of the change social laws.

According to Rosemary, the Arabic feminist movement owned on the qualitative transformation that afflicted the Arab women's issue since the sixties of the last century by transcending the Islamic and patriarchal approaches to reach the actual comprehensive confrontation of heritage, masculinity, and tribal concepts. A way is no longer significantly objectionable since Arab feminism has become a political and social movement manifestation. And feminism is one component of civil actors that aim to produce Arab societies that transcend existing and inherited negatives to provide new forms of citizenship, equality, and gender justice (2013,p.63).

The presence of woman was not a new event, as they present since eternity, since the birth of literature with the Iliad and the Odyssey and the immortal works. The woman is one of the essential pillars of this society. She received the attention of many writers of different tendencies and a plurality of interests and preferences, such as the creative Tayeb Salih and Toni Morrison. As if they wanted to introduce the African region and the traditions (Afro-America), Kate presented a creative artistic card employing a dictionary (1970,p.76).

Perhaps one of the most famous definitions of feminist defense is presenting the art of the character through novels and literature. A successful novelist is the one who can give convincing characters to the reader, untainted by naivety on the one hand or stained with vulgarity. On the other hand, the realism of the character interacts with time elements. And the place, which is used in the formation of the characters as solid feminists, grows with the events. However, an ability to portray the feminist reality in a male-dominated society vividly and animatedly, or to create an alternative world to the existence, escaping and recourse to its attachments.

A reader looked for another world that satisfies his artistic taste, desires, and perceptions of a world he wants according to the size of his passions. Within this world, women have not ceased to form the most significant part, and most importantly, they are the focus of a rich experience in society, if there is not foundation, structure,

and orbit. The work would be incomplete enough to prompt the reader to continue reading and living in work or interacting with it, given that a strong narrator makes some readers a part of this world (1979,p.35).

Feminism is not a sexual call for decadence, promiscuity, and prostitution. As presented by those who oppose, it is not a tool to penetrate the Arab-Islamic awareness of alienation and imitation. However, the woman expresses herself as a biological species, a free independent human being, and a societal gender. Arabic feminists have not become accustomed to history with the strategic interests of women, an image stands with women all over the world to establish rights, support existence combat bullying, and contempt violence against women, that does not pause at the borders of citizenship, equal opportunities and change the regressive patriarchal laws, but extends to taking firm and decisive positions on issues of human rights and democracy and equal opportunities (2013,p.65).

After this proposition, one related to feminist work and confronting the patriarchal authority, which makes feminism a continuous effective tool, or just a reaction and an unchanging title. Feminism Arab societies today needs more extraordinary efforts than daring in clothing, greater than comments on honor killings, greater than considering men as their equal. The colonial powers sought to establish a mental image of women in the Islamic world and the countries of the so-called third world as oppressed and backward. The goal of consolidating this stereotyped image of non-European women was to find a justification for the intervention and occupation of these countries. In this context, women's organizations paved the way for colonialism. They added to practicing under the pretext of saving women from their unfortunate reality, which is the exact role missionaries and orientalist studies played. After colonialism, Western feminists cooperated with the occupying forces to subjugate the country to the occupier by penetrating the family, especially women, and changing their identity to Western identity.

Feminism needs a literary and cultural movement concerned with criticism to the refutation of accusations. So the basic understood and a joint base in civil and human rights work. Feminists have to more excellent their social-political role to rid of the impurities of feminists. Here, feminism will not be alone in the struggle against masculinity and the marginalization of women; Marnia Lazreg says a woman will

create a modern human language (women, men) that establishes global dimensions for the concept of Arab feminism. The biggest obstacle facing Arab feminism persuaded enslaved women to eliminate male domination (2016.p.81).

Therefore, the feminist discourse should not be carried away in humiliating that submissive woman, but rather in promoting the feminist human rights concept and spreading it on the most significant scale, in addition to fieldwork, through civil society institutions, legal legislation, and decision-makers to understand and assimilate weak women, leaders, owners, and societal and political forces working to obtain rights, and to work on issues of verbal, physical and discriminatory violence on an ongoing basis (1982,p.142).

Today, The women of the world are still struggling to achieve their all rights, even in developed countries. Through a quick look at the reality of women in the Arab world, they are lagging behind their peers in most countries. Some laws suppress them in one country, while they suffer from society's outdated customs and traditions in another. The reality of identifying women in the Arab world must have a quick look at the history of "feminism" in the Arab world. Feminism period sees that rights because the inferior view of the territories prevailed. The matter was not limited to the women of the colonies, but the poor women of the working class who did not care about their condition in the aristocratic circles. In the nineteenth century, the efforts to liberate women were concentrated in the women of the aristocracy and were not the genuine demands of the ordinary people (1974,p.38).

Also, Gayatri Spivak developed a critical review of the tendency towards homogeneity within Western discourse when dealing with the "Third World", but it attempts to isolate the focus of Western theorists on certain types of colonial themes and not others. It deals with the extent of the collaboration of some local subjects in the colonial period with the colonial authorities. It considers for approaching the colonial concepts of the "Third World". By contrast, any non-elite colonial self is "irreversibly homogeneous", and Spivak asserts they engaged in acts of disobedience against colonial authorities but should not be considered outside the stream of colonial determinants and thus "pure form". To speak of this dependent feminine self, the Western feminist critic finds herself forced to "forget what she learned about the

privileges of femininity”, in the sense of being forced to reflect on the history of her situation in her relationship with the dependent subject (1993,p.91).

The ancient and modern colonial thought picked up the language of the feminist movements. It redirected to serve colonial purposes, as this thought linked the oppression of women, the practice of forms of violence and discrimination against them, patriarchal culture has prevailed in the Islamic world, and the countries of the so-called third world that were colonized (militarily and culturally). Colonial cultural discourse confirms that the prevailing culture in non-European countries in this discourse, oppresses women and that cultural stereotypes and the prevalent rigid identities, customs, and traditions in these societies are the main reasons for the backwardness that dominate in these communities.

CHAPTER TWO

Postcolonial Feminist Reading of *Beloved* and *Season of Migration to the North*

2.1. Feminist Analysis of the Two Novels

This chapter includes a postcolonial feminist reading of *Beloved* by Toni Morrison and *Season of Migration to the North* by Tayeb Salih. They introduced a comparison with the interaction of feminism then defending the rights of African and American women since the two novels have been written at the same period. Morrison obtains most of her rights in the West, unlike African women who still suffer from the discrimination of their rights stolen under the pretext of society and customary traditions.

These two novels help other women to know that they were not alone in African and American. There is no doubt that all women in these novels are wise and could manage themselves like men, if not better. Toni Morrison was one of the women to be honored as Nobel winners. She grew up self-reliant and had a sense of self-discipline that instilled her throughout her childhood when the struggle for women's rights was peaking (1999,p.6).

While there are many everyday experiences of joy and challenges in becoming a mother, black women faced more complex experiences regardless of race and class. Black women collectively suffer from the consequences of being born with black skin in a society that historically diminished their body and voice based on their race and gender. Institutions of racism and sexism created discriminatory stereotypes of black women to justify their oppression and extend their existence. Patricia Hill Collins, the black feminist, calls "intersecting oppressions of race, class, and gender" black women always affected the experience of mothers.

Oppression was one of the inseparable components of "Afro-Americans". Marlyn Frye defines as: "the experience of oppressed people is that the living of one's life" confined to shaped by forces barriers which are not accidental or occasional and hence avoidable but are systematically related to each other in such a way as to catch one between and among them and restrict or penalize motion in any direction (1993, p.9).

