

بسم الله الرحمن الرحيم



**Sudan University of Science & Technology**

**College of Graduate Studies**



# **Perception of African Immigration Identity As Portrayed In The Works of Allan Paton and Joseph Conrad**

**A comparative study of the two novels Cry, the Bloved  
Country and Heart of Darkness**

**تصور هوية الهجرة الافريقية في اعمال الكاتبان ألن بتن وجوزيف كونراد**

**"دراسة مقارنة بين الروايتين أبك يا بلدي الحبيب وقلب الظلام"**

**A Thesis Submitted in Fulfillment of the Requirements of  
PhD in English Language Literature**

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## **Dedication**

To those who search for a world full of peace, tolerance, and mutual respect. Let's inspire our kids with warm feeling to think about themselves, others and the small world in which they live.

To my sons and daughters who suffer a lot during this period. For them I dedicate this research.

## Acknowledgements

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## Abstract

This research aims at exploring the devastating impact on Black African immigrant's ethnic identity in South Africa as depicted in Alan Paton's *Cry, the Beloved Country* and Joseph Conrad's *Heart of Darkness*. The study illustrated how various linguistic forms were not in favour of the down trodden when it came to their ethnic identity as well as the powerful white South Africans. The researcher has adopted the mixed approach method (qualitative and quantitative). To collect the data relevant to the study, the researcher used a checklist as a tool for data collection, as well as CDA approaches such as emphasizing positive things about us, and emphasizing negative things about them used to express ideology as well as cause and effect. The study revealed the following important finding

- Lack of affordable housing
- Child care
- Lack of programs for single parents
- Lack of employment opportunities
- Youth dropping out of school
- Barriers to learning English as additional language
- Family break down
- Poverty and the fear of gangs recruiting African youth
- Lack of training programs

The researcher recommended that the organizations work in the field of migration must achieve an understanding of the needs of the new comers from Africa in particular, to learn about the immigrants levels of knowledge about existing social services available for them and other people in the low-income category. A poverty reduction strategy should be adopted to create the conditions that allow people to participate fully in society as valued, respected and contributing members.

## المستخلص

يهدف هذا البحث إلى إستكشاف الآثار المدمرة على المهاجرين الأفارقة فيما يتعلق بالهوية العرقية في جنوب أفريقيا ، كما صُورت في رواية ( أبك بلدي الحبيب) للكاتب ألن بتن و رواية (قلب الظلام) للكاتب جوزيف كونراد

أوضحت الدراسة أن الأنماط اللغوية المختلفة المستخدمة لم تأتي في مصلحة الأفارقة المضطهدين عرقياً ولا في مصلحة الجنوب أفريقيين البيض ذو النفوذ . إستخدم الباحث كل من المنهج الكمي والنوعي كما إستخدم أيضاً قوائم المقارنة لجمع البيانات ذات الصلة بالدراسة بالإضافة إلى إستخدام طرق تحليل الخطاب النقدي على سبيل المثال إظهار الجوانب الإيجابية عنا والجوانب السالبة عنهم حين التعبير عن الأخطار والسبب والأثر.

توصلت الدراسة إلى عدد من النتائج أهمها :

- عدم القدرة على توفير السكن.
- إنعدام رعاية الطفل.
- عدم وجود برامج خاصة بأحد الأبوين المنفصلين.
- إنعدام فرص العمل .
- تسرب الشباب من التعليم.
- وجود عوائق تجاه تعلم اللغة الإنجليزية كلغة اضافية.
- التفكك الأسري .
- إنتشار الفقر والخوف من تجنيد العصابات للشباب الأفريقي.
- عدم توفر البرامج التدريبية.

وبناءً على ماسبق من النتائج يوصي الباحث بالآتي :

- على المنظمات الناشطة في مجال الهجرة فهم احتياجات الوافدين الجدد خاصة الأفارقة والتعرف على مستويات المعرفة لدى المهاجرين فيما يتعلق بالخدمات الإجتماعية المتاحة لهم وللطبقات الأخرى ذات الدخل المحدود.
- تبني استراتيجية لتحقيق حدة الفقر تعمل على خلق أوضاع تسمح للمهاجرين بالمشاركة بصورة كبيرة في المجتمع كأصحاب قيمة واحترام وأعضاء مشاركين في المجتمع.

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## - Preface

- Indigenization
- "It is right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling. But for me there is no other choice. I have been given the language and I intend to use it." (Achebe 1975).
- "I would like to continue the restoration of the harmony between all aspects and divisions of language. So as to restore the Kenyan child to his environment understand it fully, so as to be in a position to change it for the collective good. I would like to see Kenya people's mother tongue (our national language) carry literature reflecting not only the rhymes of a child's spoken expression but also his struggle with nature and his social nature." (Ngugian 1976-290)
- Two contrasting schools;
- "A linguistic war"
- Ngugian used his mother tongue first and this is the Gikuyu language which is his native Kenyan language.
- Ngugi backslides again to write in English (in 1981-290)" he states writing in our language per se although a necessary step is the correct direction, will not itself bring about the renaissance in Africa cultures if that literature does not carry of our peoples' anti imperialist struggle to liberate their productive for us from foreign control."

# **Chapter One**

## Introduction

# Chapter One

## Introduction

### 1.0 Background of the study

Scholars have identified a variety of push and pull factors that stimulate or generate migration and immigration, African immigration is ignored in immigration studies literature, a variety of economic, political and social factors are identified as responsible for immigration. These also generate the movement of African immigrants. Immigrants to the United States of America, like other immigrants, need to gain access to better economic opportunities, to escape from political turmoil and to seek refuge from all manners of persecution. When African immigrants establish footholds informal, they are playing out a very old story has been seen ever since. (McKay,1982; Cornell,1996) African immigrants started coming from other countries when they flee repressive governments, hunger, natural disasters and want. Most casual observers only notice the most visible among the increasing numbers of African immigrants to the United States of America. Hair braiding and vending by African immigrants. However such business people represent only one facet of the multi dimension varieties of African immigration to the United States. (Gans,1979,1994) African immigrants include academics and intellectual professionals including lawyers, doctors, accountants, engineers, nurses, students, and teachers. Some have done the traditional thing that immigrants to the

United States do to survive, taxi driving, domestic service, factory work, gas-pumping, security guarding, house health aiding and innumerable other service, sector jobs in homes, the hotels, restaurants, and hospital. These jobs are combined with schooling at night or multiple jobs taken to make ends meet .It is estimated that the current population of African immigrants to the United States of America is about 88,300. Countries with the most immigrants to the United States of America are South Africa, Somalia, Eritrea, and Kenya. Seventy-five percent. Most immigrants are from Nigeria, Egypt, Ethiopia, Ghana, (75%) of the African immigrants to the United States.(Anthias and Yuval-Davis,1992,Guillaumin,1995, Bradley,1996,Barot et al,1999), African immigration to the United States of America refer to immigrants who are or were national of Africa. The term African refers to geographical origins rather than racial affiliation. African immigrants in the United States come from almost all regions in Africa and do not constitute a homogeneous group .They include people from different national linguistic, ethnic, racial, cultural and social background As such, African immigrants are distinguished from American people who were involuntarily brought to the United States of America by means of historic Atlantic slave trade. The influx of African immigrants began in the latter part of the 20th century and is often referred to as (the fourth great migration) this trend began after decolonization. As many Africans came to the United States of America seeking an education and has risen steadily over time, these immigrants came with the sole purpose of advancing themselves before returning back to their respective countries.

However, in recent years there has been an increase in the numbers of African immigrants interested in gaining permanent residence in the United States of America.

This has led to severe brain drain on the economy of African countries due to many highly skilled professionals leaving Africa to seek their economic fortunes in the United States of America and elsewhere. In Joseph Conrad's *Heart of Darkness*, the immigration is from England to Congo by white men, while in Alan Paton's *Cry, the Beloved Country*, the immigration is from the rural places (Natal) to a big city (Johannesburg), and this to indicate how these immigrations affected Africans' identity.

## 1.1 Statement of the problem

People who come to the United States of America from other parts of the world want to be proud members of the community who work to support themselves, contribute to society and help the people they left behind. Refugees and immigrants desperately want to successfully settle, as much as society wants them to succeed. But it is not easy, something is missing and that this research seeks to identify.

The most common problems include lack of affordable housing and child care, lack of programs for single parents, lack of employment opportunities, youth dropping out of school, barriers to learning English as additional language, family break-down, poverty and the fear of gangs recruiting African youth, lack of training programs.

## 1.2 Objectives of the study

The two main objectives of this research are;

-To achieve an understanding of the needs of the new immigrants from Africa in particular. -So that the organizations working with them will be able to serve them properly.

-To learn about immigrants levels of knowledge about existing social services available for them and other people in the low-income category.

-Poverty is complex and goes beyond having enough money to live each day. A poverty reduction strategy should create the conditions that allow people to participate fully in society as valued, respected and contributing members.

Everyone benefits from a society that helps all individuals prosper .There are four pillars to reduce poverty and promote prosperity .Safe affordable housing in supportive communities ,education, jobs and income support, strong healthy families and co-coordinate service.

## 1-3 Research Questions

1. How does ethnicity of the host country impact African immigrant's identity?
2. To what extent do the Africans use linguistic means to resist the white domination so as to preserve identity?
3. To what extent do the members of the host country use linguistic means to control African identity?

## 1-4 Research Hypotheses

1. The racial profiling creates a lack of trust between new comers and the community and this impact immigrant's identity.
2. African use many linguistic means to resist white domination by writing many novels to preserve their identity.(Chenua Achebe's An image of Africa).
3. The policies and programs that agencies in the host country use hinder integration between immigrants and society and this affect the various dimensions of identity of the immigrants.

## 1-5The significance of the study

Immigrants arriving in the host country find themselves in a social environment that is confusing, frustrating, and challenging .In most cases they will find that holding status of immigrant does not enhance their identity nor does it facilitate their ability to integrate into the host society. In short ,once the immigrants are in the host country, there are few benefits to a journey that leads them into circumscribe community, boundaries community by race ethnicity, religion and language and into the larger undifferentiated host country community.

As noted above, this is sometimes a conscious move while at other times the decision will be made for them. For example, housing may be provided by host agencies. In other cases immigrants may choose their place of residence or have the financial resources to make choices, the end result is that the social space they operate within will differentially impact their identity and beaneries .First they may physically and socially remain with the confines

a community that is congruent with their multiple identities. When entering the host country alternatively, they can remove themselves both



physically and socially as possible from previous identities and remain part of the boundary community.

In the first, strategy eases into the host society, strengthens existing identities and produces less conflict (at least in the short run) for the immigrant. If the community is institutionally complete, individuals can participate in their new environment with minimal disruption to their lives and meaningful participate in the host country, It will be only when crossing over the boundaries of the community into the larger society, that the immigrant will face difficulties and often forms of social interaction within the immigrants community.

However, when they venture into the larger society their lack of one of the official languages and their lack of understanding the cultural norms poses hurdles for them. The result is only infrequent episodic forays into the larger society.

Being an immigrant in the advanced world may appear to a window of opportunity and bring peace of mind. But these positive images are always followed with a real sense of disillusionment.

## 1-6 Research Methodology

The researcher selects different techniques in data collection such as printed sources, critical responses on the two books, a checklist between African immigrants and the host country members measuring the dimensions of culture, religion, policies and other factors .The study will adopt a variety of mixed approaches, qualitative and quantitative as the researcher makes a acomparative study between Alan Paton's Cry the Beloved Country and Joseph Conrad's Heart of Darkness.

# **Chapter two**

Literature review and theoretical frame work

## Chapter Two

### Literature review and theoretical frame work

#### 2-0 Introduction

This chapter consists of two parts, part one reviews the literature relevant to the research topic such as. Challenges to immigrants ethnic and national identity, definition of ethnic identity, the label (American), the relationship between identity and adaptation for immigrants, gender versus ethnic identity, the acculturation strategies, the explanation of the term social identity. While part two discusses previous studies that include theses and scientific papers relevant to the research topic.

#### 2-1.1 challenges to immigrants' Ethnic and national Identity

Upon entry into the new country, immigrants carry a mixture of ethnic and national identities from their home country and are facing an assimilation challenge concerning the local ethnic and national identities. Each country has a majority ethnic identity and a general national identity.

Identity formation and preservation is, however, a two-way street. Perceptions and attitudes are central to the identity process. Permanent immigrants are particularly challenged; they face the pressure to replace the national identity of the country of origin by that of the country of immigration. Their ethnic identities may be preserved or adapted to the native ethnic identities of the host countries. The openness of the people in the new country, their embracing of a new culture and their respect

towards the new comers can play a major role in how immigrants react and how close they remain with the country of origin. Also the laws of the host country together with the ideals, the self-understanding and the foundation of the sovereign nation can also affect the identities of immigrants and natives at the individual level and at the nation-building level.

All this can apply not only to the first generation immigrants, but it can as well transcend to the second and even third generations.

Identities emerge from social interactions and became most relevant when social, cultural, and linguistic clashes are present. In the context of immigrant nations, immigrants are most likely to reconsider and alter their ethnic identities after they arrive in the host country. Multi-ethnic dimensions may appear as discussed by Constant et al. (2009) and national identities are likely to adjust as well.

### **2.1.2 Definition of Ethnic Identity**

Broadly, ethnic identity refers to an individual's sense of self in terms of membership in a particular ethnic group (Liebkind, 1992, 2001; phinney, 1990). Although the term is sometimes used to refer simply to one's self-label or group affiliation (Rumbaut, 1994), ethnic identity is generally seen as embracing various aspects, including self-identification, feelings of belongingness and commitment to a group, a sense of shared values, and attitudes toward one's own ethnic group. The concept of ethnicity itself is defined in many different ways across disciplines (e.g. , Hutchinson & Smith, 1996); it is used in the present context to refer to subgroups within a larger context, such as a nation, that claim a common

ancestry and share one or more of the following elements; culture, religion, language, kinship, and place of origin.

Ethnic identity is a dynamic construct that evolves and changes in response to developmental and contextual factors, and it is a critical developmental task of adolescents, particularly in complex modern societies (Marcia, Waterman, Matteson, Archer, &Orlofsky, 1993). The process of ethnic identity formation has been conceptualized in terms of a progression, with an individual moving from the unexamined attitudes of childhood through a moratorium or period of exploration, to a secure achieved ethnic identity at the end of adolescence (Phinney, 1989). During adolescence, many youth, especially those from ethnic groups with lower status of power, may become deeply involved in learning about their ethnicity. This process can lead to constructive actions aimed at affirming the value and legitimacy of their group (Brown, 2000;Tajfel& Turner, 1986) or to feelings of insecurity, confusion, or resentment over treatment of their group. The stages of this process are not inevitable, but rather depend on socialization experiences in the family, the ethnic community, and the larger setting and not all individuals reach the stage of ethnic identity achievement.

Ethnic identity can be distinguished from one's ascribed ethnicity, that is, one's ethnicity as perceived by others. Research has shown that ethnic identity changes in response to social psychological and contextual factors, that these responses vary over time, and that there can be considerable variation in the images that individuals construct of the behaviors, beliefs, values, and norms that characterize their group, together with their understandings of how these features are (or are not)

reflected in themselves (Jasinskaja-Lahti & Liebkind, 1999; Ferdman & Horenezyk, 2000).

Compared to ethnic identity, there has been far less attention paid to conceptualizing and studying immigrants' identification with the new society

### **2.1.3 The Label (American)**

Some researchers have focused simply on the labels used. In the United States, where the label (American) is used to refer to national identity, immigrant groups typically change over time from using a label based on their country of origin (e.g., Chinese) to a compound label (e.g., Chinese American), to, in some cases, the single national label, American (Rumbaut, 1994; Waters, 1990). Like ethnic identity, however, national identity is a more complex construct than is conveyed by a label; it involves feelings of belonging to, and attitudes toward, the larger society (Phinney & DeVich-Navarro, 1997)

According to the two-dimensional model, ethnic and national identities among immigrants are assumed to be independent; that is, they could both be either high or low, and individuals could belong to any one of the four possible identity categories. In contrast, according to the linear or unidimensional model, the two identities are negatively correlated, so that when identity is strong the other is necessarily weak. In that case, immigrant identities would be limited to either assimilation or separation.

Research generally supports a two-dimensional model of ethnic and national identity among immigrants, in that linear measures of the two types of group identity are usually statistically independent. The

relationship may vary, however, across immigrant groups ( Hutnik, 1991; phinney, Cantu, & Kurtz, 1997) and across national settings.

Immigrant policy of the host country, in particular, the extent to which a country supports the process of integration by respecting cultural diversity. National policies supporting multiculturalism would be expected to allow immigrants the option of being bicultural, and choice of this option should have an impact on well-being (Grosfoguel, 1997; Icduygu, 1996). Canada presents an example of a positive relationship between policy and acculturation strategies. The Canadian government supports a policy of cultural maintenance among immigrant groups, and immigrants to Canada tend to prefer integration as an acculturation strategy (Berry, 1984)|.

