



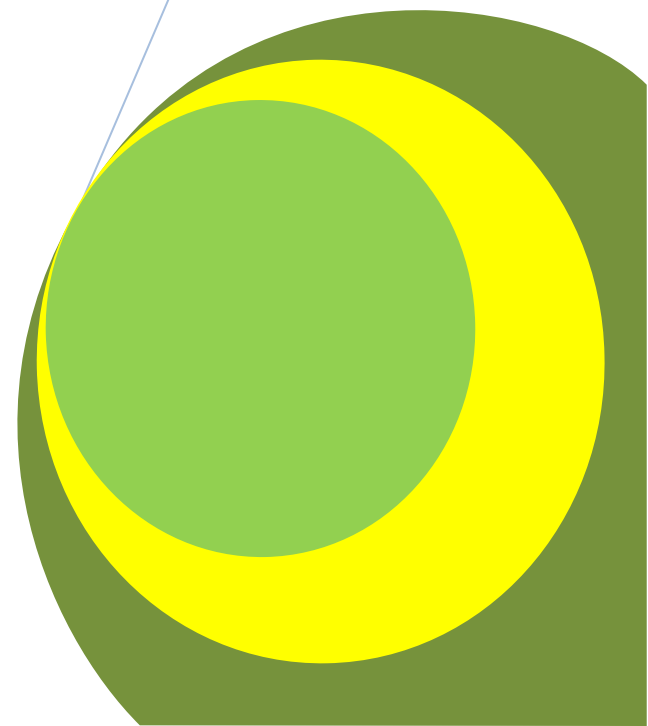
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## Literary Colonization between Joseph Conrad and Edward Morgan Forster

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*Research Article*

# Literary Colonization between Joseph Conrad and Edward Morgan Forster

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## ABSTRACT

This paper aims at proving that most of the European available texts (of early modern history) about Africa and India are texts of conquest. The paper, in the first part, concentrates on how great and deep are the historical gaps between East and West, between the Africans, the Asians and the white man. We find that these gaps couldn't be filled with trust; the trust which was impossible through the pages of the novels *Heart of Darkness* by Joseph Conrad and *A Passage to India* by Edward Morgan Forster.

The researcher aims, in the second part, at showing that the colonizer wants to colonize freely with no trouble, for the white considered any blank space on the earth is his, and hence the right to dominate arose. The European in Congo and in India wants to stay there to explore, to merchandise, to swallow everything that belongs to the black indigenous people without sickness to his heart. Moreover, the western colonizer considers himself on others' land a pilgrim whose main concern is to civilize those who are below him, for he is a sort of apostle among others. Hence the advent of the white man was portentously with prodigious behavior among an assemblage of live human being, and that to encourage or legalize colonization was a must to the white man.

**Keywords:** Literary Colonization, Joseph Conrad, Edward Morgan Forster.

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## Introduction: Colonization in Focus

"Damned if you do, damned if you don't" this understanding or attitude was and still prevailing among the Europeans and the Americans conquerors these days. In this paper I am going to illustrate and show the destructive effects of literary colonization and the extra zealotry of the colonizers, among the Africans, represented by Joseph Conrad's novel *Heart of Darkness* (1901) and Edward Morgan Forster's novel *A Passage to India* (1924). Neither Conrad nor Forster took into consideration that the nature and the native culture of the African and the Asian contrast with "dystopia of the Western enterprise" (Andrea, 2006). It is true that the European colonizers and the literary colonization *did* ignore the colonized identity, rather his being on his own land. But in fact "dystopia" has nothing to do with the reality of Africa or Asia or even Latin America and the Caribbean people. It is commonly known that the African are depressingly wretched but still surviving on their *real* land. Same is the case with the Asians, the Indians and the Arabs who are still living over their land despite the distorted reports that have been sent about these nations to the western masters. The colonizers went there to others' land fully trusted that no power could compact the European being there, believing that their colonial ideologies are, perhaps, needed there among people who are, according to the Europeans, stagnated since Abel and Cain. However the poor Africans and Indians were agape witnessing the white sailing ship come ashore; their own shores and new white armed men alight and advance to the land where these white start surveying and tracing the land searching for any supposed enemy on the victim's own land.

I may object the already known definition of the word 'colonization' which means positively to inhabit the land; prepare it; plough it; sow it, irrigate it and cultivate it along with its owners who may sell it to the so called 'colonizer.' It is the logic interpretation of the word, but unfortunately, the colonizer has proved the opposite: he is the devastator, the exploiter, the confiscator, the swallower of the land's affluences day and night with an open intention to do that. That is the correct definition of the word which is much convincible nowadays. I do not think that post colonial literary and European cultural texts were unable to repent the colonization role over others' land. These literary texts and modern literary cinematic texts thrust in their readers or watchers an image of the colonial contact from the perspective of the *right* to colonize, for the colonized are so poor and hungry, and consequently are in need

for the white race to make available the flow of food and peace, which proved, on the long run, poisonous. The colonizer went to Africa, to India carrying with him the idea of hedonism- that is spreading the model of European thought and the way of life to enroot this doctrine and mores among the others, or perhaps the savage or, at its best, among the cannibals.