In the past, African Americans lived “confined” and “shaped” to four hundred years by patriarchal and racist slavery regimes, both of which arose from Anglo-Europeans. Africans had suffered from slavery extending for more than two hundred and fifty years, starting from 1618 when the first African slaves set foot in the North American colonies until 1865 when President Lincoln signed the Emancipation Proclamation. For another hundred years, blacks live under apartheid laws in the Jim Crow era in the South and isolated neighborhoods in the North until the 1960s. Stephanie Camp said “the rise of black power demand civil rights movements slavery African cultural alienation, reduction to the status of the property, the ever-present threat of sale, denial of the fruits of one’s labor, and subjugation to the force, power, and another human being” (2004,p.11).

2.2. Postcolonial Feminist Reading of *Beloved* by Toni Morrison

Toni Morrison was an African-American novelist, born in Ohio in 1931, who won the Nobel Prize in Literature in 1993 for her public works. Her other novels include “*The Blue Eye*”, which was published in 1970 in 2000. This novel was chosen as one of the Oprah Book Club selections. “*Words of Solomon*”, “*Sola*”, and “*Tar Baby*”. Although most of her novels have translated many languages into Arabic. Jane Austen and Leo Tolstoy more influence Morrison. However, her father told many stories and popular daily stories from African history about the African black societies that she was graduated from Cornell University in 1955 in English literature. She married a Jamaican architect in 1958, but their marriage ended in 1964. They had two children than she divorce.

Nevertheless, she worked as an editor at the headquarters of Random House in New York. A vital factor was pushing black literature. As a result, Morrison wrote many fictional novels at one time (1999,p.57).

She published *Beloved* in 1987, a decisive turning point success in the history of literature on women’s rights. It caused a great resonance with African American society. In 2006, this novel was the best novel published in American in the last 25 years and won the Pulitzer Prize for her. *Beloved* narrated a black American woman of African ancestry named “Sethe” and her children, who escaped racism in the South. After 28 days, a group of men came to take her. Sethe prefers life outside the country’s

borders because of the 1850 “Slavery Act”, which gives slave owners the right to pursue fugitives outside the country’s border. Morrison’s most influential novel, *Beloved*, was widely seen as representing problems of seriousness, weakness, judgment, duty, and women’s rights.

Toni Morrison tried to demonstrate her views for applying the protection mechanism as American women of African origins are polishing the portrait that was speaking ideas about feminism as covering. Violence women were exposed to women in the 1960s and 1970s. Morrison wants to eliminate and reduce the dominant power. Furthermore, she places her hand on manly and sexual jobs, as well as fists, in her interpretation of what defines it. This investigation is a feminist investigation that is rich in meanings. The study also manages the general political and social difference between sexual oppression and citizenship management in all areas of culture (1988, p.79).

Women’s liberation found in her writing happens when routine sexual orientation jobs are turned around. Traditional feminism rights are being characterized as the support of feminism privileges based on the equity of the genders. Those women ought to be equivalent to men in monetary, political, and economic wellbeing. The journey was difficult to cross the Atlantic Ocean to the American assembly slavery of all enslaved people who have died. It is considered a complete work of art.

The novel revolves around a young woman subjected to sexual abuse by a white man, distinguishing her when a baby is born. “She played with *Beloved*’s hair, braiding, puffing, tying, oiling it until it made Denver nervous to watch her. They changed beds and exchanged clothes” (1987,p.240). The quote explains that women were braiding as unique without the men and braiding many together to make the work something men cannot control, such as changing hair. It represents feminism “Braiding”, breaking the bondage of women because of slavery. The chapter’s section triple “breaks down the boundary between the past and the present” (p.141) to join the women. Also, using a historical approach, talking about the trio section that “lyric monologue” where Denver wants to own *Beloved* (1988,p.89).

Consequently, women efforted to believe in social, political, and monetary uniformity of the genders. Women’s rights are an assortment of social, political

developments and good ways of thinking to a great extent spurred by or worried about women's freedom. Hence, supporters of women's rights argue that sex is significant. Gender is an extreme thought that women are individuals equal to men, not uncovering and scrutinizing predisposition. That is a genuine endeavor to get convictions practices from the ladies perspective and other underestimated gatherings. "Yes, yes, yes, oh, yes. Hear me. Hear me. Do it, Maker, do it. Yes" (p.258). A woman has not separated from the racial community which exists within her. Hence she can use her heritage through the mother's voice in society. "where individual voices are and when other women have found a voice recognizing a common history" (1997,p.124).

Morrison's novel focused on female characters: Sethe, Baby Suggs, and Sweetheart as an opportunity to write a feminist book. The novel told of large portions of slaves, Sethe's heart through the operations of the freest ladies in the novel. Sethe also makes a feminist advertisement. "A light ripple of skin on her arm, which she caressed back into sleep" (p.35). The author encounters those ties between mothballs in the past with that mothball through the bodies. Physically, That could be an encapsulation of the slave's maternal speech. Her muscles would be a surrender that would provide limitless to other kids who start to come alive with her death. Paul D was asking about getting into sexual relations with her; she takes the same "Denver watched her face awhile and then said, She likes him here" (p.133). she makes whole again from the "inner part" (2015,p.27).

The tone indicated the seriousness of the novel. No one can deny that the feminine text realizes that the writing of a woman's body and her experience occurs in the text. It focused on the jump and exit of the schedule in revelation twists until all its horror is placed. As violet realizes her mission to survive, "Don't" tell me. Ask Denver. She was right there with her[...]Denver! Come in here a minute" (p.56). There is an addition to the story that becomes similar to uncovering the chaos of metaphors and prostitutes at the same time as to accused of classical music classic women are acceptable to express a familiar voice of African origin and survival of prostitutes. "I hear. I hear, she said, but she didn't. Hours later, a woman was right up on her before she heard a thing. A short woman, young, with a croaker sack, greeted her" (2003, p.91).

By contrast, there were characters like Stamp Paid and Paul D, who do their best and try to stay in the post-enslavement world. As a result, advertisers can explore the dichotomies of good and evil against the background of feminist ideas. *Beloved's* body used to write a solution to all the struggles Paul D. and Sethe faced due to the brutality of the principal. Patriarchy and feminist awareness were in contrast to what ultimately leads to abuse. People have been killing each other in the name of traditions, culture, and slavery since the beginning of time. Morrison notes the human condition in her feminist movement, and, interestingly, Morrison confirms that she was encouraged to write it. At that time, many black nuns were killed by local Catholic men because of rumors and practices.

Racist matters excepted unlike feminism issues and their related conflicts between two opposing groups of people this is combined between Jewish-Christian aspects and traditional beliefs in West Africa. Then it becomes a legendary novel. Rivers, Nicola is the feminist scholar who sees the novel as She did her best to prevent any damage, their ideology integral to reverse racism and white hatred. Although the novelist acquired this attack on black feminists in Africa, the story explores feminist concepts and patriarchy in the sky (2017,p.24). "Those white things have taken all I had or dreamed," she said, "and broke my heartstrings too". There is no bad luck in the world but white folks (p.89).

Baby Suggs explained that silence aimed to stabilize the set of entrenched moral and social perceptions and neglect fundamental human rights, which Spivak rejects in her call to pay attention to the political, social, and ideological strength of racism in societies. From the political side here, both feminist criticism and postcolonial steps, criticisms take the deconstructive theory for standing in front of terms such as (black and white) (man and woman), thus undermining the total symbolic structures based on the oppressive vision. Spivack rejects her call to pay attention to racist society's political, social, and ideological power (1988,p.219). Despite the death of Baby Suggs, stories about Baby Suggs are scattered throughout the novel, and this constitutes essential support in the re-establishment of symbolism based on an oppressive vision as she bears all the negative traits necessary to highlight the positive features it carries (2007,p.11).

The struggle to continuously achieve semantic supremacy, which ends with the victory of (the male, the dominant) within a society keen on that victory, and here the role of deconstruction emerges in endeavor to reformulate the symbolic system on new foundations, in which the similar, not contradictory, other is liberated from the power of the structure (1990,p.213). Sethe and her children illustrated what happened in the house. In addition to the hostile neighborhood, their Afro-American neighbors hate living indoors. It seems the house number still carries bitter memories of her dead daughter and her life as a slave, which significantly impacts human life, and especially women's lives. As a result, many scholars and philosophers looked at social issues. Feminist currents also made inroads into the family sphere, claiming to defend women's rights against oppression throughout history and to theorize about their work (2007,p.19).