Evidence for links between policies and ethnic identity is weak. Some studies show that the decisive factors for identity formation and psychological adaptation are not national policies, but more local circumstances (for example, dispersal versus high local concentration of a particular group), personal relationship (family, peers), and activity settings such as school and neighborhood (Crul, 2000; Gold, 1992; Keaton, 1999). These local situations may be independent of the official national immigrant policies (Oriol, 1989).

An important issue for immigrant-receiving countries and for immigrant families is the ways in which children from these families adapt to schools in their new society. School adjustment is generally regarded as the primary sociocultural and developmental task for children. Within many immigrant communities, the importance attributed to school

adjustment is particularly high; new comers tend to see schools as avenues to participation and mobility (Gibbs, 1991).

Most studies exploring the role of ethnic and national identity in the educational adaptation of immigrants suggest that a bicultural orientation is conducive to better school performance (Portes & Rumbaut, 1990).

For example, Portes and Schauflier reported that among Hispanic immigrant students in south Florida, fluent bilingualism was associated with higher educational achievement and more ambitious plans for the future. Furthermore, the greater the number of positive cultural identities reported by immigrant adolescents, the higher their level of school adjustment.

Pressures toward rapid assimilation are seen by some as problematic (Igoa, 1995; Sever, 1999). Portes and Rumbaut (1990), in their review of the topic, stated that "it is not the parents most willing to assimilate--- in the sense of subtracting from their cultural background---who seem to motivate their children effectively, but those most inclined to reaffirm their cultural heritage within ethnic neighborhoods" (p.214). Olneck (1995) concluded that "maintenance of ethnic loyalty, not assimilation, appears associated with stronger school performance among immigrant children" (p.325). School performance may be enhanced when ethnic identity includes achievement as an aspect of that identity (Oyserman, Gant, & Ager, 1995; Taylor, Casten, Flickinger, Roberts, & Fulmore, 1994). Nevertheless, many inconsistencies remain. Some studies (e.g., Nguyen et al., 1999) show school adjustment to be predicted by only one of these identities (often national identity, but in some cases ethnic identity), whereas other studies report no relationship between adaptation



to educational environments and any of the immigrant child's cultural identities (e.g., Rotheram- Borus, 1990).

The interactional approach that the researcher proposes provides a possible explanation for these inconsistencies. The process of adaptation to a new society involves intricate communication transactions in which immigrants try to make sense of what they expect and what is expected from them in the new setting (Horenczyk, 1996). For example, students respond differently in the United States to particular school environments. Birman, Trickett, and Vinokurov (in press) examined the adaptation of Soviet Jewish refugee adolescents to a school in the United States characterized by strong assimilationist pressures. They report no positive effects of biculturalism on school adjustment, but national identity predicted better grades. In the study cited earlier (Phinney et al., 2001), the researcher found that generally ( although not in all cases) both ethnic and national identities were related to school adjustment, but that the relationship was stronger with national than ethnic identity. Perhaps this reflects the fact that schools are more assimilation than other institutions and social contexts. A stronger national identity may therefore lead to greater congruence between the immigrant and the educational setting.

#### **2.1,4 The relationship between identity and adaptation for**

##### **Immigrant:**

It is likely to be moderated by a number of additional factors, such as gender,, age at time of migration, and generation of immigration ( first, second, or later), that should be mentioned, though the researcher is unable to explore them in details in this research.

### **2.1.5 Gender versus Ethnic Identity**

Gender has been examined in relation to ethnic identity, but research evidence on gender differences is largely inconclusive. Whereas some studies have reported differences between immigrant men and women in the strength of one or both of these identities ( Abu-Rabia,1997; Dion & Dion, this issue; Eisikovits, 2000; liebkind 1993, 1996), many investigations have failed to find gender differences in immigrants' cultural identities (e.g.,Nesdale et al.,1997; Virta& Westin, 1999).

The relationships among ethnic identity, gender, and adjustment may vary in terms of the age of the immigrants. Adult females have typically been seen as carriers of the culture; in a new society, they are more likely to remain at home and maintain traditional practices; younger females, particularly those from traditional cultures that are restrictive toward women, may identify with Western values that allow women greater freedom. These differences may cause stress within the family (Liebkind, 1996).

The concept of identity and its importance for many aspects of these studies focus mainly on unequal power relation of the conflict between the African immigrants and the members of the host country. Life as well as in the political, social and psychological realm have been studied by fellow social scientists for a long time .Sociologists, social psychologists, political scientists , anthropologists and human geographers have developed theories about the identity of individuals and created surveys to test them empirically .Indeed, they have found that identity is a significant characteristic and a distinguishing attribute that affects many facets and phases of the individuals ,the groups and the society's sphere.

Following the neoclassical economic theory, economists have been reluctant to delve into 'exotic' questions such as how does the identity of an individual affect his or her utility function, his or her demand and supply of goods and services, or his or her demand and supply of labor, tackling the fundamental economic question of how limited resources are distributed among the different ethnicities or minorities in the host country is another question that has not been looked at. Identity formation and preservation is, however, a two-way street. Perceptions and attitudes are central to the identity process. Permanent immigrants are particularly challenged, they face the pressure to replace the national identity of the country of origin by that of the country of immigration. Their ethnic identities may be preserved or adapted to the native ethnic identities of the host countries. The openness of the people in the new country, their embracing of new culture and their respect towards the new comers can play a major role in how immigrants react and how close they remain with the country of origin. The arrival of immigrants in a country is bound to bring about social changes. As identities are malleable and evolve through time and space, it is very possible that the identities of the native will alter and normalize after they come in contact with immigrants. Finally, the laws of the host country together with the ideals, the self- understanding and the foundation of the sovereign nation can also affect the identities of immigrants and natives at the individual level and at the nation- building level.

A propose that ethnic and national identities and their role in adaptation can best be understood in term of an interaction between the attitudes and characteristics of immigrants and the responses of the receiving society, moderated by the particular circumstances of the immigrant group within

the new society. Specifically immigrant groups, as well as individual immigrants, arrive in a new country with differing attitudes about retaining their culture of origin and becoming part of the new society. In the new society, these attitudes interact with the actual and perceived levels of acceptance of immigrants and with official policies toward immigration. Ethnic identity is likely to be strong when immigrants have a strong desire to retain their identities and when pluralism is encouraged or accepted. When there is pressure toward assimilation and groups feel accepted, the national identity is likely to be strong. In the face of real or perceived hostility toward immigrants or toward particular groups, some immigrants may down play or reject their own ethnic identity; others may assert their pride in their cultural group and emphasize solidarity as a way of dealing with negative attitudes.

The relationship of these identities to adaptation will likewise be influenced by the interaction of characteristics of specific immigrant groups with those of particular settings. Where there is pressure to assimilate and immigrants are willing to adapt to the new culture, national identity should be predictive of positive outcomes. When there is strong supportive ethnic community, ethnic identity should predict positive outcomes. Outcomes will also be influenced, however, by the ways in which particular groups and individuals perceive and interpret their circumstances. Consequently, processes of adaptation are highly variable. There are some processes that transcend specific groups and situations. The task for researchers is to discover relationships and processes that may be broadly applicable while also identifying characteristics of groups and settings that moderate these relationships and processes

This article reviews theory and literature on ethnic and national identity and their interrelationship as part of the larger process of acculturation. In addition, it explores the role of these identities in the psychological well-being of immigrants and is the school adjustment of immigrant youth. It illustrates the relationships among identity, immigration, and adaptation,

Ethnic identity becomes salient as part of the acculturation process that takes place when immigrants come to a new society. The distinction between the constructs of ethnic identity and acculturation is unclear and these two concepts are often used interchangeably.

Broadly, ethnic identity refers to an individual's sense of a self in terms of membership in a particular ethnic group. Although the term is sometimes used to refer simply to one's self-label or group affiliation, ethnic identity is generally seen as embracing various aspects, including self-identification, feeling of belongingness and commitment to a group, a sense of shared values, and attitudes towards one's own ethnic group.

The concept of ethnicity itself is defined in many different ways across disciplines; it is used in the present context to refer to subgroups within a larger context, such as a nation, that claim a common ancestry and share one or more of the following elements, culture, religion, language, kinship, and place of origin.

Ethnic identity is a dynamic construct that involves and changes into developmental and contextual factors, and it is a critical developmental task of adolescents, particularly in complex modern societies. The process of ethnic identity formation has been conceptualized in terms of progression, with an individual moving from the unexamined attitudes of childhood, through a moratorium or period of exploration, to secure

achieved ethnic identity at the end of adolescence. During adolescence, many youth, especially those from ethnic groups with lower status or power, many become deeply involved in learning about their ethnicity. This process can lead to constructive actions aimed at affirming the value and legitimacy of their group or to feelings of insecurity, confusion, or resentment over treatment of their group. The stages of this process are not inevitable, but rather depend on socialization experiences in the family, the ethnic community, and the larger setting and not all individuals reach the stage of ethnic identity achievement.

Ethnic identity can be distinguished from one's ascribed ethnicity, that is, one's ethnicity as perceived by others. Research has shown that ethnic identity changes in response to social psychological and contextual factors that these responses vary over time and that there can be considerable variation in the images that individuals construct of the behaviors, beliefs, values, and norms that characterize their groups, together with their understandings of how these features are (or are not) reflected in themselves.

Compared to ethnic identity, there has been far less attention paid to conceptualizing and studying immigrant's identification with the new society. Some researchers have focused simply on the labels used. In the United States, where the label " American " is used to refer to national identity, immigrant group typically change over time from using a label based on their country of origin ( e.g. Chinese) to a compound label ( e.g., Chinese American) to, in some cases, the single national label, American. Like ethnic identity, however, national identity is a more complex construct than is conveyed by a label; it involves feeling of belonging to, and attitudes toward, the larger society.

According to the two-dimensional model, ethnic and national identities among immigrants are assumed to be independent; that is, they could both be either high or low, and individuals could belong to any one of the four possible identity categories. In contrast, according to the linear or unidimensional model, the two identities are negatively correlated, so that when one identity is strong the other is necessarily weak. In that case, immigrant identities would be limited to either assimilation or separation.

Research generally supports a two-dimensional model of ethnic and national identity among immigrants, in that linear measures of the two types of group identity are usually statistically independent. The relationship may vary, however, across immigrating groups and across national settings.

Successful acculturation has been defined in terms of mental and physical health, psychological satisfaction, high self-esteem, competent work performance, and good grades in school. Theoretical frameworks in relation to acculturation have been borrowed from different areas of mainstream psychology, notably the stress and coping literature on the one hand and research on social learning and skills acquisition on the other.

### **The acculturation strategies:**

These strategies adopted by acculturating individuals are central factors moderating the adaptation outcomes of acculturation. Numerous other factors, however, are assumed to influence adaptation outcomes, including moderating factors prior to migration (e.g., age, gender, personality, cultural distance from host society), coping strategies employed by the acculturating individual, experiences of prejudice and

discrimination, social support, and contextual factors like demography, immigration policy, and ethnic attitudes of the receiving society.

Children who are exposed to negative stereotypes about their own group may hold conflicting or negative feelings about their ethnicity. Children are also influenced, however, by messages received from the family and community. Parental socialization regarding ethnicity plays an important role in the content and meaning children attach to their own ethnicity. Children are influenced as well by messages from other adults and the ethnic community. Vital ethnic community provides a context in which children can form a positive sense of their group. Furthermore, an achieved ethnic identity, involving a secure sense of one's ethnicity and resolution of conflicts about one's group, is assumed to include positive feelings about one's group and to be source of personal strength and positive self-evaluation.

Accordingly, the definition of an adaptive' identity' includes two components:

(a) a coherent personal identity, signifying a set of goals, values, and beliefs that are internally consistent with one another and that are employed and manifested similarly across situations (Erikson, 1950; Schwartz, 2000), and (b) a coherent social identity (including cultural identity) that is internally consistent, flexible enough to support changes that occur as a result of acculturation without losing its internal consistency and workability, and that generates positive feelings about the groups to which one perceives oneself as belonging (Brown 2000).

Before going further in articulating what an adaptive identity might be, it may be best to make explicit certain assumptions that hold about



identity. The first assumption is that, when quantified, identity refers to the amount of coherence and internal consistency (personal identity) that one manifests, group identification and pro-in-group attitudes (social identity) that one endorses, and identification with the ideals, values, and practices of one's cultural in group(s) (cultural identity) 'Greater' amounts of personal therefore refer to more solid but flexible commitments (Bosma&Kunnen, 2001); 'greater' amounts of social identity, at least in reference to acculturation, refer to higher levels of solidarity with and favoritism toward one's in group(s) , and 'greater' amounts of cultural identity refer to higher degrees of identification with and allegiance toward a particular cultural in-group or set of in-groups.

Numerous studies, albeit with western samples, have shown that a coherent personal identity is associated with more favorable psychosocial outcomes than in a less coherent personal identity (for recent reviews, see Bosma&Kunnen, 2001; Schwartz, 2001). In western countries; active identity exploration and construction are associated with greater identity coherence and adaptive outcomes, although admitted 'adaptive outcomes' such as greater personal locus of control, goal-directedness, self motivation, and nonconformity to peer pressure reflect an individualistic and western cultural perspective (Serafini&Adams, 2002).Nevertheless, a more coherent (and actively constructed) personal identity may help to prevent or alleviate distress and other problematic outcomes, particularly for young people in individualistic Western cultural contexts. On the other hand, Erikson (1950) maintains that some degree of identity confusion (i.e, what one does not know, or has yet to discover or create about oneself) is adaptive, in part because a person with "too much" certainty about her or his identity may be overly closed-minded and rigid.

Indeed, identity theorists (e.g, Bosma&Kunnen, 2001; Stephen, Fester, & Marcia, 1992) explicitly contend that an adaptive identity is continually revised over the lifespan and therefore cannot be ‘complete’ in adolescence or emerging adulthood.

The implication of having ‘more ’or ‘less’ social and cultural identities appear to differ from the implications of having ‘more’ or ‘less’ personal identity. For Erikson (1980,p. 109), social identity refers to ‘inner solidarity with a group’s ideals.’ Within the social identity theory, the amount of identification and solidarity one feels with a particular in group may be prognostic of (a) favoritism toward that in-group and (b) disfavor toward certain out groups, particularly those whose interests conflict with those of the in-group or who the person believes would want to harm the ingroup (Brown, 2000). The relationship of ‘more’ social and cultural identity to acculturation depends on who the in-group and out groups are. If an immigrant person identifies with a socially devalued in-group, such as nonwhite immigrant groups in Western countries, the experience of acculturation may be more difficult than for someone who identifies heavilywith a socially valued in group (see Bhatia & Ram, (2001), who argue that the experiences of European and non-European immigrants in the United States are qualitatively different- largely for this reason). Further, high levels of social identity in receiving society individuals are often associated with prejudice and discrimination against immigrant and minority individuals, as individuals highly oriented toward the receiving society may expect immigrant people to ‘leave their cultural baggage at the door’ (Piontkowski, Florack, Hoelker,&Obdrzalek, 2000, Zagefka& Brown, 2002). So the extent to which ‘more’ social identity is better depends on the in-groups and out-groups in question, and as Erikson

(1950, 1968) speculated with regard to identity in general, 'more is better' only up to a certain point.

### **The explanation of the term social identity**

The use of the term social identity may require some explanation and clarification. Both Erikson (1968) and Tajfel and Turner (1986) have used this term to refer to the ways in which the individuals identify with the groups to which they belong- as well as psychosocial consequences of these identifications. Although the two theories differ regarding the ways in which identification with groups is achieved, it may be possible to utilize aspects from the two perspectives together in the service of relating acculturation to social identity (for an example of such an effort, see Phinney, 1992, 2003).

Erikson's theory of identity may be helpful in understanding the acculturation process and its links to identity in some ways but not others. Erikson (1950, 1968) focused on the interface between person and context, and neo-Eriksonian theories of identity have further specified that both personal and social identity develop through negotiation between person and members of the social context (Adams & Marshall, 1996; Cote, 1996; Schwartz, 2001). Although Erikson did not specifically discuss acculturation or cultural identity in these terms, he was greatly interested in the rapidity of sociocultural change that characterized the last century and in the personal disorientation that seemed to accompany such change. In terms of social identity, he was primarily interested in how individuals and groups keep their preferred views intact and resist information that might lead them to accept competing views (Hoare, 2002). Erikson illustrated his ideas on this topic by describing a

‘pseudospecies mentality.’ He believed that, in times of tremendous change, people cling to ideas, preferences, and fears that bolster a sense of their own group’s uniqueness (Erikson, 1975). When one comes into contact with individuals from other groups, whether through immigration or through the effects of globalization, the need arises to identify with the ideals of one’s in group in order to be ‘something in particular’ at the group level. For example, Portes&Rumbaut(2001) found that many Hispanic immigrant adolescents did not even ‘know’ that they were Hispanic until they entered the United States and were confronted with (a) a group label applied to them as Spanish speakers, (b) the reality that many of their peers in their new homeland were ‘not Hispanic,’ and (c) experiences of discrimination against Hispanic individuals. As a result, these adolescents perceived a need to define and understand what it means to be ‘Hispanic,’ both as a group label and as identification for themselves- a social identity that would guide their acculturation process.

