



**COLONIALISM AND VIOLENCE BETWEEN
JOSEPH CONRAD *HEART OF DARKNESS* AND
AL-TAYEB SALIH *SEASON OF MIGRATION TO
THE NORTH* AS A COMPARATIVE STUDY**

**2022
MASTER THESIS
ENGLISH LANGUAGE AND LITERATURE**

AHMED AL-MASHHADANI

**Supervisor
Assoc.Prof.Dr. Özkan KIRMIZI**

COLONIALISM AND VIOLENCE BETWEEN JOSEPH CONRAD *HEART OF DARKNESS* AND AL-TAYEB SALIH *SEASON OF MIGRATION TO THE NORTH* AS A COMPARATIVE STUDY

Ahmed AL-MASHHADANI

T.C.

Karabuk University

Institute of Graduate Programs

Department of English Language and Literature

Prepared as

Master Thesis

Assoc.Prof.Dr. Özkan KIRMIZI

KARABUK

August 2022

TABLE OF CONTENTS

TABLE OF CONTENTS	1
THESIS APPROVAL PAGE	3
DECLARATION	4
FOREWORD	5
ABSTRACT	6
ÖZ	7
ARCHIVE RECORD INFORMATION	8
ARŞİV KAYIT BİLGİLERİ (in Turkish)	9
SUBJECT OF THE RESEARCH	10
PURPOSE AND IMPORTANCE OF THE RESEARCH	10
METHODOLOGY	10
HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM	11
SCOPE AND LIMITATION OF THE RESEARCH	11
INTRODUCTION	12
1.CHAPTER ONE: THEORETICAL FRAMEWORK	14
1.1. Colonialism	14
1.1.1. The Types of Colonialism	14
1.1.1.1. Immigration	14
1.1.1.2. Racial discrimination	14
1.1.1.3. Military Occupation	14
1.1.1.4. Protection	15
1.1.1.5. Mandate	15
1.1.1.6. Guardianship	15
1.1.1.7. Cultural colonialism	15
1.2. Colonialism: Historical View	15

1.3. Postcolonial Theory.....	17
1.3.1. Historical view of post-colonialism	17
1.3.2. Eminent thinkers	17
1.4. Comparative Literature.....	18
1.4.1 The importance of comparative literature	19
1.5. LITERATURE REVIEW (PREVIOUS STUDIES)	20
2.CHAPTER TWO	21
2.1. British Impact on Society and Culture in Africa	21
2.2. Arabic Impact on Society and Culture in Europe.....	22
2.3. Joseph Conrad: Life and Career	24
2.4. Conrad’s Style of Writing	25
2.5. Heart of Darkness: Summary	26
2.6. Al-Tayeb Salih’s Literary Career.....	28
2.7. Al-Tayib Salih’s Style of Writing.....	28
2.8. Summary of Season of Migration to the North	29
3.CHAPTER THREE.....	32
3.1. Colonialism between Joseph Conrad’s Heart of Darkness and Al-Tayeb Salih Season of Migration to the North.....	32
4.CHAPTER FOUR.....	47
4.1. Violence in Conrad’s Heart of Darkness and Salih’s Season of Migration to the North	47
5.CHAPTER FIVE	63
5.1. Conclusion.....	63
REFERENCES.....	67
CURRICULUM VITAE.....	71

THESIS APPROVAL PAGE

I certify that in my opinion, the thesis submitted by Ahmed AL-MASHHADANI titled “COLONIALISM AND VIOLENCE BETWEEN JOSEPH CONRAD *HEART OF DARKNESS* AND AL-TAYEB SALIH *SEASON OF MIGRATION TO THE NORTH* AS A COMPARATIVE STUDY” is fully adequate in scope and quality as a thesis for the degree of Master of English Language and Literature.

Assoc. Prof. Dr. Özkan KIRMIZI

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 Degree thesis. August 9, 2022

Examining Committee Members (Institutions)

Signature

Chairman : Assoc. Prof. Dr. Özkan KIRMIZI (KBU)

Member : Assist. Prof. Dr. Mustafa Canlı (KBU)

Member : Assist. Prof. Dr. Hayriye AVARA (AU)

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

Prof. Dr. Hasan SOLMAZ

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: Ahmed AL-MASHHADANI

Signature:

FOREWORD

I would like to express my thanks and appreciation to Dr. Özkan for his supervision of my master's thesis and also appreciate the valuable tips and support to achieve my goal.

I would also like to express my thanks, appreciation and gratitude to all the professors from whom I received my master's courses.

ABSTRACT

Colonialism is the process by which powerful countries sought to dominate other peoples' countries, economically, politically and culturally. No one can deny that colonialism tampered with the capabilities of other countries and caused destruction. It also adversely affected the ability of colonized countries to catch up with the developed countries. Several novelists have taken it upon themselves to portray the issue of colonialism and violence through their writings. This study aims to compare colonialism and violence in *Season of Migration to the North* by Al-Tayeb Salih and *Heart of Darkness* by Joseph Conrad by post-colonial theory. This study highlights the negative effects that were caused by colonialism.

By considering the novels of the two writers, Al-Tayeb Salih who is from a colonized country and Joseph Conrad, a British Writer from a colonial power whose main character visits the Belgian Congo, this study aims to shed light on colonial life in Africa and the negative effects of colonialism. The purpose of this discussion is to show colonialism as viewed by the two writers and to illustrate how colonialism's powers brought damage, destruction and death to a great many people. It also focuses on the use of exploitation and violence by the colonizers to achieve the goals they pursued and the subsequent serious effects on African societies.

Keywords: Colonialism; dominate; destruction; *Heart of Darkness*; *Season of Migration to the North*

ÖZ

Sömürgecilik, güçlü ülkelerin diğer halkların ülkelerine ekonomik, politik ve kültürel olarak hükmetmeye çalıştığı süreçtir. sömürgeciliğin diğer ülkelerin yeteneklerini sömürdüğü ve yıkıma neden olduğunu kimse inkar edemez. Sömürgeleşmiş ülkelerin gelişmiş ülkeleri yakalama kabiliyetini de olumsuz etkiledi. Bazı romancılar, yazıları aracılığıyla sömürgecilik ve şiddet konusunu tasvir etmeyi kendilerine görev edindiler. Bu çalışmanın amacı, Post-kolonyal teoriye uygun olarak Al-Tayeb Salih'in Kuzeye Göç Mevsimi ve Joseph Conrad'ın Karanlığın Yüreği'ndeki sömürgecilik ve şiddeti karşılaştırmaktır. Bu çalışma, sömürgeciliğin neden olduğu olumsuz etkileri vurgulamaktadır. Bu çalışma, sömürge bir ülkeden olan Al-Tayeb Salih ile ana karakteri Belçika Kongo'sunu ziyaret eden sömürgeci bir güçten İngiliz Yazar Joseph Conrad'ın romanlarını göz önünde bulundurarak, Afrika ve Afrika'daki sömürge yaşamına ışık tutmayı amaçlamaktadır. "sömürgeciliğin olumsuz etkileri". Bu tartışmanın amacı, sömürgeciliği iki yazarın bakış açısıyla göstermek ve sömürgeci güçlerin nasıl çok sayıda insana zarar, yıkım ve ölüm getirdiğini göstermektir. Ayrıca, sömürgecilerin izledikleri hedeflere ulaşmak için sömürü ve şiddet kullanımına ve ardından Afrika toplumları üzerindeki ciddi etkilere odaklanmaktadır

Anahtar Kelimeler: Sömürgecilik; Kontrol altına almak; Yıkım; Karanlık yüreği; Kuzeye göçmenlik mevsimi

ARCHIVE RECORD INFORMATION

Title of the Thesis	Colonialism and Violence between Joseph Conrad <i>Heart of Darkness</i> and Al-Tayeb Salih <i>Season of Migration to the North</i> as a Comparative Study
Author of the Thesis	Ahmed Hasan Abed AL-MASHHADANI
Thesis Supervisor	Assoc. Prof. Dr. Özkan KIRMIZI
Status of the Thesis	Master's
Date of The Thesis	09.08.2022
Field of the Thesis	English language and literature
Place of the Thesis	KBU/LEE
Total Page Number	71
Keywords	Colonialism; dominate; destruction; Heart of Darkness; Season of Migration to the North

ARŞİV KAYIT BİLGİLERİ (in Turkish)

Tezin Adı	Kolonicilik ve şiddet, Joseph Conrad Karanlık yüreği ile Tayyip Salih Kuzeye göçmenlik mevsimi karşılaştırma çalışması
Tezin Yazarı	Ahmed Hasan Abed AL-MASHHADANI
Tezin Danışmanı	Doç. Dr. Özkan KIRMIZI
Tezin Derecesi	Yüksek Lisans
Tezin Tarihi	09.08.2022
Tezin Alanı	İngiliz Dili ve Edebiyatı
Tezin Yeri	KBÜ/LEE
Tezin Sayfa Sayısı	71
Anahtar Kelimeler	Sömürgecilik; Kontrol altına almak; Yıkım; Karanlık yüreği; Kuzeye göçmenlik mevsimi

SUBJECT OF THE RESEARCH

The main objective of the current thesis is to focus on the concept of colonialism in Conrad's *Heart of Darkness* and Salih's *Season of Migration to the North*. In addition, the use of violence as the main theme in both aforementioned novels will be another subject of discussion.

PURPOSE AND IMPORTANCE OF THE RESEARCH

The significance of researching this topic is that it sheds light on colonialism and the function of novelists in depicting the awful reality that people face during war and struggle. Although colonialism has ceased, it continues in another form and there are more than two million people in more than 17 areas of the globe who are still subject to foreign authority and without self-government. The purpose of this research is to compare colonialism and violence in two novels by applying postcolonial theory. The researcher will address these two issues, as well as the function of novelists and literature in general in disseminating such critical views.

As a result, the study will concentrate specifically on the influence of colonialism on African communities and what they experienced throughout the colonial times of the 19th century. This research will shed light on colonialism and violence by contrasting a writer from a colonial nation, Joseph Conrad, with another from a colonized country, AL Tayeb Salih.

METHODOLOGY

The current study benefits from the views of the main theorists in the field of Colonialism such as Fanon, Said and Bhabha to consider Joseph Conrad's *Heart of Darkness* and Al-Tayeb Salih's *Season of Migration to the North*. The data for the analysis will be collected from the texts of the novels. Above all, the study allows the reader to gain a better insight into the differences and similarities between the two works from a postcolonial perspective.

HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

This research will focus on the subject of colonialism and violence, as well as how colonialism is seen by both a writer from a colonized nation and a writer from a colonial country. According to the present research, certain nations are still suffering from the influence of colonialism which has led some countries to lag in growth and development. Postcolonial theorists such as Homi Bhabha, Franz Fanon, and Edward Said present instances of people from colonized nations and suggest how they might draw a lesson from colonialism and overcome issues and hurdles. They also indicate how people might be freed from colonial intellectual invasion. The research also attempts to reveal the true motivations behind colonization. This research is designed to provide the reader with a wealth of knowledge regarding colonialism and how people in colonized countries were exploited psychologically, financially and intellectually. It specifically investigates the influence of colonial culture on African nations.

SCOPE AND LIMITATION OF THE RESEARCH

This study focuses on colonialism and violence and discusses the British influence on Arab culture as well as the Arab influence on European culture. The discussion of the issue of colonialism and violence will be considered in the light of post-colonial theory and its theorists, the most important of whom are Edward Said, Franz Fanon and Homi Bhabha.

INTRODUCTION

Colonialism refers to the expansionist policies pursued by some European countries, and it may stem from the religious and cultural expansionist policies that Europeans pursued to control the fate of other nations and peoples to exploit their resources and people for their benefit. Colonizers try to dictate to people that colonialism is the only means through which people can develop and progress. It was the beginning of the Western colonization of the world during the era of the European Renaissance. Europe realized its need to search for resources and raw materials in other countries, so some European countries decided to search for their needs in such countries. There were many goals that Europe sought to achieve, including political, religious, and economic goals. There is no doubt that there are goals behind colonialism, including economic goals, as the industrial revolution made the European world realize the great need for raw materials, as Africa had cotton, diamonds, gold, elephant ivory, and so on.

There are also cultural goals when countries aim to impose their culture on other countries. The model examples of these colonies are India and South Africa, with their official language being English. The Spanish colonies in Latin America speak Spanish. As in Iraq, after the occupation, the English language became spoken by many people. Concerning religious goals, there were some missionary campaigns, and these campaigns were able to convert people to other religions, especially in South Africa. There were also demographic goals aimed at reducing the population to transfer them to other countries to relieve the unemployment which was spread at the time.

There is no doubt that there were motives that made the colonizers come to other countries. The colonizers always claim that they are coming to poor countries to help them to raise their civilized, cultural, economic, and industrial levels. However, the reality is often the opposite of those claims. We find that they aspire to obtain resources, wealth, and raw materials, and also to dominate a lot of land in those countries.

If we go back to history, we will find that the colonizers came to get what they wanted, and they did not care about what happened because of colonialism. Undoubtedly, there are many images of violations, injustice, the killing of children and women, enslavement of people, ill-treatment, destruction of societies, destruction of

homes, and displacement of people, all to get what they want. History tells us that the Muslims who were killed in India in 1888 numbered one million. In addition, more than a million martyrs were killed in Algeria. Regard to Iraq after 2003, after the occupation of Iraq, thousands of children, women, and men were killed. Thousands of homes were destroyed, children were orphaned, and thousands of families were displaced.

The Novel of the Novelist Al-Tayeb Salih is one of the most important novels, because Al-Tayeb Salih, through his novel, can shed light on many important issues such as colonialism, emigration, feminism, and other accurate details of African societies. Concerning the novel by the British novelist Joseph Conrad, it is also an important novel, as the writer discusses several issues in his novel, the most important of which are colonialism, racism, violence, and accurate details of those societies. This study aims to compare the two above-mentioned novels through post-colonial theory, especially the aspects of colonialism and violence.

This study discusses the subject of colonialism and violence by the first writer, Joseph Conrad, who is from a colonial country, and how he views colonialism, as well as the second writer, Al-Tayeb Salih, who is from a colonized country and the researcher will also focus on the two novelists' view of colonialism.

This study aims to analyze colonialism and violence in the two novels, *Heart of Darkness* by Joseph Conrad and *Season of Migration to the North* by AL-Tayeb Salih, according to post-colonial theory. This study is divided into five chapters. The purpose of this study is to discuss colonialism and a historical view of colonialism in the first chapter. It will also shed light on post-colonial theory and then shed light on comparative literature. The second chapter highlights the British influence on Arab societies and the Arab influence on societies in Europe. The third chapter discusses the issue of colonialism in both novels according to post-colonial theory. While violence in both novels will be discussed in the fourth chapter and at the end, the fifth chapter will be the conclusion.

1. CHAPTER ONE: THEORETICAL FRAMEWORK

1.1. Colonialism

Colonialism is defined as the use of power by big nations over weaker states to extract and steal all of their natural resources and infrastructure. Colonialism emerged on the European scene in the mid-16th century, primarily as a result of European governments' desire to rule African nations as well as other nations, and colonization was fueled by European opening to the rest of the globe. It is also possible to answer the question: what is colonialism? The subjection of a group of people in one state to the foreign rule of another state is called colonialism, and the inhabitants of the ruling country are called colonialists. In his (2006) book, Alsaqaar argues that historically, it has been observed that most of the colonies would eventually separate themselves from the powerful countries. Powerful countries send colonizers to exploit people and countries economically, socially, and culturally.