The role of the family in women's status were essential, "Freeing yourself was one thing; claiming ownership of that freed self was another" (p.95). The effect of gender in domestic violence, men's power over women in the home, women's work in the economy and society's impact economic structure, men's use of women's position within the role family in reproducing femininity and masculinity, and farm labor division feminist behaviors in particular, they are one of the subjects explored in family studies.

According to Simon de Beauvoir, She saw gender and reproduction as traditional forms of sexual intercourse and hold women enslaved. Women's suffering and criticized the family system as a cornerstone of social life and the upbringing of a healthy human being. She was opposed to the feminist movement on a fundamental level. Feminism's perspective explained the family. The family is central to feminist approaches, but it is also an oppressive system that must be transformed. Most feminist initiatives principles included such as changing the family structure for pushing women into public positions (1994,p.201). "Denver hated the stories her mother told that did not concern herself, which is why Amy was all. The rest was a gleaming, powerful world made more so by Denver's absence from it" (p.62).

According to the narrator, Denver despised her mother for narrating stories in which she did not main protagonist, which is why she only wants Sethe to tell her Amy Denver's story and how she rescued her as a child. Denver, who spends the bulk of his

time alone, adores Amy Denver's character and becomes self-sufficient over time. Feminists are divided on reproductive function and maternal involvement. For others, childbirth and motherhood are a burden on women and part of the oppression that needs to be lifted. According to this group of feminists, modern technology reduces the pressure of reproduction on women. On the other hand, one of the greatest pleasures of becoming a woman is fertility and motherhood; all women are being taken to release it from the male sex grasp to make it one of the most positive experiences for women (2001,p.285).

Paul D. Said, "You got two feet, Sethe, not four[...] he said, and right then a forest sprang up between them; trackless and quiet" (p.165). The relationship between Male-female, gender black and white men for portraying in a variety of ways. For example, Sethe's relationship with Paul D. Paul D fills in for Halle, while Sethe seems fine. Similarly, like Halle, Stamp Paid, and even Paul, most black men claim their masculinity through animalistic strength. White males who punish them are an example of this. However, Sethe defended herself for saying that there was another way out of the dilemma. She was adamant about her slavery children horrors (p:287).

For acts such as an animal by killing "Outside this place, where they would be safe" (p.63). Although Sethe considered acting love, which difficulty to refute the theory that Sethe acted like an animal because he treated to like an animal. His brother's children were told she was not human by their teacher. Once they had this idea, they drank Sethe's milk. She was identified by a woman named Sweet "she cleaned of prey and then draped on back Sethe , which was like stringing a tree for Christmas"(p.80). This scene indicates that there is still some irrefutable evidence that his people still believe that the Barbarians are his competitors after he did, which shows how useful reconnecting, what he should have done. The school teacher's colonial likes in Sweet Home give African Americans a name and identity (2002, p.10).

Contrarily, feminism emerged in the West to demand women's rights, relying on a philosophy towards the male vision, as indicated by Toni Morrison in her *Beloved* novel through what constituted her valuable existence. Feminism defenses in philosophical framework and a political represents a trend to the forms of prejudice and discrimination that women suffered from throughout history. It means a belief that

women are not treated equally in the society that organizes its affairs and determines its priorities according to man's vision and interests. Feminism has many points according to a diversity of its currents demand equality between the sexes in the political, social, and economic aspects to full equality at all levels. Some of them call for a focus on women (1985,p.47).

Baby Suggs was a feminist role for urging them to begin loving themselves by providing a ritual catharsis of grief, dancing, and talking between them, as well as recommending them to restructure their bodies to show acceptance. According to Baby Suggs, self love is the only way to break free from the ghost of the past. "They sang the women they knew; the children had been; the animals they had tamed themselves or seen others tame" (p.108). Kate Millett considers a call to courage for women to realize the moral and material value in society. Sexual politics associated with women of sexual, domestic service the presence of female infants, and the rest is a human achievement and male ambition. The role of women limited due to their arrest on a biological level only (1977,p.26).

Gayatri Chakravorty Spivak has drawn attention to the heterogeneity of women complex experiences. Sethe was willing to watch her dead daughter rather than the life she would live as a slave under colonial domination. Sethe's traditional in demonstrating her *Beloved* for the stereotyped image of the mother in a patriarchal society, the concept of motherhood shown by Sethe differs from the typical stereotype. Especially the cultural diversity that portrays resistance to the hegemonic motherhood order is a common goal of feminists from very different backgrounds attributes of the mother to sacrifice to undergo her daughter. The idea of mother-to-end self-sacrifice drives feminist discourse to allow complete freedom to eradicate the house reversed the roles of mother and daughter ultimately "Was it past bedtime, the light no good for sewing? *Beloved* did not move; said, "Do it," (P.241), and Sethe complied. "She took the best of everything— first.?" To show her *Beloved* to save her child from the bitter world of slavery she once lived. She chooses to kill her daughter. She justifies her action in the last part of the novel.

According to Kate Millett, the nature of women worked on continuous giving in life as the symbolism of women to the mother nature of sexual politics. The researcher can see the images that Toni Morrison created in the character of Sethe. One of the

interests of the writer was the role of the mother. Still, it was a challenge to analyze the mother's character in the novel because of its complexity around the fractured space of the mother. There are fundamental contradictions to the feminist crisis, which include the identity of the other, freedom, individual and collective culture in societies, love, silence, creation, and destruction, all these contradictions in a novel.

From this point of view, feminism is an in-depth study of the distinction between men and women in various areas of life. It based on direct and indirect facts and an attempt to understand the reasons for that distinction that feminists call the "qualitative gap" while suggesting the best ways and means to overcome it.

2.3. Postcolonial Feminist Reading of *Season of Migration to the North* by Tayeb Salih

Tayeb Salih is a Sudanese novelist who climbed the ladder of fame through his novel *Season of Migration to the North*, and he described by Arab critics and writers as the genius of the Arabic novel. He came from a poor agricultural environment with a simple religious, educational background. Tayeb Salih began his novel in a period of the social criticism of the imperfect reality dominated alongside committed literature. Salih came to break this pattern through his exceptional beliefs and ideas stemming from his cultural background and religious upbringing (2008,p.79).

Salih was one of Sudan's greatest authors of the twentieth. He was born in 1929. He grew up as a religious teacher specializing in teaching the Holy Qur'an, then he received his secondary education and completed his university education in the capital Khartoum; he worked as a teacher. In addition to that, he obtained his bachelor degree in science and moved to Britain to pursue his studies A graduate of the University of London and changed majors to study International Affairs and Politics. After graduating from the University of London, he worked with BBC Arabic, where he held the position of Head of the Theater Literature Department, then moved to Doha to occupy the position of Director-General of the Qatari Ministry of News and Information, and worked as UNESCO delegate in the Gulf states for ten years (2008,p.81).

He has been working for the Arabic magazine "*Al Majalla*" in London. Most of his fictional writings revolved around rural life and the complex relationships between

the countryside in northern Sudan, although he spent most of his life. Abroad. He published his novel *Season of Migration to the North* in 1966. The novel narrates the civilizational conflict between East and West in the neoclassical literary style novel has a great resonance in societies. It considers from the best novel in 100 the twentieth century. Which translated into English in 1969, it translated into more than 30 languages worldwide, but despite the popularity of this novel, it is banned in Sudan. His satirical collection of the short story "The Wedding of Zein" was published in 1969. The novel told about a strange-looking man searching for a suitable bride, along with the English novels "Daw'al-Bayt" (1971) and "Wad Hamid" (a collection of stories). He passed away in 2009 at the age of eighty years (1989,p.71).