A new shape of colonization emerged thus by the advent of the third millennium by which the colonizers may not undergo the suffering of marching, sending troupes, ships and militant presence with tanks and jet-fighters over the land of the colonized except in case the people, in the colonizers' view, are naughty or trouble-makers. This new type started among the Arab world where the colonizer exploits, confiscates and humiliates the 'others' while in his office in America or Europe. This new shape of colonization depends on the nature of the colonized who varies from place to place. This example is clear in the Middle East where parts of it are occupied militarily and the other parts are occupied electronically by a click of computer, although the conception of the word colonization prevailed throughout Europe was in the shape of an "enterprise." Through this European enterprise, colonization is legalized and has become openly with no need to hide the intention behind their being here and there in the world.

It is said that colonialism could be the extension of a particular nation's sovereignty over any territory beyond its own borders by establishment of either settlements for its subjects or building colonies of exploitation in which indigenous populations are ruled, displaced or even, *exterminated* upon the call of necessity. Even Neocolonialism could mean (in this context) the "continuing domination" whether direct or indirect domination of the Western industrialized nations over the so-called needy "Third World" (Philip and Gail, 1984). Dan and Barbara Dodson in their book *Publishing Progress in Nigeria*, (1992) argued that due to the monopoly of everything belongs to the black by the white, the latter had even "controlled the mind of the African." Moreover, Neocolonialism practiced unequal educational distribution among the indigenous people; whether it is in Africa, Asia, Latin America or elsewhere. Therefore, the neocolonial relationship with others is a complex one. However, Philip and Gail (1984) points out that "Western domination of modern technology and the location of major universities and publishing houses, all contribute to continuing control of the Third World's knowledge infrastructures and educational systems" (Philip and Gail, 1984) and that is quite true and remarkable these days.

These practices were in the field over the others' land and applied over the indigenous people of many other places in the world. But the danger lies where the Europeans took colonialism as an ideology or (may be) a set of beliefs made especially to legitimize and promote such a system. For colonialism it used to be very often based on "ethnocentric" belief that the moral, manner, color, shape, complexions and the values of the colonizer were all superior to those of the colonized with no consideration to the colonized identity. This, if it is true, could have a strong link with racism and the "pseudo-scientific" theory of the 19<sup>th</sup> century Darwinism which automatically placed the white above the animal kingdom of the Earth. This reflects the authenticity that the "colonial education did not always orient the colonized to their own cultural roots" (Philip and Gail, 1984) and that the aim is to divert the colonized intellectuals from the main track of their own cultural roots, which successfully shows its fruit in the case of Dr. Aziz in the novel *A Passage to India*.

However, if the post colonial texts think that the vanquished colonized is given fair through tens of thousands of books written on the 'others', these texts will be a mere illusion. For Rebecca Weaver-Hightower in her published research paper: *Revising the Vanquished: Indigenous Perspectives on Colonial Encounters* (2006) argues that these texts have "given the indigenous colonized a face, a name and a voice equal to the European colonists" (Andrea, 2006, P.84). This very sentence, in fact, urges for new colonization; for it shows that those human beings are the others or the strangers or the outsiders **who** were faceless, nameless and voiceless. Anyhow, western hegemony does not repent colonizing the others on Earth. The conquered, under the heavy feet of the conquerors, will remain without face, name and without voice equals to the human voice that their conquerors denied them for the past ages.

Even when these colonized people explain their tragic history which contains Earthquakes, diseases and floods, the colonizers used to do nothing to them; as to elevate their tragic lot. Although the colonizer confiscated the colonized land, culture, name and shape, the colonizer confiscated even the colonized "particularism" through pretending and stressing the universality of his "egalitarianism." Remi Cligent in his: *Damned if you do, damned if you don't, The Dilemmas of Colonizer-Colonized Relations* (1984) sees that the colonized "is deprived of the choices that he should have in terms of his relation to his past and his present, to himself, to his peers, and to the outside world" (Andrea, 2006). Thus, it is nothing but the sense of despair and loss that prevails over the others' land.

Between the two parties, the colonizer and the colonized, there is an ever cloudy borderline, and that the colonized whether he is a South American, Arabian, African or Indian, there is, according to the commentator Roland Racevskis' essay: *Of Cannibals and Colonizers* (2006) a "complexity of initial encounters between the colonizers and the colonized." Colonization, however, to Racevskis "had [even] a devastating impact on the non-human environment" (Andrea, 2006). However Jane-Christophe Rufin, in his novel *Rouge Bresil* (2001), calls the European colonization a project. If it is true, it is commonly known that the word project is mostly connected with material life. It could refer to material prosperity or economic failure. It could refer to launching journeys to the place of the project. It could refer to applying force to guard the sources of the raw material needed for the project. It could be an

occupation or (call it) invasion to perform that end. And finally, it could be humiliation, colonization, exploitation and domination to the people who are originally created, in the colonizer's views, to be the guards of a particular piece of land on Earth, and since nothing could be hidden under the sun, colonial projects proved to be with an ugly face by which the colonizer encountered the colonized in a shape of gluttonous marauders of wealth, health and even by confiscating the dignity of the colonized as we see in the modern colonization projects in the contemporary Middle East. These projects grew and grew with their branches left untrimmed even the shadows of those branches were not cool in the African land nor in Arabia nor in India. This *ideal* colonizer is left without a single sentence of criticism (from his peers) concerning the right of his being on others' land. Thus, the many powers the colonizer enjoys enable him to "project onto local people the dehumanized images ... that he has been unable to control during his childhood" (Philip and Gail, 1984).