Broadly, then, Erikson focuses on negotiation between person and context( and on the resulting consolidation of identity within the person) as the primary vehicle by which identity is formed. Such a model may be helpful in explaining the development of personal identity and how it relates to acculturation, but there do not any sufficient to explain the development of social and cultural identity and how these aspects of identity are related to acculturation. Although Erikson (1975) speculated broadly on causes and effects of ‘pseudo speciation,’ it remained for social identity theorists working in the late 20<sup>th</sup> and early 21<sup>th</sup> centuries (for a comprehensive review, see Brown, 2000) to elaborate and test propositions about in-group favoritism and denigration of foreigners by receiving society individuals (Mummendey, Madden, & Santos, 1998),

and the degree of match between immigrant people's cultural identities and the acculturation preferences of the receiving society (Piontkowski et al., 2000; Zagefka & Brown, 2002).

In summary, both social psychological and developmental perspectives suggest that strong, secure ethnic identity makes a positive contribution to psychological well-being. Research provides support for this view; maintenance of strong ethnic identity is generally related to psychological well-being among members of acculturating groups. Furthermore, theory and research on acculturation suggest the importance of adaptation to the new society. The literature has generally shown integration, that is, simultaneous ethnic retention and adaptation to the new society, to be the most adaptive mode of acculturation and the most conducive to immigrants' well-being whereas marginalization is the worst. Similarly, with regard to identity, positive psychological outcomes for immigrants are expected to be related to a strong identification with both their ethnic group and the larger society. The relationship between identity and adaptation for immigrants is likely to be moderated by a number of additional factors, such as gender, age at time of migration, and generation of immigration (first, second, or later), that should be mentioned. Gender has been examined in relation to ethnic identity. But research evidence on gender differences is largely inconclusive. Whereas some studies have reported differences between immigrant men and women in the strength of one or both of these identities, many investigations have failed to find gender differences in immigrants' cultural identities. The relationships among ethnic identity, gender, and adjustment may vary in terms of the age of the immigrants. Adult females have typically been seen as carriers of the culture; in a new society, they

are more likely to remain at home and maintain traditional practices; younger female, particularly those from traditional cultures that are restrictive toward women, may identify with western values that allow women greater freedom these differences may cause stress within family (Liebkind – 1996).

## Critical responses to Joseph Conrad's

### 2-2-1 Introduction

Joseph Conrad's *Heart of Darkness* is considered one of the great works of English literature. The early responses to the novella praised the novella and called it one of the events of the literary year. However, this changed in 1979 when Chinua Achebe criticized the novella for being racist. As a response to Achebe's critique, Edward Said defended Conrad in 1993. This essay will argue that each critique is highly influenced by the time-period in which it was written. It will also explain how they have been influenced and from what stand points they have entered into the debate on Conrad. Finally, it will also show how the discussion has changed over time.

Before beginning to explore the critical responses to the text it might be a good idea to start with a short summary. *Heart of Darkness* deals with Marlow's expedition on board steamboat into the African jungle in search of an ivory-trader named Mr. Kurtz who is worshipped by the Africans and he exploits this. Marlow does however; manage to bring Mr. Kurtz aboard the steamboat. On the way back to England Mr. Kurtz dies his last words are "the horror, the horror" (Conrad 69) and Marlow returns to England without him. In England, Marlow visits Mr. Kurtz' intended and gives her Kurtz old letters. She remembers what a great man Mr. Kurtz was and how much she loved him. She also wants to know what his last words were, to which Marlow replies "your name" (ibid.77)

Vast number of critics have entered into the debate concerning Conrad's *Heart of Darkness*. Some of the more notable critics include Albert

Guerard, Chinua Achebe, Ian Watt, Hunt Hawkins, Peter Brooke, Patrik Brant Hinger, Mariana Torgovnick, Jeremy Hawthorn, Willson Harris, Edward W. Said and J. Hiller Millis.

This essay focuses on the work of a few of these critics, some which are especially notable. Firstly, it will go into more detail about the early reception of the novella (early responses). Secondly, it will look at the critic who spurred life into the Conrad debate again, Chinua Achebe. Finally, it will look at the responses to Achebe's criticism in Edward Said's "Two vision in Heart of Darkness"

## Critical responses

### Early responses to the novella in 1902

The early critics commented on how the novella was one of the events of the literary year and a masterpiece (Armstrong 307-308). One critic called the novella a destructive experience and mentions that people must not suppose that Conrad's novella is against colonization, expansion or imperialism. It is above all an adventure experience, where the ending featuring the woman who idealizes Kurtz's memory acts as a way of signifying just how far the reader has travelled (ibid. 309). Another critic commented on Kurtz's intended and her belief in the villain's heroism (ibid.310). In another review the critic commented on the fact that Conrad have moved past the two classes in fiction. Heart of Darkness does more than just deal with movement and adventure or offer a characterization of the human mind. Conrad has motives, adventure and philosophic presentation, of the human character (ibid. 311). According to one critic the novella cannot be understood with one eyed closed and Conrad



demands the full attention from his readers (ibid. 312). A number of critics found the prose beautiful and the novella atmospheric but one critic thought the narrative was unconvincing and felt that it too often lost its spontaneity and became too rhetorical (ibid. 313). One critic mentions that there is no prejudice in the novella (ibid. 308).

What is the most striking to a 21<sup>st</sup> century reader about the early responses to the novella is that the race aspect is almost completely left out. There is however one early critic that does bring up the race aspect. Edward Garnett ends his review by stating that Conrad's *Heart of Darkness* offers an "analysis of the deterioration of the white man's morale, when he is let loose from European restraint, and to make trade profits out of the subject races" (Murfin 99). Conrad responded to this in a letter and wrote " your brave attempt to grapple with the foggishness of *Heart of Darkness*, to explain what I myself tried to shape blindfold, as it were, touched me profoundly"(ibid. 99).What we can make out of this is that the novella is in fact about the immorality of whites in Africa. Also, Conrad had written to Blackwood one month before the first installment of the novella and said that his idea behind the novella was "the criminality of inefficiency and pure selfishness when tackling the civilizing work in Africa"(ibid. 100). However, it should also be noted that post-structuralism shows us that the intentions of the author are not to be "trusted" or even worthy of consideration. It is, however, interesting historically.

The race aspect is mostly ignored by early critics. A historical background of how race and racism was looked upon in 1902 explains why this might be the case. In his "An image of Africa", Achebe assumes that everyone reading his critique will understand what he means when he

refers to racism. But the meaning of the word is by no means self-evident, as the concept of racism has changed over time. It is important to understand that the word racism did not exist when Conrad wrote his novella. This does of course not mean that racism did not exist but people thought about the subject of race very differently than we do nowadays. When Conrad wrote his novella, race –thinking was considered so normal that a word like racism was not needed (Firchow 234).

The first time a word was used with these negative connotations was in 1907. It was the word racialism which is defined as the "belief in the superiority of a particular race leading to prejudice and antagonism towards people of other race, especially those in close proximity who may be felt as a threat to one's cultural and racial integrity or economic well-being" (Firchow 234). The first use of the word racism was in 1936, over ten years after Conrad's death. Also the definition of racialism does not seem to fit in with the racist attitudes towards the Africans, since they did not feel that their culture was threatened or that the African rivals could harm their economic status (ibid. 234).

More importantly, *Heart of Darkness* is not the only artistic work where the critics completely missed the racial context. A similar example can be seen in the early responses to the painting J M W Turner's *The Slave Ship*. As Paul Gilroy has shown, the famous art-critic John Ruskin did not acknowledge the "racial" content of the painting. Gilroy writes:

Thinking about England is been conducted through the "racial symbolism that artistic images of black suffering provide. These images were not an alien or unnatural presence that had somehow intruded into English life

from the outside. They were an integral means with which England was able to make sense of itself and its destiny (Gilroy 84).

It should be noted that the early responses to the painting are from the 1840s and not exactly the same time-period as when *Heart of Darkness* was written. The responses, nevertheless, exemplify the same logic. Because racialism is seen as something natural, the critics do not think about it. Instead they read the novella for its aesthetic value, and spend a longer time discussing the literary qualities of the novella.

In the early responses to the novella *Heart of Darkness* no one even comments on the racism and "race" is completely ignored. Rather, the critics focus on the form of the novella. Some have commented on the adventure experience and how it is a philosophic presentation of the human character. It is also interesting to note that one even commented that there is no prejudice in it. This is not surprising considering that racism was not even a word and it shows that "race-thinking" was seen as something so normal that no one even noticed it in the novella.

Chinua Achebe 1977

In his famous critique, "An image of Africa", Chinua Achebe takes strong stand against Conrad's *Heart of Darkness*. He claims that Conrad was a racist and that a novella which so depersonalizes a portion of the human race should not be considered a great work of art (Achebe 176). The following quote from Achebe is a good demonstration of his opinion:

The point of my observations should be quite clear by now, namely that Joseph Conrad was a thoroughgoing racist. That this simple truth is glossed over in criticisms of his work is due to the fact that white racism

against Africa is such a normal way of thinking that its manifestations go completely unremarked ( Achebe 176).

According to Achebe, Conrad has an obsession with skin color: he describes a man as being black, having long black legs and long black arms. Achebe mentions a scene in the novella where after Kurtz' death, the manger's boy is described as putting his "insolent black head in the doorway" (Conrad 69). He further rejects the idea that Conrad is not racist because he is merely describing what Marlow thinks and sees; this idea is ridiculous because there is no alternative reference and the readers have to take what the characters say as the truth since no one is disputing them. If Conrad wanted to add another layer to the novella he would have done so, Achebe concludes (Achebe 174-75-177).

A central point in Achebe's criticism is that Conrad thinks everything should be in their right place and how tragedy happens when fine Europeans travel into the heart of darkness. Cannibals are fine people when they are in their place. Africans are described as savages with wild eyes using an unrefined language consisting of grunts and short phrases sounding like a violent babble. Africa is shown as the other world with bestiality contrasting the intelligence and refinement of Europe. The Africans are sometimes referred to as specimens, Marlow comments of how one African is an improved specimen because he can fire up a vertical boiler (Achebe 172). The point is further exemplified in the discussion of the meaning of the two rivers in Heart of Darkness. How travelling on the Congo River is like going back in time to the "earliest beginning of the world/?" (Conrad 33). And how Thames has also once been a dark place but is now in light and peace?. The description of Africa includes it being a prehistoric earth with prehistoric men acting in

a "black and incomprehensible frenzy" (ibid. 35). The Africans are howling and leaping and are described as not inhuman, meaning he did find them inhuman at one point. It is probably at this point Marlow realizes that the tribesmen are in fact human, even if he still considers them as brute savages. He mentions how they have faces like grotesque masks, strong muscles, energy and a wild vitality. According to Achebe, this is Conrad describing things in their place (Achebe 172-173).

To explain why Achebe feels so strongly against Conrad one must look at what happened in Africa around this time.

In the mid-60s most of the former European colonies in Africa gained their independence, which also marked an end to the European colonial era. The waning of the negritude movement also took place in the 1960s and 70s. The aim

Of the negritude movement was to "unite peoples living in different nations through their shared ancestry and common origins" (McLeod 77). It was criticized for putting focus on the skin color and blackness and upholding separatist binary oppositions. It was also criticized for not questioning the negative associations with "blackness" (ibid. 81-82) than ever it seemed important to create an African identity. Achebe was also part of the pan-Africanism movement which aim was to unify native Africans eliminate colonialism (Appiah73). Interestingly enough Achebe begins his critique with a story of something he experienced one day as he was on his way home from the University of Massachusetts.

Then he asked me if I was student too. I said no, I was a teacher. What did I teach? African literature. Now that was funny, he said, because he knew a fellow who taught the same thing, or perhaps it was African

history, in a certain community college not far from here. It always surprised him, he went on to say, because he never had thought of African as having that kind of stuff, you know. By this time I was walking much faster (Achebe 169).

This is obviously something Achebe feels very strongly against. Achebe wants to change the way Western psychology has "set Africa up as a foil to Europe" (Achebe 170). Creating an African identity is important to Achebe and he finds it to be one of his important roles as a writer. Often in his life he has been asked the question "are you from Africa", and has found that Africa seems to mean something to people. "Each of these tags has a meaning, and a penalty and responsibility. All these tags, unfortunately for the black man, are tags of disability" (Appiah 74). Achebe asks the question "When you see an African what does it mean to a white man?" (ibid. 71). The European gaze is what created the African identity (ibid. 71). This might be why Achebe thinks that identity is something we must continue to reshape (ibid. 177). Achebe has claimed that:

I'm an Ibo writer, because this is my basic culture; Nigerian, Africa and writer...no, black first, then a writer.(...) I must see what it is to be black- and this means being sufficiently intelligent to how the world is moving and how the black people fare in the world. This is what it means to be black, or an African- the same (Appiah 73).

Clearly, identity is an important aspect here. Contemporary African cultural life has been highly influenced by colonialism. Achebe wants to move past this situation and create strong African identity. What Achebe seems to miss is the fact that he just like Conrad is highly influenced by

the political influences, social and cultural norms of his time? This point brings us to the next critic Edward Said.

Edward W. Said 1993:

Said's analysis was published in 1993 and is in many ways a response to Chinua Achebe's "An image of Africa". Said begins his critique "Two visions in Heart of Darkness" by stating that we must not blame the Europeans for the misfortunes of the present. We should instead look at the events of imperialism "as a network of interdependent histories that would be inaccurate and senseless to repress, useful and interesting to understand." (Said 19). We live in a global environment and racial hatred can lead to destruction (ibid. 19-20).

Said further mentions how the imperial attitude is captured in Conrad's Heart of Darkness "It is impossible to convey the life-sensation of any given epoch of one's existence—that which makes its truth, its meaning – its subtle and penetrating essence....We live, as we dream –alone" (Said 23). Said explains how Marlow wants us to understand that Kurtz's looting adventure, Marlow's journey and the narrative are linked and how they all work as a demonstration of the Europeans acts of imperial mastery in Africa (ibid. 23).

He further comments of how the narrative gives us a sense that there is no way out of the historical force of imperialism. Conrad wants to demonstrate that Marlow is limited to his situation. At the time Conrad would probably not be able to have presented anything other than an imperialistic world-view. "Independence was for whites and Europeans; the lesser or subject peoples were to be ruled; science, learning, history emanated from the West" (Said 24).

To Said, Conrad's narrative is bound to a certain time and place. Conrad does not see an alternative to imperialism and the natives he wrote about seemed to be incapable of independence. He could not foresee what would happen when imperialism came to an end. Conrad allows readers today to see an Africa that is not made up of dozens of European colonies, even if he himself might have had a very limited idea of what Africa was like (Said 25). This is a particularly important point, Said sees the novella more as an important time-document which displays a vision that was seen as "normal" and correct as the time. Kurtz's speech is also full with discrepancies, which gives the reader a sense that everything presented might not be exactly what it seems to be.

Conrad's way of demonstrating this discrepancy between the orthodox and his own view of empire is to keep drawing attention to how ideas and values are constructed (and deconstructed) through dislocations in the narrator's language. Marlow, for example is never straightforward. He alternates between garrulity and stunning eloquence (Said 29).

Conrad also wants to give the reader a sense of disorientation. What appears secure might not be secure at all (Said 29). An example of this is:

The policeman in the corner, for instance- is only slightly more secure than the white men in the jungle, and requires the same continuous (but precarious) triumph over an all-pervading darkness, which by the end of the tale is shown to be the same in London and in Africa (Said 29).

To Said, Conrad realized that "darkness" could be colonized or illuminated. Conrad's limitation is that even though he understood that colonialism in one way was just dominance and land grabbing. He still could not understand that imperialism had to come to an end, so that the



natives could live their lives free from European domination. (As a creature of his time, Conrad could not grant the natives their freedom, despite his severe critique of the imperialism that enslaved them" (Said 30). As Parry demonstrates in this quote:

Although Said recognized "the scrupulously ethnocentric nature" of Foucault's undertaking. Hulme argues that he chose to emphasize the inherent possibilities of this work in the interests of extending to a global terrain the concept of discourse with the constant implication of textuality within networks of history, power, knowledge, and society (Parry 69).

However, that quote is not about *Heart of Darkness*. It demonstrates how Said historicizes and contextualizes texts. He looks at when the novella was written and problematizes it by stating that Conrad probably could not have presented anything other than an imperialistic world-view. Said does however, state that Conrad is highly critical of imperialism but that in the end finds it inevitable and unavoidable. Said touches on the same subjects as Achebe but keeps a more balanced and neutral tone throughout the essay.

#### Discussion:

Achebe claims that if Conrad wanted to add an alternative reference he would have done so. Instead, readers are forced to take what the characters say in the novella as the truth. However, one should also remember that when a person reads a book, all of the information he has gathered during his life is taken into reference, a book might be narrow and short-sighted in its description but a reader does have some obligation not to take everything he hears as a truth. Marlow's knowledge when he enters Africa is limited and therefore he might give a more

simplified picture. Also, because most of his travels take place on a river, he can only describe what he sees, this gives limited information and everything might be accurate.