According to the great writer Mahmoud Salem, the late Sudanese novelist Tayeb Salih refused to obtain Egyptian citizenship after Salem addressed the Presidency of the Republic to facilitate Salih's entry to Egypt, following the intransigence of some embassy employees in granting him an entry visa to Egypt. Salem said Tayeb refused access to other nationalities, including British citizenship, despite his wife associate with English Julia Saleh, referring to the pride of the Sudanese race (2010,p.1)

Season of Migration to the North contains many topics related to feminism, including issues, corruption, sexuality, orientalism, education, and the meanings the women in the Middle East and Africa. However, the subjugation of women during the postcolonial period in Sudan wedged that attention. The social issues of misogyny and female circumcision in the text by Salih calls for awareness to study the plight of women in Sudan at that time. It becomes impervious to question the role of feminism in the novel, which involves patriarchy, colonialism, and racism weaved together in one text.

Salih focused on gender, identity, and he shows how men firmly hold a position that results in the downfall of the colonizer and the colonized, men and women. Together, colonialism and patriarchy often create a disturbing gender formation, and thus, "the category of race often destabilizes gendered colonial identities" (2003, p. 309). After an enlightening discussion about the text, the condition of women in Arabic society made me curious to research further their survival and treatment in that era (2003,p.166).

Tayeb Salih moved between psychological and feminist arenas of problems in his society, memory files, the folds of his reflections, and giving his novel different dimensions and issues and allowing its reader the opportunity to connect and suspense. The novel sheds light on Sudanese women and their repressed rights influenced by a discussion between neighbors.

For example, the nature of black women in terms of custom, tradition, society, she holds such hard work that women perform in terms of family and responsibility. A human being is fundamentally different from the nature of English women, so the independence of the first is considered progress and primitiveness and backwardness of the second. Even as the hero story returns to his country in Sudan, his family and community in Britain answer their questions and inquiries simplified and refrains from saying what he thinks is complicated. Therefore his family will not understand (1994,p.77).

According to Meizu, the women were “traditionally subordinated to sexist cultural mores”. The women in African society are usually referred to as muted or voiceless. The colonial rule created a male-based organization which resulted in an aggravated situation for an African woman. They were neglected, mistreated, exploited which made them feel like an outsider. Women were not allowed to participate in any discussion in which men worked, and they were not allowed to continue education, the tender pleasure of men, and back children. Rose Ure Mezu argues that patriarchy existed primarily during the postcolonial period where the man ruled, and women were looked upon as merely a “part of men’s acquisitions” (1994,p.13).

Parallel to these contexts, Wad Rayyes character personified a man who visualizes a woman as an object and abusing a woman as his right. Islam is his excuse for this behavior (though he objects to the circumcision of women on aesthetic grounds), as he confuses the maxim that “women and children rather than wealth and children are the adornments of this earth” (1989,p.387). He finds pride in telling rape stories to his friends, “I put the girl in front of me on the donkey, squirming and twisting, then I forcibly stripped her of all her clothes till she was naked as the day her mother bore her” (p.60). Feminists have to work significantly to change the culture of the patriarchal society by using secular thought that establishes justice, equality, and citizenship.

In this case, Arab societies feminists cannot change patriarchal concepts, overthrowing men authority without changing the political, social, and heritage system that supports men's centralization. The feminism struggle does not stop at the finish line, as there is no end except with the end of human existence on earth, but feminism can work more, pass on thought, path, and history to subsequent generations. Arab feminism must believe in the values of the individual, the family, dialogue with men, and free civil society. Everyone resides within a constitution that establishes equality, citizenship, and freedoms.

According to Adrienne, "the power of the fathers"(p.6) has been described as the "fatherly". Sudan's Women had not identity of their own. Their existence was solely dependent on the society they lived in and mainly on the male community. To create their own identity, They engaged in henna dying and cooking. Henna is dying kept their creative abilities alive and projected their beauty and physical appearance at their best. Many African female authors assert that to maintain their identity, women in Sudan constantly kept themselves busy cooking and carrying household chores (1976, p.57).

In the text, Bint Majzoub laughed. "We were afraid", she said, "you'd bring back with you an uncircumcised infidel for a wife" (p.14). Nevertheless, women Sudanese are looking to believe gain attention and goodwill from their male partners. One of the noteworthy traditions in constructing the identity of Sudanese women is circumcision. In their childhood, Sudanese women were circumcised. Circumcision gives a girl womanhood, social status, and an opportunity to win the best man in the community. She attains an excellent and dignified position. While the purpose is to explore and examine the paradoxical nature of two female protagonists (Bint Majzoub and Hosna bint Mahmoud) in the text. According to McAfee "includes two sets of women claims: normative and descriptive" (2015,p.472)

According to Heidarzadegan (2020), "The Middle Eastern women have different histories from white Western women and the limitations imposed on them by colonial conquests and invasions, besides the patriarchal and cultural rules have exposed them to these factors" (p.50). From this point of view, feminism is an in-depth study of the distinction and distinction between men and women in various areas of life. It is also based on a set of direct and indirect facts and an attempt to understand the reasons for

that distinction that feminists release the “qualitative gap” while suggesting the best ways and means.

Also, Hosna bint Mahmoud belongs to the descriptive claim because she accepts that women are property men and that they are nothing without the Other. She conduced to the clang of dismissive women who has no self-identity. Thus, Hosna bint Mahmoud was a noblewoman. As discussed above, Hosna bint Mahmoud represents a Sudanese woman who liked to be at her husband of service and took pride in her beauty. She had a loyal and faithful wife. “He was a generous husband and a generous father. He never let us want for anything in his whole life” (p.71). Sudanese women gained a social and dignified status in society through marriage. However, Hosna husband’s death marked a considerable gap in Hosna bint Mahmoud’s life which eventually made her realize that she still desires marriage and a partner. This desire runs contrary to that of Bint Majzoub.

By contrast, the essential characteristics of modern lies here where Hosna bint Mahmoud desires another marriage, unlike Bint Majzoub, who belongs to a group of Sudanese. The masculine traits shown by Bint Majzoub in her identity have probably invalidated women’s identity as submissive and weak. She drinks alcohol, smokes cigarettes, and engages in erotic talks with men, but simultaneously, she shares the same platform with men in making important decisions for the village. This combination makes her powerful and respectable in the dominant male society prevalent at that time. Being a widow of wealthy notables of Sudan, Bint Majzoub had the power to rise above the cultural chains of Sudan and enjoy financial independence and luxuries, unlike other women in the village (2008,p,104).

Likewise, Bint Majzoub could easily survive the economic crisis of the village independently without a man. She is praiseworthy to see that she chose to be a self made woman who raised her voice, thus winning the confidence of men in the village and sharing equal rights with them. Eventually, Bint Majzoub becomes the representative of powerful women, and she represents feminist movements in Sudan. Bint Majzoub was making space for herself by raising her voice in the men’s world. Perhaps Hosna bint Mahmoud cannot create that space as she strongly believes in cultural hierarchies of Sudan within which the Sudanese women are expected to be voiceless weak (2013,p.174).

Hosna bint Mahmoud differentiated in terms of living a different life after her husband's death. She wants to create a distinct identity and safeguard her feminism by staying within the boundaries of the gender hierarchy prevalent in her society. So, though she wants to remarry, she does not want to be controlled by imposed decisions on her. "Salih portrayed a traditional society beset by colonial history, where stifling patriarchy subjects women not only to discursive but also to systematic physical violence" (2003,p.320).