1.1.1. The Types of Colonialism

1.1.1.1. Immigration

This is a type of colonialism where powerful countries facilitate immigration for their citizens to immigrate to other countries and continents. We have many examples of this, the most famous of which is the immigration of Jews to Palestine and the Italians to Libya.

1.1.1.2. Racial discrimination

This is a type of colonialism where the colonizers deal with others based on gender, religion, or appearance, and it prevents others from practicing their way of life, and one of the most famous examples is the treatment of Africans.

1.1.1.3. Military Occupation

The powerful countries use direct military force against these countries, and through it, they take full control of all colonial areas, such as France's occupation of Algeria in 1246 AH and Britain's occupation of Egypt in 1300 AH.

1.1.1.4. Protection

This is the imposition of protection by the colonial states on the colonial countries, and thus the states maintain their internal independence, as it was in Aden, which was protected by the UK in 1333 AH and as it was for Tunisia, which was protected by France in 1301 AH.

1.1.1.5. Mandate

This is a system that emerged after the First War. The League of Nations claimed that there were people who were unable to manage their internal affairs. Therefore, the League of Nations asked some strong countries to be responsible for weak countries like Iraq, for which Britain became responsible.

1.1.1.6. Guardianship

This is a system which was approved by the United Nations after World War II for some peoples subject to colonialism, on the pretext that their level had not reached the stage of self-government, and they needed someone to manage their affairs, like the guardianship of some countries, for example, Somalia.

1.1.1.7. Cultural colonialism

This is the most dangerous form because it changes beliefs, concepts, and values. Some powerful countries were able to establish institutions and schools that had the effect of changing the convictions and concepts of the people and making them easier to govern.

1.2. Colonialism: Historical View

The history of Western colonialism began with the beginning of the Renaissance in Europe, and its religious and political awakening in the fifteenth and sixteenth centuries. Since its awakening, it has been moving to control the countries of the Third World and its history; especially the countries of the Islamic world, so exploratory campaigns were launched to cross the seas to establish its religious, political, and economic colonial ambitions in other countries.

The Indian people landed without passing through the lands under the Ottoman Caliphate, and they began to establish their colonies on the coasts they reached and

established trading centers there. By the middle of the 16th century, the Portuguese had tightened their control over the shores of East and West Africa, the shores of the Gulf of Persia, and India. History books mentioned the first colonial apparatus, established by Britain in the year 1600 AD and named the British East India Company, as France did in 1664 AD, and it was established by the French East India Company, and here the conflict between the two colonial countries arose and ended with the victory of Great Britain in 1775 AD, and the exit of France from India and China. Among the colonial campaigns in the Arab world was the French campaign of Napoleon Bonaparte in Egypt in 1798 AD, in which he tried to control the Levant, but he soon returned to France after many of his soldiers had been killed there in 1801 AD (Alsaqaar, 2006, p. 3).

Later, King Charles X issued a declaration in 1827 A.D. of France's intention to establish a colony in North Africa, so the French armies moved to occupy Algeria in 1830 A.D. and occupied it in 1857 A.D. In the same year, France entered Tunisia under French protection under the Bardot Pact. In the same year, Britain ended the presence of the Mongolian Islamic Emirate in India. In 1882, Senegal and Madagascar were included under French protection, and in 1887, the Berlin Conference took place, in which the colonial mandate sites were divided over the Arab world. The French occupied Morocco in 1912 and Syria in 1920. The Italians occupied Somalia and Eritrea in 1887 AD. Italy occupied the Libyan coast in 1914 AD and completed the occupation in 1914 AD (Alsaqaar, 2006, p. 4).

When answering the question, "What is colonialism?" The reader will find that Egypt was included under British protection in 1882 AD after Britain occupied Bengal in 1757 AD and Punjab in 1849 AD, and Egypt preceded the occupation of Nigeria in 1851 AD. In 1898 AD came the British Mandate over Iraq and Sudan in 1919, followed by the British Mandate over Palestine and Jordan in 1920, after the San Remo Agreement. As for the Islamic East, the Orthodox Russians occupied the Urals in 1670 CE, and in 1859 CE, Russia occupied Tashkent, then the Caucasus in 1864 CE, and 1882 CE, it occupied Bukhara, followed by Turkestan in 1884 CE. The control of the Russians continues to this day in some of these countries, while others became independent after the collapse of the Soviet Union in 1990 (Alsaqaar, 2006, p. 5).

1.3. Postcolonial Theory

Postcolonial theory is a school of thought that is largely concerned with accounting for the political, artistic, economic, historical, and social consequences of European colonial power over the globe from the 18th century through the 20th century. In addition to this, it indicates that the conquered world occupies the forgotten center of contemporary globalization (Singh, 2010, p. 2).

1.3.1. Historical view of post-colonialism

Colonial countries were able to launch campaigns against other people and countries. These countries claim that these campaigns were made to civilize uncivilized people. These claims had no evidence of rationality. The image of the European colonizer must remain honorable, that he did not come to exploit, but came to be the author of an enlightening message, as he does not seek merely to gain, but to perform his duty towards his creator to help others. Thus, out of a noble goal, the colonial countries gave themselves the right to colonize other countries, as these countries practiced looting, killing, destruction, and so on. Because of all this, ideas crystallized in a group of intellectuals who emigrated from the third world. They were able to expose such bad practices through the field and what is termed post-colonial studies. These studies can be considered integrated project that adopts writings aimed at dismantling and destabilizing colonial discourses (Jadili, 2016, p. 236).

Colonialism is an impactful and often disruptive historical factor that creates not only the ideological growth prospects of the countries implicated but as well as the identities of those who are colonized and those who are colonizing. Effective colonialism requires a process of "othering" the black population, such that conquered individuals are perceived as significantly different from and inferior to colonizers. As a result, literature authored in colonizing societies frequently misrepresents colonized people's stories and facts. In colonialism, colonized peoples' literature frequently includes efforts to enunciate more emboldened identities and recapture cultures (Said, 1994).

1.3.2. Eminent thinkers

Omar Fanon was a psychiatrist who was born in 1925 and died in 1961. He is a defender of freedom and was fighting for rights as well as against racism and

differentiation. He was one of the soldiers who participated in World War II. He participated with the French in the Free Army against the Nazis. He was a doctor and a soldier who treated many victims in the war. He is one of the theorists who wrote against colonialism. His writings had a great impact on inspiring people to be liberated. He believed that resistance to colonialism must be confronted with force. He believed that the post-colonial third world countries must develop because they have the capabilities that enable them, and this development is based on self-sufficiency.

Edward W. Said was born in Palestine in 1935 and died in America in 2003. He was a professor at an American university. He is one of the prominent intellectuals in the literary arena. He is a writer with a diverse influence. He is considered one of the ten most important thinkers of the last century. He is one of the personalities who defended human rights, especially concerning the Palestinian cause. He is one of the founders of postcolonial theory. He was one of the personalities who had a great impact on criticism and literature. Through his book *Orientalism*, Said was able to present concepts and ideas, especially about the Orient. He had an interest in political and literary affairs, in newspapers and some books. In his book *Orientalism*, he was able to deconstruct the West's view of the East by revealing the stereotyped images that orientalists relied on. He showed through his book that the concepts which are adopted by Orientalists are not scientific. He exposed the concepts that orientalists relied upon to form awareness in the West that the concepts gave bad impressions to the Western mind about Islam and the Orient. He was not a defender but a revealer and critic of the mistakes made by Western Orientalists.

Homi Bhabha is a professor of Indian origin teaching at an American university, specifically Harvard University. He is one of the theorists in postcolonial studies and he could develop some terms. Through his contributions, he was able to show how people faced colonialism and its power. He confirms that colonialism affects people and their lives.

1.4. Comparative Literature

The term comparative literature is intended to study the aspects in which literature converges in several languages, according to the convergence that arose between them in the past, and the impact or influence of these connections and the only limit required by comparative literature in its general concept is that the

languages in which the texts were formulated are different. (Hilal, 2008, p. 13). Comparative literature is defined as "the study of relationships between two or more literatures" (Wellek & Warren, 1949, p. 40).

It was a very clear explanation and evolved at a fast pace from the mid-19th century. As Johnson (1842) explains in *The Preface to Shakespeare*, "without the knowledge of many mountains, and many rivers, so in the productions of genius, nothing can be styled excellent till it has been compared with other works of the same kind" (p. 3).

It is not often easy or beneficial to compare local works with one another, so we must focus on more important things for comparisons such as different nations and diverse environments to achieve an objective comparison. The important thing is that when we want to compare, we have to compare different nations and diverse environments to be a correct and objective comparison.

The importance of comparative literature is that it undoubtedly reveals to us other cultures and shows us many aspects of people's cultural, economic, social life, and so on.

1.4.1 The importance of comparative literature

Comparative Literature is essential to the history of literature and criticism in their modern meaning: because it reveals the sources of the artistic and intellectual currents of national literature, and every national literature inevitably meets in the eras of its renaissance with world literature, cooperates with them in directing human and national awareness and complements and promotes this convergence. It reveals aspects of the influence of novelists in national literature in world arts: it emphasizes these aspects and seeks to highlight them. It deepens their meaning among great writers in every country and every language. (Hilal, 2008, p.14)

It refers to the things in which people and nations are similar, which are similar to human and human tendencies, and then serves to strengthen this similarity, because of its importance in increasing openness and communication between peoples. It guides people towards understanding and rapprochement in their intellectual heritage: it helps national arts come out of their isolation so that they are seen as parts of a general building that is the global literary heritage collectively so that comparative literature is a complement to the history of literature (Hilal, 2008, p. 20)

1.5. LITERATURE REVIEW (PREVIOUS STUDIES)

The research entitled *The Image of the Africans in Heart of Darkness and Things Fall Apart* suggests that *Heart of Darkness* portrays Africans as primitive, voiceless and marginalized people. And many critics and novelists consider that Europeans always accuse Africans in their work and show Africans as ignorant tribal people. The author of *Things Fall Apart*, Chinua Achebe provides a different image of Africa. He believes that Africans are aware of their history and they realize their future. As a result, the cultural preconceptions expressed in *Heart of Darkness* are refuted in this novel (Berzenji, 2013, p. 710)

In addition, Zeidanin has published a related paper titled "Psychological and Cultural Borderlands in Tayyib Salih's *Season of Migration to the North*" (2015). In this research, the scholar explores the novel's cultural and psychological characteristics. It occurs in the narrator's and Saeed's characters. It covers the dilemma that they face throughout the story. The environment in which they live has an impact on both. According to the research, Saeed is a hybrid, a product of both the East and the West. He appreciates Sudanese culture as well as European culture. Although Saeed and the narrator were raised in the same milieu and have very similar social and educational backgrounds, their attitudes toward the West are opposed. The conflict between them arises from two motivations: the conscious mind and the subconscious mind.

They view the West with their conscious mind as an enemy that must be defeated, while their subconscious mind considers the West as allies or friends whose knowledge, experiences and knowledge we should pass on. Saeed appears in the novel as on a quest to combine the two civilizations, trying to reform and develop Sudan (Zeidanin, 2015, p. 79)

2. CHAPTER TWO

2.1. British Impact on Society and Culture in Africa

There is no question that European colonization of Africa, particularly by Britain, had a significant influence on African culture and communities. The Industrial Revolution in Europe, which had a significant influence on many parts of life, including the economic and social spheres, was one of the major factors that led to colonialism. This revolution was the catalyst that drove the greedy to go to other nations to get what they need. The British travelled to other nations to get raw materials for their businesses. Another issue is that agricultural output in the British countryside was insufficient to fulfil market demands. As a result, colonial European powers were able to exploit the African people to force them to labor for cheap salaries and produce abundantly. As a result, the colonists were able to rapidly boost output (Ocheni, 2012, p. 47).

Industrial capitalism in Europe required global mineral and agricultural resources. They acquired control of several mines in Africa that were handled by Africans under the supervision of colonialists. Europe recognized the need of exporting its internal forces. Following that, it constructed farms and labs in Africa to make more money than it could in Europe. It also obtained charters from African mediators. The African leaders and the colonialists clashed because the colonialists intended to deprive the African mediators of revenues. They wanted to have complete control over the African economy (Chinweizu, 1978, p. 35).

They stopped hiring Africans and began operating the firm directly with African employees. They gathered a large number of people to mine the fields for gold, tin, iron, and copper. The colonialists used various techniques and pressures on the African people, such as imposing taxes on their lands, which was unusual for most Africans. Furthermore, the conquerors insisted on paying taxes on colonial money. The colonial governments' practices required Africans to labor under the control of the Europeans. They also worked on farms or other institutions run by colonizers. They worked hard to earn colonial cash since they had to pay taxes on it. Therefore, the African economy changed with the introduction of colonial money, which required Africans to labor under colonial rule. They had previously employed the barter system,

but now they had to adhere to the colonial country's system. Those who did not pay their taxes were penalized by colonial governments.

The colonists were able to devise a system of statistics and monitoring of those who did not pay taxes, so it was very difficult to evade paying them. The colonists were also able to raise the prices of commodities. The African worker had to do a year of hard work just to be able to afford basic commodities (Ocheni & Nwankwo 2012, p. 50). In addition, one of the strategies that the colonists used was to give low wages to Africans so that they could employ large numbers of workers. With such low wages, the workers were unable to meet the basic needs of their families. (Ocheni & Nwankwo, 2012, p. 51). These strategies reveal to us the strength of colonialism at that time, its dominance and control over the whole of Africa.

2.2. Arabic Impact on Society and Culture in Europe

There is no question that the Arab civilization is one of the most influential in history, having influenced other countries and civilizations. The impact of the Arabs on European civilization and society will be discussed in this section. The Arabs' contribution to the European Economic Renaissance, as well as Arabic literature's effect on Europe, will be underlined.

The Historian Durant states that the Greeks did not create civilization because they inherited more than they invented and what they inherited was a wealth of science and art that was three thousand years old. It reached them through wars and trade (Ahmed, 2011, p. 15). There are many examples of this from the Greek historian Thales (624-536 BC) who visited Egypt several times and transferred engineering sciences with him from a school in Alexandria, and the Greek Mathematician Pythagoras (572-497 BC) learned mathematics in Egypt and Babylon. The Phoenician alphabet from Ugarit developed between 850-750 BC, and then spread to Rome the Latin language was written in it, and from there it spread in the Western world (Ahmed, 2011, p. 282).

The emergence of Islam had the greatest impact on Europe, and the Arabs contributed to the message of human civilization since the revelation of the Prophet Muhammad in Surat (iiqra). They translated, and then added, innovated, and the West borrowed from them at the beginning of the European Renaissance. All of these

sciences and the evidence for this is abundant and acknowledged by eminent European personalities (Mubarak & Abu Khalil, 1996, p. 18)

The Italian orientalist Francisco Gabrielli his book *Muhammad in Europe* (1997), acknowledges the Arab contribution to the modern European renaissance. He does justice to the Arabs when he says that they have given a lot to human civilization, especially in the Basin. The Mediterranean Sea, and that they influenced all fields of life in Europe, and even the production of Arabs and their artistic ideas and creations testify that they were masters of Europe (Gabrielli, 1997, p. 15)

Arab civilization moved to Europe with its sciences, literature, manufacturing and agriculture. Agriculture through multiple channels and wide fields, and the fields of the meeting were a practical space for influence and Arab giving, and European friction, transfer and quotation, and among the most important of these fields were Andalusia, Sicily, the Arab East and the areas of Ottoman expansion are examples of Arabic expansion into Europe.