In Achebe's criticism he also mentions that a novella which so depersonalizes a portion of the human race should not be considered a great work of art. This is wrong and even if *Heart of Darkness* is in fact completely racist there is no denying that it can still be a work of art. One can just look at *Triumph des Willens* one of the most famous propaganda films of the Nazi party. Now everyone can see that it is thoroughly racist but that does not keep it from being an important time-document, technically ground breaking and a masterpiece in its genre. One should not completely disregard the early critics who praised the novella's writing and prose. The beautiful language is without question an important reason why it is considered such a masterpiece today and why it was so praised when it was originally published.

The researcher begins to sense certain incomprehension in Achebe's analysis of the pressures of form that engaged Conrad's imagination to transform biases grounded in homogeneous premises. By form the researcher means the novel form as a medium of consciousness that has its deepest roots in an intuitive and much, much older self than the historical ego or the historical conditions of ego dignity that bind us to a particular decade or generation or century (Harris 86).

Harris also states that it is unfair to expect someone who is living in colonial times to be fully post-colonial. Just like Said pointed out we must not forget to historicize and contextualize texts. It is however important to note that even though Achebe's critique might be erroneous,

it is just like Heart of Darkness an important text and adds an important take on the novella. One can just take a look at all the responses Achebe's critique has caused. Even a misreading of a text can lead to discussions because it can create chain-reaction of responses to responses.

Conrad could perhaps be considered racist by today's standard, but considering the time when he wrote the novella, he probably was no more racist than anyone else. Conrad and his peers would not have seen the novella as being racist. It difficult to know how much of what is said in the novella was written for dramatic effect, Marlow might have been created to be slightly racist. However, Conrad did go up the Congo River in 1890 so it is hard to think of Marlow as something completely separate from Conrad. To Achebe this affects the value of the novella in question. To Said this point is fairly irrelevant in evaluating the novella's value. This is probably due to the fact that the feelings for Africa and racism are closer to his heart. The African identity is more important to Achebe than to Said.

It also seems possible to read the text as a positive view of Africa, in that Conrad seems to imply that the origins of man are in Africa. Marlow is after all travelling into the heart of darkness and he does suggest that London just like Africa has been "one of the dark places of the earth" (Conrad 5). He does see a connection and the birth of man can be seen as something positive in that we all share a common ancestry.

Marlow considers the Africans a part of the machinery just as much as the poiler is. However, Marlow does show some affection for his late helmsmen, Marlow states the reader might find this as rather odd because after all he was just "a savage who was no more account than a grain of

sand in a black Sahara" (Conrad 49) but because he had steered for him and been at his back for so long he had formed a kind bond with him "like a claim of distant kinship" (ibid 50). The key here is the kinship. Conrad does see a connection to Africa and these ties back to the discussion about how Conrad seems to suggest that the origins of man are in Africa. He does not distance himself from them. To Achebe however, this kinship is something that scares Conrad.

They howled and leaped, and spun, and made horrid faces; but what thrilled you was just the thought of their humanity- like yours- the thought of your remote kinship with this wild and passionate uproar. Ugly. Yes, it was ugly enough; but if you were man enough you would admit to yourself that there was in you just the faintest trace of a response to the terrible frankness of the noise, a dim suspicion of there being a meaning in it which you- you so remote from the night of first ages- - could comprehend (Conrad 36).

According to Achebe this is the meaning of the novella. The problem with this is that Achebe categorizing people. It is also important to note that Marlow's perception of the Africans in the novella changes. In the beginning they are indeed described as faceless brutes but as the quote demonstrates he does realize their humanity.

Conrad describes Africa as a very mean rough, underdeveloped and dangerous place. However, there are also times where Conrad describes Africa as a beautiful place (though he does not explicitly state that he thinks it is beautiful), how the land is glistening and the sea is glittering. But even in these descriptions there are usually traces of evil or danger lurking such as creeping mist and the jungle being so dark green it is also

black. However, it should be noted that even the stereotypes of Africa as paradise belong to the same discourse of exoticism.

Achebe also seems to claim that Africa is the "heart of darkness" but "heart of darkness" could just as well refer to Europeans' greed as they loot and torture the Africans in their search for ivory.

That's what I say; nobody; here, you understand here, can endanger your position. And why? You stand the climate- you outlast them all. The danger is in Europe (Conrad 32).

This is referring to how Europeans can do whatever they want in Africa and treat it as their own playground without having to face any consequences for their actions. Here, the Europeans seem to represent the darkness, and not the African.

Conrad also shows a strong disdain for colonialism calling from conquerors and claiming that they just took what they wanted like violent robbers conducting murder on a great scale "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"( Conrad 10). This quote portrays Conrad in a whole different manner and I find it interesting that Achebe chooses not to discuss this part of the novella.

Conclusion:

The early responses mainly focus on the aesthetic aspects of Heart of Darkness. They discuss how atmospheric and beautiful the language is. The ' race ' aspect is completely ignored. This is not so surprising

considering that racism was not even a word and 'race-thinking' was seen as something so natural, that they were completely blind to it.

In 1997 Achebe condemns Conrad and calls him a racist. He also claims that a novella that depersonalizes a portion of the human race should not be considered a great work of art. There are a number of reasons for this. In the mid-60s most of the former European colonies gained their independence. After this, it was seen as important to create a strong African identity from an African standpoint. Achebe was also part of the pan-Africanism movement whose aim was to unify native Africans. He has also claimed that creating an African identity is one of his most important roles as a writer.

In 1993 Said defended Conrad. Said mentions that Conrad is a creature of his time and historicizes and contextualizes him as someone who could see the evils of imperialism but not offer an alternative view.

Joseph Conrad's *Heart of Darkness* has invited a body of criticism of great complexity. Many of the critics of this have presented valuable and incisive analyses of the novella. As argued in this essay, however, when reading this criticism, we need to approach it just as we approach Conrad's novella, that is, we need to place it in historical context. Exploring some of the main critics of *Heart of Darkness* from such a historicizing and contextualizing perspective, then, this essay has shown that each critique of Joseph Conrad's *Heart of Darkness* is highly influenced by the time-period in which it was written

## 2-2-2 The Criticism of Cry, The Beloved Country

### **Sharon Cumberland**

In his essay, Cumberland, an assistant professor at Seattle University, asserts that although Cry, the Beloved Country was written by a white man. It successfully and artistically presents in human terms the plight of native African people suffering under apartheid.

Cry, the Beloved Country made a tremendous impact on the international community when it was first published in 1947 by showing, in human terms, the effect of apartheid on its victims "apartheid" means "Apartness" in Afrikaans, the language spoken by the white descendants of Dutch people who settled in the region now known as South Africa. Once known as boers, these Afrikaners instituted a system of rigid segregation between the black tribal people and the white settlers. White supremacy allowed the Afrikaners and white people of other nationalities to become wealthy on the natural resources in South Africa, using tribal people for cheap labor.

The evil consequences of the apartheid system in South Africa were widely understood apolitical phenomena in 1947. Yet Alan Paton evoked the dilemma of tribal people so movingly that none who read his novel could fail to understand from an emotional point of view the terrible injustices built into the legal system- a system which held sway in South Africa until 1990. Though Cry, the Beloved Country stand alone as a compelling plot with memorable characters, it is a book which needs to be placed in historical context to achieve its full impact.

Alan Paton (1903-1983) was a white man of English decent, raised in Natal, a region of South Africa which is the "Beloved Country" of the title, South Africa as a whole can also be understood to be the "Beloved Country" for which its natives, both white and black must "cry" or weep for in sorrow and guilt- Paton understood that racial injustice, in which the blacks, who made seventy percent of the country's population, worked to enrich the white Afrikaners. It was a crime which led all South Africans, and especially the black natives, to disastrous consequences.

South Africa's history is the history of European colonialism in Africa. The Dutch East India Company came to the region in 1652 and began to displace the Bantu- speaking black Africans who lived there. Dutch farmers (Boers) who came from the Netherlands to settle the South African interior engaged in a long series of wars with the Xhosa people, but they were displaced in turn when the British took over the region in 1814. The Boers then settled even farther inland Natal, the orange tree state, and the Transvaal. When diamonds and gold were discovered in these regions in the 1860s and 1880s, making them more attractive for business than for farming, the British attempted to take over the regions. This prompted the Boers war (1899- 1902). The British won the war and established the Union of South Africa in 1910. South Africa gained its independence from Britain in 1931. When the Boers now called Afrikaners, assumed power from England, they imposed the most strict apartheid laws, isolating the black natives in "home lands" which deprived them of their civil right, as well as their ability to achieve economic and social stability.

When Paton wrote *Cry, the Beloved Country*, it was not clear how South Africa would solve the increasing injustices between its black and white



inhabitants. Paton achieved two purposes in his novel. He depicted these injustices by showing how white commercialism dismantled the tribal customs which had given the black natives their stability, and he proposed an alternative to apartheid that was moral and religious rather than political. Through the reconciliation of his black protagonist, Stephen Kumalo, with the white landowner, James Jarvis Paton Proposes that natural charity and justice will emerge when members of both races see each other as fully human.

Paton did not merely write novels to propose solutions. He became actively involved in implementing his vision by helping to found the Liberal Party in South Africa in 1953. With the world wide prestige, income, and authority he gained from the success of *Cry, the Beloved Country*.

Paton was able to join with others to fight the increasingly harsh laws that limited Bantu education, access to jobs, freedom of movement, and property rights. At the same time, however, The African National Congress (ANC), originally formed in 1912, initiated the mass movement against the white regime that led eventually to armed conflict and guerrilla warfare for forty years the ANC led the fight for black rights, resulting in the National Conference in 1991 at which Nelson Mandela was elected president.

Mandela became the leader of the Government of National Unity in South Africa, which seeks to exercise justice for all races. Though Paton's hope for nonviolent change for his "Beloved Country" died with the failure of the Liberal Party, he is still credited with bringing powerful force to early efforts to organize reform.

Reading *Cry, the Beloved Country* is like reading a certain type of poetry, in that every word has significance and beauty. It is not a novel to be skimmed or read rapidly, even though it is fairly short. It is a book to be savored for its truthfulness, its carefulness, and its importance.

*Cry the Beloved Country* is truly unique because it does not follow in a literary tradition, nor does it launch a tradition. Later South African authors who have gained the world stage, such as Nadine Gordimer, Athol Fugard, and Andre Brink, have been writing in an environment of open hostility between blacks and whites after the militarization of the African National Congress. Since *Cry, the Beloved Country* predates this period, it stands alone as an appeal for peaceful reconciliation between the races- a stance which the later authors could not realistically take. It also stands alone as a work about suffering and love that is timeless in its relevance to the human condition. Fifty years after its publication, when many of the worst offenses addressed in *Cry, the Beloved Country* are being solved by the Government of National Unity in South Africa, it is still a work to be read and cherished by new generations.

It is significant that in the novel the symbol of a hopeful future is situated in a white child. Though Paton appropriates the voice of a black minister, Stephen Kumalo to tell most of his story, Paton himself is white, his lifetime of living among the Zulu gave him the authority to adopt Kumalo's voice accurately in terms of its particular sound expression in 1947 before the multicultural movement in literary theory, such an appropriation of voice would not be questioned, especially when it is done as well as Paton does it. Today, however, the critical reader must always be aware that the black voice is subject to the agenda of the white author.

For instant, one can speculate that the mind of the white man intrudes into his black characters at certain points when the black characters notice the generosity of white drivers during the bus strike, when they accept the decisions of white authority figures like father Vincent without question, and when they seek for reconciliation with white characters such as James Jarvis. When compared to black African authors such as Chinua Achebe, the reader can see that Paton wishes to highlight those attributes upon which racial reconciliation can be built rather than simply to paint the terrible destructiveness of racial injustice. Thus, Paton's symbol for the next generation, the white child who reflects his father's respect for the Zulu, is distinctly white perception of peace.

One can speculate that a black writer on the same subject would see the hope of South Africa in a black child, one who might grow up in a country in which Africans had reclaimed their land from white intruders, and who might turn to tribal belief systems for their values rather than the transplanted Christian values which predominate in Paton's novel. There is no sense of irony in Paton's narration, for instance, that the broken tribes are broken, in part, by the imposition of a non-native religion.

The greatest theme of *Cry, the Beloved Country* is the Christian reconciliation of the race in the face of almost unforgivable sin. How can the black natives ever forgive white people for stealing their country and its resources while destroying their culture? On the other hand, how can white people ever come to face the enormity of their crimes, especially when the initial crimes were not committed by those who are living now? How can white South Africans not regard the land as their own when they and their ancestors have lived on it since 1652? Before a peaceful solution can be found, a race war might break out. As the character

Msimangu says about the white people, "I have one great fear in my heart, that one day when they are turned to loving they will find that we are turned to hating."

This theme is expressed in three subthemes that can be described as "memory", "breaking the tribes", and "secrets". It is the memory of the Ixopo that gives Kumalo strength while he is in the alien and evil city, because the hills and valleys of the "Beloved Country" represent the order and stability of the tribes likewise, it is the memory of his son Arthur that compels James Jarvis to overcome his prejudice and loathing in order to achieve understanding of his radical racial views and to carry on his son's work for racial justice.

The breaking of the tribes is a disaster brought on by several factors, including the relentless drought that forced agricultural people into the cities, as well as the exploitation of those people by the white mine owners. In book one the reader can see the devastation in every character which is brought about by the breakdown of tribal customs. In book two it is clear that the white "tribe" has thrived on the destruction of the black tribes, who have provided the white people with their maids, laborers, and mine workers. Paton suggests that a new tribe must rise out of this cycle of destruction and exploitation; a tribe based upon mutual respect between black and white. How this respect is to develop is a "secret"- one of the mysteries of life that will only be clear when it manifests itself in leaps of faith and acts of generosity.

As Kumalo tries to come to terms with the execution of his son for the murder of Jarvis' son- a crime which the reader understands to be the product of the breaking of the tribe- he turns away from what appear to be

irreconcilable mysteries: the persistence of happiness under such conditions and resilience of people who have suffered beyond endurance. When he fears he will lose his faith father, Vincent tells him not to dwell on injustices "And do not pray for yourself, and do not pray to understand the ways of God. For they are secret. Who knows what life is, for life is secret: "This theme is taken up at the end of the book, which ends on this note: "But when that dawn will come, of our emancipation, from the fear of bondage and the bondage of fear, why, that is a secret" though it is a mystery why some people dominate and sin against others, it is also a mystery why there is forgiveness in the Jarvis and Kumalo families as a model for the entire nation. Because the characters are so fully realized, their stories become models of suffering and reconciliation for all times and places.

Source: Sharon Cumber Land, in an essay for *Novels for Students* Gale 1998.

### 2-2-3 The comment of the researcher

Charon Cumber Land argues that although Alan Paton is a white man he wrote for the sake of the black people

Chinua Achebe criticizes Joseph Conrad's *Heart of Darkness*, and portrays Joseph Conrad as a racist because he depicted the Africans as long black creatures with long black legs, and long black arms, and evil eyes. Chinua Achebe (*An image of Africa*).

The researcher finds these critics to be the most relevant to the researcher argument

## Part Two

### Previous Studies

#### 4.2.1 Previous study one: **Culture and construction of identity in South Africa**

##### (a) Aim

A study was conducted by Gaganakis in 2006 in South Africa to examine the life of school-going adolescent girls in Johannesburg and their construction of identity. The study outlines the socio-historical background of concepts that relate to identity such as race and culture in South African context. The girls in this study negotiate their identities in different terms of racial categories. They negotiate multiple identities and realities-local, national, racial, class, and gendered.

##### (b) Tools of analysis and participants

Semi-structured interviews were used in this ethnographic study. They were conducted with 20 black and 20 white school-going girls (16-17 age range). These girls were of two groups. The township group who lived mainly in traditionally designated black townships and attended the out-reach Enrichment program me (every Saturday) for disadvantaged students and they attended a variety of township schools during the week. The second group was called the suburban group who lived mostly in "white" richer areas and mainly attended an ex-model C school (a middle class school which has been desegregated). Names were selected randomly from the class register. The interviews were analyzed using Gilligan's (1995) voice-centered method. The analysis addressed the

possibilities of the existence of a powerful racial awareness and whether or not race is a preconstituted and naturalized category. However, the girls ironically denied that race was of significance or relevance.

### (c) Results

The analysis showed that the responses indicated that race was extremely important to the girls in their world views and identity formation. It is also revealed that through this context social class is lived and experienced. The study conducted social class in the most important factor in the girl's lives and identity formation (Gaganakis 2006).