Hosna bint Mahmoud forced by her father to marry Wad Rayyes again against her will, as she explained in the following quote that she is a married woman with excessive force, "flagrant violation of Islamic law that explicitly forbids forced marriages" (2003,p.320). Hosna bint Mahmoud dismisses her father's orders by swearing, "I became aware of her voice in the darkness like the blade of a knife [...] If they force me to marry, I'll kill him and kill myself" (p.75). She wishes to change her life by finding a man she likes in her wrath father, Hosna bint Mahmoud gathers the courage to ask the narrator to marry her and save her from Wad Rayyes.

This estimate is not working Bint's Mahmoud by the villagers and the mother of the narrator. Hosna bint Mahmoud forced to marry Wad Rayyes. Rayyes turns violent on her refusal to touch her, which forces Hosna to kill him and kill herself. "The mutilated body of Hosna bint Mahmoud and the castrated body of Wad Rayyes bear witness to the destructiveness of a phallogentric masculinity" (2003, p.321). This act of violence is evidence of a society where a women of existence is entirely dependent on her father, brother, or husband. Even if she desires to create a life for herself, she is not allowed, which forces her to kill herself (2015,p.214).

At that time, a woman in the community implied that must only raise her voice to mourn her husband's death. Mabrouka is Wad Rayyes was first wife. She was an obedient wife who built her world with her husband and lived muted, ignoring the habits of her husband. Upon hearing about her husband murder, the body language of Mabrouka is poise and calm, unlike the tradition and societies. Instead of mourning, Mabrouka coldly tells all the women gathered outside her house, She said, "Wad Rayyes dug his grave with his own hands, and Bint Mahmoud, God's blessings be upon her, paid him out in full" (p.97). The poise in the body language of Mabrouka

offers an uncanny opinion of the unexpected resilience and calmness that the female is capable of amid the most trying situations (2010,p.215).

By maintaining silence and sturdiness, Mabrouka demonstrated her self-control and stood out more strongly than Bint Majzoub. “Hosna is dead, but no longer can a woman be looked on merely as property or raped without a second thought” (p.396). Thus, Mabrouka, Bint Majzoub, and Hosna bint Mahmoud tried to find meaning in identities of society. That deep-rooted cultural, social, and patriarchal hierarchies. Bint Majzoub, Hosna bint Mahmoud, and Mabrouka may appear to belong together without being the same that can be called a female identity (2008,p.107).

Bint Majzoub has not been limited to mocking women nature and their place in society at that time. In a way, by viewing women from the male perspective, Bint Majzoub respected the men in the village. She eventually becomes a representative of her sex among the dominant male society. Bint Majzoub played a significant role in thinking about identities women by passing judgments and commenting on important issues discussed by men of the village. She constantly remarks on how women perceive themselves and how women relate to each other in a patriarchal society. She was setting up examples for women and helped them understand the importance of self-advocacy. In many instances in the text, the narrator sees that Bint Majzoub is more intelligent in making decisions than her male counterparts.

However, Bint Majzoub said,Wad Rayyes, you are a man who talks rubbish. “Your whole brain’s in the head of your penis, and the head of your penis is as small as your brain” (p.67). This statement by Hosna bint Mahmoud indicates the closure of a discussion. By saying such a strong statement against a pun, she wants all the men present there to know that a woman knows the thin line between the genders. Also, this comment brings out the female inside Bint Majzoub who wants to show men who gives birth to the man, she feeds them, and later, she accepts his love by allowing him inside her body (2017,p.8).

The aspects of the normative were revealed throughout the text in the character of Bint Majzoub. In the patriarchal society, Salih portrayed in his novel, Bint Majzoub plays a proactive role of becoming a leader rather than is being led by the men. She is the first person to reach Wad Rayye’s house when he murdered. She immediately takes

control of the situation by instructing the narrator and Bakri, saying “stop the people from entering the house. Don’t let any woman enter the house” (p.97). Bypassing instruction, Bint Majzoub no longer considers her a woman and indicates that she is distinct from the gathered women outside that house. She followed the instructions because her voice gives her identity, and thus the villagers recognize her (2014,p.83).

Even if characteristics have separated and distinct qualities, Majzoub, Hosna bint Mahmoud, and Mabrouka were challenged by culture, gender, and nature. Together, they are reviewing to sufferings and status of women in a patriarchal setup, and by withstanding these limitations, they proved to worth and existence. Salih painted beautiful landscapes with the idea of liberation through two contrast characters. By acting like men and losing virginity, Bint Majzoub defines her way of freedom from patriarchal slavery. In contrast, Hosna bint Mahmoud kills the physical bodies of two people who are forced to live together under the institution of marriage and defines her way of liberating herself from a forceful life (2014,p.84).

Salih attempted to portray social issues of misogyny and female circumcision in this novel calls for attention that forces the women to live a slaved life and how they succumb their way. Instead, the narrator meant to end the hierarchy and patriarchy prevalent in society with their separate ideologies. Thus, these three Arab women truly represent Sudanese culture by creating their own identity in their way and giving confidence to other women to live boldly in a dominant male world (2017,p.10).

All the previous characters mentioned in the two novels are all female. Two Novels are described as the prey characteristics that the hunter seeks. They transformed beginning prey to the hunter, an act of continuous sexual fights, parallels the complexities of the relationship between the subordinate and the subordinate and their turn on themselves. In the senses, the front of eternal struggle ends in the destruction of the two, especially after their relationship turned into a conflict of hostile opposites or moments of violent death for both subjects.

2.4. Culture and Identity of Women in the Two Novels

The modern definition of “culture” differed from the contemporary sense in Europe, which suggested a process of change, self-development, climate, and politics, so in the nineteenth century to improve the individual through the construction of

education, educational, and social institutions. In colonialism, the idea of culture is particularly relevant. Edward Said (1993), in the famous book *“Culture and Imperialism”*, for example, the researcher stressed the importance of culture and discussed what he referred to as “culture” in a broad sense (1982,p.122).

Cultural studies bring well-established concepts of diversity, specificity, and local difference. The universal term “culture” becomes understood only as a plurality of local “cultures”. Admittedly, multiculturalism is not always an easy case. Human beings seem to be unhappy with diversity in general, driven by a natural racial tendency to classify people as “us” or “one of them”, preferring those who are similar to “us”. The critic attempted to uncover the methods of domination possess a unique path and taste, away from submission to any authority that prevents him from his desire to change the world, and opposes all the inhuman injustices and policies that distort the face of history. Thus, it is not permissible for the critic to provide his experience with a service sold to the central authority in society to legitimize its conduct.

Said believed who professions were serving of existing authority to achieve his gain is a critical type. He called in his book *“Representation of the Intellectual”* professional expert, or advisor’s name. The fact focuses on forms of resistance control repressive apparatus in all its forms and explores the methods. To employ texts and culture to activate a particular hegemony that convinces the subordinate of inferiority.

In this regard, some Africans were concerned about providing careful research supporting and confirming the need for a person concerned with an African identity that directly connects with the society that created it. From this perspective, Ishibi demonstrates a fundamental feature that distinguishes African artists from their European colleagues by upholding the social role and supporting the social function. Through some Africans listed a lot of the reformer of identity and culture: the idea formed by a Martinique writer Ame Cesair and a Senegalese poet and politician (Leopold Sedar Senghor), and in this definition, culture and identities find an emphasis on cultural characteristics that characterize black identity (2002,p.165).

Researchers may argue that the black culture was more an emotional culture than a mental culture. That study and clarification focus on integration and the holistic view

about the taste and style of Europeans. So, other foundations set a repressive role called these approaches the term ideological state apparatus, the police, and the judiciary, which described their role as being used to persuade society of what the state wants (1994,p.108).

On the other hand, the Europeans may look for commandments of colonial control and consider this art barbaric, far removed from the other side and represented as the civilized souls in Europe. That may be a frightening and dark side, as it appeared African side. The opposing idea is contrary to the optimistic notion of who is civilized.

Identity is a central theme for many contemporary literary and cultural critics, and contradictions increase when applied to women. The identity mechanism suggests that this concept similarly functions for all of society and is thus a gendered phenomenon (1994,p.133).