After the Arabs conquered Andalusia in the early eighth century AD, they remained there for about eight centuries from (711-1492 AD) they established stability and turned to revive agricultural lands and the construction of cities, revitalization of trade, and revival the industry. It became, under the Umayyad Caliphate, the richest and most populous European country and Cordoba, with its population of one million, became one of the greatest cities in the world. It is worth noting that the people of that city could walk at night with lamps filling the streets, whilst London only had streetlights for many centuries. (Ashour, 1976, p. 260)

Andalusia had a great influence on Europe. Many Europeans came to be educated by Arabs, and eagerly imitated Arab models and they were greatly influenced by the construction of the modern European Renaissance. The prosperity and renaissance of the West did not begin until it began to come into contact with the Arabs, politically and scientifically and commercially (Sigrid, 2000, p. 541)

Concerning the impact of Arabic literature on the renaissance of Europe, the German Orientalist Sigrid Hunke, who admired the Arab civilization, studied some aspects and made the subject of her doctoral thesis at the University of Berlin with the title *The Impact of Arabic Literature on European Literature* (2000). She emphasized the superiority of the Arabs over the civilization of Europe in particular and human civilization in general in her famous book, which was translated into

Arabic under the title *The Sun of the Arabs Shines on the West*. People in Germany do not know so much about the civilizational efforts of Arabs and the role of these efforts in the growth of the civilization of the West (Sigrid, 2000, p. 9). She adds that it is time to talk about people that have strongly influenced the stream of world events. The West owes it and all humanity owes it too much (Sigrid, 2000, p. 9).

2.3. Joseph Conrad: Life and Career

Joseph Conrad was born in 1857. He was educated by his father and then joined a school to further his education. He left school at the age of sixteen to work as a sailor. Conrad was from a middle-class family with a literary background but also lived with a working-class family. He was educated and aware. He had a culture in literature in general and belonged to one of the middle families so he lived in a working family and at the same time educated and aware, and this is what made him turn to work and most of the members of those families had a great and important impact in changing Europe at that time. He died in 1924.

Conrad sailed on several commercial ships and started as an apprentice and then graduated and worked as a business manager there. He travelled to many countries, including West India and South America. Then he joined the British Navy, and after working for nearly 15 years, he sailed to India, Singapore, Australia and most of the African countries. There is no doubt that these trips allowed him to gain experiences, views and details that he later used in his novel writing.

He started his writing career by making acquaintances with other authors like John Galsworthy. *Almayer's Folly* (1895), an adventure narrative, was his debut book. He then authored two more books. They were the most well-known and are still frequently read today. *Lord Jim* is the narrative of a young, outcast sailor who confronts his shameful past deeds and eventually becomes the leader of a tiny region. In *Heart of Darkness* (1899), the narrator encounters the enigmatic and violent Kurtz, a European businessman who has made himself the master of the local populace.

It can be said that in the two novels *Heart of Darkness* and *Lord Jim* (1900), Conrad sheds light on events that take place in distant places and also speak about conflicts among people. They are also about violence, brutality and cruelty. He was interested in showing the political conditions in addition to the psychological conditions at the same time. Conrad inherited a strong family interest in politics, so he

saw political problems from the point of view of the struggles between law, violence, tyranny and freedom. Therefore, this awareness gave him a good grounding to write about history and depict events with authority.

2.4. Conrad's Style of Writing

Joseph Conrad is considered one of the most important and prominent authors of the modern era, as he presented many works in which he criticized European imperialism. Conrad was able to provide a clear image of people's lives through his works during colonialism and how people suffered at that time. He was keen to convey to the reader a clear picture of people's lives and the nature of their work (Panigrahi, 2014, p. 1647).

Conrad writes cleverly because he can provide many facts fascinatingly and weirdly that constantly make the reader want to know more things, and possibly this style often generates problems for readers. He can utilize his writing talents to express a variety of events and information. While some of the tales are intriguing, he concentrates on the specifics. He used his writing style to give us various things in an amusing and sometimes perplexing manner, such as when Marlow desires, out of pride, that he does not look as repulsive to vampires as pilgrims are to barbarians.

Conrad's choice to depict this story as a frame story creates the idea that the audience is forced to listen to a sea story rather than read a book. This approach also allows the narrator to tell the narrative and highlight Marlow's character, which will not be neglected since Conrad is the last speaker. When we read Joseph Conrad's biography, we learn that he visited many countries. He visited India, Singapore, Australia, and Africa, and his trips offered him experiences that he subsequently used in his fictitious writings. Those journeys made such an influence on him that he eventually wrote about the secret and evil parts of human existence.

When reading Conrad's works, one may be shocked by the style since he uses an indirect approach and is sometimes contaminated by ambiguity, but after reading him many times, one will realize that Conrad has a unique and distinctive style. Without a doubt, man is one of the species that are often perplexing, which implies that everyone must have profound knowledge to grasp his behavior. Conrad, on the other hand, was able to comprehend man via the numerous scenarios he experienced on his travels. Because many authors did not write about genuine colonialism and the

false purposes that conquerors constantly profess, the issues that Conrad dealt with in his works surely demonstrate the daring and fortitude that he had. Anyone who reads *Heart of Darkness* will be able to see the realities of colonialism and how conquerors practiced injustice, humiliation, and murder on Africans. Conrad had visited several nations, and his trips had a significant effect on his works.

2.5. Heart of Darkness: Summary

The book *Heart of Darkness* by British author Joseph Conrad opens with the arrival of a man called Marlow. Charles Marlow tells his fellow sailors on a boat docked in England's River Thames about the circumstances leading up to his employment as a steamboat captain in an ivory trafficking enterprise. He is a sailor who travels via one of the Congo Rivers to visit a man called Kurtz. He observes native black men chained together, neglected, demoralized, slaving themselves to death, while another Aboriginal watchman, in uniform and holding a gun, walk behind them. Kurtz's character has exceptional powers. Marlow accepts a position as captain with an ivory trading organization. He visits African nations before returning to the Congo. Throughout his travels, he witnesses a great deal of violence and cruelty. There, he finds that the employees are forced to work impossibly hard, and they suffer much as a result of the hard labor and harsh treatment, particularly from the company's agents. In addition, it was the white males who were abusing the African men.

When Marlow arrives at one of the central stations, he learns that the ship has sunk and needs to be repaired. He waits there for a while before seeing Kurtz, who looks to be deteriorating. Marlow, along with the General Manager and other agents, boards the ship once it has been repaired. Then Marlow and his buddies see a cabin and must go with care. They are surrounded by fog, and as the fog clears, a group of local citizens attacks them and shoots spears at them, killing one of the commanders. Marlow then rushes to the station with a group of others to see whether he has died. Then they come across a Russian merchant who assures them that everything is OK and that there is nothing to worry about. The Russian merchant states that Kurtz is not like other people since he has an excellent intellect. However, Kurtz's treatment of the locals was extraordinarily harsh. He had made a fortune in the ivory trade and his

residence was surrounded by columns. There were chopped skulls above those columns.

Marlow overhears the manager arguing with Kurtz. Kurtz claims that the company is forcing him to do things he does not want to do. When the manager leaves and meets Marlow, the manager tells Marlow that Kurtz has caused damage to the company and that his manner toward people was brutal and cruel.

Afterwards, Kurtz appears in a deteriorating condition and appears ill. A very beautiful girl appears and looks at the places there sadly. The Russian spoke to them and through her words, it seems that she had had an effect on Kurtz and she was one of the reasons why Kurtz treated people very badly. Then she tells Marlow, but he has to promise her not to tell anyone. She tells him that Kurtz told them to attack the ship on one occasion. After that, she leaves in one of the boats because she is afraid of the Manager. Subsequently, Kurtz disappears one night, and we find Marlow looking for him. He found him crawling and intending to return to the camp. Marlow tries to persuade him to return to their ship and the next day Kurtz appears very, very sick.

Marlow is leading the ship and Kurtz is with him. Then Kurtz gives a set of his documents with a book about the civilization and the savages there. Following that their ship breaks down and they stop to fix it. In the meantime, Kurtz dies. His last words are "horror, horror". Marlow sees this scene, the scene of death, and subsequently falls ill, and after difficult days of illness, he recovers slowly. After that, he returns to his homeland to see his fiancée. When he returns to his native Europe, Marlow feels contempt and disdain for this world that claims to be ideal and civilized. Then some people come to him to take some papers that he has with him. After that Marlow prepares a report and gives this report to the journalist and tells him to publish it if he sees fit. Marlow has some personal messages and an image of Kurtz's fiancée and subsequently, he goes to visit her. He finds her wearing white clothes and she is sad because of the death of her fiancé, although it has been more than a year since his death. She asks Marlow and begs him to tell her about her fiancé and what he was saying especially in the last few days. He finds her sad, depressed and in a very bad state. She praises Kurtz and is proud of him as a good role model. She asks Marlow how his life ended, but Marlow does not tell her the truth and what Kurtz said at the end.

2.6. Al-Tayeb Salih's Literary Career

Al-Tayeb Salih is a Sudanese Arab author who was born in 1929 in the hamlet of Karmakol, near the village of Dabat al-Fuqara, one of the villages of the al-Rakbiyyeh tribe to which it belongs. On February 18, 2009, he died at a hospital in the British capital, London.

Al-Tayeb Salih moved among several important locations, working in a school for a short period, and he spent several years working for the BBC, where he rose to several important positions, including director of the drama department. After his resignation, he returned to Sudan and worked for a while at Radio Sudan. Then he travelled to Qatar and worked in one of the ministries as an agent and supervisor of some of the departments there. After that, he worked as a regional director for UNESCO in Paris and also as their representative in the Gulf. Undoubtedly, this journey and his transit between the Southeast, the North and the South, and around the world gave him a unique and comprehensive perspective both on daily existence and major circumstances in the world, and most significantly, the state of his country and its problems which he wrote about in his works and novels. His writings touch on the difference between the western and eastern civilizations, and Tayeb Salih is known as one of the most famous novelists of our day, especially his short stories which are comparable to the writings of Gibran Khalil Gibran and Taha Hussein.

Al-Tayeb Salih wrote several novels, many of which have been translated into several different languages, for example, *Season of Migration to the North* (1966), *The Wedding of Zein* (1966) and *Marioud*. *Season of Migration to the North* is considered his best novel. It was published at the end of the sixties in the Lebanese capital, Beirut. It was recognized by one of the academic institutions in Damascus as the best novel of the twentieth century and the writer was recognized as a genius of Arabic literature in 2001.

2.7. Al-Tayib Salih's Style of Writing

Al-Tayeb Salih is regarded as one of the authors who has produced significant works in the literary arena, a writer who writes of people's suffering, whether in war or colonialism. The attentive reader of Al-Tayeb Salih's works will discover a great

author with the strength of his craft, a particular style, and a unique form of expression marked by intellectual and aesthetic depth.

Salih's particular style is the result of various factors. The first is pleasant and personal recollections of Al-boyhood Tayeb's and early adolescence when he cherished life in his hometown, that tranquil hamlet where he was surrounded by loved ones and peers. Second, his exile from his surroundings for many years reinforced in him this personal connection to it and heightened his pride in it because of his real association with it and what he observed of contrasts that did not fit the nature that he grew up with. This expatriation helps him appreciate his original home. Third, his exile provided him with the ability to observe from afar to extrapolate and illuminate the nuances of life in his innocent and prosperous area, with its plentiful generosity and kind residents.

Al-Tayeb Salih stayed linked to the atmosphere of his nice, quiet, and tranquil hamlet on the Nile coast, which he portrays in various circumstances in all of his books, for one of these reasons, or all of these reasons together. The influence of the surroundings can be seen in Al-Tayeb Salih's style, which gives color and provocative lyrical passages and was a rich source of discoveries, creative comparisons, and a superb description full of transparency and the capacity to embody metaphor. In terms of Salih's style in the book "*Season of Migration to the North*," varies from the novels that the Arab reader is used to reading because it is overburdened with complexity, ambiguity, and experimentation, and it does not follow time and hierarchical occurrences. Because the past is mingled with the present and the future, and reality is blended with dream and legend, it is difficult for the reader to absorb and appreciate its dimensions in the first reading, and he must re-read it with depth and interest more than once. It is a perplexing book. It is coherent, intriguing, and dark all at the same time.

2.8. Summary of Season of Migration to the North

The narrator returns to his birthplace, Wad Hamid, a small village in northern Sudan near the Nile River, where he spent his boyhood. He had studied English Literature in London, the British capital. When he returns, he is overjoyed, even though hamlet has changed dramatically during his absence. He meets Mustafa Saeed, a mystery man who invites him to his home. Mustafa tells him everything the next day:

his narrative, his life, his voyage to the north, his participation in the suicides of three English ladies, as well as the murder of his English wife. Mustafa has an unusual personality, being both brilliant and self-sufficient. His brilliance allowed him to cut his studies short, allowing him to leave Sudan and go north to Cairo, where he found a larger and deeper world, and from Cairo, his journey carried him to London. When Mustafa arrives in London, he becomes a professor at one of the city's institutions, becoming well-known for his articles on economics and colonialism. Women were drawn to him because of his appealing manner and his stories of African life, forests, and little settlements.

The grandfather of the narrator tells him that Mustafa is from Khartoum and he is a farmer. He tells them that he moved to the village of Wad Hamed and married one of the girls there, whose name is Hosna. Mustafa grew up as a young child in Sudan and, although he was a poor orphan, he was very intelligent, and the director was able to prepare him for moving to his secondary school, which is in Cairo, Egypt. The principal of his school, Mr. Robinson, encourages him to continue his academic journey. When Mustafa graduates from high school, he gets a scholarship from a British university, Oxford. At Oxford, as a student, he wins the affection of some of the people there.

Mustafa exaggerates his picture of African life since he delivers false tales, particularly about rural life, woods, and so on. Mustafa knows that he may seduce the females by adopting this approach. Mustafa starts to treat women cruelly and dishonestly, offering marriage to certain ladies and then breaking his vow. Ann Hammond, Sheila, and Isabella, three of the females he seduces, all commit suicide. Then he marries Jean Morris, an intellectual but vicious lady, and murders her, serving seven years in jail for her murder. He returns to his farm in Sudan after his release. The narrator goes on to describe Mustafa's disappearance as a result of a flood. Although the inhabitants of the hamlet assume that Mustafa died in an accident, the narrator feels that he committed suicide. The narrator is then hired by Sudan's Ministry of Education. He hears about Mustafa among the people there, who often express political beliefs, but he does not voice his own. The narrator spends most of his time in Khartoum and sometimes goes to his village, Wad Hamid, for holidays. He observes that some young people there sometimes protest in favor of a political party, but the people think that the government does not address their needs or assist them.

The narrator visits his grandfather's residence on occasion. The narrator is disturbed because he needs to choose Hosna, and he believes Hosna is the one who determines her destiny. When he approaches her, Hosna declines the marriage proposal. Hosna swears she would murder her spouse if she were compelled to marry. The following day, Wad Rayyes inquires about the narrator's visit, and he informs him that Hosna is uninterested in marriage. Wad Rayyes, on the other hand, claims he plans to marry her since her father accepts this proposal.