### Previous study two: **Kearney's ethnographic study**

#### (a) Aims

The study, which is an ethnographic study project, aimed to investigate and focus on some important and complex factors of identity at the beginning of a French course for adult and young learners in an American university. The project examined how learner's identities were perceived and enacted by them. The study began with two broad questions. The first one aimed to search for evidence about the construction of adult students' identity as second language learners in a beginning level French class. The second question focused on the resources that the learners draw upon in navigating both the social and academic aspects of the language classroom. The answers to the first question add perspectives and information to the current study about the nature of the subjective positioning of learners in classrooms whether the language they use is a foreign, a second or a first one. Positioning a learner in a relation to the other students in the particular class, the

instructor and the language learning process is usually reflected in the way they speak and act.

### (b) Participants

Kearney reported the social behaviors/ practices of three participants: Joan (aged 61) who was the oldest student in the class and was also one of the most motivated and successful learner. The resources Joan relied on were characterized by her desire to be encouraging and a tendency to act as a leader so as to construct her classroom identity. The second participant was called Dean. He was 28 years old and a full-time student at the time of the study. His resources led him to position himself as strong personality in classroom, curious and having a sense of humor. However, his identity narrative for external reasons was cut short when he decided to stop coming to class and left the university. The third participant was called Marianne. She was 27 years old and one of the youngest students in the class. She was doing a full-time job during the day (Kearney 2004).

### (c) Results

It is clear that for the three participants some changes did occur and each of them drew on the resources available to her/him. When analyzing field notes, interviews and other documents, Kearney found out that the resources that her target learners drew on were what Pavlenko and Blackledge (2004) call "identity narratives". The actions and comments of all of the other participants built identity narratives, even if they had not used the word "narrative". It was evident from the beginning of this project that learner were shaping and reshaping their identities. In



this class each individual presented a different language learner shape, but it was seen that it was exactly the individuality and uniqueness of each learner that was being insisted upon in this study.

It has also been seen in this study how resources vary and enacted in a unique and sole way by the individual learner during the process of the activity of being a learner of French. Kearney conducted her project with a comment that the resources individuals draw on in constructing their identities are clearly not generalizable to other learners. It was noticed that even among the previous students in this study there were great differences in the kinds of resources that allowed them to enact identity (ibid).

In general, then, positioning and negotiation of identity in classrooms is characterized by its individuality and personal subjectivities. Learners usually develop and manipulate the resources that are available to them and draw upon them to position themselves in classrooms. Each individual position her/ himself in a different way from the others. Textbooks as a type of discourse reflect the different position that learners can take. Learners are usually influenced by discourse and reflect this influence in different relations with their class mates. Sometimes learner position themselves as being equal to their interlocutors, superior to them, or even dominated them in other situations of hegemony.

### Previous study three: **The Irish case**

Below is a study deals with national identity within history curriculum.

The study was conducted in Ireland where there are different social groups. Also there are different cultures and languages. Since independence in 1922, Irishness has been characterized as Catholic, white settled and Gaelic, Celtic. But this hegemony has been increasingly challenged. National identity is a hot topic in academic, public, and political debate in Ireland, which is culminated in a 2004 referendum to limit the constitutional understanding of Irish nationality. Irish has experienced economic growth and globalization. In late modernity the focus of analysis moved away from the state to the super-national (global) and sub-national (local) levels.

(see Doak 1998; Lentin 1998a 1998b 2000; Machachlan and O'Connell, 2000 Tovey and Share 2003; Tormey 2006)

#### (a) Aims

The study analyses the Irish primary history curriculum statements from 1971 to 1999, and identify some key features of the state's response to identity construction in a globalized context. These features include a focus on a (boundless) globalized identity, The Irish case provides an interesting case study to make sense of the changes in the way in which identity comes to be constructed through curricula and schools

#### (b) Analysis of data

In 1999 a revised primary school curriculum was produced in Ireland for the first time since 1971. The full text of both curriculum statements was reviewed coded and analyzed in detail. Particular attention was paid to the history statements. The curriculum statements comprise of both statement of syllabus content and a set of "notes for teachers". It should be explained that "Note for teachers" are of great importance because they often carry needed details about how identity is to be understood.

The method of analysis utilized was what Silverman (1993) called the analytic induction technique. This technique involves the development of propositions based on the reading of the text, which are then rechecked against the text for counterfactual data.

The 1999 curriculum documents were drawn up by the national council for curriculum and Assessment. In May 2005 the Government also published a set of Guidelines on intercultural Education, based on the 1999 curriculum ( Tormy 2006)

The Irish became understood as rural and connected to the land, Catholic , Gaelic – speaking , and Celtic in origin.

However, in reality, over 10% of the population of the new state were protestant, only 17, 6% were Gaelic speaking , many lived in towns and cities, and a small group were nomadic Travelers. Stories were suggested as lessons which emphasized moral and patriotic good values. This theme of patriotic values was further expanded upon in the civic syllabus: Examples of singing the national anthem, learning the Irish language, etc were introduced in the syllabus (see Tormey 2006; Tovey and Share, 2003; Akenson, 1975).

The Irish nation to which the child was to be patriotic was implicitly defined as "not- British". The child's "own people for example, were stated to be those who had suffered during the course of Irish history: "The sympathy of the generous young mind will naturally lie with the oppressed and all the more. So when, in the main, its own people were the sufferers" (Ireland 1971:88). In the curriculum this association was implicit since the document made reference to Christian, not to Catholic heritage. It is also highlighted that this Christian heritage was placed central to the experience of being Irish as can be seen in some of the reading material recommended for Irish history.

### (c) Results

By 1999 an increased focus on both local and global aspect because part of the syllabus. The aim was to enable the child to play a responsible role as an individual, as a family member and as a member of local, regional, European and global communities. The syllabus also focused on history to enable the child to acquire a balanced appreciation of cultural and historical inheritance from local, national and global contexts. The language of patriotism and good values was replaced with a focus on a sense of European and Irish identity, of which diversity was said to be characteristic.

Different ethnic and cultural groups, social classes and religion traditions contribute all together to the evaluation or modern Ireland (see Ireland 1999 Students are expected to be aware of the ways in which history was interpreted as part of the project of political identities and as such to capture for themselves to control of hysterical time, through their capacity to construct and reconstruct appropriate narratives of self

(Giddens, 1991:76). Torrmy (2006) concluded the study by stating that a focus on education's role in constructing national identities needs to be readdressed.

With respect to curricula in general the concept of the nation can be perceived well through history more than through other subjects. It is realized that nations of national identity can be embedded in any subject, however, history as a subject sometimes plays a key role in the way in which the nation comes to understand itself.

Debates on history teaching tend to focus on both the center. Thus a relationship between school history and the constructions of national identity is also required (see Davis 1997, Jenkins 1996).

#### Previous study Four: **The Japanese study**

A Japanese study entitled "constructing national identity in a changing world" investigates the construction of national identity in Japanese learners

##### (a) Aims and source of data

This was two years research project in Japanese junior high schools. It focused on the development of students' identities. The research examined issues which were approached from three different perspectives: First, from statements of national education policy and national curriculum. Second, from comments made by junior high school students. Third, from opinions of the student teachers studying in pre-service university courses. The tools which were adopted in this study concentrated on the analysis of the issue of developing national identity in schools from the perspective of the national education policy in Japan

(Monbusho's 1989 reforms) which has been lately implemented (Parmenter 1999).

The second primary source of data in this study was a questionnaires and a document analysis.

The questionnaires were administered in Japanese. The goal was to reflect students' own ideas and opinions about their national identity. A great deal of data was collected from students, each with her/ his own ideas of conceptualizing national identity. Data also collected from pre-service elementary and junior high school teachers using an open questionnaire, essays written by student teachers, and in –depth interviews. The aim was to explore the student teachers perceptions of their future role in constructing nation identity and cultural identities in Japanese classrooms.

## (b) Results

Finding suggest that the issue of constructing and mounting national identity through school education has become challenging world of internationalization and globalization in Japan, Monbusho (education policy in Japan) clings to the ethnic or racial- genealogical explanation where national identity is automatically providing the view of Japan as an ethnically homogeneous nation that can be maintained. For many junior high school students, the issue is more problematic. Material identity which is in extricable from cultural identity requires individual engagement and more opportunities to enable them to practice developing these identities. For many student teachers, this also lyric, but with a new perspective. They regard national identity in a wide spectrum that leads students toward internationalization.

As mentioned before, with the new concept of internationalization and globalization the whole world is now moving towards construction of national, and hybrid identities. Students are now interested in and influenced by what is going on in the big world as well as what is going on in their small world. The learning of other languages being foreign or second and mother tongues is actually shaped by the new techniques, technology and the increasingly fast flow of information (ibid).

Although the Japanese study deals with the issue of constructing the process of national identity in learners with respect to globalization and internationalization, it also clarifies the role of education in enhancing this process.

School textbooks as one of the sources of data in the present study have the potentiality either to construct or deconstruct the process of national identity. The Japanese study help to develop the present study with issues that are relevant to the process of national identity construction.

Previous study Five: **"Othering and identity: Exclusion practices in Israeli and Jordanian school textbooks"**.

Nasser (2003) discussed the different types of othering concerned with the process of national identity formation. His central hypothesis in his work is that identity (gender, ethnic, national) do not stem from an intrinsic or fundamental essence; rather they are socially constructed in different from others.

### (a) Aims

The aim was to explain how the other is becoming vital to our understanding of the process of our identity formation.

Also the researcher aimed at identifying the relation between other and self.

### (b) Discussion

He discussed othering in both national narratives of Jordan and Israel in the process of their national identity construction. His argument is that there are a number of types of others:

(a) Others within and without the nation.

(b) Others could be positive, negative or invisible.

He explain invisibility, or absence as a told ignorance of existence of the other, compared to how self is constructed. For example he showed in his study that the Arab representation in the Israeli national discourse ranges from negative (devalued and dehumanized Arabs) to invisible Arabs. Similarly, in the Jordan case when Zionists are discussed both negative, and invisibility imply power relations. In contrast to that, positive images of the other could be conveyed in a chain of another positive self image. For example, from the Israeli discourse, one could find a positive image is constructed with another more valued image of self: Arab houses are well built, Arab food is delicious, but we are smarter, more successful, and more intellectually superior. While we acknowledge the other positive qualities, yet our general qualities are superior to theirs.



### (c) Methodology

Nasser used discourse analysis to study themes, symbols, and myths that are part of the culture expressed in school materials. These materials provide the basic elements for constructing the identity of the we and its other. In both the Jordanian and the Israeli case, the national identity has developed dialectically in the process of exclusion and rejections of others.

The consequences of exclusion and other have resulted in conflicts. During these conflicts, the nation has revolved and has transformed. In the Israeli case, the change has been from a weak, and a small collective into a powerful, advanced modern and on independent one. The Jordanian identity has evolved in a process of differentiation, and it has changed from a powerful Arab nation into a fragmented and weak states. However, in both cases other, conflicts and identity formation are interrelated and they are evolving by the power relations between self and other. Consequently, other and self are both kept in a process of becoming since those power relations are dynamic and not fixed.

### (d) Results

Nasser (2003) found that the other is essential for the construction of self. Without others, it seems that our identity boundaries for who we are as a distinctive entity. In the process of identity construction, our tendency is to devalue and diminish the other in order for Us to have a valued and meaningful self. The other is seen as threat wither to our nation, religion, economy policy or individual identity. As a result, our tendency is to attempt to control the other, be its actual or

symbolic. This sort of dynamic, places self and its other in a dialectical relation where they are both in a state of becoming and change. Finally Nasser (2003) declares that as post structuralisms argue, it is in language that our sense of reality and self is established. So, language is the ground of contesting meaning where our sense of us, our subjectivity, our other is constructed.

By and large, the study about othering provides the present study with a number of insights. The representations of the self (our-group) and the others (their-group) constitute important entities in the construction of learners' national identity in discourse (school textbooks). The others might be seen, marginalized or even sometimes invisible. Invisibility is regarded by Nasser (2003) as a form of marginalization. Thus, the study of otherings

adds salient information to the present study.

## 2-2-5 Summary

The researcher is seeking to know how the immigration affects African identity. Although Alan Paton's *Cry, The Beloved Country* is immigration from rural places to big cities (Johannesburg) but this immigration affected Africans identity.

John Kumalo

Stephen's brother, originally a carpenter, is a political activist, in Johannesburg, advocating the rights of black workers, especially in the mines. His wife, Esther, has left him because of his infidelity.

## Absalom Kumalo

Stephen's son, like most of the native young people, fled the rural countryside for the promises of the big city, where he found that legitimate money-making opportunities did not come easily. After trying the slow and patient route success, he has succumbed to the temptations of quick and easy prosperity offered by more cynical and street-wise friends including his cousin Matthew Kumalo. He remains native and influenced by them, resulting in the tragedy that will end his life.

## Gertrude Kumalo

Stephen's married sister, twenty-five years younger than he, went to Johannesburg to find her husband, who left home to work in the gold mines. Halfheartedly attempting to raise her young son, she bootlegs liquor, becomes a prostitute, and even spends time in prison. She falters in her resolve to change her life and return home with Stephen.

## Matthew Kumalo

John's son, Absalom's cousin, has drawn Absalom into a life of petty crime. His deceit contrasts sharply with Absalom's direct honesty about his role in the tragedy in which they are both involved.

# **Chapter three**

## **Methodology**

# **Chapter Three**

## **Methodology**

### **Introduction**

The data of this study will be based on qualitative and quantitative analysis in critical discourse analysis CDA. The quantitative analysis will be based on the instrument specifically designed for this research entitled Dimension of African migrants and host country members. The instrument will be implemented on inter-raters based approach (see Cohen al el 2007).

At least two raters will complete the check lists and the most agreed upon rate will be taken as the most acceptable rate.

Texts will be examined under the sub- dimensions mentioned above. The results of the tallying up the check list will be tabulated and presented in graphs. The second instrument will be based on the analysis of ideological expressions in the two novels.

Mayrin (2000) argues that content analysis analyses not only manifest content of material, but latent (hidden) content as well. He distinguishes between levels of content; themes and main ideas of text as primary content (manifest); content information as a latent content. Qualitative research has become widely accepted across most disciplines such as sociology and medicine.

Content analysis is defined as an approach of empirical, methodological controlled analysis of texts within their content of communication. One of

the problems of the qualitative data analysis is the reduction of material to manageable proportions (Cohen et al 2007).

The reduction of material is meant to respect the quality of quantitative data. One procedure to adopt this is content analysis. In content analysis many words of the texts can be reduced and classified into much fewer categories. The material is reduced in different ways (Weber 1990). There are two central approaches of qualitative content analysis; inductive categories development and deductive categories application (see Mayrin 2000).

Qualitative content analysis has developed procedures of inductive category development, which are oriented to the reductive process formulated within the psychology of text processing (see Ballslaedt, Mandl, Schnotz & Tergan 1981; Van Dijk 1980). The main idea of this approach is to formulate a criterion of definition, derived from a theoretical background and research questions, which determine the aspects of the textual material taken into account.

Following this criterion, the material is working through and categories are deduced step by step. Within the feedback loop these categories are revised, eventually reduced to main categories and checked in respect to their liability.

Deductive categories application works with prior, formulated derived aspects of analysis, bringing these aspects in connection with the text. The main idea here is to give explicit definitions, examples, and coding rule for each deductive category, determining exactly under what circumstances a

text passage can be coded with a category. These categories definitions are put together within a coding agenda.

The term "content" in content analysis is something of a misnomer, because verbal material may be examined for content, form (e.g., style, structure, function (e.g., person gives suggestions), or sequence of communication.

By means of content analysis of a large body quantitative information may be reduced to smaller and more manageable form of representation. In addition qualitative information may be transformed into quantitative information such as category frequencies or ratings. The term coding is used to refer to the process of classifying or rating, and those who do the classifying are usually referred to as coders, although they are sometimes called judges, raters or scorers.

### **3.1 Content analysis (coding) system**

Coding system is the heart of the content analytic method. It specifies the information to be obtained from the material to be analyzed. If appropriate categories of analysis are not used, vital information may not be detected, and the analysis may reveal nothing of interest (Mc Adams & Zeldow, 1993). The coding system is primary basis for the objectivity of the method. Coding comprises (a) definition of units of material to be analyzed (b) categories or dimensions of classification and (c) rules for applying the system.

## **Categories and dimensions**

Categories and dimensions specify the information sought by the researcher- the variables to be assessed. Their application yields either a qualitative description or quantitative measures of the variables interest.

The present study will adopt the content analysis in CDA.

## **Content Analysis and the Present Study**

This section relates the theoretical dimension above to the present study. It shows how the eleven steps proposed by Cohen et al (2007) can practically be implemented in this study

### **3.1.1 Content analysis and the present study**

This section links the theoretical discussion above to the present study; it shows how the eleven steps proposed by Cohen et al (2007) can practically be used.

### **3.1.2 Methodology**

The present study will adopt the mixed approach (qualitative and quantitative) in addition to the content analysis as an approach used in critical discourse analysis (CDA)

## **Step one**

Defining the research questions to be addressed by the content analysis after having defined the problem of the research and within the context of the hypotheses which are the basis of the study, the research questions to be addressed have already been defined in chapter one for convenience, these questions are restated here;

1-How does ethnicity of the host country impact African immigrants' identity?