However the recognition by the colonized of "the inferior position" imposed on him leads the latter "to try to beat the colonizer at his own game" (Philip and Gail, 1984). This case is remarkable where Dr. Aziz embraces the English etiquette tries to melt with them by imitating the style of life in Chandrapore. However the colonized is evaluated in terms of his distance from the colonizer's cultural model, he is tempted to speak the colonizer's language. This attempt is particularly evident in the case of English colonization of India where, again, Dr. Aziz, who is a remarkable personality, dived into the colonized culture by imitating his language which means that this reduction takes place at a higher intellectual level, the thing which, no doubt, pleases the colonizers over the others' land. Moreover the quality of the curriculum imposed upon the indigenous occupied students tends to perpetuate existing patterns and samples of long domination. This, perhaps, was the target behind initiating Mr. Fielding collage in Chandrapore in Forster's India.

Racevskis, again, sees that the colonizer will not be driven out except under the threat of death. Since cannibalism and barbarity are there in Africa in particular, the fear is there as well that encounters the colonizers when the westerners mission of aiding and reforming proved failure. The one European leads a first expedition, starts out as a humanist, a rationalist and as a leader of reformation to these poor ignored people on their poor land, turns "into a fanatical dictator" (Racevskis, 2006). This could be well remarked in *A Passage to India* where Ronny Heaslop, one of the members of European enterprise in India, pronounces his fanaticism loudly to his mother Mrs. Moor when he says to her, rather snubbing her: "We're not out here for the purpose of behaving pleasantly... India isn't a drawing room" (Forster, 1975). We infer that some Europeans were on others' land in order to gain money. This of course brings to light and reminds us of a speech in *Heart of Darkness* that has been going on between Marlow and his white companion who answered when Marlow asked him about his being there in Congo, the reply was: "to make money, of course. What do you think?" (Conrad, 1978).

These white have been living among the indigenous people of Africa, they, sometimes, act as "middlemen" as "rumrunners" and sometimes "exploiting the native women sexually for ... financial gain" (Racevskis, 2006). Therefore, corruption is there and the revolt is there too, although the colonizer believes that: "bringing the salvation of civilization to [the] land of cannibals was a just." Racevskis, too, criticized the way the colonizers impose themselves on the colonized that "their frontier way of living and the violence it imposes on the native population, and particularly on women, constitutes a dystopia and a destructive mode of occupation of the New World" (Racevskis, 2006). As the sexual dilemma continues among the colonizers, Louis Montrose in his: *The Work of Gender in the Discourse of Discovery, New World Encounters* (1993), adds more to the distorted picture of the colonized; about the sexual conduct of the Europeans saying that:

The sexual conduct of European men in the new world is sometimes explained way as the unbridled expression of an essential male lustfulness. It might be more useful to understand it as an ideologically meaningful (and over determined) act of violence. This violence is impelled by, enacts, and thus reciprocally confirms the imperatives of appropriation, possession, and domination that characterize the colonialist project in general, imperatives that are themselves discursively figured violence (Racevskis, 2006).

Rufin, in his turn, admits "the ravages of sexual exploitation of a dysfunctional colonial patriarch" among the colonized (Racevskis, 2006). Some western writers and commentators reject this ideology. Through this lawlessness and violence that has been practiced by the white man over the colonized, a new idea and a new understanding is formed by these others which goes contradicting to the new plantation of western doctrine. The black African or the Indian has become fully aware that relinquishing western identity is the best policy for a free life although dyed with poverty. This kind of presence over the land of the others and the cross-cultural intersection is counted as a western incursion into the victimized indigenous people.

There in Africa, the colonial enterprise does not stand against the devastating schemes of the colonizers, they do their best to change what they do not like or admire. Man and the trees, the seas, the rivers, the jungles, the mountains were all victimized by the advent of the white man who has a long hand to change everything without watchers. There, the new *old* world, where the westerners go, has become unrecognizable by the white. In setting foot there whether in India or in Congo, the passer- by who once knew the place where the colonizers settled or

passed by, doubts whether this place was the same before these colonizers had landed. Therefore, if the Africans are once to revolt "it will be necessarily that of farmers who have been the most severely and cruelly exploited by the colonizers" (Philip and Gail, 1984).