After months, the narrator discovers that Hosna has died. When he returned to the hamlet, the residents were terrified to tell him what had transpired. Bint Mahjoub informs him that Hosna's father coerced his daughter into marrying. Hosna's marriage was miserable, and she was incompatible with her new spouse. People heard screams from their residence one night and upon arriving realized that Wad Rayyes and Hosna had been slain. The narrator became enraged and headed to Mustafa's home. Mustafa discovered books and images of English females in his room. The narrator was depressed and sought solace from his pals.

3. CHAPTER THREE

3.1. Colonialism between Joseph Conrad's *Heart of Darkness* and Al-Tayeb Salih *Season of Migration to the North*

When reading Conrad's *Heart of Darkness*, the readers are introduced to Marlow from the beginning of the novel, describing some of his travels in the Congo, and we find that he does not question the European colonial methodology and claims that the colonization of Africa will not improve it. He shows how colonialism and conquest are alike: "It was just robbery with violence, aggravated murder on a great scale, and men going at it blind—as is very proper for those who tackle a darkness." (Conrad, p. 3)

This affirms the function of colonialism and alludes to the invasion via this phrase. We locate Marlow when he enters the Congo and encounters slaves headed by white men. We recognize colonialism's dominance over those people who are guided by plots larger than they are. He was aware of the dangers of colonialism and wanted to emphasize that there are individuals who are dominated by others and have no option but to follow. When one reads the novel, he/she immediately notices that Marlow is appalled when he witnesses the colonists engaging in acts of chaos and folly, despite what they profess. When Marlow arrives at one of the European stations, all he discovers is turmoil, disorder, devastation, and terrible actions. One of the cases mentioned by the author was when the chief accountant did not care about financial matters and did not monitor them, but rather disregarded them. In this book, mostly Europeans pretend to be better in civilization, but their evil acts expose their true nature, which is a desire to create chaos and experiment with different techniques.

The picture of colonialism is apparent in Joseph Conrad's story because he presented colonialism as it was, and he addressed stealing by force, the purposeful slaughter of the people, and the forced relocation of the indigenous population. Conrad's painting of this situation creates a distinct picture for the reader. He also cited Kurtz as an example of someone who travelled to Africa with the intent of robbing riches.

Conrad believed that the true nature of Europeans was their desire to colonize and through their harsh treatment of the African population their patterns became very

clear. It is worth noting that Marx noticed this about Europeans and claimed that this is the deep hypocrisy and barbarism of bourgeois European civilization (Marx, 1968, p. 88).

The sight of the pilgrims is also one of the pictures that Conrad captured that depicts colonialism. The pilgrims are selfish and just care about their interests, and they are the ones that serve as station agents. Their objective is to operate in that station so that they may trade conveniently and profitably. They just look out for themselves. You can see from reading the text that they despise the locals so badly that they treat them like animals. Because of greed, ignorance, and decadence, they seem less than human. This maltreatment of indigenous peoples with superiority and disdain verifies Frantz Fanon's idea that conquerors always treat colonized peoples with contempt.

Through Marlow's observation of the slaves, he saw them as slaves who do not care about the environment in which they find themselves. They were bound one to the other and they know nothing but their daily routine work. From Marlow's point of view, he considers them enemies, but they are not dangerous enemies. Marlow also has seen the "savages" and we see how much suffering they endured and the role of colonialism in their maltreatment, sometimes being left in the barren land without food, treatment or even care. They were treated without humanity, without mercy and pity: "They were dying slowly—it was very clear. They were not enemies, they were not criminals, they were nothing earthly now—nothing but black shadows of disease and starvation, lying confusedly in the greenish gloom" (Conrad, p. 11).

Marlow considered them to be less than human beings, and this appears clear to the reader of the novel, as he wanted to show that they were animals, so he described them with animal qualities. Through this, it becomes clear to the reader the extent of contempt and disrespect he held for these people. According to Tyson (2006), the colonizers see themselves as respected role model and see the colonized people as less than human (p. 41). The Europeans seized the wealth of the indigenous peoples of Africa. They talked about the civilization of Europe, which they claim they want to transfer to Africa, and we find Marlow and the other characters in the novel describing the natives as animals (Ali, 2017, p. 12).

Undoubtedly, many novels were written about colonialism and these novels condemned colonialism, but this novel differed from the other Victorian novels

because it revealed colonialism as it is, not as is portrayed by others. He revealed colonialism and the bad aspects that occur during colonialism. Conrad portrayed the tragic reality that Africans were facing at the time, and he embodied this through the main character in the novel showing the brutal activities practiced by whites on Africans and their cruel treatment through his critique of Marlow's character who wreaked corruption in that land (Booker, 1996, p. 219)

One might refer to Fanon's concept of racism, as he emphasized the mistreatment of whites towards blacks, as the behavior of whites always appears harsh towards blacks (Clarke, 2017, p. 16). Conrad portrayed the greed of the colonizers and their exploitation of wealth, especially ivory, so they contributed to changing African societies into rickety societies seeking to obtain money through the ivory trade. *Heart of Darkness* shows the effects of colonialism on Africans, as it shows the Europeans and how they exploited African societies economically and socially (Clarke, 2017, p. 16).

There is no doubt that ivory was among the resources that Europeans sought. Ivory indicates their greed. Ivory was very important to them and one of the main reasons that brought Europeans to Africa. Marlow tells someone when he was at the station: “was whispered, was sighed. You would think they were praying to it.” (Conrad, p. 22).

The idea of ivory has been stressed in the novel as if Conrad focuses on the idea of colonialism through ivory:

The word ‘ivory’ rang in the air, was whispered, was sighed. You would think they were praying to it. A taint of imbecile rapacity blew through it all, like a whiff from some corpse. By Jove! I’ve never seen anything so unreal in my life. And outside, the silent wilderness surrounding this cleared speck on the earth struck me as something great and invincible, like evil or truth, waiting patiently for the passing away of this fantastic invasion (Conrad, p. 22)

The quote above depicts Marlow's perception of the people and culture in the area. It is his first impression of the Station that the term ivory is a vital part of their life and that it represents more than just an elephant's tusk, but the actual commerce, as a result of the numerous Europeans who came to deal in it. It symbolizes a significant economic advancement since this commerce will be the source of their prosperity. They will be able to leave their monotonous employment, and it also implies economic freedom. Marlow gestures to a decomposing body at one point. Many Africans and elephants are killed because of white males who come to Africa in search of ivory.

They imposed various scenarios on African aborigines that were loaded with brutality and avarice.

Humans periodically lose their humanity and their morality, especially when no one is around. People can adopt animal features and behaviors. We may behave aggressively when presented with violence and unpleasant situations. Conrad's message in *Heart of Darkness* exemplifies this point. Because this piece is situated in colonial nineteenth-century Africa, a perfect environment for individuals to lose their morals, civility, and intellect is established. However, the expansionist impulse generated in the heart of Africa ultimately culminates in the loss of humanity (Kanjilal, 1967, pp. 67-70) According to Bloom (2000) states that through Marlow's story, it becomes clear to the reader that there are important and profound issues that Conrad has highlighted (p. 20). Conrad was able to convey a message to the people, a message through which he reveals universal humanity, by focusing on colonialism. He was able to cleverly criticize imperialism and was able to convey a message to the people about its impact. (Kanjilal, 1967, p. 244). *Heart of Darkness* illustrates the reasons and ornaments of civilization that were employed to hide colonialism's true purposes, despite the settlers' claims that they wished to improve the primitive Africans (Sharmin, 2018, p. 3).

Many European authors, notably Conrad, have used their writings to explain and expose the subject of colonialism and imperialism. *Heart of Darkness* was one of the works in which Conrad sought to concentrate on crucial topics, most notably colonialism. He shined a light on Europe's economic progress and focused on tensions between Europe and other nations on other continents. Conrad is a modern author who has depicted some of imperialism's cultural, social, and ethnic challenges. Joseph Conrad was a writer and sailor, and his work *Heart of Darkness*, which is based on his experience in the Congo River in 1890, depicts the reality of the colonial and imperial world for African nations in the mid-nineteenth century (Sharmin, 2018, p. 4).

There is no doubt that Africa was an important place for Europeans, where colonists competed to obtain their wealth. Africa contained many good things that the Europeans sought to obtain. They tried to deceive the Africans that they came to educate people, develop them, and provide them with good works. When they came to Africa, their actions were the opposite of what they had previously claimed and the

truth soon became evident when they plundered wealth, treated people in a cruel way, and destroyed societies.

Without a doubt, colonialism had an impact on African civilization since colonialists took ivory, which was considered a natural resource accessible in Africa at the time, and utilized Africans as cheap labor. The colonists had a deleterious influence on everyday life. In Africa, this has caused many of them to be upset, and their lives have become chaotic and unstable.

According to Sutaria (2018), the narrator in this *Heart of Darkness*, Marlow, shows that Africans cannot escape from the influence and power of colonialism, which dominated African societies as a whole, as the colonizers became responsible for running the daily business in Africa (p. 3). It became clear to the people that the greed of the colonizers made a great contribution to moral decay. Conrad showed us how white Europeans were dominant over black Africans and how they traded in the ivory trade. They were able to exploit all the wealth that exists in that African society (Sutaria, 2018, p. 3). “The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look into it too much”. (Conrad, p. 5)

Kurtz is one of the characters who came from European civilization and was educated in England, and he is considered half English and half French and lived in Germany, so his background represented most of the great European countries. When he arrived in Africa, he was able from the beginning of his arrival to possess power and influence and tried hard to win over the poor and the people around him so that he could acquire wealth (Sutaria, 2018, p. 3).

William (1970) states that Kurtz and Marlow's travels to the African suburbs revealed the truth of the European colonial exploitation of Africa's lands and wealth and that they reveal the ambiguity of the "civilizational mission" that caused Kurtz to come to the Congo (p. 21). The colonizers came to the state of the Congo to plunder wealth and trade in its many natural and mineral resources. Among these trades is the ivory trade, the trade that caused the arrival of the Europeans who wreaked havoc in the country of Africa.

Kurtz, an ivory trader dispatched by a Belgian business, is the figure who trafficked ivory. Kurtz was able to blend into the African environment, allowing him to amass a considerable quantity of ivory. This is also a subject worth exploring since

it reveals the novel's dark side. There is no denying that gloom pervades the text, since the beginning and finish of Marlow's story are both dark, with the boat enveloped by mist. Even when Marlow returns and the dark-skinned people accompany him, it alludes to the novel's gloom. When reading the work, the reader experiences a foggy environment as well. One of the odd scenarios that create questions is when Marlow looks for Kurtz, he also searches for himself. The author thus attempts to persuade the reader that Marlow is what Kurtz is (Song-cun, 2017, pp. 116-119). Therefore, he would want to emphasize that everyone has a little Kurtz and Marlow in them. Marlow acknowledges becoming a savage in one of the instances, implying that he became akin to Kurtz. This lengthy voyage looks to have started to disclose these characters' actual nature to the reader. One cause for this might be the communication between them and the people in that culture (Song-cun, 2017, pp. 116-119).

After Marlow arrives in the Congo and integrates into the colonial society. He sees a lot of painful images and finds himself living between two civilizations. He turns from a good character to a hybrid person. This is confirmed by the two theorists Edward Said and Homi K. Bhabha through the concept of hybridization.

The will to have authority is a distinctive human quality, as well as a genetic feature, even if you are good or bad. People's desires for dominance, wealth, and appearance are the external manifestations of natural humanity's will to strength in various situations (Song-cun, 2017, p. 118). The colonizers' drive to extend the empire and their quest for riches are at the foundation of the will to dominate in *Heart of Darkness*. Conrad seeks to prove that once people are placed in a specific habitat, such as the Congo rainforests, and are separated from culture, their true nature is revealed. Readers could see how dreadful the results become when a man is controlled by his desire for power and allows that desire to grow.

Skipper Fresleven, Marlow's former captain, had been murdered in a fight with the locals. Fresleven's quarrel with the natives originated from a dispute over two African American chickens; he suspected he had been duped in the deal, so he brutally assaulted the village elder. Finally, after hearing his parents yell, the elder's son killed him in despair. Fresleven reacted like a ruthless king in this situation, not like a civilized man. Their crimes merely indicate that if humans are governed by the pursuit of power under particular conditions, the dark aspects of humanity will take the upper hand. Furthermore, there are divisions among the colonists: when the Director

proposes that the "*scoundrel*" accused of assisting Kurtz in obtaining his ivory should be executed as an example, his family accepts. In the Congo, a place distant from the sunlight of civilized conduct, such deeds are conceivable. Kurtz's most heinous crime, the erection of human skulls upon rods encircling his station's headquarters, is only possible-in the Congo. The colonists were tainted by his authority and solitude, which kept him secluded from the rest of his civilization. The colonists' secret sinister side is very clear (Song-cun, 2017, p. 11).

When the reader sees such behavior, he realizes that it has a great impact on the people there. When you see the aggression carried out by one of the European colonizers on one of the village elders, you can understand that the colonizers have imposed their complete control over the society there because the village elder was a symbol representing those people, and the attack on him was especially brutal and forceful. This behavior reflects a bad image of colonialism and its control. It also reveals to us the reality of colonialism, quite different to that which the colonizers often claim, namely that they come to remove injustice from people and raise the level of people to a better level, but the truth appears clear through bad deeds. Kurtz also collected human skulls near the rails to encircle the station he is in. All of these deeds point to the misty and tragic side of life under colonial power.

When Kurtz died, he cried and then said "horror" "horror" many times (Conrad, p. 149). It refers to the atrocities that he committed in that society. It is a word, but it expresses many meanings that express the tragedy, violence and terror that was practiced upon the people. Edward Said (1994) states, that the novel is directly linked with "waste and horror, of Europe's mission in the dark world" (p. 23)

On the other hand, in Salih's novel, the protagonist, Mustafa Saeed wants to take revenge for the mistakes that colonialism committed on his people, his land and his homeland, Sudan. During his stay in England, he tries to take revenge on white women. Saeed considers that these women represent Western European culture and wants to make his people subservient to them. The novel shows that colonialism is a bad experience that destroys societies, where the colonizers plunder goods and wealth and spoil the relations between one person and another. One of the goals, which is pursued by colonialism, is to differentiate among the people and exploit the goods and wealth that exist in that country. The British colonialism for Sudan was plundered for

wealth, and the ships that came across the Nile brought “guns not bread. The man introduced me to his wife” (Salih, p. 25)

The author relates the emergence of what became a physical and ideological fixation on the colonizers' existence in his nation within those lines. Sa'eed's childhood desires transform into a struggle to free feminine African people from European colonizers. In Europe, where he subsequently studies, Saeed, while he lives there always tries to control the women there. Saeed's friends were able to realize his true intentions: “Saeed was President of the Society for the Struggle for African Freedom of which I was a committee member. What a man he was! He’s one of the greatest Africans I’ve known” (Salih, p. 120).