Society is founded upon an individual's stable identities. Cultural identity fails to fit into the culture, and mismatched people may encounter identity crises. According to Erik Erikson, identity values popularized. The individual with a successfully achieved sense of personal identity feels distinctive, complete, and coherent. Hence, It considered challenging to acquire an identity. The external representation and citizenship perceived to modern through cultural practices are confirmed as an argument representing many questions about power. The basis of thinking to be developed of called "cultural idealism" (1959,p.101).

Third world peoples, immigrants to Europe and demonstrate were writing and conveying a picture of the influence of the colonialists on the feminist movement in their countries of origin. Therefore, they have been shown as outdated, such as the concept of homeland or nationalism. Still, they were attempting to deconstruct such concepts to create alternative images that are more practical in their opinions, such as the concept of pluralism, harmony, or hybridity (2005,p.249).

For example, the African Negro movement used its cultural and scientific mechanisms to confront Westernization, stick to their black identity, and protect their black African identity. La Francophonie wrote to fight the colonialists with his language in the Maghreb and undermine his culture by criticism, shaming, and nudity

for using spelling, sarcasm, and sarcasm combined with national languages in the French language (2005,p.104).

Bhabha argues that colonialism is a fundamentally chaotic experience that signifies marginalism, with all its displacement and confusion. The colonial experience influences the colonizer, who can no longer complete a complicated and seemingly conflicting relationship. His identity was not secure in heart and center. Hence, that sees him create at East part of it from engaging with him instead of being pleased with himself about his identity (1998,p.438).

Edward Said suggested a new paradigm about class division or class division. This reading is one of the imperialist and indigenous cultures aiming at a bilateral confrontation between Western and Eastern thinking. This model is also a cultural dialogue despite rejecting the central hegemonic idea as an old normative basis. Nevertheless, the concept of multiculturalism constitutes identity in civilization because it does not extend to control but instead leads to participation and distancing from common borders and dates (2006,p.282).

Lord Acton says, "Diaspora's land is a place for developing and growing patriotism and belonging to the motherland". Still, the fact shows the degree to which some minorities cling more than others to their roots. These minorities were accused of alienation and failure to integrate into the host local community, while the remaining minorities fused into the local ways of life. Both Homi Bhabha and Gayatri Spivak believed that is difficult to find a person with a "pure" affiliation with the current truth. Still, the duality of belonging and hybridity are integral to the perception of identity (2002,p.99).

In addition, Edward Said saw that no one could claim to belong to one identity and one of mistakes of imperialism, that made people think that they all belong to one form (white). (Black, Western, Eastern, etc.).Nevertheless, these people can develop their identity and ethnic culture in creating their lives. Showalter praised in her book "*A Literature of Their Own*" a group of female novelists. That women were very similar to what they present in their writings. Postcolonial women defended their identities, that did not depend on the other and the search for identity. In his novel *Beloved* by Toni Morrison and *Season of Migration to the North* by Tayeb Salih, both

novels express the ethos of a cultural identity that challenged the dominance of English black and white conflict and sought to assert pre-colonial heritage (2003,p.74).

The advanced controversial issue in the previous axis preoccupied most writers, scholars of literature, and post-colonial theorists, which is the issue of identity to interested. If the beauty of being a ruler is a lack of concern for culture and identity, the flaw of governance that concerned about that identity.

Culture and Identity in *Beloved* novel dealt with a mixture between slavery culture and black hobby. Morrison used the image of the tree that does not stop growing, an expression of a tragic past with deep roots, which is not easy or perhaps impossible to uproot it from memory, and both individual and collective suffering; Suffering grows and renews. This memory, this cruel experience that Sethe went through, will raise a question that Morrison addresses: What does it mean to be a black woman and a mother in this context? Was murder the highest expression of motherly love, within this harsh condition that a mother with her tenderness tries to save her daughter from her future? Sethe repeated her answer, “And they took my milk” as for flogging, beating, trauma was common to all other slaves, both men, and women.

Sethe was answering questions as a woman inseparable from being black, slave, and killing her daughter in the context of being inseparable from being black, within the historical and psychological condition in which lives. A woman in slavery pays the price twice as much as a man; Hence Morrison’s question: How could a situation like this be normal? It can not be. Morrison discussed to link between slavery and “identity and culture” they connected to the black race, Toni Morrison literature, which attempts to break free from white society by focusing on the consequences of slavery, so that affected black consciousness and black identity (1988, p.96).

According to Toni Morrison, “the beauty of music from a violent and cruel past” her literature on her black identity must be removed from the prism of white society is not a solution to ending the problem of identity, colonial culture, history, and memory; These things do not end until all over.

According to Neil (2001,p.52), He interprets one of the crucial issues women face in African American societies identifying themselves between the distinction of

color. They called people of African descent “Negro”. He defined them as having black skin, and the description was physical and deprived of cultural identity.

Nancy Geezer (1999.p.125) said that difficulty in identifying the true home “because slavery and colonial culture and racism penetrated the identity at every moment in the history of the United States, there is a feeling that all homes” as shown by Baby Saggis with its (p.326). Moreover, there are four characters in the house in the novel: Seth, Denver, Paul D., and *Beloved* (both ghostly and bodily).

Despite being one of the essential pillars of contemporary American literature, Morrison insisted that she is a black American writer, and she considers her most *Beloved* title. She writes for blacks, and she does not have to apologize or feel limited because she does not write about whites. Although there are white characters in her novels, she does not count as a white critic. The project enhanced novelist Toni Morrison in the next novel *Beloved*. In it to accommodate themes woven into a group of motifs, which meets realism and folk idiom. Identity and cultures impacted on the original identity are recurring topics in postcolonial literature. The literature dealt with colonizers of the impact of acculturation on the national identity. Through cultural contact, the actual identity often becomes subject to loss and disintegration.

The role of the influence of culture and identity in the novel *Season of Migration to the North*. The blatant cultural dissonance between East and West and between black and white people when Mustafa Sa’eed tried to explain the extent of the influence of Western culture to the narrator when faced by colonial culture when he was a student at Oxford University. When he met a black man who chased the narrator to hear his story in Western life before the man came from the village during the floods of the Nile, Mustafa Sa’eed became a ghost hunting the narrator because there are some similarities between their lives.

The narrator wants to end for meeting between him and this man. He swims in the river until he reaches the middle of the river, stuck without moving forward or backward, as if between life and death. He chose life after purifying himself from the worries. Therefore, Mustafa Sa’eed sought to obtain his psychological perfection and turned towards self-recognition. He emphasized the subjectivity of psychological distances from his previous experiences in Europe. He returned to Sudan in search of

his original identity, bought a house in a small village at the end of the Nile, and he married a girl, and became the father of two sons, spending his life busy working on the farmwork, thus trying to establish a sense of belonging to his homeland and his people (2009,p.145).

Tayeb Salih presented stereotypes about the Europeans conception of the citizens of the East as if they were primitive savages. The narrator also showed the illusions that prevail in the mind of the concept of the European colonizer. When the narrator returns to his country Sudan, the people of his village ask him many questions about Europe. These questions appear a stereotypical image of the West in understanding the East. “They asked me about Europe. Are people like us or different from us? Is living expensive or cheap? What do people do in winter? They say that women Traveling women dancing in public with men. Wad Rayyes asked me”, “Is it true that they do not marry, but that the man among them lives with the woman in forbidden things?” (1997,p.128).

But the narrator reveals that they are delusions and false generalizations about Europeans, and he says, according to the narrator, “If Europeans exclude small differences, just like us, they marry and raise their children according to traditions and principles, and they have good morals. They are generally good people. Yes, among them are farmers, including workers, doctors, and teachers, like us. Completely”. That presented a glimmer of hope on the borderline between assimilation of culture in the West and the East. This middle space of cultural encounters helps mediate colonialism rather than negative, violent responses.