It has become known that early modern historical archives are overflowed "with narratives of conquest written by European conquerors" that Stephen Greenblatt in his *New World Encounters* (1993) calls "the vision of the victors" (Weaver-Hightower, 2006). These visions, are in the shape of archives, include volumes of books, tomes, diaries, letters and many other shapes of reports since Columbus, Cook, Cortez, Darwin, Malinowski, Burton, Doughty and hundreds of literary passages, essays and books are also still there although with little dust on them.

M. Warner, a British writer, shows in her book: *Mapping the Water* (1993) that the "indigenous islanders" or the original people of the land, the sky and the air, all welcome and cooperated with the white man in their poor land, until, according to Hightower "bludgeoned and cheated out of their good will." The latter adds that these strange islanders have nothing to resist or battle the fierce gluttonous colonizers and "marauders" except "with magic and spear" (Weaver-Hightower, 2006). This simple old-aged encounter continues between the two parties. This, again, can be shown clearly in Werner Herzog's film *Aguirre: The Wrath of God* (1973). The film shows that a person "is filled with violence and murder in the name of religious conversion and material gain." It again "shows colonial exploration not as heroic or civilizing but as cruel, exploitative, and greed-driven" (Weaver-Hightower, 2006). The film finally shows the colonized African slaves and servants who wait on the white master in humiliation and humbleness.

To conclude, however, that these discussed texts provide the audience, in Hightower's view, with the opportunity "to conceptualize" the original people of the countries occupied as resisting but in the shape of violence. Conrad, on the tongue of Marlowe, shows that the Africans are empowered by "mystic and religious rites" and that was very easy and very necessary to conquer them. The European audiences can not influence the behavior of the white and that this white man "is not ultimately successful in turning the tide of colonization." For many ethnographic documentaries show the negative result of colonization pointing out to "the fallacies of colonial stereotypes" (Weaver-Hightower, 2006).

### Literary Colonization between Conrad and Forster

Joseph Conrad and Edward Morgan Forster writings represent the early modern colonial history. Usually novels of colonization begin with thick descriptions of the personal history of the *host* protagonists and the narrator of such history to seem as the hero, at least in the eyes of the readers, of his production. The colonizers here may explain their actions in India, Arabia or in Africa with the following logic: "for the sake of our land, the church has always been on the side of the strong" (Hightower, 2006). The 'strong' here is automatically known as the European who has the right to colonize since the aim, so to say, is to *civilize*. Therefore Marlow, the mouthpiece of Conrad, sees himself as a missionary, whose main concern is "to civilize" the Africans, for his mission is a heavenly mission and that spontaneously heaven has asked him to do so. This leads us to become sure that the strength of the colonialist is, according to Marlow, "arising from the weakness of others." The whole matter thus is the discriminating dangerous description that lies in the complexion and the shape of the Africans particularly: "those who have different complexions or slightly flatter noses than ourselves" (Conrad, 1978).

Even the title page in the *Heart of darkness* is a title that carries big meanings: darkness itself signifies the lack of light, hope, life and survival; it could signify despair; depression, poverty, illness and the lack of everything even death. The white colonist went deep into this darkness wishing to find light, richness, prosperity and welfare among the bones of the skeletons of the naked spread here and there over an unknown land. Darkness, however, in the eyes the Westerners, means backward and stagnation and not necessary the darkness of the complexions of the flattered noses of the Africans. That is the general impression of the word, and that the setting of the *Heart of Darkness* is exotic. This novel reveals Conrad's attachment to the place he occupies since his boyhood. While the title page in 'A passage to India' signifies much too, India the semi continent, can't be reached but by the passage Forster paved for the English colonizers and troops to pass through! India, which, equals the British island fifteen times and twenty times in population, has, in Forster's view, this only passage to pass by when you want to leave for! India which is opened to the world's seas, oceans and rivers, has many ways through its deep endless sky and through its vast land as well as its unending border lines for people all over the world to pass through. This vastness, largeness and depth Forster limited into a *passage*, and one single passage to reach the vast country India.

In this connection, we may go back slightly to Conrad's life which is a puzzle for the critics, the readers and the biographer. He experienced being colonized as a young boy in Poland under the Russian occupation, he, no doubt, witnessed the effect of colonialism upon a colonizer while he commanded a Congo's river steamer in the Dutch Congo. Conrad relayed these experiences through the eyes of Marlow who is, too, a riverboat captain. Conrad knew the art of criticizing colonialism and that his attacks came directly, ironically and metaphorically.

Kurtz, Conrad's hero, in Africa has become an armed, and perhaps an ideal, he came to Africa with his group fully armed. He, in his paper *International Society for the Suppression of Savage Customs* (ISSC) (1896)

claims that: "we white must necessarily appear to them [the savages] in the nature of the supernatural beings..." this came clear and interpreted in wresting Kurtz, as a dead man, from "the wilderness" on the boat sailing up on the Congo river into a boundless jungle where Marlow finds "the famous trader Kurtz" holding in the savage heart of the jungle his "trading post" (Conrad, 1976) which shows that from the moment the Europeans landed over the Congolian land, they started implementing a religious demand and will of how to deal with the inferior.