2-To what extent the do Africans use linguistic means to resist the white domination so as to preserve identity?



3-To what extent do the members of the host country use linguistic means to control African identity?

4-How does immigration affect African identity?

## **Step two**

Defining the population from which units of a text are to be sampled. The population from which the sample books will be drawn is the two novels (Alan Paton's *Cry, the beloved country* and Joseph Conrad's *Heart of Darkness*).

## **Step three**

Sample size and validity are the most important aspects of qualitative research. As the sample size increases the sampling error decreases. So, the process starts with one narrative (i.e. story) and a number of narratives increases gradually until it reaches a point of saturation. Moreover, as there are many variables the sample is broken down into subgroups. Because of the heterogeneity of the sample in terms of variables under study, a large size of the sample is again recommended. As this sample represents different narratives chosen according to certain criteria, it is considered a non-probability or a purposive sample.

The choice of the two narratives (i.e. novels) is based on the assumption that language is a site of power conflict between African immigrants and host country members as portrayed in the literary works written by Alan Paton and Joseph Conrad. The choice of these narratives is based on the fact that the two as a non-probability sample represents the two novels that represent the complete population.

The whole of each one of the selected novels will be scrutinized under the dimensions of checklist. Reference will be made to two literary texts that can be examined under the particular dimension. Special care will be taken to make the sample as broad as possible in order to make it more representative and to ensure the generation of available data

#### **Step four**

Defining the content of the generation of the document.

For the purpose of this study, the context of the literary texts written by Alan Paton and Joseph Conrad is defined according to the outcomes of a paper entitled: The role of language in Power Negotiation in Sudan and other study entitled: Omani Cultural Discourse in East Africa: Cultural Discourse Analysis of a clash between two discourses and their implications.

#### **Step Five**

Defining the units in this study depends on the purpose of this research (i.e. explanatory and descriptive). This study adopts a number of units of analysis such as; the word, the theme, the character, the items etc. The main concept is the joined process of "the host country members and African immigrants", that is the two faces of the coin. Each selected unit of the analysis is defined before being used in the analysis. The direct relationship between categories of analysis and units of analysis is explicitly explained.

## **Step six**

This study adopts priori-coding (Tea'ma 2007). The categories of analysis are chosen before conducting the analysis based on the previous studies.

The categories of analysis are referred to two experts for verification.

When the experts agree upon the categories and ensure the reliability, a system of coding is applied to the content material. A system of coding is adopted for the purpose of labeling the data in order to classify it. This system is revisited again and again as to accommodate any units that might emerge during the process of analyzing the content.

## **Step seven**

Conducting the categories for analysis

Categories are the main groupings of constructs (an abstract idea) or the key features of texts that show the links between the units of analysis (Cohen et al 2006), accordingly a decision is made concerning the extent to which the categories are mutually exclusive or whether they are broad or narrow. According to Cohen (ibid), the categories must be exhaustive so as to cater for content validity.

There are two main categories for analysis for the present study which are derived and from the general problem, questions, and hypotheses of the study.

Opportunities that favour host country members.

Opportunities that favour African immigrants.

### **Step eight**

Conducting the code and the categorizing the data

Following the coding of data, they are grouped into categories according to the similarities they share. After the categories are analyzed qualitatively, they are also tabulated and analyzed statistically to draw inferences and conclusions.

### **Step nine**

Conducting the data analysis

Following the eight steps above, the process of data analysis starts. Data analysis is conducted at the two levels mentioned above; qualitative and quantitative.

### **Step ten**

Summarizing

After the analysis and discussion of data, the results are summarized in the light of the research questions and hypotheses.

### **Step eleven**

#### **Making speculative inferences**

This is in the final stage. All threads are pulled together in order to come to conclusions and recommendations.

### **3.1.3. Tools of data Collection**

Data collection is based on an instrument capable of collecting the desired research data. A tailor-made instrument has been designed for this study.

### **3.2 The Tool for The host country members and African Immigrants**

Below is a taxonomy that attempts to incorporate all the features of host country members and African immigrant's process (i.e. African immigrant's resistance to whites' man power). The taxonomy is an exhaustive list of all the linguistic or non- linguistic means used by both the host country members and African immigrants to counter act white man domination. It is, in fact, an attempt to make a checklist of the most important forms of host country members and African immigrants.

The basic components of the taxonomy are the four dimensions mentioned in the table below:

## Instrument of African Migrants and Host country members

Aspects	African immigrants			Host Country members		
	Infavour	Doesn't favour	Doesnot exist	Infavour	Doesn't favor	Doesn't exist
Dimensions	1	2	3	1	2	3
1-Cultural dimension						I
African belief& Tradition						
Indigenous languages						
Clothes						
Arts (songs) writing novels						
2-Political Dimension						
Resistance to the white rule						
White men's political institution( courts schools etc)						

3-Economic  
dimension

Adopting new  
business in the host  
country

Ivory trade

Working in mines

4-Cultural prejudice  
dimension

Portrayal of African  
by European

Depiction of African  
to European

0

**Key to the code**

**3.3For the host country members and African immigrants**

- 1. Dimension that favors aspect
- 2. Dimension that does not favor aspect
- 3. Dimension that does not exist

Aspects refer to the items listed in row one. Dimensions refer to the items listed in column one.

### **3.4 The tool for the expression of ideology**

The aims of this study are to analyze the literary texts to see whether or not it is based on ideology. There is a need for an instrument that helps the process of analyzing discourse for underlying ideologies. Van Dijk (2006) provides a framework that outlines the main dimensions of ideology and presents them in the table below. It is a practical instrument for the analysis of ideological discourse. The table starts with two general points. These are:

Context: for the purpose of this study, the context will be the literary texts which carry the message that the authors (senders) intend to communicate to the readers.

Text, discourse, conversation, this refers to overall strategy of ideology expression. Van Dijk (2000; 44) expresses this in a conceptual square which he calls.

The ideological square

Emphasize positive things about us

Emphasize negative things about them

De-emphasize negative things about us

De-emphasize positive things about them.

He explains that this square can be applied to the analysis of all levels of discourse structures and will help to analyze the expression of ideology in many levels of discourse.



Van Dijk defines three main dimensions to the expression of ideology in discourse. These are:

Meaning: According to Van Dijk (2000) ideological content can appear anywhere in discourse, but it is most directly expressed in discourse meaning (i.e. the semantic of ideological discourse) to more practical. Van Dijk breaks the dimension of meaning into a number of aspects and sub-aspects

These are:

Topics: these are the more global meanings or themes which represent the gist of a discourse and tell what it is about.

Local meanings and coherence: meanings are propositions of a discourse. These meanings have to be related in some way (i.e. coherent). This coherence can be global in terms of the topics of discourse. A discourse is globally coherent if it has a topic. Coherence can also be local if there is a sequence of proposition which is about sequence of actions, events or situations that are related to each other.

This aspect is further broken down into the following expressions:

Manifestation: is the meaning stated explicitly or expressed implicitly.

Precision: is the meaning expressed in a precise way or in a vague way?

Granularity: is the meaning expressed in details or broadly? In a fine way or in a rough way?

Level: is the meaning expressed at a general level or at a specific level?

Modality: What pronouns are used? We or They?

What modals are used to express meaning?

Evidentiality: where does the truth lie? With us or with them?

Local coherence: Are there biased models used?

Disclaimers: Denying our bad things.

Lexicon: which words are used?

Form: Van Dijk (2000:53-54) argues that the form refers to the clause or sentence or argument or order of information and so on. This aspect is further divided into the following sub-aspects:

Syntax: It is used as a tool for expressing overall ideological strategies of (deemphasizing positive negative Agency of Us/Them. This is done though using different linguistic forms such as:

Cleft and non Cleft sentences

Passive voice and active voice

Full clauses, nominalization and so on

It is important to note that all dimensions discussed are not language specific in that they apply to all languages

Format: (schema; superstructures; overall forms):

This refers to the layout and order of information.

The position of words and sentences in the text signifies their importance.s

Typically, sentences that express positive things about Us and negative things about Them appear first. While sentences that express negative things about Us or positive things about Them tend to appear at the end or even left implicit (Van Dijk 2000)

Rhetorical structures: These are what Van Dijk (2000) refers to as figures of style. Examples of these are: alliterations, metaphors, similes, irony, euphemism and litotes such figures of style can be used to emphasize our good things and their bad things and vice versa. They do so by devices such as:

Dorms: e.g. repetition

Meanings: comparisons, metaphors etc.

Actions: Van Dijk (2000) takes action and (interaction) to be the most social dimension, when discourse is uttered in a specific speech acts such as assertion, accusation, and promise and so on. All speech acts can be used by all people. However, member of the dominant groups may use certain speech acts such as command and threats when they talk to members of dominated groups.

# **Chapter Four**

## **Data Analysis, Results and Discussion**

## **Chapter Four**

### **Data Analysis, Results and Discussion**

#### **Part One: The Dimension of African Immigrants and Host Country Members**

#### **4.0 Introduction**

This chapter is meant for the analysis of the data collected through the research instruments and qualitative content analysis. The two research instruments are The dimension of the host country members and African immigrants.

The dimension of ideology.

The sample texts drawn from the two novels will be analyzed both qualitatively and quantitatively. For convenience, the analysis and discussion of the host country members and African immigrants processes will be in part one while the analysis and discussion of dimension of ideology will be in part two.

The data for this chapter are composed of texts exclusively drawn from the following novels:

Joseph Conrad's *Heart of Darkness* Alan Paton's *Cry, The Beloved Country*, The two novels are written by white men novelist, although Alan Paton is a white man he wrote for the sack of the black African. For Joseph Conrad he portrays the African as savage creatures with long black arms and long black legs and with evil faces, and these contradictions between the two novelists show and measure the factors that affect African identity. These very books have prompted many African identities.

The quantitative analysis helps to substantiate the qualitative analysis of the named four dimensions. These two types of analysis jointly are hoped to give valid and reliable results of the data analysis. The instruments and the frequency distributions of the dimensions are placed at Appendixes. However, a summary of each figure will be placed at the beginning of each section. It will also show the results in percentage form.

The numbers 1, 2,3 in the table refer to the following:

Refers to the sub-dimension which does not exist.

Refer to the sub-dimension which is not in favour of the aspect.

Refers to the sub-dimension which infavour of the aspect.

#### 4-1 Literary Works' Components

This part includes the analysis of two novels written by British Novelists. These novels or rather narratives are drawn from different parts of the African continent to represent the African identity and how these identities were affected by these immigrations.

##### **4.1.1 Works by British Novelists**

This section presents the analysis of the first literary work (i.e Joseph Conrad's Heart of Darkness).

##### 4.1.2 The quantitative data analysis and qualitative content analysis

With respect to the quantitative analysis of this novel, the following table (1) shows the frequencies distributions of sub-dimensions. The numbers are then converted into percentages.

Percentages of African immigrants and Host country members processes.

This part highlights the four dimensions contained in the research instrument which is used for collecting the data. Each dimension is dealt with separately and the percentages show clearly the African immigrants and the host country members.

##### Summary of Heart of Darkness

A group of men are a board an English ship that is sitting on the Thames. The group includes a lawyer, an accountant, a company director, captain and a man without a specific profession who is named Marlow. The narrator appears to be another unnamed guest on the ship. While they are loitering about waiting for the wind to pick up so that they might resume their journey. Marlow begins to

speaking about London and Europe as some of the darkest places on earth. The narrator and other guests do not seem to regard him with much respect. Marlow is a stationary man, very unusual for a seaman. The others do not understand him because he does not fit into a neat category in the same manner that the others do. He mentions colonization and says that carving the earth into prizes or pieces is not something to examine too closely because it is an atrocity. He then begins to narrate a personal experience in Africa, which led him to become a freshwater sailor and gave him a terrible glimpse of colonization. With the exception of or three small paragraphs, the perspective shifts to Marlow, who becomes the main narrator for the rest of the novel.

Marlow has always had a passion for travel and exploration. Maps are an obsession of his. Marlow decides he wants nothing more than to be the skipper of a steamship that travels up and down a river in Africa. His aunt has a connection in the administration department of a seafaring and exploration company that gathering ivory, and she manages to get Marlow an appointment. He replaces a captain who was killed in a facing with the natives. When Marlow arrives at the company office, the atmosphere is extremely dim and foreboding. He feels as if everyone is looking at him pityingly. The doctor who performs his physical asks if there is a history of insanity in Marlow's family. He tells Marlow that nothing could persuade him to join the company down in the Congo. This puzzles Marlow, but he does not think much of it.<sup>9</sup>

The next day he embarks on a one-month journey to the primary company station. The African shores that he observes look anything but welcoming.

They are dark and rather desolate, in spite of the flurry of human activity around them. When he arrives Marlow learns that a company member recently committed suicide. There are multitudes of chain-gang types, who all look at

him with vacant expressions. A young boy approaches Marlow, looking very empty. Marlow can do nothing but offer him some ship biscuits. He is very relieved-to leave the boy behind as he comes across a very well- dressed man who is the picture of respectability and elegance. They introduce themselves; he is chief accountant of the company. Marlow he friends this man and frequently spends time in his hut while the accountant goes over the accounts. After ten days of observing the chief accountant's ill temper, Marlow departs for his two hundred miles journey into the interior of the Congo, where he will work for a station run by a man named Kurtz.

The journey is arduous. Marlow crosses many paths, sees deserted dwellings and encounters black men working. Marlow never describes them as humans. Throughout the novel, the white characters refer to them in animalistic terms.

Marlow finally arrives at a secondary station where he meets the manager, who for now will oversee his work. It is a strange meeting. The manager smiles in a manner that is very discomfiting. The ship on which Marlow is supposed to set sail is broken. While they await the delivery of the rivets needed to fix it, Marlow spends his time on more mundane tasks. He frequently hears the name (Kurtz) around the station. Clearly everyone knows his future boss. It is rumored that he is ill. Soon the entire crew will depart for a trip to Kurtz's station.

The manager's uncle arrives with his own expedition. Marlow over hears them saying that they would like to see Kurtz and his assistant hanged so that there station could be eliminated as ivory competition. After a day of exploring, the expedition has lost all of their animals. Marlow sets out for Kurtz's station with the pilgrims, the cannibal crew, and the manager. A bout eight miles from their destination, they stop for the night. There is talk of an approaching attack.



Rumor has it that Kurtz may have been killed in a previous one. Some of the pilgrims go ashore to investigate. The whirring sound of arrows is heard; an attack is underway. The pilgrims shoot back from the ship with rifles. The helmsman of the ship is killed, as is a native ashore. Marlow supposes that Kurtz has perished in the inexplicable attack. This upsets him greatly. Over the course of his travel, he has greatly looked forward to meet this man. Marlow shares Kurtz's background: an English education, a woman at home waiting for him. In spite of Marlow's disappointment, the ship presses onward. A little way down the river, the crew spot Kurtz's station, which they had supposed was lost. They meet a Russian man who resembles a harlequin. He says that Kurtz is alive but somewhat ill. The natives do not want Kurtz to leave because he has expanded their minds. Kurtz does not want to leave because he has essentially become part of the tribe,

After talking for a while with the Russian, Marlow has a very clear picture of the man who has become his obsession. Finally, he has the chance to talk to Kurtz, who is ill and on his deathbed. The natives surround his hut until he tells them to leave. While on watch, Marlow dozes off and realizes that Kurtz is gone. He chases him and finds Kurtz in the forest. He does not want to leave the station because his plans have not been fully realized. Marlow manages to take him back to his bed. Kurtz entrusts Marlow with all of his old files and papers. Among these is a photograph of his sweetheart. The Russian escapes before the manager and others can imprison him. The steamboat departs the next day. Kurtz dies onboard a few days later, Marlow having attended him until the end.

Marlow returns to England, but the memory of his friend haunts him. He manages to find the woman from the picture, and he pays her a visit. She talks at length about his wonderful personal qualities and about how guilty she that

she was not with him at the last, Marlow lies and says that her name was the last word spoken by Kurtz- the truth would be too dark.

### **1-Cultural dimension**

Table (4-1) Percentages of Host country members and African immigrants processes

Cultural dimension

\*Using art to resist colonialism

\*The use of African names

2-Educational dimension

\*Colonial schools

Using art to resist colonialism

This sub-dimension has represented what the author of this novel Season of Migration to the North has depicted to highlight the contradictory stance adopted by the British colonial power towards Sudanese. Here is the excerpt:

“How strange! How ironic! Just because a man has been created on the Equator some people regard him as slave, others as god. Where lays the mean? Where the middle way?”

The following extract is taken from Cry, the beloved country (Book one -8) it represents an encounter between Dubala and Kumalo “The next morning Msimango and Kumalo took a bus which set them down at the place where Kumalo has lost his pound. But here they met an unexpected obstacle, for a young man came up to them and said to Msimango, ”Are you going to Alexandra, umfundisi?”

“Yes, my friend.”

“We are here to stop you, umfundisi. Not by force, you see”-he pointed-“the police are there to prevent that. But by persuasion, If you use this bus you are weakening the cause of the black people. We have determined not to use these buses until the fare is brought back again to four pence.”