It becomes clear to the reader that Saeed was the head of the community that sought the freedom of Africa and its liberation from the remnants of colonialism. He was an African figure representing the African community. Saeed seeks to devote his life to liberating his homeland from the effects and remnants of colonialism. After his death, the narrator's character in the novel found some books written by Saeed. He found that these books have titles that indicate that Saeed sees colonialism as aggression, transgression, exploitation, and so on (Adeaga, 2021, p. 248). This is confirmed by Hassan, who states that the “convergence of colonial and masculine violence echoed in the title of Mustafa’s last book prompts him to carry out a grim revenge on colonialism marked by sexism and misogyny” (Hassan, 2003, p. 311). This statement shows us the behavior of Saeed. It reflects an image of colonialism and its effects that were reflected in Saeed's personality. It also illustrates how he behaved with people as if he wanted to revenge on the women of Europe.

The titles of Saeed's books are *The Economics of Colonialism, Colonialism and Monopoly*, and *The Cross and the Gunpowder*. These titles refer to the European presence and European control over most of the African lands. It talks about the power of European influence on African society. The second book refers to how Colonialism is closely relevant to the economy, while the third book states that Africans should decide their destiny (Adeaga, 2021, p. 248).

Saeed tries to confirm his identity with some women in Europe, where he often seduces them. As he appears through his actions in that society as a stranger with this behavior, he tries to paint a picture of African society that expresses and represents that society which was affected by colonialism. Saeed appears with these behaviors

based on the fantasies of the reality of Africa and on the feelings of the people which are imposed by the colonial imagination, as these fantasies confirmed that Africa is a land of bush and sand (Velez, 2010, p. 194). Saeed's cruel treatment of European women becomes clear to the reader as revenge against the colonizers, as he believes that he is a part of Africa. He tries to avenge his homeland (Geeseey, 1997, p. 132).

The schools in Sudan are an extension of the British occupation, which the colonizers controlled to teach people through schools, they came to these countries to raise the cultural, economic and civilizational levels of those countries (Geeseey, 1997, p. 132). Education in those schools had a damaging impact on people because the colonizers wanted to eliminate people's faith, identity, language and past struggles. They want to tell the people there that they were people who lived in wastelands and that they had accomplished nothing.

The people would hide their sons—they thought of schools as being a great evil that had come to them with the armies of occupation....These girls were killed not by Mustafa Sa'eed but by the germ of a deadly disease that assailed them a thousand years ago... If Mustafa Sa'eed had chosen his end, then he had undertaken the most melodramatic act in the story of his life (Salih, pp. 29-31).

Salih in his novel uses the term "melodrama" in multiple various situations. The narrator describes the British conquest of Sudan as an "operatic performance" in the previous section. Salih associates Mustafa with just a type of reversed colonialism using the same phrases for his potential suicide. The protagonist, like the British, travels to a distant place, "conquers" its ladies, and performs heinous acts of brutality. Melodrama, on the other hand, is the polar antithesis of the clarity that Mustafa and the storyteller aim for. The storyteller implies that Mustafa's execution is by his actions in European countries by labelling it "melodramatic," this sounds plausible on multiple levels. Most plainly, it demonstrates consistency with the youthful Mustafa's psychological state, as Mustafa attempted suicide as a small boy but was unable to do so. It shows a lack of care for someone else; by abandoning Hosna and her kids Mustafa is implying that she will die in the same terrible manner as Isabella and the other girls: "People like you are the legal heirs of authority; you are the sinews of life, you're the salt of the earth." (Salih, p. 82).

After writing this novel, Sudan had been independent of the British colonial occupation. After this colonization, many Sudanese felt that they had to work and do a lot of work for the renaissance of the generation and the life of the Sudanese because colonialism had destroyed their lives after children and women were killed and homes

were destroyed. So the Sudanese people felt and realized that they had a great mission to protect their land and build their societies to make their country advanced and self-sufficient. Therefore, the narrator, being one of the characters goes to Britain to study there and to obtain good knowledge to contribute to the development and improvement of his country when he comes back. The writer here refers to the character of Mahjoub, who did not study, as he preferred to work in the village and agriculture. Mahjoub has power and influence and a tangible and clear impact on the ground. Although Mahjoub did not engage in politics, he has a great role and contribution to agricultural and village life, and in the end, he will contribute to politics here. The writer assumes that both personalities are important and necessary for raising the level and developing the country.

We note that Saeed is motivated to use sex to fight colonialism and social exploitation and also wants to fight the British political exploitation of Africa. Saeed uses the colonial concept of a foreign partner to his advantage by being the incarnation of his British female partners' imaginations of the Arabian Nights. He possesses those British female sexual imaginations, becoming a narcotic they could not live without. He fulfils his goal by transforming his residence. These females are lured into a lion's den. Nevertheless, it was in Egypt, not England, that he first became aware of the potential of sexual relations with white women. "The man introduced me to his wife, and all of a sudden I felt the woman's arms embracing me" (Salih, p. 25). These words refer to the start of what Saeed wants to become sexually, equating this with the need to indicate that there are colonizers in his country. After that, these aspirations turn into a campaign to liberate Sudan from British colonialism and Said works on this fictional campaign to conquer and subjugate the British community. He believes that just as the colonizers did and dealt with people violently and severely, he should do the same with others (Adeaga, 2021, pp. 247-248).

Individual partnerships are equally corrupted as a result of this dynamic of acquisition and extortion. Several of the British ladies Saeed meets throughout his stay in Europe have preconceptions and perceptions of the "others" that mimic colonialism's preconceptions and perceptions of the "everyone else." Saeed, for example, is a sign of "hotter climes, merciless suns, purple horizons," according to Ann Hammond. The scent of his sweat transports her to "African rainforests" and "starts raining in Arabian deserts." In other ways, Ann Hammond only sees Saeed

through the lens of clichéd portrayals of his homeland. Saeed is fetishized as the foreign "other" by Sheila as well. She tells him how his ebony skin fascinates her - it's "the colour of magic, mystery, and profanity." As the narrator points out, colonial connections cause Whites to see colonized people as unrealistically aggressive: "Just because a man has been created on the Equator some mad people regard him as a slave, others as a god" (Salih, p. 89). Perhaps Salih is referring to the Western world's perception of equatorial nations. Because Mustafa was born in such nations, some people see him as a slave to them and believe he must be exploited. They are insane, according to Salih. Perhaps he meant to emphasize here that these individuals pass judgment on others without seeing them as human beings with rights and responsibilities, and that this person has a function in this life. As a result, this remark demonstrates how the world thinks and views individuals from other nations, as they see them as slaves who must follow and do whatever strong countries force on them. Indeed, Sa'eed promotes these prejudices, so he is not the one here who produces them; instead, they are the result of Britain's predatory and restrictive colonial relationships with Sudan "We teach people to open up their minds and release their captive powers. But we cannot predict the result. Freedom - we free their minds from superstition" (Salih, p. 126). In this quote, Al-Tayeb Salih wishes to emphasize that colonialism is the main force in Sudanese society and that the people there should be conscious of their position and know that education is the strength with which they can confront colonialism and corruption, among other things. Education allows organizations to be formed, children, to be educated, and hospitals and schools to be constructed. There are stories that people believed while conquerors ruled that region. Uneducated people may accept certain myths, but with knowledge and education, they can examine and understand what is going on around them. Fanon approves of this. He argues that colonialism extends beyond military authority by force to cultural hegemony. Fanon advocates for violent colonial resistance and emphasizes the need of developing a counter-national identity that offers a mechanism to rid the society of cultural colonialism.

Mustafa started his life as a smart student and continued his studies in Europe, then a lecturer there at a university, and there he begins his violent "campaign to throw colonialism back on the colonizer" (Makdisi, 1992, p. 811). In fact, he deals harshly with the people there out of revenge. He wants to violate the rights and abuse the girls

because he believes that these Europeans are the ones who caused the colonialism in his country and because of them people were displaced and buildings were destroyed and children and women were killed (Al-Shraah, 2015, p. 152).

We see Mustafa going to the north and then studying there and working as a professor at a university there and competing with the Europeans there. This confirms the concept of Homi Bhabha and Franz Fanon who say that the colonized person has a desire to imitate the colonizer because he feels that the colonizer is better than he is, so he seeks to be like him.

Saeed condemns the colonial culture for using modernity, development and freedom as pretexts and means to cover up the looting and theft of resources in the continent of Africa and Sudan in particular. We find Saeed preaching to the people and alerting the lawyers and the educated class, and reminding them that Allenby, when he came to invade Palestine and some parts of Africa, brought weapons on the ships, not food and that the railways were established to transport the forces to occupy cities. Then he adds to that and says that they brought us the germ of violence from Europe (Zeidanin, 2016, p. 78). The germ here refers to the colonialism that ruined and destroyed African society and because of it many people were killed and life collapsed there. Therefore, as Saeed described it, it was really like a germ that enters the human body. Saeed's professor is aware that the task of Western civilization in Africa does not have any benefit; on the contrary, they come to your country to take wealth. He tells him that we are here to make him educated (Krishnan, 1996, p. 12).

There is no doubt that colonialism affected the psychological aspect of people, including Mustafa. The impact of colonialism on him was psychological and physical. The tragedy is not due to his lack of strength since childhood, but because he needs care, attention and support to overcome the difficulties he is facing, as his mother has become less interested in him because of the colonialism that affected her life in a bad way. When he decides to go to England to study, she does not care. That is why Mustafa and his mother were victims of colonialism, and therefore their story represents the stories of most of that African community there. (Muhaidat & Waleed, 2018, p. 94). Psychological pains affected their daily lives. People, children and women cannot express their feelings. Barlow (1983) states that constant tensions do not make a person express his feelings and emotions spontaneously (p. 97).

It can be said that colonialism was a major cause that affected thousands of families in bad ways in Sudan. Colonialism had profound psychological effects that negatively affected their lives. Killing people, displacing them and losing some to others, were great shocks to those African societies. Mustafa decides to go to England to try to escape from the tragic and bitter reality that many families experience there. Where we find his mother does not care about him, this reflects the great negative impact that colonialism left on Mustafa and his family as he no longer cares about his future fate. The loss of warmth and tenderness between Mustafa and his mother shows us that women in the colonized countries have lost their passion, interest and feeling for their important role, all because of the killing caused by colonialism. This confirms the core of the post-colonial theory.

Therefore, we see women not expressing their feelings to children. We see some of them travelling to other countries. This seems to be a safe option that protects them from colonialism and violence, despite the great challenges that will happen to them there. Society believes that the best option for children is to leave the colonized country, even if they face serious and great challenges because staying in the colonized country is a danger and threat to them. The first years of Saeed were harsh, as Saeed did not have any romantic relationships because of the difficult circumstances at that time, and this made him willing and ready for any romantic relationship with any girl abroad. His need for his mother is the same as the desire of the colonized people for their land. That is, they like their land but do not want anyone to control them. When the colonizers take over the lands in any country, we find that the people there have an inner feeling and desire to rid their country of those people. People try to hide this feeling and do not show it to others for fear of being punished. When Saeed is tried for the murder of his wife, Saeed realizes that the Western mind does not think about the colonized peoples that were conquered by colonialism and do not care about them. The colonizers see colonialism as progress and civilization for other peoples. They think that this task they strive for is to raise the level of the barbaric and primitive people there (Muhaidat & Waleed, 2018, pp. 94-97).

There is no doubt that colonialism follows many methods through which they can create divergence amongst several groups of people so that each group fights the other, and this is what is called divide and rule. Colonialism continues to affect people even after the liberation of Sudan because it has roots and forces that can be controlled

remotely in the land of Sudan. This indicates the effects and strength of colonialism and that these effects are profound. Al-Tayeb Salih expressed colonialism as a germ, and here he wants to point out the danger of colonialism and that the colonizers are coming to plunder the wealth. Sudan also has an important geographical location with a very large area and the Nile River and it has natural resources like natural gas, gold, silver, chromite, zinc uranium and iron.

Black and white, strong and weak, slave and master are the opposites of racism, giving rights to an individual and denying rights to others. These contradictions ruled the owners of progress and founders of urbanization: "The conquest of the earth, which mostly means the taking it away from those who have a different complexion" (Conrad, p. 51). One of the important things for people living under the control of colonial powers is identity. Colonizers tend to focus on how to impose their identity on other people. Therefore, education had an important role in influencing people and education placed language and religion among its priorities. Colonizers were able to employ education to impose their culture and language on other peoples (Kelly & Altbach, p. 1978)

Colonialism had an impact on their identity, as after returning to the original country, Saeed suffers from the loss of their identity. The narrator feels completely incompatible with Sudanese society and feels strange. The narrator realizes that people have values that he does not care about even though he lived his childhood with them. There is a situation in which he defends Hosna, who was married against her will and who kills her husband. He sympathizes with her and defends her while the people who live in the village are against Hosna, and this creates a conflict between them. One may argue that Tayeb Salih wanted to point out here that sometimes when people live with injustice for a long time, they will no longer see the injustice or abuse that is being practiced on them as others see from another society. This is what happened with the narrator who was sympathetic to Hosna who was forced to marry. Therefore, it becomes clear here that migration can cause loss of identity, as happened to the narrator and Saeed as the two could never fully fit into any society.

There was a loss of identity among many colonizers. Marlow cannot discover himself. He went to Africa as a civilized man, wanting to discover new things. Upon returning, he had many questions about identity. His personality was mixed up between the two continents. In addition, there was a loss of identity for the Africans,

with the colonizers describing them as not like humans so they did not feel their identity. Marlow always describes them as “black shapes”; which represents their feeling of loss of identity.

4. CHAPTER FOUR

4.1. Violence in Conrad's *Heart of Darkness* and Salih's *Season of Migration to the North*

Violence can be described as any behavior or force that leads to or aims at harming others and may result in physical, psychological or verbal abuse. It also includes mockery and the imposition of an opinion. In colonial times there was much violence in Africa. Several novelists have attempted to shed light on the societies that were abused by colonizers and have portrayed colonialism and violence. The writer Joseph Conrad gives us an image of colonialism in Africa when we find the character Marlow travelling to a station in the Belgian Congo, where he sees many scenes of cruelty, torture, racism and violence.

Heart of Darkness depicts the colonizers and their violent and merciless treatment of the local people. Conrad describes the heartless conduct of Kurtz, the station commander and his treatment of the indigenous people there, dealing brutally and mercilessly with anybody who does not follow his commands, even exhibiting the skulls of those who have not obeyed him on poles surrounding his shack. This graphic description depicts the cruelty he inflicts on the people that live there. Marlow tells his seafaring companions about the circumstances that lead to his becoming a captain on one of the ships involved in the ivory trade. When he wanders along the African shore, he witnesses several incidents that leave him speechless and disturbed. He observes black people from African towns being ignored and forced to work hard there. Eventually, Marlow and the company's accountant meet and the accountant reveals that Mr. Kurtz engages in various forms of abuse and brutality towards the Africans. Marlow is aboard a French ship the French boat, along with troops and customs officers, and Marlow is apprehensive about this excursion, observing that the French ship is a warship. Marlow arrives at the Congo River and sees a young Swedish man who has criticized the colonizers and their violent and brutal treatment of the local population. This Swedish man informs Marlow about another Swedish man who committed himself as a result of observing the horrible acts being performed in front of him at the time. Marlow comes to terms with the truth of colonialism and the cruelty perpetrated by the colonizers upon the locals. Such descriptions lend support to post-

colonial ideology, notably Frantz Fanon's idea that colonialism is associated with violence.