One has to notice the difference between the colonized Africans and those who colonized them. For that every member of Marlowe's white group is with suit and cravat, with pistols and guns, with chocolate and biscuits, milk and every kind of drink, fresh and pure water while the others are merely watching how the white man deals with his belongings. Not only Marlow who sees the colonized less than the colonizers, but also Forster, too, sees that the British club is forbidden to the Indians even if they were servants: "the windows were barred, lest the servants should see their men-sahibs acting, and the heat was consequently immense" (Forster, 1975).

Forster's India has, historically, experienced successive waves of colonization including Aryan, Muslims Arabs, Moguls and the early modern colonization of the British. Thus came the western colonization even before the birth of the modern India of the late nineteenth century, the country was traced by the eyes of the colonizers since the days of Vasco De Gama 1498. Britain occupied an important place in the political affairs in India since 1760, but did not have the chance to control India for nearly a century. It is well known historically that in August of 1857 and through a period of violent revolt against Britain by the Indians, the British Parliament of the then time passed the Government action in India. This condescended sovereignty in which the English bureaucracy did not associate with the people they occupy. The Britons, perhaps, found such expression in the characters of Ronny Heaslop and Mr. McBryde in the novel *A Passage to India*. However by colonizing India and Africa, Europe and the rest of these portions of the old world are posited as subject to continuous contestation. Thus, the relation of power was to prevail.

Wherever the colonizer goes in the other's home land, the main target to him is the culture of his *host*, the culture which is a human creation whose meaning was determined by historical circumstances and the individual disposition of its authors. This clash of culture is remarked there in India in the person of Dr. Aziz and others, while in Congo, Conrad did not mention any stance for the "imbecile" Africans whose skins are black and "mangy" (Conrad, 1978). So the Europeans gain a foothold in Africa easier than any other places in the world, for Congo, Somalia, Ethiopia, and the rest of the African countries of today are still suffering widespread famine "whose indigenous culture still survive the rigors of colonization" (Raceskis, 2006).

It is useful to analyze the two works: *Heart of Darkness* and *A Passage to India* applying the historical and cultural conditions of the society in which they were produced, the relation between groups and classes of people that imperialism sets up. Regarding the *Heart of Darkness*, it includes a short history of European imperialism in Africa in the last decades of the 19<sup>th</sup> century and the effects of wars there. *A Passage to India* which is a critique of British rule of India includes a summary of Britain's historical involvement in India and how World War 1 affected its position there. Both works also drew heavily on the respective authors' actual experiences, i.e. Conrad's journey to the Congo in 1890 and Forster various travels in India before and after the World War 1.

However the British are not shown as tyrants, although they do fail to understand Indian religions and cultures. They tried to convince the Indians that the British Empire is a civilizing force on the "benighted natives" of India, and that on the other hand, the European being was there in Africa as a heavenly mission to civilize the Africans. Ronny, for example, the City Magistrate is perhaps true when he says that the British "are out here to do justice and keep the peace" (Forster, 1975). He was aware of the hostility between Hindus and Muslims. Hence he believes that the British presence is necessary to prevent bloodshed among the Indians. Even Mr. Fielding, a collage principal of Chandrapore, the most sympathetic of English characters, does not argue that the British should leave India. This comes true at the end of the novel while talking to Dr. Aziz in connection of this particular point.

But the British economic consequences and imperialism are both hinted at very briefly in the novel. This occurs when Fielding mentions to Godbole and Adela that mangoes can now be purchase in England: "they ship them in ice-cold rooms. You can make India in England apparently, just as you can make England in India" (Forster, 1975). Anyhow the British claim to be in India for the good of Indians, whereas in fact, they are there in order to increase their own wealth by finding a system of trade passages and routes that entirely beneficial to the British only. However, twenty-three years after the publication of *A Passage to India*, Aziz's prediction at the end of the novel came true. He told Fielding that the next European war will lead to the liberation of India. That war was the World War 11, where Britain, economically was exhausted and in the same time faced a nonviolent nationalist movement in India led by M. Gandhi, by which at the end India was granted independence in 1947.

Regarding the *Heart of Darkness*, the oppression of imperialism has reached its zenith, reached into personal lives and culture of the Congo society for centuries. This novella focuses on a region in Africa long ruled by foreign oppressed occupiers. We notice that Congo was ruled tyrannically by the British and the Roman. It was ruled economically, in terms of its resources, geographically and spiritually as in the case of Kurtz, the god-man. In Conrad's novel the British, the Dutch and the rest of the European colonialists sincerely believe that they are offering a better way to the Congolese. Marlow on his way to his post boastfully mentions that Congo "had known the ships

and the men ...the dreams of men, the seed of commonwealths; the germs of the empires" (Conrad, 1978). This comes clear in *Heart of darkness* more than once, however Marlow says: "they grabbed what they could get for the sake of what was to be got. It was just robbery with violence, aggravated murder on a great scale, and men going at it blind- as is very proper for those who tackle a darkness" (Conrad, 1978).