The use of pronoun “We” and “They”

The most common linguistic feature in the coming extract is the narrator’s preference of the use of “We” which refers to him and some other persons who are associated with him. So the analysis will be confined to face-to-face encounter between the narrator and whites.

“I see only one hope for our country, and that is when white men and black men.....desiring only the good of their country, come together to work for it.... I have one great fear in my heart, that one day when “They” are turned to loving “They” will find “We” are turned to hating.”

Msimangu speaks these words in chapter seven immediately after he and Kumalo meet with John. Msimangu doubts John’s convictions, and instead of calling him champion of justice, Msimangu calls an example of power’s corrupting influence. Msimangu warns that power can corrupt black people as much as it corrupts white people. It is exactly this corruption that keeps South Africa in its predicament, and in this passage Msimangu unveils his dream of a selfless Christian faith that will bind all people- black and white –together. Msimangu’s fear that by the time “They” the whites-turn to loving, “We” the blacks- will have turned to hating calls attention to Kumalo’s sense of the shift in black attitudes toward whites. Although Kumalo and Msimangu members of an older generation, do not wish to cause strife younger men such as Napoleon Letsitsi are less willing to tolerate white oppression. The willingness to be reconciled exists among both blacks and whites, Msimangu suggests, but never at the same time. Though Msimangu, Paton hints all the sad irony of a nation in

which justice and racial equality are stymied by poor timing rather than bad intentions.

#### Global semantics: Topics

This means topicalization may be subject to ideological management as stated by Van Dijk (in his on line material entitled: Discourse Analysis as Ideological Analysis). The ingroup may be expected to detopicalize information that is inconsistent with their interests or positive self-image and conversely they will topicalize the information that emphasizes negative outgroup properties. Consider the sentence “that one day when they are turned to loving they will find we are turned to hating”

The third person pronoun “they” and “we” refer to ideological conflict between the two groups (i.e. the black Africans and the white settlers).

#### **Names of people**

The names of the main and minor character as being featured in Alan Paton's novella indicate the fact that the society members are Christian such as Kumalo the protagonist. These names are basically taken either from Christian or from African cultures and traditions. There is no single character who has adopted European names despite the fact that they had attended colonial schools. But, the process of colonialism seems to be deeper than adopting colonial names as it is the case in sub-Saharan Africa where the activities were intensified.

Sticking to indigenous names served partly the process of decolonization, because colonialism is a multi-faceted process. However, the choice of names is an expression of ideology.

#### Rhetoric

Specific rhetorical structures such as surface structure repetition (rhyme, alliteration), or semantic “figure” such as metaphors may be function of ideological control as stated by Van Dijk in his on line material (Discourse

Analysis as Ideological Analysis). The pronoun “they” has been repeated several times as rhetorical device, the writer also has used hyperbolic expressions to compare and contrast between black Africans and white settlers; this has been illustrated by the writer’s choice of the following expressions;

“And now for the all people of Africa, the beloved country, “NKosiSikele iAfrika,” God save Africa. But he would not see the salvation. It lay a far off, because to tell the truth,” they” were afraid of him, and his wife, and Msimangu, and the young demonstrator. And what was their evil in their desires, in their hunger? That man should walk up right in the land where “they” were born, and be free to use the fruits of the earth, what was their evil in it? “They” were afraid because “they” were so few. And such fear could not be cast out, but by love.

These thoughts are part of the novella’s conclusion, as Kumalo keeps his vigil on the mountain while Absalom prays for Africa, even though he knows it will be a long time before his prayers answered. He understands that fear is the root of injustice. White men fear black men because they are so few whites and so many black. The worry that if the basic needs of the black population are met then there will be little left for them. Kumalo observes, however that there is nothing evil in him or his desires or in his people’s desire for a better life. They want simply their due as humans (to walk up right) and “use the fruits of the earth” They are not motivated by hatred and revenge but by simple desire for dignity. Kumalo’s rumination ends with a somewhat troubling paradox: for whites to stop being afraid, they must begin to understand and then love, in order to understand and then love, however, they must stop being afraid. It thus seems impossible for whites and black to exist as equals.

Table (4.2) Percentages of white settlers and black African

### **Political Dimension**

While Alan Paton is a white man he writes for the sake of black African. Some critics considered him as decolonization. He satires some Christian people who say that it is God's will that black South Africans remain unskilled workers. Trying to educate them would be an unchristian action.

This sub-dimension has not featured clearly by Alan Paton, but some extracts taken from the novella illustrated this dimension:

“I have one more thing to tell you. I have a brother also here in Johannesburg. He too does not write any more. John Kumalo, a carpenter.”

Msimangu smiled. “I know him,” he said. “He is too busy to write. He is one of our great politicians.”

“A politician? My brother?”

“Yes, he is a great man in politics.” Msimangu paused.

“I hope I shall not hurt you further. Your brother has no use for the church any more. He says that what God has not done for South Africa, man must do. That is what he says.”

“We are here to stop you, umfundisi. Not by force, you see” he pointed-“the police are there to prevent that. But by persuasion. If you use this bus you are weakening the cause of the black people. We have determined not to use these buses until the fare is brought back again to four pence.”

### **Instrument of African immigrants and white settlers in Johannesburg**

<b>Aspects</b>	<b>African immigrants</b>		<b>White settlers</b>		
<b>Dimensions</b>	<b>In favour</b>	<b>Not in favour</b>	<b>in</b>	<b>In favour</b>	<b>Not in favour</b>

#### **1. Cultural dimension**

- The use of African √

languages

- Christian religion ✓ ✓
- African names ✓ ✓
- the use of novella to resist white hegemony ✓ ✓

**2-Economic dimension**

- Working in mines ✓ ✓
- Liquor seller ✓ ✓
- Deserting home land ✓ ✓
- Gang members ✓ ✓
- Destruction of natural economies

Total : out of 9 sub-dimensions

## **Aims and scope of the study**

A major concern of this thesis is to explore how a language has been adopted by the vast majority of black South African as a tool to resist the repressive regime as portrayed in Alan Paton's *Cry, the Beloved Country*. The extracts are drawn exclusively from the Alan Paton's novella. Moreover, the texts are based on two dimensions, namely the cultural and the economic ones

The aim of the thesis is to investigate how language forms are used to resist the repressive regime in South Africa.

The study is hoped to provide practical help in decoding literary work by prominent white South African who favoured the down trodden black Africans.

## **The following are the extracts drawn exclusively from Alan Paton' novella as cited earlier:**

A major concern of this study is to explore how African immigrants use linguistic means to resist the white domination. However, This has been illustrated in Alan Paton's *Cry, the beloved country* when Msimangu (one of the characters in this novel) said in chapter five after he welcomes Kumalo to Johannesburg, while discussing the troubles of Gertrude and Absalom (also characters in this novel).

- 1- "The white man has broken the tribe. And it is my belief- and again I ask your pardon- that it can't be mended again- but the house that is broken, and the man that falls apart when the house is broken, these are the tragic things. That is why children break the law, and old white people are robbed and beaten."
- 2- "I see only one hope for our country, and that is when white men and black men... desiring only the good of their country, come together to work for it ....I have one great fear in my heart, that one day when they are turned to loving, they will find we are turned to hating."

Msimangu speaks these words in chapter seven immediately after he and Kumalo meet with John.



- 3- “This is no time to talk of hedges and fields, or the beauties of any country....cry for the broken tribe, for the law and the custom that is gone. Aye, and cry aloud for the man who is dead, for the woman and children bereaved- cry, the beloved country, these things are not yet at an end.”

This quotation from chapter eleven, stand in contrast to the novel’s early tendency to dwell on the lush South African landscape and urges sorrow instead.

- 4- “The truth is that our civilization is not Christian; it is a tragic compound of great ideal and fearful practice, of high assurance and desperate anxiety, of loving charity and fearful clutching of possessions allow me a minute.....”

These words are written by Arther Jarvis and read by his father in chapter twenty-one.

- 5- “And now for the all people of Africa, the beloved country,(NKOSiSiKelel) (iAfrika,) God save Africa. But he would not see that salvation. It lay a far off, because men were afraid of it. Because to tell the truth, they were afraid of him, and his wife, and Msimangu, and the young demonstrator. And what was their evil in their desires, in their hunger? That man should walk up right in the land where they were born, and be free to use the fruits of the earth what was their evil in it? They were afraid because they were so few. And such fear could not be cast out, but by love.”

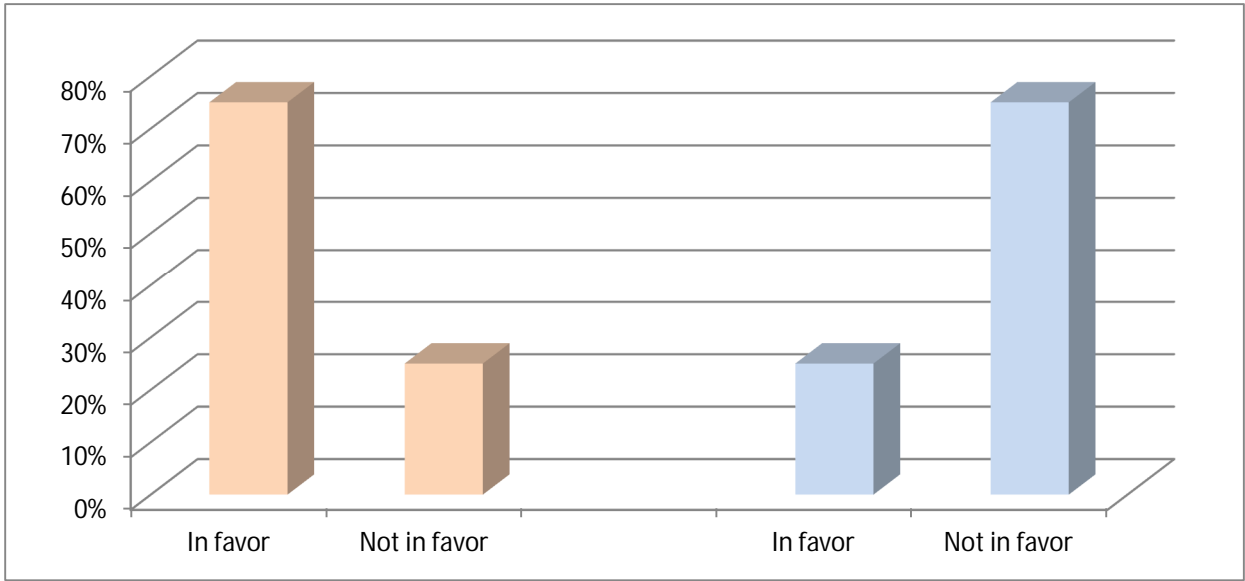
These thoughts are part of the novel’s conclusion as Kumalo keeps his vigil on the mountain.

While Alan Paton is a white man he writes for the sake of black men. Some critics considered him as decolonization. He adopts the African language when he mentioned these expressions “Aye” “NOSiSikelel” “I Afrika” “umfudisi”. He satires some Christian people who say that it is God’s will that black South Africans remain unskilled workers. Trying to educate them would be an unchristian action.

**Results and discussion:**

**Table (4.1) the frequency distribution for the respondents according to economic dimension**

<b>Aspects</b>	<b>African immigrants</b>		<b>White settlers</b>	
	Frequency	Percentage	Frequency	Percentage
<b>In favor</b>	3	75%	1	25%
<b>Not in favor</b>	1	25%	3	75%
<b>Total</b>	4	100%	4	100%



**African immigrants**

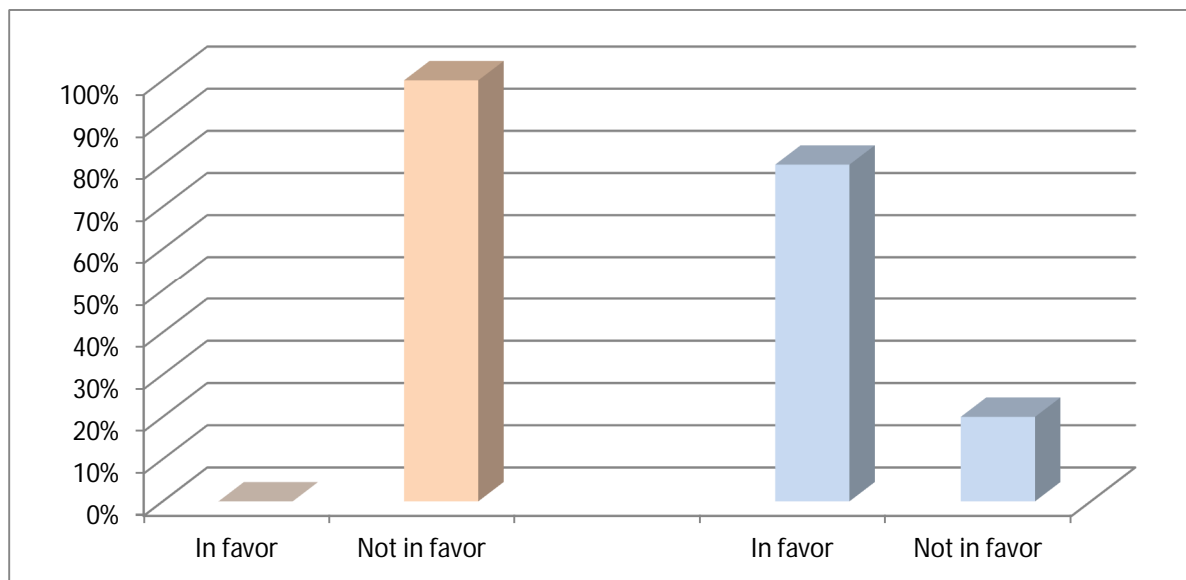
**White settlers**

From the table (1.1) and figure it is obvious that most of the African immigrants are not in favour with the economic dimension, the number of those was (3) with percent (75%). and there was only (1) person with percent (25%) was not in favour. Also for the white settlers it is clear that 100% of them are not in favour with the economic dimension.

**Table (4.2) the frequency distribution for the respondents according to cultural dimension**

Aspects	African immigrants		White settlers	
	Frequency	Percentage	Frequency	Percentage
<b>In favor</b>	0	0%	4	80%
<b>Not in favor</b>	5	100%	1	20%

<b>Total</b>	5	100%	5	100%
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**African immigrants**

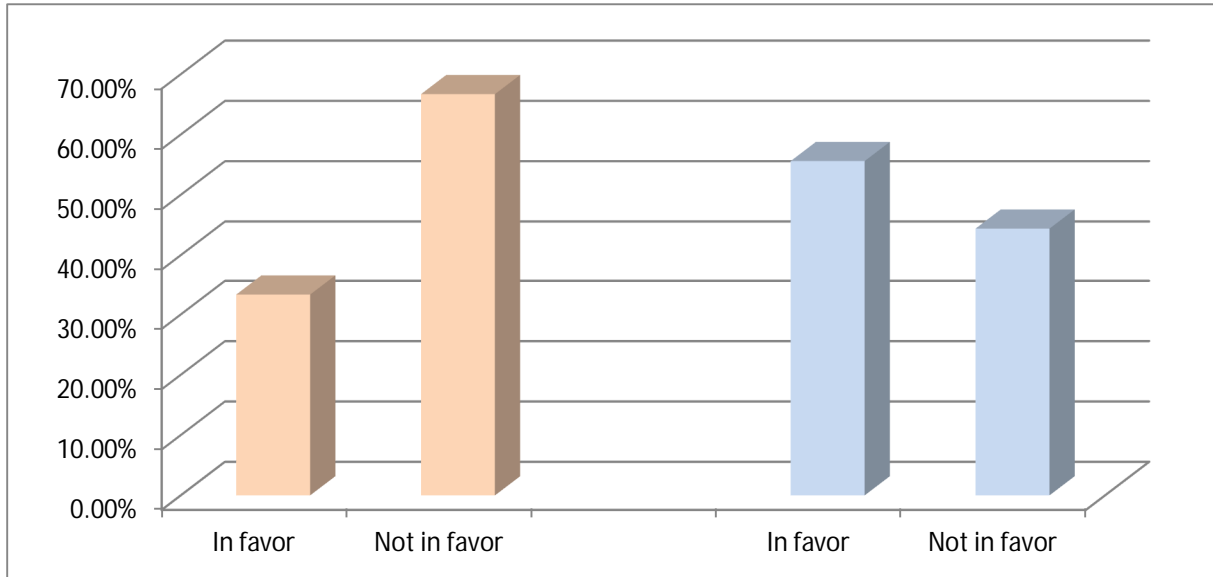
**White settlers**

From the table (1.2) and figure it's obvious that most of the African immigrants are not in favor with the **cultural dimension**, the number of those was (4) with percent (80%). and there was only (1) person with percent (20%) was in favor with the cultural dimension. Also for the white settlers it's clear that 60% of them are in favor with the cultural dimension

**Table (4.3) the frequency distribution for the respondents according to overall dimensions**

Aspects	African immigrants		White settlers	
	Frequency	Percentage	Frequency	Percentage
<b>In favor</b>	3	33.3%	5	55.6%
<b>Not in favor</b>	6	66.7 %	4	44.4%

<b>Total</b>	9	100%	9	100%
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**African immigrants**

**African immigrants**

**The table above shows the distribution of the respondents for all dimensions**

The following extracts are therefore drawn from (Alan Paton’s Cry, the beloved country):

In the opening chapter Paton, there is an encounter between the Reverend Stephen Kumalo (SK) and the small child (SC). Here is:

(SC) “I bring a letter, **umfundisi**,”

(SK) “A letter, eh? Where did you get, my child?”