The relationship between Mustafa Sa’eed and his original family confused reflects his relationship with heritage and the homeland. He has no father, which means a departure from the incubating culture, and the absence of brothers indicates his feeling of alienation among his countrymen. His relationship with his mother is a relationship in which longing is mixed with dread and admiration for inferiority. It does not end without the elimination of both parties, as for the colonizer was attempted to take revenge in light of his current situation (1978,p.104).

Most of the analysis that dealt with the novel did not provide an acceptable explanation that could be consistent with the course of the novel as a whole. Salih’s

case about Europe's colonization of the third world moves its characters in a violent context against various forms of exploitation. Fanon explained her book. "The Wretched of the Earth, practiced multiple forms of erasure of identity to the point of schools established to teach indigenous people how to say "yes" in the language colonizer, European racism against black skin that they see as inferior to human beings.

While Mrs. Robinson displays an important symbolism, that indicated to Mustafa's incomprehensible attraction appear closer to him than his mother, indicating his fascination with the British and their culture in exchange for his repudiation of his family and his mother's culture.

Fanon believed that a black man seeks the love of a white woman to gain a status close to that of a white man. The indication of this is Mustafa's relentless pursuit of self-realization and proof of his belonging to Britain by establishing several relationships with white women, all of which are superficial relationships devoid of any genuine affection. All ended with the woman committing suicide, killing the British woman he married.

When Mustafa Sa'eed imagines his relationship with the white woman, he paints in the room a surreal scene that simulates the image of his country when the invaders entered it. He looks at the woman representing the invaders with taking revenge on her, and vents all his anger. The relationship of the intellectual with a white woman in revenge for himself, who was considered a violation of dignity. He was insulted by the feet of the colonizer when he entered his country as an invader.

The character of Isabella Seymour was one of the English women whom Mustafa Sa'eed seduces in England. Lack of knowledge of the West in truth with Asian woman and the depth of her originality simulates the absence of history and modernization. She is not keen on thinking about the absolute misery in East Africa and the woman in the Middle East as a Spanish mother. She has nothing to do with this charming legend. The character of Jean Morris was the most influential Western female character in the novel, the woman who caught Mustafa Sa'eed in her nets and turned him from a hunter into prey and then into a target. The image of the arrogant colonial West appeared in Jean Morris, which differs from the other miserable

women of Mustafa Sa'eed. The horrific facts, her cruelty and contempt for him, and her complete control over him are revealed in a scene. It contained nothing but the words: "Mr. Sa'eed, may God damn you; my mind was like a sharp knife. The train carried me to Victoria Station and the world of Jean Morris" (2003,p.32).

The sign of Jane Morse to Mustafa's attachment to increases, despite their prohibition against the certainty of her repeated betrayal of him. Undoubtedly, the contrast of the two worlds does not allow them to meet that forces them to confront and conflict."she pushed him with all her strength to kill her during the intimate relationship". They achieved what she wanted, considering that the East deserved its fate after fighting in the cursed blood that the West preceded it to a thousand years ago. That has an estimated date of the start of the Crusades of East (2016,p.11).

The moment Mustafa Sa'eed killed his wife is crucial and essential. It is considered an intellectual model. Jean Morris's death confirms that there is no way to escape from colonialism except by uprooting it and that any attempt to deal with it in another way will not lead to anything. After that, the devastating effects that befell Mustafa Sa'eed is a heavy price that must be paid without procrastination. Mustafa chose her because she represents the colonizer with his ugliness, tyranny, arrogance, and domination. He found in her the perfect prey to take revenge on the image of colonialism in her. This incident carried intense symbolism, as it embodied the nature of the turbulent and unhealthy relationship, which is reflected in the exact relationship between the intellectual and the colonizer, whose end will be their end together, materially or morally (2003,p.150).

The image of cultural colonialism is not like traditional colonialism. Yet, cultural liberation does not become without psychological freedom towards the colonized, ridding of dependence. A vortex of conflicts only increased pain to humiliation, and that did not extinguish what was burning inside him of rage and anger. As Tayeb Salih says in his novel "conflicts two different civilizations". The fate of a conflict with Europe forever, perhaps a solution that ends these conflicts, the gap between East and West and raises for the peoples a prestigious position among nations. (2019,p.39).

That means colonial feminism as an ideological framework developed over two centuries and is based on the idea of relying on the demand for women's rights in the

service of imperial goals. She pointed out that this ideology was created in the nineteenth century within the framework of European colonialism. It is based on the idea of women's primitive "Islamic world" oppression, which needs Western liberalism to transform into a civilized world.

Conclusion

Feminism defined the relationship of women with literary practices through the place that occupied in the history of academic writing. Some of them believe that this relationship should be viewed from two angles about the success of feminism creativity and development. Because the primary relationship on which feminist critical theory focused that unequal relationship based on inequality between men and women. The relationship of women to literary practice was viewed from two angles. The first is the angle of creation and creativity through which women appear as an active and productive subject. The second is the angle in which women attend as a subject. Their existence is dependent on consumption after they derive from them the male ideology in proposing the two novels *Beloved* and *Season of Migration to the North*.

Novelists can reinforce male power by disseminating their ideas to limit, subjugate, and ultimately control feminist power. For example, Mustafa Sa'eed seemed surprised by this civilized behavior; But he can only explain it in light of the struggle between two worlds. Such human attitudes that go beyond ready-made binary classifications have no place in his dictionary: "Ann was his only daughter, and I had got to know her when she was not yet twenty"(2003,p.56). Her father stands in the middle of the court with a calm. Principles of justice in play, such as the laws of war and neutrality in the war, mask mercy. Feminism provides a general framework for identifying and addressing problems, particularly those that guide writers who attempt to shape cultural identity literature amidst racial and sexual abuse. At the same time, the analysis texts included contenting women's oppression in novels (1991,p.49).

The writers always tried to protect their rights in the history of writing between American and African societies. They all have the same goal, which was to obtain women's rights or equality with men. Sexuality is the reward of their gender to Morrison women. How she describes Paul's influence on women: "Strong and wise women saw him and told him things that only they told each other in this way after changing life", the desire suddenly becomes enormous, greedy, and more brutal than it was.

Toni Morrison represented all black females and showed this in the novel by introducing Sethe and Denver. Salih also means only white females because, in the novel, all of the female characters she describes cannot sense what other black women in their lives are feeling. Sethe is the main character in Toni Morrison's novel. She suffers from all the other characters (black men, white women, white children). On the contrary, Tayeb Salih tries to represent African women, especially by embodying the main female characters in the novel *Season of Migration to the North*. She only suffered from male and not female personalities, and as a result, she was unable to marry any man in her life. Both Morrison and Salih demonstrate the vulnerability of women in the community. Moreover, the authors attempted to show the condition of a woman and her status in her time. As long as they suffered from situations, Morrison can understand women's pain more contrary to Salih.

Thought, feminist analysis can study the male ideology found in the novel *Season of Migration to the North* by Tayeb Salih to reveal the male ideology represented by the personality of Mustafa Sa'eed. On the one hand, and the nature of the methods used by the feminist ideology to defend itself against this ideology that sees In a woman is only sexual prey in an attempt to get rid of her control and freedom from her sexual authority. Women's ability reveals human tragedies in societies where male power prevails to exclusion and marginalization faced by women by this authority. Hence the novel becomes to work of art that adapted to the nature of human societies for revealing at the same time the despotism of the male ideology (2003,p.46).

The novel also revealed the nature of the patriarchal system that is the natural source of exploitation. Mahmoud character forced his daughter Hasna after her husband died in drowning toward getting married to Wad Rayyes; her father swore at her and beat her; he told her she would marry him whether she liked it or not (2003, p.93). The quote demonstrated the patriarchal power of women's exploitation. While that imposed her and denying the right to education as a male possesses the authority that delegates the right to act his romantic ideas dictate to him and denying the right to education as a male has the jurisdiction that delegates the right to work towards one (1998,p.59).