In Conrad's novel, Marlow tells the colonizers about the violence "I have wrestled with death. It is the most unexciting contest you can imagine" (Conrad, p. 13). This quote implies that Marlow witnessed and was disturbed by the many images of death inflicted by settlers throughout their time in Africa. There is little question that violence was prevalent in the nineteenth century. At the time, Britain controlled the majority of the world's territory, particularly in Africa, but other European nations were also involved, with Belgium colonizing The Congo. Conrad attempted to portray various pictures of cruelty perpetrated by colonists towards the indigenous peoples of the Congo, demonstrating the force of colonization. He also portrays the invaders' cruelty and avarice of the colonizers. When Marlow begins his story, he tells his colleagues: "I do not want to bother you much with what happened to me personally" (Conrad, p. 4). Instead, he wants to focus on what happened to others. Marlow tells us about a disturbing journey full of painful events *in which he observed* Colonialism at its worst with indigenous people being treated as slaves and not as human beings with rights and duties.

One of the most important goals of colonialism was to exploit the resources and plunder the wealth of the colonized country. One of the important sources of wealth that the colonizers wanted was elephant ivory, one of the most valuable commodities found in Africa. Reports indicate that from 1875 to 1905 70,000 tons of ivory were exported every year from the state of the Congo alone (McCarthy, 2009, p.p. 620-248). This large quantity contributed greatly to the European market, where it was made into billiard balls, antiques, valuables and chess pieces for example. When Marlow arrives at the station, he is surprised by a large amount of ivory there and wonders if it was all collected in the Congo. Marlow fears that this work may lead to the collapse of the ivory trade, as so many elephants were being killed that they were beginning to become rare in many areas, so hunting had to take place in more distant and remote deserts.

Such a huge quantity of elephant ivory indicates the power and control of colonialism over African lands. It shows us how the colonizers controlled the people who had to work under their supervision. Conrad tried to show us the reality of colonialism. Kurtz provides another image of colonial exploitation when he claims he

wants to raise the level of the African population whilst all the time the real truth is revealed by his despicable actions. He was involved in a range of corrupt practices and punished the people who did not obey him. Such actions are repeated by colonial agents.

The colonizers collected large quantities of ivory without a thought for the indigenous people, those locals who don't work are punished by the chiefs, who also do not care if people are killed and slaughtered, as witnessed by the many human skulls placed by Kurtz around the station. These actions indicate that the colonizers exploited the indigenous population horribly and did not care about the lives of the people or their development, they only cared about their interests.

In the novel, colonialism appears for what it is, and the falsehood that the colonizers claim becomes clear to the reader - namely that the colonists do not think of raising the cultural, civil and economic levels of the indigenous society. Their actions caused the ruin of societies and the collapse of economies and contributed to spreading backwardness. Therefore, it can be claimed that colonialism at all times exploits people and exploits the resources and resources of other countries. The Congo has enormous natural resources, with deposits of zinc, gold, copper, tin and diamonds. The colonizers were invaders who killed and made people homeless to get riches. (Burchill, 2010, p. 10)

The recent war in the Democratic Republic of the Congo proved that its motivations are the same as those of colonial exploitation. The conflict was prolonged because they were looking for valuable resources like coltan, gold, and tin. Many people were killed as a result of this conflict (Moffett 2009, p. 6). Result, Similarly, natural resources and elephant ivories were the motivations and reasons that drew colonizers to Africa to plunder that wealth, because those materials were very important and contributed directly and greatly to the European economy. Furthermore, the state of the Congo has located in Central Africa, which made it an important and valuable nation.

The farm is complete darkness for Marlow, because of the horrific scenes that he witnesses there, including the torture of the local population by colonizers on the farm. These scenes represent the hidden reality of colonialism. Marlow believes that the farm represents the true devil in these lands, as he finds there neither humanity nor mercy. Marlow suffers from severe shock from the first days, finding himself in a

desolate country where people are dying of starvation or epidemics or because of the terrible injustices inflicted on them by the colonizers who treat them like animals.

The Europeans exploited the indigenous population in many ways. Marlow calls for restraint and from this, it can be inferred that many Europeans felt guilt and shame about the conduct of their fellow countrymen. In 1885 during the infamous Berlin Conference, Africa was divided according to to allow European powers to colonize the continent and this was motivated by greed. (Kaplan, 1997, p. 227)

Conrad's writing is a combination of tragedy and comedy. He moves between happiness and sadness to tell not just one side of the story, but rather to convey to us a whole truth, to let the reader be the one who judges what he reads from various aspects (Firchow, 2014, p. 30) Kurtz's last words before he died were, "The horror!" "The horror!" When Marlow hears these words from Kurtz, he realizes that Kurtz is aware of the many evil deeds he had committed while he was in the Congo. These last words refer to his past violent conduct as one of the colonizers, his abuse and his killings, all to promote his interests, benefits and profits.

When Marlow arrives in Africa, he sees several tragic scenes, and there he feels that the place suggests fear. Conrad shows how the Europeans dealt with the indigenous people. Marlow and his group describe African people as being less than human and more like animals (Ali, 2017, p. 20). Conrad can shed light on the evil deeds done by the colonizers in his condemnation of colonialism. What makes this novel different from other novels is that the writer shows the hidden truth about colonialism and the violence that it caused. (Booker, 1996, p. 219). Conrad reveals to us through the characters of the novel the violence and brutality which were practiced by the colonizers against the Africans there. Conrad uses the character of Marlow to point out the atrocities and abuses committed by men like Kurtz.

These scenes portrayed by Conrad reveal the hidden facts about colonialism. Whilst some try to show colonialism as a method of raising the level of civilization of people, the bad practices carried out by the colonizers hide the truth, which is that colonialism is often or almost directly linked to violence, as colonizers throughout history have practiced violence, abuse, violation of rights, injustice, contempt and unfair treatment of the local population. The Europeans often treated the local African population with racism and violence. These practices and the violence associated with colonialism are the basis of Fanon's theory that violence is always linked or related to

colonialism. Colonial goals are to exploit lands, wealth and people without a care if they cause death or harm to people.

The colonial powers often justified the reason for coming to African countries by claiming that the indigenous people were uncivilized, ignorant and unaware of reality and that they needed enlightened people to raise their social, moral and economic levels. These colonizers considered themselves as "emissaries of light" that is, bringing knowledge and enlightening the people there. In fact, Kurtz went there for the same reason as Marlow. Both believe their mission is to enlighten people, but when they got there, the violence and abuse were evident. Marlow describes people as sick, suffering from diseases, aches, and hunger, and he states that people are dying little by little. Those people were not criminals, only sick and dying, but the colonizers treat them less than humans, in some cases treating them worse than they would an animal. (Hasan, Ahmed& Muhammad, 2021, p. 41).

Kurtz symbolizes Europe and its wish for other peoples to bow down to it and to be governed by it. Marlow and his companion Kurtz represent the evil of colonialism and regard the people of Africa as not being like other people. The colonizers came to plunder and take Africa's riches and resources (Ali, 2017, p. 13). They murdered and injured people, causing hunger and dread and wreaked havoc on the environment. The invaders used extreme brutality against the local populace. Conrad shows us the effects of colonialism on the indigenous population and the economic and social exploitation and in so doing he calls into question the idea of a civilized Europe. (Clarke, 2017, p.16). This represents the core of the theory of Frantz Fanon and Homi J. Bhabha, who emphasize the negative effects of colonialism on colonized peoples.

The act of killing the native people by the colonizers is repeated many times in the novel: "They grabbed what they could get for the sake of what was to be got. It was just robbery with violence, aggravated murder on a great scale" (Conrad, p. 9-10). The writer here highlights and directly accuses colonialism and its inherent violence. Conrad shows us that colonialism is how colonial powers control lands, resources, and wealth without a care about the ruin caused to those indigenous societies (Hasan, Ahmed& Muhammad, 2021, p. 42).

The novel's overall subject is anti-imperialism since it includes many horrific pictures and scenarios that were practiced in civilizations there. In reality, colonialists

utilized a variety of methods to justify their atrocities against the natives and attempted to lend validity to their terrible behavior. They agreed with the judgments and argued that enslaving people, treating them unfairly, and murdering them was normal (Kanjilal, 1967, p. 68).

There is no question that Africa is an important area that is rich in resources and raw materials that people need. The colonists regarded it as a location where they might compete economically and their objective was to collect as many resources and raw materials as possible. The colonists treated Africans as criminals and beasts, claiming that the continent was black and devoid of culture and values. The treatment of Africans by Europeans was violent and deplorable; they treated them based on ethnicity and prejudice. They treated them as though they were slaves and less than human (Sharmin, 2018, p. 4).

Empires or nations that practiced colonialism always declared that they were coming to satisfy people's needs and elevate their level of civilization and educate them. Behind these claims there was avarice, as they wanted to fulfil their demands for raw materials, thus the real truth emerges after damage, destruction, and treatment of Africans with superiority and disdain. People were constantly exploited and forced to labor for minimal wages. According to Fanon's theory, colonists usually treat colonized peoples with disdain and superiority, and not as equals. Conrad's work seems to confirm this theory.

Heart of Darkness shows us that colonizers were competing for wealth in Africa and control there. Conrad portrays the colonizers and how they were brutal and violent in their dealings with the Africans. He also shows us that the original inhabitants were described as inhuman and as barbaric by colonizers. He also shows us how the colonizers dealt with the Africans without pity (Sarvan, 1980, p. 8). In one of the scenes, when the locals try to attack the ship, Marlow tries to stop them and Kurtz tells him he has to be civil as if he wants to point out here that Marlow represents Europe and Europe should not show brutality. Despite the show of civilization, European civilization is called into question.

The truth has become quite plain, and the missionary activities have shown this to the people. The indigenous people were brutalized on purpose by the colonists, enslaved, and treated horribly. Thousands of Africans were slaughtered by colonists in the Congo. The ivory traders murdered and massacred hundreds of innocent people

there in order to fulfil their objectives. Africa was invaded and taken over by military force and the continent was divided up into separate sections. The colonists claimed to be there to educate the Africans, but in fact, the Africans were badly mistreated. Indeed, colonists dealt with them based on the powerful controlling the weak. Because they needed to work, some Africans worked alongside and for them under their control for poor salaries and long hours, treated like slaves and often forced to do hard labor. (Oladjehou & Dansou, 2019, p. 136)

The colonizers entered Africa to obtain natural resources in doing so, they killed the innocent and caused the rupture of societies and the displacement of families. The colonizers imposed their culture, language and values on the African societies there (Achebe, 1989, p. 57). Kurtz dealt brutally with the Africans and in describing his behavior, Marlow said to a colleague, “I don't want to upset you”. This indicates that Marlow was very much aware that his report about the many painful scenes he had witnessed of the behavior of the colonists would be upsetting to his colleague.

The quote: “they were dying slowly - it was very clear” (Conrad, p. 24) reveals that Africans faced various types of torture, and the torture was severe, so they were dying slowly. It also reveals that colonialism is often accompanied by suffering, hunger, pain and other depredations. Therefore, the people there suffered from the oppression and violence of colonialism as they worked hard and suffered greatly. This confirms Fanon's concept that colonialism is always associated with violence. At first, Kurtz claimed that he was coming to enlighten people in order to raise their level in Africa. He came from Europe, which had always dominated the world. He claimed that he wanted to help people but when he got there, Kurtz became an evil, murderous man who enslaved people. His ‘civilization’ was fake. He believed that Europeans were civilized and developed people coming to introduce civilization to Africa. But he became uncivilized, forcing people into hard labor and treating the Africans very badly, often they were forced to wear chains without the strength to carry the weight.

Kurtz had always believed that he was in control of people in Africa and society in general because he was a European. Marlow sometimes did not agree with him, especially with his appalling behavior. He forced people to obey him and whoever disobeyed him would be murdered and his skull exhibited to deter others. Kurtz represents a symbol of colonialism that humiliated people.

Describing the colonizers, Marlow said: “They were invaders”. They usurped lands and forced the people into subordination. They were invaders as he described them, stealing resources through the use of violence, force and domination.

Joseph Conrad manages to portray the capitalist world as it was. How did the capitalist world with its power and influence deal with poor countries? When Marlow travels, he sees many scenes of cruelty, torture, slavery, oppression and injustice. The novelist Conrad presents in his book a harsh portrait of the capitalist establishment and capitalist society through the motive behind Marlow's journey and adventures to justify the arrogance inherited in the capitalist colonies. He describes the behavior of the company's workers as a kind of “trade” and their treatment of African nationals as a part of a project to civilize Africans following European capitalist standards. Kurtz does not care about trade, as claimed by these countries, but rather cares about how to make money by force, power and control over others. He terrorizes and tortures others. Behind these practices are the major countries that condoned such activities in Africa.

Conrad shows that Europeans felt they had a responsibility to spread the Christian religion and its teachings. However, we see that darkness is everywhere and there is no one to enlighten the people with the light of Christianity as they claim. On the contrary, the one man who represents Europe, Kurtz, spreads a message of hatred and corrupts Christian beliefs. The novel illustrates how the Europeans controlled the Africans who lived in the colonies there.

The life of the Africans was good. They lived their lives normally, but when the Europeans came, they were jealous of them. The Europeans are jealous of the Africans. They murdered black Africans. As Africans were treated badly by the Europeans, their lives became full of terror, fear and panic. (Elmukashfi & Ali, 2020, p. 987).

When Marlow travels to Africa, he meets a man named Kurtz there, a man who is violent and cruel to the Africans. He meets Kurtz in a dark forest and the atmosphere is full of mystery (Sakharam, 2016, p. 8). It becomes clear that colonialism destroys societies in Africa, and that it facilitates the way for companies to come to Africa to engage in theft under the cover of trade. They lie to Africans to impress them. The reality of colonialism is very clear (Frances, 1998, p. 76). Conrad depicts the ivory trade and how the colonizers rule the Africans. They come claiming to civilize the

Africans but in fact, they make them slaves. The greed of the colonizers is evident. And it is greed that causes them to act violently (Elmukashfi & Ali, 2020, p. 987).

European characters appear to have complete control over the Africans. They live their lives freely whilst the Africans are oppressed and controlled. Marlow's aunt tells him about those “weaning those ignorant millions from their horrid ways” (Conrad, p. 9). It shows a clear image of the violence that whites behave toward blacks. It demonstrates the opinion of Europeans who are unaware of the true picture, that Africans are uncivilized, ignorant and savage whilst at the same time believing themselves to be civilized and enlightened. His aunt thinks Marlow and his group are going to Africa to civilize millions of Africans, but in reality, their goal was to make profits and exploit the people. Marlow says, “Company was run for profit” (Conrad, p. 9). It is clear from this statement that the motives of the colonial empires are utilitarian. That is, they come and take control of the lands for utilitarian, not humanitarian purposes. In addition, through this, the reader is made aware that they do not care about the aspirations and emotions of the Africans, and do not care about their needs. Through this, it is clear that the endeavors of the empires were based on greed and the exploitation of resources. (Mushtaq, 2010, p. 26).