(SK) “From the store, **umfundisi**

Here the author integrates words from the native language may be to give a text a local flavor or identify himself with the suffering black South Africans. *Umfundisi* is a Zulu word for priest, a title of respect. So this is in favour of the

Black South Africans' ethnic identity as portrayed by the Alan Paton in his novella.

1-“The white man has broken the tribe, and it is my belief- and again. I ask your pardon- that it can't be mended again. But the house that is broken, and the man that fall apart when the house is broken, these are the tragic things. That is why children break the law, and old white people are robbed and beaten.”

Msimangu “a character in Alan Paton's Cry, the beloved country makes this statement in chapter five after he welcomes Kumalo to Johannesburg, while discussing the troubles of Gertrude and Absalom. Msimangu explains to Kumalo what he believes has gone wrong with their country; the tribal bonds have been broken, giving young men and women no reason to stay in their villages. These youth then go to Johannesburg when they inevitably lose their way and became morally corrupt.

### **Cause and- Effect Relationship:**

Here, Alan Paton portrays Msimangu explicitly and uses the cause and- effect relationship that he perceives between the deterioration of black culture and crimes against whites. As such, he expresses the novel's central preoccupation with the matter of tribal structure and its important role in holding the country's black population together. As such this relationship does not favour the Black South Africans' ethnic identity. The deterioration of black culture and crimes against can be attributed to the economic system designed the oppressive system in South Africa during the minority rule by Whites, which does not favour the both communities as depicted by the writer.

2-“I see only one hope for our country, and that is when white men and black men.....desiring only the good of their country, come together, to work for it....I have one great fear in my heart, that one day when they are turned to loving they will find we are turned to hating.”

Msimangu speaks these words in chapter seven immediately after he and Kumalo meet with John. Msimangu doubts John convictions, and instead of calling him champion of justice, Msimangu calls him an example of power corrupting influence. Msimangu warns that power can corrupt black people as much as it corrupts white people. It is exactly this corruption that keeps South

Africa in its predicament, and in this text Msimangu unveils his dream of a selfless Christian faith that will bind all people- black and white- together. Msimangu's fear that by the time "they" the whites turn to loving "we" the blacks- will have turned to hating calls attention to Kumalo's sense of the shift in black attitudes toward whites. Although Kumalo and Msimangu, members of an older generation, do not wish to cause strife, younger men such as Napoleon Letsitsi are less willing to tolerate white oppression. The willingness to be reconciled exists among both blacks and whites, Msimangu suggests, but never at the same time.

Though Msimangu, Paton hints all the sad irony of a nation in which justice and racial equality are stymied poor timing rather than bad intentions.

3-"This is no time to talk of hedges and fields, or the beauties of any country .....cry for the broken tribe, for the law and the custom that is gone. Aye, and cry aloud for the man who is dead, for the women and children bereaved. Cry, the beloved country, these things are not yet at an end."

This quotation from chapter eleven, stand in contrast to the novel's early tendency to dwell on the lush South African landscape and urges sorrow instead. By breaking out of this pattern and addressing us with such urgency, the narrator reflects how grave and ingrained South African's problems are the quotation's ominous last line is a note of prophetic foreshadowing of Absalom death, and though it certainly reflects the pessimism Kumalo and his brethren may feel, it also informs us that this episode is one of many blows that South African has yet to endure.

4-"The truth is that our civilization is not Christian; it is a tragic compound of great ideal and fearful practice, of high assurance and desperate anxiety, of loving charity and fearful clutching of possessions. Allow me a minute....."

These words are written by Arther Jarvis and read by his father in chapter twenty-one Arther contrasts a Christianity that support the notion of black people as inferior with a true Christianity that rejects white superiority. Some Christians say, argue that it is God's will that black South Africans remain unskilled workers. Trying to educate them would be an unchristian action, and therefore wrong. Arther urges, however, that every human being has the right to

develop his or her God given gifts. Because South Africa ignores this principle, Arther argues, it is not a truly Christian state.

### **The Ideological Expression:**

The above text is consistent with what van Dijk (2000) has stated with regards to the ideological expression, that is, “emphasizing positive things about us and emphasizing negative things about them. Furthermore, here the white men paint a positive picture about themselves and negative picture about the Black men. Here Christian religion is used ideologically to suppress the Black majority in South Africa despite the fact that the vast majority of black south Africans in the novella have adopted the Christian names like John and Stephen.

The cut-off sentence that closes Arther’s statement is especially poignant for his father, as these are the last words that Arther writes before going down stairs to his death. Ironically, Arther Jarvis is on the verge of envisioning a new South Africa when the problems of the old one cut him down. This tragic turn of events indicates the dire need for change.

“The white man has broken the tribe. And it is my belief that it cannot be mended again”

Here, Msimangu utters this statement when he met the Reverend Stephen. This shows a clear indication of total destruction of the natural economies as depicted by the writer as well as the very members of local community deserting their home land to seek for jobs in Johannesburg.

The youngsters joined the rank of gang members. This is consistent with what has been stated in Paton (1990: 19): Msimangu:

“When the house is broken, these are the tragic things. That is why children break the law and old white people are robbed and beaten”

### **Euphemistic Language:**

The one- to one meeting between Msimangu and Stephen regarding Kumalo’s sister who becomes a liquor seller and a bad woman: the writer has employed a euphemistic language instead of using an unpleasant or offensive one: here is the extract:



Msimangu said gravely “Yes, she is very sick. But it is not that sickness. It is another worse kind of sickness. I sent for you firstly because she is a woman that is alone....

Msimangu went on to say:

“She is one of the liquor sellers. This shows clearly that Stephen’s sister who went to look for her husband has ended up in Johannesburg. Furthermore, stephen’s brother has become a great politician in Johannesburg. Here is the extract:

### **Ideological Stance Adopted by Kumalo’s Brother towards the Church:**

Your brother has no use for the church any more. “He says that what God has no done for South Africa, man must do it” this is indicative of the ideological stance adopted by Kumalo’s brother towards the church because it has done little to elevate the suffering of black men in south Africa.

“Do you mind if I speak in English? I can speak these things better in English” Paton (1990: 26)

This is an encounter between the two brothers in Johannesburg where John Kumalo, the great politician asked his brother to speak in English. This is indicative of the fact that his brother has transformed culturally. As such it favours the process of the white men domination in South Africa. This is ideology in making.

### **Conclusion:**

Ethnic identity is a dynamic construct that evolves and changes in response to: firstly, the cultural realities or rather the ideological stance adopted by the oppressive white system minority regime in the South Africa as depicted in Alan Paton’ novella. However, the Black South Africans were forced to desert their homelands to seek for opportunities in the gold mines designed by the white men in South Africa. It is a known fact that man can be shaped by the environment he/ she lives in. So, Black men’s customs, religion, names, and language have undergone transformations. This was designed to cripple the Black men’s native economy as well as to advance the white men’s superiority. Finally, the Black men in South Africa managed to stage a strong resistance against the white domination in South Africa but it was a weak one. The author

of this novella has cleverly painted the picture of the two groups in clash as it is the task of critical analyst to decipher the literary text so as to unmask the hidden ideology adopted by the powerful class. Therefore, it vitally important to revisit the past so as to know the present as it is the case in South Africa.

## **Results and discussion**

Let us explore the exercise where participant are unequal, in an unequal encounter which took place between the white people and black people.

The following extract is therefore drawn from (Alan Paton's Cry, the beloved country) in chapter five.

1-“The white man has broken the tribe, and it is my belief- and again. I ask your pardon- that it can't be mended again. But the house that is broken, and the man that fall apart when the house is broken, these are the tragic things. That is why children break the law, and old white people are robbed and beaten.”

Msimangu “one of the characters in Alan Paton's Cry, the beloved country makes this statement in chapter five after he welcomes Kumalo to Johannesburg, while discussing the troubles of Gertrude and Absalom. Msimangu explain to Kumalo what he believes has gone wrong with their country; the tribal bonds have been broken, giving young men and women no reason to stay in their villages. These youth then go to Johannesburg when they inevitably lose their way and became morally corrupt. Alan Paton portrays Msimangu as a very explicit about the cause and- effect relationship that he perceives between the deterioration of black culture and crimes against whites. As such, he expresses the novel's central preoccupation with the matter of tribal structure and its important role in holding the country's black population together.

2-“I see only one hope for our country, and that is when white men and black men.....desiring only the good of their country, come together, to work for it...I have one great fear in my heart, that one day when they are turned to loving they will find we are turned to hating.”

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develop his or her God given gifts. Because South Africa ignores this principle, Arther argues, it is not a truly Christian state.

The cut-off sentence that closes Arther's statement is especially poignant for his father, as these are the last words that Arther writes before going down stairs to his death. Ironically, Arther Jarvis is on the verge of envisioning a new South Africa when the problems of the old one cut him down. This tragic turn of events indicates the dire need for change.

# **Chapter Five**

## **Findings, Conclusions and Recommendations**

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## Findings, Conclusions and Recommendations

### 5.0 Introduction

In this chapter, the research hypotheses and questions are restated in order to verify or refute the hypotheses through providing answers to questions. This will be done in the light of methodology, and data analysis and discussion.

Firstly, the researcher will answer the questions of the study in relation to African immigrants and the host country members' processes as depicted in literary text written by Alan Paton and Joseph Conrad. Secondly, based on the answers from the questions of the study, the researcher will arrive at conclusions and will provide relevant recommendations in the area African immigrants and the host country members processes and further researches.

### 5.1 Hypotheses and research questions

This study sets out to test the following hypotheses

1- The racial profiling creates as a lack of trust between new comers and the community and these inpact immigrants' identities.

2-Africans use many linguistic means to white domination by writing many novels to preserve their identity.(Chinua Achebe's An Image of Africa)

3-The policies and programs that agencies in the host country use hinder integration between immigrants and society and this affect the various dimensions of identity of of the immigrant. White's hegemony of black Africans can shape the black ethnic identity as depicted in Alan Paton's Cry, the Beloved Country.

The conclusion's results and finding will be strongly linked to the study questions.

1-How does ethnicity of the host country impact African immigrants identity?

2-To what extent do the Africans use linguistic means to resist the white domination so as to preserve identity?

3-To what extents do the members of the host country use linguistic means to control Africans identity?

5.1.1 Summary of the result about the host country members and African immigrants processes

In this part the researcher answer the three questions mentioned above and gives conclusions.

### **1-Cultural dimension**

It is clear that the sub-dimension of using art to resist host country members favours the process of African immigrants in Cry, the Beloved country. The writer has used his artistic skills to advance his case as in the case in Cry, the Beloved Country.

The same sub-dimension in Heart of Darkness is in favour of the African immigrant's process.

The same sub-dimension of using art to resist the host country members is exclusively in favour of African immigrants' process.

The writer has used his artistic skills to advance his case as he portrayed in Cry, the Beloved Country.

The same sub-dimension of using art is exclusively in favour of the white settlers as depicted by Joseph Conrad in his novella Heart of Darkness.

The sub-dimension of "African beliefs" in Cry, the Beloved Country favours the process of African immigrants, this has been clearly stated in Cry, the Beloved Country, contrary to this it does not serve the process of the white settlers. However, in Cry, the Beloved Country African beliefs has been used in favour of African immigrants process in their fight against the white settlers when they organized a bus boycott until the white settlers reduce the bus fees.

The sub-dimension of "names of people" in *Cry, the Beloved Country* indicates that the Natal's communities members are Christian, their names are either taken from Christianity or from African cultures. Sticking to indigenous names serve partly the process of African immigrants, for example "Absalom" and "Gertrude".

The same sub-dimension of "names of people" in *Heart of Darkness* has partially served the process of African immigrants. Some characters who have embraced Christianity have adopted new names. This comes as a result of the activities of Christian missionary societies" for example "Stephen Kumalo" and "John Kumalo"

### **Psychological dimensions**

The sub-dimension of "instilling fear in the white settlers" in *Heart of Darkness* does have the potential to serve the process of the white settlers. At the same time, it favours the sub-dimension of "restoring the Africans malignity". This represented by the Africans who worship Mr. Kurtz because he killed many natives and topped his fiancés with their heads.

The sub-dimension of "using novels to correct misrepresentation of Africans" in *Cry, the Beloved Country*, Alan Paton collectively has endeavored through his literary work to correct the tarnished images of Africans portrayed in the colonial discourses by European writers. This has prompted Alan Paton to fictionalize the story of African heroes as having peculiar cultures.

This potentially serves the process of African immigrants

### **Dismantling colonialism dimension**

The sub-dimension of dismantling the colonial rule by force in *Cry, the Beloved Country* does have the potential of favouring the process of African immigrants. At the same time it does not favour the process of white settlers. Thus the author has used linguistic feature, for example this extract "The white man has broken the tribe. And it is my belief- and again I ask your pardon that it cannot be mended again, but the house that is broken, and the man that fall apart when the house is broken, these are



the tragic things. That is why children break the law, and old white people are robbed and beaten."

The sub-dimension of dismantling the colonial power through peaceful means in *Cry, the Beloved Country* does have the potential of favouring the process of African immigrants. At the same time it does not favour the process of white settlers. Thus the intellectual debate depicted by Alan Paton, and this sub-dimension has featured clearly In *Cry, the Beloved Country*. For example in this extract "I see only one hope for our country, and that is when white men and black men...desiring only the good of their country, came together to work for it..... I have one great fear in my heart, that one day when they are turned to loving; they will find we are turned to hating."

The sub-dimension of "Loyalty to tribe to defend the land " in *Cry, the Beloved Country* does have the potential of favouring the process of African immigrants for example in this extract " And now for the all people of Africa, the beloved country (NKOSiSiKelel) (I Afrika,) God save Africa. But he would not see that salvation. It lay a far off, because men were afraid of him, and his wife, and Msimangu, and the young demonstrator. And what was their evil in their desires, in their hunger? That man should walk up right in the land where they were born, and be free to use the fruits of the earth what was their evil in it? They were afraid because they were so few. And such fear could not be cast out, but by love."

### **Economic dimension**

The sub-dimension of natural economies and exploration of human resources to serve the colonial and do have the potential of favouring the process of white settlers. It does favour partially the process of African immigrants.

### **Tabulation of Results**

Table (4.1.2) Percentages of host country members and African immigrants processes in English literary work components

From the above table, it is clear that the two post-colonial English novelists have collectively depicted the power relations between African immigrants and white settlers. It has become apparent that 69% favours the process of African immigrants while 47.2% does not favour the process of white settlers, and 40.8% is in favour of the process of white settlers.

It is also worth noting that Cry, the Beloved Country has the highest percentage 85% which favour the process of African immigrants.

It appears that African immigrants and white settlers are joined processes or rather African immigrants is a by-product of white settlers.

## **Results**

1-The racial profiling creates a lack of trust between new comers and the community and this impacts immigrant's identity.

2-The policies and programs that agencies in the host country use, hinder integration between immigrants and society and this affects the various dimensions of immigrants identity.

3-Joseph Conrad has obsession with skin colour.

4- Some indications show that Joseph Conrad uses racist expressions.

5-Joseph Conrad thoughts are highly affected by the environment of imperialism in which he was exposed.

## **Conclusion**

It is clear that the two writers, Joseph Conrad and Alan Paton have painted an unequal picture of power relations, through their depiction of the two groups; the host country members and their associates on one hand and African immigrants and their men on the other hand.

Ethnic identity is a dynamic construct that evolves and changes in response to:

Firstly; the cultural realities or rather the ideological stance adopted by the oppressive white system minority regime in the South Africa as

depicted in Alan Paton's novella. However, the black South Africans were forced to desert their home lands to seek for opportunities in the gold mines designed by the white men in South Africa. It is a known fact that man can be shaped by the environment he/she lives in. So, black men's customs, religion, names, and language have undergone transformations. This was designed to cripple the black men's superiority. Finally; the black men in South Africa managed to stage a strong resistance against the white domination in South Africa, but was a weak one. The author of this novella has cleverly painted the picture of the two groups in clash as it is the task of critical analyst to decipher the literary text so as to unmark the hidden ideology adopted by the powerful class.

Therefore, it vitally important to revisit the past so as to know the present as it is the case in South Africa.

## Recommendations for further studies

The researcher recommends the following:

1-The policies and programs that agencies in the host country use must highly make integration between immigrants and society.

2-The problems that face the immigrants like lack of affordable housing, child care, lack of programs for single parents, lack of employment opportunities, youth dropping out of school and poverty must be solved.

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