Morrison showed up the traumatic time that black women went through at that time. White feminists fought for their rights against gender issues. However, others adapted to reject the concerns of black feminists still fighting for the racial equality of rights. Black women and black men are fighting for their rights against whites while also fighting gender discrimination against black men. Black women fight racism and sexism while white women fight only for gender discrimination issues, their right to vote, and equality in education. They are persecuted by black men and white men, white women, and even white children. Black women always worked as slaves before or after coming to American.

The feminist characters worked in the homes of white men all day and then went home to take care of their families and did hard work for the black men in the house. Although many feminist figures in the novel are black and white, however, support each other. Mr. Garner never misbehaved against Sethe until Baby Suggs brought a gift after her alleged wedding with Halle. In different cases, Baby Suggs and Sethe supported each other. When the ghost of a child haunted the 124th house, they both accepted the pain and said nothing to each other. Baby Suggs never criticizes her, even when she kills her daughter. She recommends that Sethe leave her.

However, the female characters are persecuted as others. A school teacher is a white man. For example, the persecution of black men and women in *Beloved*, but not all white characters oppressed, such as Mrs. Garner and Mr. Garner. Black men also persecuted them, and black slaves were forced to mix with black women to increase slaves. They were ignored by black women as well when the child was killed. The female characters, especially the black characters, did not see their full rights in the novel. Finally, the novel shows black women on or after various black communities originated to help Sethe bring the ghost out of the house. Several other women got together and prayed to extricate the spirit in “the white brother and sister who gave Stamp Paid, Ella and John clothes” (2003, p.137). Amy, on her way to Ohio, Sethe helps with childbirth, and she was a white girl. Female characters seem in silence (1987,p.277).

Therefore feminism emphasizes the importance of gender equality and that exercising the power of men over women must be just, in addition to the fact that sexual penetration of a woman is a violation of her body. Hence, the sexual intercourse

between the two conflicting ideologies (masculinity and femininity) represents in itself a symbolic sign of the man exercising male domination over women, which leads to her body becoming ruled and subordinate to the authority of the man for the rest of her life (2015,p.64).

According to the community, a woman's oath is undoubtedly persecution, that woman awareness resorted to, and use of it is not necessarily a liberation. Because Hasna and Jean Morris choose to escape their physical abuse as Jean Morris in another form, her death was also an art, but of a different kind. Rather than attack and brutality, her death was warm, slow and ecstatic, as the narrator recounts: "Here are my ships, my love, sailing toward the shores of perdition[...] her chest against mine, crying out, begging: Come with me". She did not need to beg for anyone, as she chose to take Wad Rayyes with her to the grave. The similarity of the two novels was the desire for sex mixed with the desire for death, creating a strange, fatal, and destructive mixture is one of the most beautiful scenes in the Arabic novel. It is still unique in its intensity, intensity, and diversity of its connotations renewed and changed with every critical perspective, especially from the angle in which the scene reflects the height of desire in which love turns into possession. Postcolonial Feminism theory lays down theoretical foundations to change the social reality of color women by explaining the nature of the disparity between males and females in preparation for overcoming social inequality, denying hegemony, and reproducing equal power between the genders. The postcolonial feminist reading of two novels and improve their management of representing themselves.

Feminism widespread phenomenon still a topic of discussion. The twentieth century is one of the most critical periods of Arab and American history in the feminist movement, Societies, and the status of women concerning men. However, Sudanese women reject following the traditional role in the advancement of women in Sudanese society in particular and in Arab culture, on the other hand, that started the revolution of equality between men and women. Feminism as a movement developed significantly over the centuries. However, although there may still be primitive societies, feminism itself conjures up a negative meaning for some.

The analysis revealed the differences between male and female writing on feminism, given that feminism is not only related to women, but one of the authors

was a male writer, a relationship between the American and Arab societies in two novels. Feminism stumbles in Arab and Islamic cultures due to the prevailing traditions and the provisions of Islamic law, which made a law for Muslim women, which made them feminism is growing gradually in Arabic communities. Still, sometimes, it may play a camouflaging role, as it makes the reader confused, confuses him, and creates compulsive confusion for him, an absolute labyrinth may lead him to, with no escape.

Sudanese women appear in Salih's novel persecuted between patriarchal structures and religious beliefs, which lie in the lack of space in the village, limiting their choices, choices, gatherings, and movements. The narrator draws multiple experiments and images to prove it. Unlike the British woman, who, although there are clear symbols of her participation in anti-persecution, the narrator does not write this whole truth with his pen. While they want to move images about their communities and correct all views, some think women do not have rights.

Although two centuries passed ago, that called for the liberation of Arab women still suffer from many problems, as many aspects are still interspersed with the same issues. That existed at that time even though the nature of the relationship between men's level of social rights. Some progress observed in several aspects, but it is limited, especially in urban areas,

The thesis goals emphasized the level of education between women and men in the economic, political, and social aspects in achieving gender equality to the empowerment of all women and girls. The objectives associated with the purpose eliminate all forms of discrimination against women and girls everywhere to ensure participation of women and equal opportunities for leadership and decision-making.

Arab and American women indicate that Arab women are still at a low level of empowerment. They reflect contribution to decision-making, as low levels of charge and inferiority differ from one environment to another and from one educational level to another. Differences increase with the increase in classifications and characteristics, unlike women in American society.

The environmental, educational, and cultural factors have influenced women's decision-making, and the difference cleared in empowering women voluntarily. There

are weaknesses in the level of conviction and knowledge of women's rights and freedom to make decisions since childhood. There is the complete conviction that her decision should be in the hands of others because of ancestral traditions, as happened with Hasna, who was forced to marry. There are still few percentages in Arab societies that use this phenomenon.

Beloved and *Season of Migration to the North* are considered part of the literary works that clarify the role of women evading slavery that dominates the fateful decisions. The main reason is its ability to form new concepts about cultures, traditions, and influences in new transformations. Edward Said explained that the foreign novel was an important center that effectively promoted feminist ideas worldwide. Tayeb Salih and Toni Morrison, as the twentieth-century novelists, agreed with the view of male power reaching beyond the vast seas, but there are thinking about literary influences. The period contributed to creating an authentic atmosphere for the role of women in Western, Arab, and African society. The two novels embodied an accurate picture of violence against women in Arab's communities.

Morrison's novel claimed humanity in women's rights against violence facing women in all societies, such as distinction and tyranny. She denounced the acts of violence carried out by the male resistance party when he surprises us with the most severe and ugliest forms of violence. The novel represented the role of slavery for women in an era in which non-American societies and the oppression of black-skinned people were still present, and its effects are still present on the ground. Through the term double standards appear in *Beloved* novel.

The level of women participation in making internal and external decisions in all areas of life varies in terms of work – society – demography – culture, but it is generally low. Women vision of their future is still in a state of pessimism. On the other, she is convinced that this context or life behavior is every day for women. It resorts to the interior of life in terms of the family and the home only in most cases. The external activity level calling for economic, political, and social empowerment is low in growth, and movement is positive. Two novels refer to the woman in a noticeable and hidden way. The place is equivalent to the woman—the ability to lead and make decisions regardless of its circumstances, from intensely masculine domination.

Women role explained sovereignty and sanctity, rather than dedication, and much worthy prestige, who know how to control with awareness and understanding. She is the one who is loyal to her destiny and nature to the greatest extent, and she is rebellious for an aspiring woman who understands the limits of her freedom and insists on them. Thus, the woman triumphs over the woman, through “feminism” celebrates it in all its beautiful details, and tiring life, laden with special torments, that men society does not realize. Hence, the woman did not appear as a faint shadow or impermeable in writing but rather as playing an active role in resisting oppression active. She is a fundamental and dynamic subject for the formation of the narrative space. A woman establishes her world through resistance.

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