Marlow refers to the Congo and the many conquerors who have travelled through, not only Congo, but also to the rest of African countries in search of gold. The European does not hide his intention of his being on others' land, he pronounces it openly "to tear treasures out of the bowels of the land" and that "was their desire" where ivory and many other things are besides the fame (Conrad, 1978). Marlow deals spiritually with the Congolese and that he measures the oppressions the people there undergo. Even his aunt who supported him to travel to Africa expresses her belief through Marlow's speech when she talks about "weaning those ignorant millions" in Africa and that Conrad "felt somehow must get there by hook or by crook." (Forster, 1975). These examples show that the Congolese are conquered spiritually even before being conquered materially.

Marlow does not forget to hint to the negative consequences associated with imperialism through colonization for not only the native people but also the imperialist himself. Kurtz, first of all, lives in harmony with his hosts and enters into their culture, participating in all rituals of tribal life until he becomes their deity. He himself has been conquered by the darkness through his immediate obedience to their customs by which he has succeeded into becoming "god" to these "cannibals." Conrad (on the tongue of his mouth piece Marlow) at the entrance of the bay of Congo intends on making discoveries and making a name for his master Kurtz who willingly disappeared before forty years searching for riches and glory among the black hungry people. Kurtz is a white master who is "obeyed" despite the fact that he "inspired neither love nor fear, nor even respect" (Conrad, 1978). Kurtz was quite "familiar with every detail of the construction sites ... that he cherished in his own private thoughts along with the dream of Europe to come with his weapon." He attacked "the opaque mass of [the] brute" with the enthusiasm of an occupier, colonizer, explorer and a master (Racevskis, 2006). But as for *A Passage to India*, it is a text in which Forster is not optimistic about the future and relation between East and West. While in India the colonizer was designed to bridge the psycholocultural gap between ruler and the ruled. However the bridge party that was intended to bridge the gulf between East and West proved failure, the gulf remained as wide as ever: "the bridge party was not a success" (Forster, 1975, P.39). This, too, could be well interpreted early in the novel, when Dr. Aziz went to Calendar's bungalow according to an invitation the former received, he became depressed at Mr. Calendar's leave indifferently paying no care for his coming Indian guest: "but the sahib has left me some message?" the servant answer was "no" (Forster, 1975). In his final meeting with Fielding, Aziz, as an Indian nationalist recognized the immediate need to throw the English off and liberate India one day, and that the time for Indian independence is coming but after the next war. This came true, as mentioned above, when Ghandi started his white revolution to take the English out of India in which he succeeded in 1947. In this meeting Aziz's threat continues saying that a time will be coming when the Indian will drive every Englishman into the sea:

Down with English anyhow...I say. We may hate one  
Another; but we hate you most. If I don't make you go  
Ahmed will, Karim will, if it is fifty five-hundred years  
we shall get rid of you, yes, we shall drive every blasted  
English man into the sea (Forster, 1975).

This is why the bridge party the English held in Chandrapore proved failure. Forster became aware that the "repercussion" of the English role would be an echo of the Indians, and the English would repeat for ages to come. Ronny Heaslop, in *A passage to India*, and other English colonizers exert their influence on those around them, they undergo profound changes in India. Heaslop and his group such as Burton, Collector, Callendar and Turton have definitively crossed cultures but in an intention of returning to the West and, indeed, some of them returned reluctantly as in the case of Mrs. Moor and Mr. Fielding. Ronny plays a significant administrative role for the colonial and occupational mission in India, While Kurtz, in the *Heart of Darkness* for example, rejected the religious project in Congo and abandoned the dream of returning to Holland, and took the side of the new nature and local culture against the "incursion" of the colonial culture, embracing the blurry foggy surrounding culture for the sake of ruling over the poor African as a god. He melted where the two cultures clash. Unlike Ronny and his group, Kurtz has become a part of the local community and its ecosystem: the complex of the community and its environment, and that he decided to stay behind, not to fight against its further devastation. He rather admired the stagnation of the community he is among for some inner purposes. On the contrary, Ronny and his group in India did not reject the colonial enterprise. They arrive at a new appreciation of their being on such a particular piece of land which is India. They never defend the way of life the Indians go. Therefore, the film, *A Passage to India*, (1990) stresses a great cultural misunderstanding between the natives Indians and the occupiers. However, the gap is still there between East and West, for Lady Mellanby sees that India is a "frying pan" which she does not want to fall into.

To Conrad, the colonizer is "ever-ready" a suspected person, and this suspicion is "gnawing" and that "it lurks" in the hearts of the colonizers. Even the land of the others, particularly Africa, is drowning "into the stillness profound and dumb." It is the "country of human strife, a battlefield of phantoms, terrible and charming." The violence practiced by Kurtz and others over the others' land is unjustified, in Africa, and Congo in particular, which is a "mysterious country of inextinguishable desire and fears" (Murdick, 1966). Perhaps the colonizers take the colonized, particularly an African as a parody of man, the man of their special measurement. Conrad's ideal man's action in Congo is a reversion to savagery. So, as readers, we are able to illustrate Kurtz's attitudes to the Africans in the frame of doctrine of extremity. Kurtz proves his moral nature by enduring his ordeal and by willingly passing through catastrophic circumstances to his original place, while in case of Mr. Ronny's circumstances and temptations were unable to attract him in India which is "a most unsuitable" for every Englishman or Englishwoman (Forster, 1975). In his speech, he is trying to convince his mother and Adela (his fiancé) of his unpleasant position: "We're not pleasant in India, and we don't intend to be pleasant. We've got something more important to do." He adds: "We are not out here for the purpose of behaving pleasantly!" rather "We're out here to do justice and keep peace" (Forster, 1975).