The European colonialists who came to Africa had a racist predisposition, seeing them as slaves, worthless and uncivilized. Marlow regards the Africans as less than him and uncivilized, even though they see Africans labor for minimal wages under the control of the colonists. Those Africans were considered and treated as lower-class savages. Marlow agrees that they may be criminals, but they are never enemies. Marlow asks how these people are governed by those who treat them as slaves and in such terrible and violent ways. Then Marlow visits a forest where he is stunned by yet another vision of prejudice. He observes several black folks Africans who have been slain. Marlow understands that colonialism conceals torture, but reality reveals it. Reality demonstrates invaders' bigotry against indigenous peoples. And thus reveals the inherent bigotry of the colonists. Marlow remains at the station for ten days to meet with the accountant, and while there, he witnesses the impact of racism on that accountant. Marlow then proceeds to the central station, where he meets the company's general manager and one of the people working there.

He witnesses further instances of white aggression against blacks, such as a young black person who has been viciously assaulted and is struggling to heal after

being accused of burning down a shack. At the start of the book, when Marlow arrives at the boarding station where Kurtz lives, he is as taken aback by Kurtz's deception as he is by the realities of colonialism. He witnesses cruelty, prejudice, and the horror of man's slavery of his brother in the most heinous manner conceivable. Kurtz has positioned himself as a deity, and the most visible proof of his violence and depravity is a row of black skulls hung on sticks under his window, a horrifying symbol of prejudice. There is little question that in reality colonialism fostered racism and racial prejudice, the victims of which were Africans.

The issues raised by colonialism are a central theme in *Season of Migration to the North*, by Al-Tayeb Salih who also deals with the difficult topic of the violence practiced by colonists during the time of colonialism. Al-Tayeb Salih illustrates violence through the character of Mustafa Saeed.

Mustafa travels to the north, to Europe, with feelings of violence and intent upon taking revenge for the suffering caused by colonialism. He feels that violence must be confronted with violence and this is what drives him to travel to the North. For him, the concept of violence is an individual act and takes the form of a sexual act of revenge. Al-Tayeb Salih shows us the personality of Mustafa, who appears to have many relationships with men and women, and these relationships are characterized by violence and cruelty. His relations with women end with abuse, violence and killing during his presence in England. Mustafa describes these women as prey and he attempts to seduce them and deceive and control them in various ways. Mustafa lives with five British women and deceives every one of them. He is always trying to control the girls and impose his power on them. Each of these relationships ends with the suicide of the girl, because of the cruel treatment, disunity and hatred that they receive from Saeed. His relationship with his wife Jean Morris is the most violent, and his violence in this relationship is clear to everyone.

Mustafa claims that his marriage to Jean Morris is like a war in which there are battles and progress and decline. He often loses in his relationship with his wife. Mustafa tries to impose his control on all the women he is associated with, but when he tries to exert control over Jean Morris, she refuses to submit to him and she is challenging and confronting. She behaves in whatever way she likes. She flirts with men and friends and her actions provoke and annoy Mustafa, leading to conflict between them. He often slaps her but she fights back and attacks him. In the end, one

night, Mustafa returns to his apartment in London, finds Jean in her apartment and kills her.

Al-Tayeb Salih tries to show the serious negative effect of colonialism on individuals, and this is what drives Saeed to take revenge on the women that he is with and treat them harshly. Perhaps Salih wants to reflect the image of colonialism through Saeed's personality. It is made clear to the reader that colonialism is a form of violence and cruelty, harming and killing people. Mustafa Saeed goes to the north out of revenge. He wants to take revenge on the European community which he believes has caused violence to Africans and this confirms Fanon's theory that the colonized people meet violence with violence.

Salih also highlights violence against women. In this novel, women are subjected to violence in different ways, for example when Hasna bint Mahmoud refuses to marry a man older than herself. After this refusal, her father beats her because she will not follow his orders. Here Salih describes an instance of violence and highlights some cultural habits that infringe upon a woman's freedom to choose. This is a deprivation of one of the human rights of life, namely the freedom to choose a husband or to refuse to marry a husband chosen by the parents.

A further example of violence is provided by Al-Tayeb Salih. Saeed is in a relationship with Anne Hammond and he invites her to come to his apartment, where he assaults her and promises to marry her. However, he is lying and does not keep his promise. Saeed describes his room as a cemetery, and everyone who enters that cemetery enters his or her grave. In the end, Anne Hammond commits suicide. (Muttaleb & Jelban, 2020, p. 34). Mustafa believes that he has a mission to liberate Africa, and in his opinion, he can do this by going to Europe to take revenge on the white people there. This drive for revenge is confirmed by Fanon, who believes that black men seek revenge in any way, "sometimes it is a look of envy and sometimes possession" (Fanon, 2012, p. 417)

The reader of the story will see that Mustafa's personality is unstable and his life is tumultuous. When he gets to London, his demeanor is aggressive, and he often attempts sabotage. In his quest for vengeance, he quickly engages in several encounters with women and murders his wife. Then, when he returns to Sudan, he discovers that he is different from the locals and finds it difficult to reintegrate. Through the character of Saeed, Al-Tayeb Salih may be attempting to demonstrate the

effect of colonialism with Saeed representing the Sudanese people. Mustafa's wife tells him, "You're unattractive since your skin is dark." Mustafa views everyone in European society as a representative of colonialism. This harsh and unsuitable remark is an example of colonialism and how people regard other people. It is also a sign of domestic violence within his marriage.

When Mustafa returns from London, he tries to reintegrate into Sudanese society and finds difficulty and suffering, because the customs are different. His trip to the North turned him into a hybrid character. Al-Tayeb Salih points out here that when people leave their countries, they somehow lose part of their identity and live in two cultures. This idea of hybridization is propounded by two theorists Edward Said and Homi K. Bhabha.

AL-Tayeb Salih depicts scenes of violence and cruelty through several characters, and among these characters is the main character, Mustafa Saeed. In Mustafa's relationships with women, full of violence and cruelty, he regards himself as a conqueror. He goes to Europe and appears through his actions to take revenge on the people there because he believes that they are responsible for colonialism. Mustafa, with his attacks and his abusive behavior towards women, represents the invader who wants revenge and he believes that his power in relationships with women represents some kind of victory. (Muttaleb & Jelban, 2020, p. 33). Mustafa deliberately targets women. Perhaps this is a sign from Salih that women represent the homeland and the nation, as Mustafa's violent behavior towards them manifests his desire to avenge the nation to which he belongs.

The scenes of violence and abuse are clear to the reader of the novel, violence which is both physical and psychological. In one situation it is the father who oppresses his daughter. Shelia meets and falls in love with Mustafa and confesses her feelings to him. Her mother will not accept her and her father will kill her if they find out about the love between her and the black man. But she shows through her actions that she doesn't care. It appears through this union between black and white that the writer here wants to eliminate the differences between the two races. Shelia is ready to sacrifice everything she has and maybe even her life for this love, aware that if her father knew about it, he would kill her. Here the writer indicates that women suffer from oppression, violence and injustice in both African and Western societies. Women

in these scenarios appear here to have no freedom of choice (Muttaleb & Jelban, 2020, p. 34).

These images express the pain, suffering and violence against women, and here is a further example of persecution and patriarchal injustice from the story. Hosna, Mustafa's wife, after his death is obliged by her family to marry a person named Wad Rayyes, but she does not want to marry him. Her father tells her that whether she desires it or not, she must marry him. A family friend named Mahjoub tries to convince Wad Rayyes not to marry, but he fails. He also tries to convince Hosna's father not to force her to marry, but he fails again. In the end, Hosna marries Wad Rayes but goes on to kill both him and herself to escape her harsh life. Through these scenes and images, it becomes clear to us that women in that society do not have the freedom to choose. They are often victims of the customs of their society. (Muttaleb & Jelban, 2020, p. 34).

One of the situations that show the effects of colonialism that cause the personality of Mustafa Saeed, as he kills his wife because he believes that his wife represents that colonialism, which makes him go to prison because of this. Her words are rude at the beginning of the acquaintance when she tells him that he looks ugly and tells him that she had never seen a face like the ugliness of his face. Therefore, he decides to take revenge on her by killing her and describing her as a germ of a disease (Muttaleb & Jelban, 2020, p. 35)

The characters in Salih's novel appear to have a desire to take revenge. This is because of the injustice, violation and violence they have been subjected to at the hands of colonizers. They try to abuse others because they think that this is a way of relieving the pain caused by the colonizers. Colonizers always seek to gain the trust of the people so that they can expand over lands and control the inhabitants. They also want to get their ideas into people's minds, but people do not believe them and do not trust them. The reality of the colonizers is evident through the actions they take (Muhaidat & Waleed, 2018, p. 95).

Colonialism and violence are often linked together, as colonialism is not without scenes of violence and abuse, and this is what Frantz Fanon emphasized in his theory. He emphasizes that colonialism is directly linked to violence. Based on Fanon's theory, we can present the personality of Saeed, who is born in the same year in which the colonizers come to his homeland and during colonization, people in that period

suffer from persecution, injustice, violation and killing. The colonizers come to these countries to exploit the population and teach them how to say 'yes' in their language. They want to erase all kinds of identity, whether history, religion or language. They also practice racism against the indigenous population of blacks. The colonizers feel that they have the highest economic and cultural standards, compared to the Africans. Mustafa's marriage to Jean Morris represents a form of colonialism, with Jean Morris representing colonialism, and Mustafa Saeed representing the colonized country. His wife treats him with condescension and superiority as a man of lower class and Mustafa responds to this treatment with revenge and violence. This indicates that the colonizers treat people with superiority and contempt. Mustafa's responses are representative of all Africans.

Jean refuses to obey his orders. She establishes conditions and Mustafa has to obey her and meet her needs. She asks Mustafa to give her his supplies and his possessions, which consist of a vase, a rug, a manuscript and some other items. She takes the things which to him represent his civilization, history, identity and language. Then she burns them – a final insult. It seems that Al-Tayeb Salih wants to point out here that Mustafa's wife represents the civilization of the West that wants to erase African identity, language and religion. Africans have to give up their original civilization and identity and adopt the civilization of the West.

Mustafa uses violence as an individual act to avenge his country. He suffers from the violence inflicted on his country. When in Europe, Mustafa feels that he is the person from Africa who wants to respond to violence. His journey to the North is motivated by revenge. Salih has shown us two characters: the narrator and Mustafa Saeed. Mustafa's character is eager to avenge his country. He travels to Europe to represent his country and actually kills three women from Europe. It appears here that for every action there is a reaction. Salih shows us that colonialism harms people. After his return from Europe, he is employed in the Ministry of Education. Mustafa regards colonialists as enemies and he has to take revenge on them because they set up schools to teach people how to say "yes" in their own language and exploited the population, taking advantage of the resources available without caring whether violence, abuse, killing and displacement occur or not. The character of the narrator, on the other hand, is not interested in revenge and deals with colonialism as an event that happens and they should accept it. He takes the view that ships have been built,

hospitals and factories established and that in the end, these will be to the benefit of the local population.

The violence that is practiced under colonialism affects people and makes them think about escaping and migrating from those lands which are controlled by the colonizers. Many families migrate from the south to the north in search of a safe place. There is no doubt that this departure from their original country affects their identity. Home is the place that becomes a place of mystery, as it is one of the places that cannot be visited. However, one may only hear the news about it. Some people feel this displacement and alienation when they are forced to leave their countries (Avtar, 1997, p. 197). This concept manifests itself through the two characters in the novel, the narrator and Mustafa because the person does not feel that he belongs to the south or the north. The narrator has a sense of homesickness while living in a country that colonized his country. This feeling makes him a kind of hybrid. (Zohdi, 2018, p. 148). This is confirmed by the two theorists Edward Said and Homi K. Bhabha through the concept of hybridization. The narrator and Mustafa become hybrids.

There is no doubt Saeed and the narrator are influenced by the West and want to benefit from the positive things that the West can offer. They seek to develop their country through preparation and development and believe that Sudanese societies should advance and keep pace with the world. In one of the scenes, the narrator tells people not to destroy railways, ships, hospitals, factories and schools. Rather, they should encourage their children to attend school and work in factories. He also encourages people to learn English because it is important and necessary for their civilizational and cultural progress (Zeidanin, 2016, p. 79).

Thus, colonialism is one of the tools that does violence to people in African countries and results in the displacement and migration of many families to other countries to find safe places to live their daily life. We also find that colonialism has affected people's identity, so people's displacement to other places will affect all kinds of identity, whether of language, religion or history and this is what happened to the narrator and Mustafa. When they travelled to the north, they lived through a stage of hybridization. Mustafa goes there to avenge his country. He represents one of the people whose lands have been stolen and resources plundered by colonizers who have tried to erase their identity. He sees European women as symbols of colonialism.

Some believe that colonialism is over, but the bitter truth is that some countries still suffer from the power of colonialism which is called neo-colonialism which has taken a new form and another method. This is when strong countries send companies to exploit the resources of the weak countries and this happens in coordination with some corrupt governments. Sometimes by controlling large areas of indigenous land, indigenous farmers are unable to work freely on their lands. Those countries seek to prospect for oil or minerals in the lands of weak countries. They earn billions of dollars through cash crops. For example, in the development of Africa, as they claim, some spoilers and multinational corporations have gained profits while the local people suffer from unemployment and starvation. (Johnson, 2012, p. 12)

Mustafa's character represents a generation of educated sons of Sudan who saw the light with the beginning of the colonial conquest of their country and who carry a common memory of the heinous crimes of the British and their attempts to exploit the resources and wealth of their country. With this shared memory, the hero travels to London to take revenge on the English civilization and to cause destruction, just as they had done before. Through his numerous writings on economics, he aims to show the true face of Western colonial and racist civilization. However, in his war with the West, he is not satisfied with this method only, but he invents a more terrible weapon, which was the product of his unconscious oriental collective memory – and this weapon was murder. Most of the women who were associated with “Mustafa Saeed” met tragic ends, some of them committed suicide and others were murdered. (Mseli, & Fatima, 2017, p. 80).

Both authors Al-Tayeb Salih and Joseph Conrad have stressed the relationship between colonialism and violence, providing numerous depictions of colonialism's use of brutality against people. Because colonialism influences people's lives both directly and indirectly, the lives of the colonized peoples were exhausting and stressful. Many people suffered from poverty, malnutrition, and hard labor. Their writing lends credence to the post-colonial thesis as propounded by Frantz Fanon who underlines the relationship between colonialism and violence.

5. CHAPTER FIVE

5.1. Conclusion

The current study deals with the subject of colonialism and violence in the two novels, *Heart of Darkness* by Joseph Conrad and *Season of migration to the North* by AL-Tayeb Salih. It is based on post-colonial theory, and it highlights the extent of Western influence on Arab society, as well as the extent of the influence of Arab societies on Western societies.

As has been stated in the research, Joseph Conrad represented the reality of colonialism, in which strong nations frequently claim to be going to impoverished countries to develop people, serve them, create schools for them, and organize their internal affairs. However, as we see, the colonists treated the indigenous inhabitants brutally and mercilessly as exemplified in the character of Kurtz, one of the colonizers who tortured many people there. The Europeans treated the inhabitants in Africa like animals, and large amounts of ivory, as well as raw minerals, were taken. The study confirms that Joseph Conrad depicted important aspects of colonialism and the violence that occurred during colonial times, as well as how Europeans dealt violently and with a sense of superiority towards Africans, treating them as servants and slaves rather than as human beings with rights and duties. The colonists harmed the colonized people, as proved by the colonialism theory provided by academics Franz Fanon and Homi K. Bhabha.