However, to colonize freely with no trouble is the European main target even before swallowing any of the affluences of the country they occupy. Kurtz (in Congo) wants to stay there to explore, to merchandise, to swallow everything that belongs to the black indigenous people. He wants to perform and achieve all that without any single trouble to him; a trouble that may cause sickness to his heart "but the contact with pure unmitigated savagery, with primitive nature and primitive man, brings sudden and profound trouble into the heart" (Murdick, 1966). Of course the heart of Kurtz seeks tranquility and peace under the shadow of the black slim bodies of the Africans, where the silence murmurs and the unquiet tropical night brooded over the huts where the terrified black man shouted at the white man calling him: "man of fear" whose country is "a taint of death, [and] a flavor of mortality" (Conrad, 1978). A man of fear despite the bright color of his jacket, the smoothness of his hair, the scent he uses and his "tan shoes" he is still a fearful man. Marlow seems to hide something in connection with the white being in Africa saying that the European could be "an emissary of pity and service and progress, and devil knows what else" (Conrad, 1978). That is to say: man is unable to predict the intention of the white but devil does.

Bains (1960), another commentator on the *Heart of Darkness* and a critic, shows that the well-educated crew on the deck of the cruising *Nellie* were chatting with the narrator whose words were bombarding, their speeches were stained with terrible words and phrases as "inconceivable, implacable, inscrutable, inexplicable, irresistible, impenetrable, impalpable, unfathomable enigma, [and] indefinable meaning." (Garnett, 1902, P.179) This style of language signifies much to the Africans who do not know the meanings of these expressions, but still if this language reflects anything, it reflects the European's dissatisfaction, pride, refusal of the others and the haughtiness through which the white looks at the "lanky yellow-faced man, with big intense eyes" (Conrad, 1978). Bains considers Kurtz a hollow man, and in the same time he sympathized with him on others' land who, in Bains' view, became a victim of the wilderness. But in fact Bains forgets to mention that the 'wilderness' itself is victimized by Kurtz. The proof for this point is the havoc destructive impact that had been left by Kurtz and his alike on the others' land. Here I may mention one point connected to Kurtz's (who is victimized in Bains' view) behavior among the Africans, and that Kurtz himself agreed to the conditions that dragged him to be the African god over their own land. He admitted them as worshippers and himself the worshipped. He, thus, sold himself for the sake of gaining wealth, pleasure and riches among most needy people of the Earth. Ronny, on the other side of the universe and his followers don't care much for wealth. The main target to the English group in India was to maintain peace, tranquility and justice, although their justice was on the rub for Mahmud Ali, a pleader of Dr. Aziz, criticized the English in the court saying: "this is English justice" (Forster, 1975).

The last sentence in *Heart of Darkness* was "an immense darkness" (Conrad, 1978). That is the word which had been sought for ages and ages just to find an outlet and justification for the Europeans to occupy, to dominate, to confiscate, to exploit, to rule over those poor, imbecile and "savage" people of Africa. That is the word, the immense darkness part of the world, for everything there seems dark and gloomy mixed with horror, death, hunger and fear. The word black is the dominating word-color in Africa and hence the whole novella is dark and a gloomy report of darkness. This is how the European sees this continent, behaves as if everything belongs to him and perhaps have the right to do so and that even the indigenous people should be his slaves. This is why Marlow could not smell in Africa but that of mud, even the forest is "primeval" and in "stillness" (Conrad, 1978). The air there "was warm, thick, heavy [and] sluggish" even the brilliance of the sun there "was with no joy." Marlow described the Africans as "fine fellows-cannibals in their place" he was grateful to them that "they did not eat each other before my face" (Conrad, 1978). The Europeans went deeper into the heart of darkness; into its stillness and silence, into its stagnation and gloom, they wandered into the "prehistoric earth" that contains a prehistoric man who lives on a prehistoric land that seems "unearthly" too. And that Marlow went farther to doubt whether the Africans were human or not, and when he became sure that they were human beings, he pronounced his resent and worry that they were human beings: "no, they were not inhuman. Well, you know, that was the worst of it." Not only Marlow had to circumvent those "snags" and savages but also to look at them "as edifying as seeing a dog in a parody of breeches and a feather hat, walking



on his hind-legs" (Conrad, 1978). While McBryde, one of the dominating and fierce English men in India, sees that an Indian lives like a dog too, even he, the Indian, has "not a dog's chance" and that his fear was that: "we should be like them if we settled here" (Forster, 1975). The distorted picture of the Indians continues particularly after the imprisonment of Dr. Aziz where "the situation continued acute, and all officials had to remain at their posts" while Ronny is still talking of peace and tranquility! While in reality the Indians were wronged, oppressed, dehumanized and treated badly by the white who saw that the Indians: "ought not to be spoken to, they ought to be spat at, they ought to be ground into the dust," despite that the English conquerors believe that they have "been far too kind with" the citizen in Chandrapore and in India in general (Forster, 1975).