This research also shows that Al-Tayeb Salih, through Mustafa's personality, portrays the impacts of colonialism on individuals and their thirst for vengeance on Europeans, particularly women, because he feels they embody the colonialism that caused his people's misery. It's as though he wants to reestablish respect for his nation through his actions. Mustafa's actions show that he saw the women as symbols of colonialism, which had long oppressed his nation. According to the report. Europeans came to Africa because it is rich in raw materials and other resources. They arrived under the cover of civilization, professing to educate the people and enhance their cultural, moral, and economic level, but the reality quickly became known due to the mistreatment of African nationals, murder, and injustice, because the Africans are victims, the reader becomes aware of the true motivations of colonialism.

The research shows that Al-Tayeb Salih, through Mustafa's personality, may provide us with a vivid picture of the African man's potential to evolve and progress. Mustafa is from a colonial nation, yet he can travel, study, compete with Europeans, and achieve academically. Simultaneously, Salih suggests that individuals in colonial nations should focus on employment, progress, and advancement as the greatest path to a better existence. Difficult conditions sometimes motivate people to work hard and put in a lot of effort. Perhaps this is what Salih intends to represent since Mustafa's character is a unique individual who can transcend his circumstances in a colonial and impoverished nation. The author shows a man from a colonial nation and how his travels cause a shift in his thinking and thoughts about life, and how he returns to his home country thinking about how to build his country through hard work, learning, and knowledge.

Identity is one of the major difficulties touched by colonialism, and Al-Tayeb Salih shows how emigration may alter identity. He discusses this topic and how emigration might cause a person to lose his identity even if he is unaware of it. While returning from his trip to Europe, Saeed considers the start of a new life as a farmer and appreciates his individuality. However, Salih points out that emigration has an impact on a person's identity. He has a room in London, yet it is furnished with things from his African culture. And when he returns to Sudan, he has a room full of English books and other artefacts depicting European life. According to Al-Tayeb Salih, when individuals leave their country, they lose part of their identity and live in two cultures. The notion of hybridization, developed by academics Edward Said and Homi K. Bhabha, seems to confirm this.

Conrad is from a colonial nation, while Salih is from a colonized one; both depict the ravages of colonialism. Actually, they depict the harsh and difficult reality that occurs after colonialism, Conrad through the character of Kurtz, who practices violence, torture, and abuse on the African people and whose result is death, and Salih through the character of Mustafa Saeed, who suffers from the effects of colonialism with his family and society. Conrad claims that colonists come to make money and violate and ruin cultures.

The research examines Al-Tayeb Salih's focus on colonialism, the core issue of his work, in which Mustafa strives to revenge on his nation and restore respect and dignity to his people, who have experienced death and relocation and have been

prevented from making progress. Salih refers to emigration and how people move to other nations as a result of colonialism, often to Europe, which was involved in colonialism for many years and sought to eliminate our identity, whether through language, religion, or history.

The research demonstrates that both books concentrate on the topic of colonialism, which is a prominent theme in both works. It should be noted that both works include episodes of violence, violations, cruelty, and brutality. In *Heart of Darkness*, Kurtz treats people ruthlessly and engages in murders and brutality; his hut is surrounded by the skulls of Africans who have refused to heed his dictates. In Salih's novel, the readers encounter violence in the figure of Saeed, who was born in the same year as British colonization arrived to crush Sudanese resistance. He was subjected to two sorts of persecution. The persecution of colonialism, with its oppression, brutality, and exploitation, as well as the erasing of identity, to the extent of the construction of schools to educate indigenous people how to say "Yes" in the colonizer's language, as well as their view of anybody with dark skin as inferior. All of these behaviors seem to confirm post-colonial ideology, notably Frantz Fanon's idea that colonialism is associated with violence. Fanon also believes that aggression must be met with violence, as is shown in Mustafa's response when he travels north to Europe to revenge on his homeland with bloodshed.

In addition, it has been stated that in both works, the two novelists have tended to depict violence as one of the main aspects of colonialism. In Conrad's novel, the readers see that Kurtz is violent towards the natives. On the other hand, in Salih's novel, the readers are introduced to the character of Mustafa, who commits many violent acts, to the extent of murdering his wife.

In the case of hybridization, it has been shown that Kurtz and Mustafa are hybrid characters in terms of Bhabha's concept. Both have lived in different cultures so they have gained different mixed personalities with different attitudes towards people. Both contribute to the destruction of their society because of their violent acts.

The study has indicated that colonialism is ugly and uncivilized. Both writers view colonialism as the destruction of societies. It causes poverty, death, plundering of wealth and resources and displacement of families and deprives colonized people of the right to decide their own destiny. Therefore, strong countries should respect other people and respect their right to live. In addition, transgression, killing and

infringement on the rights of others are rejected by all religions and people should be able to decide their destiny. Conrad, in his depiction of Kurtz, who commits murder and abuse, ensures that Kurtz dies in the end - perhaps a sign that colonialism must die a tragic death. His last words, 'The horror, the horror!' seem to infer his realization of his own failings and sins". Al-Tayeb Salih shows us the personality of Mustafa, a man from a colonized country who competes with the Europeans finds success and writes important books. He aims to restore the respect and dignity of his country through the violence he inflicts on the European women, but in this, he does not succeed, indicating that Salih has the view that the colonized peoples should not confront colonialism with violence but with knowledge, science, progress and development.

REFERENCES

- Adeaga, T. (2021). Colonialism and sexuality, in Tayeb Salih's *Season of Migration to the North* and Peter Kimani's *Dance of the Jakaranda*. *Journal of the African Literature Association*, 15(2), 245-256.
- Ahmed.M. (2011). Arab contributions to the modern European renaissance, a new vision. *Majalat dirasat tarikhia (Journal of Historical Studies)*. Number 115; 116
- Ali, M. (2017). "Whiteman's morality, colonialism and *heart of darkness*". *International Journal of English Research*: 12-13. Web.
- Alsaqaar. M.M. (2006). *Aliastiemar fialeasr alhadith wadawafieih aldiynia (Colonialism in the modern era and its religious motives)*. Mecca. Islam way library.
- Al-Shraah, S. M. (2015). *Season of Migration to the North: A Dream of Reconciliation between Tradition and Liberalism*. *European Scientific Journal*, 11(23).
- Al-Tayeb.S. (2020) "Tayeb Salih's Season of Migration to the North an IDEO Literary Evaluation: Dr. Abdelrahman Mohammed Yeddi Elnoor" *Internet Archive*, 9 Nov., <https://ia-petabox.archive.org/details/tayeb-salihs-season-of-migration-to-the-nort-an-ideo-literary-evaluation>.
- Ashour.S. (1976). *Civilization and Systems of Medieval Europe*.
- Barlow, A. R. (1983). The derivation of a psychological theory: Gestalt therapy (Ph. D. thesis). The University of Wollongong.
- Bloom, H. (2009). Bloom's Guides: Joseph Conrad's *Heart of Darkness*. *New York: Bloom's Literary Criticism. E-book*.
- Booker, K. (1996). *A practical introduction to literary theory and criticism*. New York: Longman Publisher. Print.
- Brah, A. (1997). *Cartographies of Diaspora: Contesting Identities*. Routledge
- Burchill, J. (2010). Out of the *Heart of Darkness: A New Regime for Controlling Resource Extraction in the Congo*. *Asper Rev. Int'l Bus. & Trade L.*, 10, 99.
- Chinua, A. (2008). "An Image of Africa" in *Things Fall Apart: A Norton Critical Edition*. Ed Francis Abiola Irele. 1st Edition. New York: W. W. Norton, pp. 200- 230
- Chinweizu, C. A. (1978). *The East and the Rest of US*. Lagos: Nok Publishers (Nigeria) Ltd
- Clarke, C., & Scorgie-Porter, L. (2017). *An Analysis of Chinua Achebe's An Image of Africa: Racism in Conrad's Heart of Darkness*. Macat Library.
- Conrad, J., & Beirne, C. (1925). *Heart of darkness* (pp. 7-7). Hear-a-Book.
- Durant, W. (2011). *Caesar and Christ: The Story of Civilization, Volume III* (Vol. 3). Simon and Schuster.
- Elmukashfi, L. E. E., & Ali, A. M. A. (2020). The Main Themes in *Heart of Darkness*. *College of Basic Education Researches Journal*, 16(3), 987-1009.

- Engels, F. (1881). The future results of British rule in India. *Marx, K. & Engels, F. Marx and Engels Collected Works*, 24.
- Fanon, F. (2012). Black skin, white masks [1952]. *Contemporary Sociological Theory*, 417.
- Firchow, P. E. (2014). *Envisioning Africa: Racism and Imperialism in Conrad's Heart of Darkness*. University Press of Kentucky.
- Frances. S. (1998) the Cannibalistic Bias of *Heart of Darkness*. Published by Norton Critical Edition, Oxford University Press New York.
- Gabrielli F. (1997) *Muhammad in Europe*. Weltbild Verlag, GmbH.
- Geesey, P. (1997). Cultural Hybridity and Contamination in Tayeb Salih's "Mawsim al-hijra ila al-Shamal (*Season of Migration to the North*)". *Research in African Literatures*, 28(3), 128-140.
- Hasan, M., Ahmed, L., & Muhammad, R. (2021). Imperialism, Colonialism and Racism in Joseph Conrad's *Heart of Darkness*: A Postcolonial Approach. *Acuity: Journal of English Language Pedagogy, Literature and Culture*, 6(1), 36-50.
- Hassan, W. S. (2003). Gender (and) imperialism: Structures of masculinity in Tayeb Salih's *Season of Migration to the North*. *Men and Masculinities*, 5(3), 309-324.
- Hilal. M. G. (2008). *Aladib almuqaran (Comparative literature)*. Giza Egypt. Nahdet Misr for Printing, Publishing and Distribution.
- Hunke. S. (2000). *The Sun of Arabs Shines on the West*. Dar Sader Publishing, Beirut. *International Journal of English Research*: 12-13.
- John, J. (1990). Mustafa Saeed's "Othello complex" an analysis (Book Review). *Islamic Quarterly*, 34(4), 266.
- Johnson, C. D. (Ed.). (2012). *Colonialism in Joseph Conrad's Heart of Darkness*. Greenhaven Publishing LLC.
- Kanjilal, D. (1967). *Heart of Darkness* and imperialism. *Sosland Journal*, 67.
- Kaplan, C. M. (1997). Colonizers, cannibals, and the horror of good intentions in Joseph Conrad's *heart of darkness*. *Studies in Short Fiction*, 34(3), 323-334.
- Kelley, R. D., Césaire, A., & Pinkham, J. (2000). *Discourse on Colonialism*.
- Kelly, G., & Altbach, P. (1978). *Education and colonialism*. New York: Longman.
- Krishnan, R. S. (1996). Reinscribing Conrad: Tayeb Salih's *Season of Migration to the North*. *International Fiction Review*.
- Makdisi, S. S. (1992). The Empire Renarrated: " *Season of Migration to the North*" and the Reinvention of the Present. *Critical Inquiry*, 18(4), 804-820.
- McCarthy, J. M. (2009). "A Choice of Nightmares": The Ecology of *Heart of Darkness*. *MFS Modern Fiction Studies*, 55(3), 620-648.
- Moffett, L. (2009). Ending the cycle of violence in the Congo: is peace possible in the *heart of darkness*? *Journal of peace, conflict and development*, 13(1), 1-23.
- Mseli, & Fatima. (2017). *A psychological reading in the novel "Season of Migration to the North" by Tayeb Salih*.

- Mubarak, H and Abu Khalil, S (1996). *Dawr alhadarat alarabiat al'iislatmiat fi alnahda al'uwrubiyat (The Role of Arab-Islamic Civilization in European Renaissance)* Damascus, Dar Al-Fikr
- Muhaidat, F., & Waleed, L. (2018). The Psychological Plight of the Colonized in Tayeb Salih's *Season of Migration to the North*. *Higher Education of Social Science*, 14(1), 93-102.
- Mushtaq, H. (2010). Othering, stereotyping and hybridity in fiction: A Post-colonial analysis of Conrad's *Heart of Darkness* (1899) and Coetzee's *Waiting for the Barbarians* (1980). *Journal of Language and Literature*, (3).
- Muttaleb, F. A., & Jelban, M. A. A. (2020). The Double Colonization of Women in Tayeb Salih's *Season of Migration to the North* and Chinua Achebe's *Things Fall Apart*. *International Journal of Linguistics, Literature and Translation (IJLLT)*.
- Nooriberzenji, L., & Abdi, M. (2013). The image of the Africans in *Heart of Darkness* and *Things Fall Apart*. *Interdisciplinary Journal of Contemporary Research in Business*, 5(2), 710-726.
- Ocheni, S., & Nwankwo, B. C. (2012). Analysis of colonialism and its impact in Africa. *Cross-Cultural Communication*, 8(3), 46-54.
- Oladjehou, B. B., & Dansou, Y. B. (2019) the concept of cultural identity in Joseph Conrad's *Heart of Darkness*.
- Panigrahi, S. (2016) Joseph Conrad: A critical introduction. *International Scholarly Research Journal's*, Vol-3/23.
- Sahin, E. (2016). On comparative literature. *International Journal of Literature and Arts*, 4(1-1), 5-12.
- Said, E. (1994). *Culture and Imperialism* (London: Vintage). *Saint-Andre, EU (1984)'Political commitment in Nigerian drama (1970 1983)', Commonwealth: Essays and Studies*, 7(1), 3649.
- Sakharam, K. (2016) Narrative Techniques In Joseph Conrad's Novels published by *New Man International Journal of Multidisciplinary Studies* (ISSN: 2348-1390) VOL. 3 SPECIAL ISSUE 1 DEC. 2
- Salih, T. (2009). *Season of Migration to the North*. New York Review of Books.
- Sarvan, C. P. (1980). Racism and the *Heart of Darkness*. *International Fiction Review*.
- Sharmin, S. (2018). "Racism in Conrad's *heart of darkness: a critical investigation*" *American Research Journal of English and Literature*, Vol 4, no. 1, 1-3. Print.
- Singh, M. (2010). *Postcolonialism*. Adhyayan Publishers & Distributors.
- Song-cun, Z. H. A. N. G. (2017). On the Three Themes of *Heart of Darkness*. *Sino-US English Teaching*, 14(2), 116-119.
- Tyson, L. (2014). *Critical theory today: A user-friendly guide*. Routledge.
- Velez, M. (2010). On borderline between shores: Space and place in *Season of Migration to the North*. *College Literature*, 37(1), 190-203.
- Wellek, R., & Warren, A. (1949). *Theory of Literature*. New York: Harcourt
- Williams, R. (2013). *The English Novel from Dickens to Lawrence*. Random House.

- Zeidanin, H. H. (2016). Psychological and Cultural Borderlands in Tayyib Salih's *Season of Migration to the North*. *Advances in Language and Literary Studies*, 7(1), 75-79.
- Zohdi, E. (2018). Lost identity; a result of "hybridity" and "ambivalence" in Tayeb Salih's *Season of Migration to the North*. *International Journal of Applied Linguistics and English Literature*, 7(1), 146-151.

CURRICULUM VITAE

Ahmed Hasan AL-MASHHADANI has a Bachelor of English. He received his MA in English Language and Literature from Turkey. He worked at Baghdad International Airport and works as an English language teacher in private and public schools. His interests are Arabic poetry, English Literature and reading novels in particular. He has written several articles on English literature and on methods of teaching English.