But the worst of that is to consider the inevitability of these Africans as "a dishonoring necessity" and the Indians are not only bad in the eyes of the English but also "very queer," the Indians are very queer and savage whose "very wood seems made of mud," they are "inhabitants of mud" and that everything is "so monotonous" in Chandrapore (Forster, 1975). The European there in Africa, too, found nothing but "the smell of mud, of primeval mud." The white in Africa found himself surrounded by "the crowd of savages" or in its best a group of men "as though they had come up from the ground." Not only this picture is distorting the Africans, but also the will that had been left for European generations was to "Exterminate all the brutes" (Conrad, 1978). In this connection, I may say that if this will should be applied, all the Africans should be exterminated for they are considered as we said above: "dishonoring necessity." The Europeans see themselves as powerful as the Almighty God: "we approach them with the Might as of a deity" (Conrad, 1978).

No doubt that there is a somber theme in the *Heart of the Darkness*, the theme of the conflict between the power of the "wilderness to release 'forgotten and brutal instincts' and the capacity of a human being to resist this pressure" (Garnett, 1902). Edward Garnett, a commentator and critic, in his review of *Academy and Literature* (1902), wants to present the themes of the *Heart of Darkness* as "an impression, taken from life, of the conquest by the European white of a certain portion of Africa, an impression in particular of the civilizing methods of a certain great European Trading Company face to face with the nigger" (Garnett, 1902). However there is a "fantastic relations" between the European colonialist and "the exploited barbarism Africa." The white man in Africa reached to "the deterioration" level of his "morale" since that man was "let loose from European restraint" and plants himself down in Africa as an "emissary of light" who is "armed to the teeth" for the purpose of finding new routes "to make trade profits" among those trodden Africans, though there is an "abysmal gulf between the white man's system and the black man's comprehension of its results" (Garnett, 1902). Thus the quality of the Europeans in Africa are "hunters for gold" where death only there "sulking in the air, in the water, [and] in the bush" (Conrad, 1978). Marlow there in Africa is not going to "disclose any trade secrets," therefore we may argue that trade lies or lurks behind the European mission in Africa. Even Kurtz the god-man of the African was there "in charge of a trading post, a very important one" (Conrad, 1978). The European is enthralled turning the pages of the narrative materials on the "savage" and on: the somber African forest, the glare of sunshine, the feeling of dawn, of noon, of night on the tropical rivers, the isolation of the unnerved, degenerating whites staring all day and every day at the *Heart of Darkness* which is a like meaningless and threatening to their own creed and conception of life, the helpless bewilderment of the unhappy savages in the grasp of their flabby and rapacious conquerors- all this is a page torn from the life of the Dark Continent... (Garnett, 1902).

Yes, it is the unhappy savagery of the black as the white uttered the word "savagery," however the latter wants the savage to be happy, although under suppression, exploitation, confiscation of his own land and the rape of its wealth, with, "that complete, death-like indifference of unhappy savages." Raping then of the black's belonging is the word within which the white appears for the black to love, to consume, to tolerate and to be heedless of its effect. No doubt that the novel the *Heart of Darkness* has a straining and cruel language that could, in the eyes of the European readers, be suitable for this part of humanity on Earth. However it is Kurtz, the god-man among the Africans who accepted the challenge. He enjoyed the native's adoring him through their utter simplicity, the simplicity that has been exploited well by Kurtz, the thing which reminds us, as Arabs, of the local saying: *what makes you a pharaoh?* The answer is: *no body deters me*. So is the case of Kurtz, since no one was able to say to him what, or why? He therefore went through his plan to the end without resistance. Kurtz, therefore, "lacked restraint in the gratification of his various lusts." (Garnett, 1902). This is the way the Europeans understood the Africans and the Indians, and this is the way the Europeans treated both nations.

## CONCLUSION

It could be concluded that the bulk of literary production, including texts, films, reports and all kind of written and visualized documentary, have, to some extent, shown an inaccuracy concerning the others' historical distance. We see, by juxtaposing the colonizers' thoughts that these texts are highly inaccurate, even fabricated. Like the texts that had distorted the Africans and the Indians by European pens. Therefore a call into the question of accuracy and

investigation of the diaries, letters, expeditions and reports upon which the legend of the European conquest is based must be made. So the whole thing is based on the many diaries, films, volumes of descriptions of the events in sharp contrast with deeds shown practiced on the ground. Thus the question of the neutrality and accuracy of these official and historical records is to be taken into consideration particularly these contemporary European narratives that were born of such suspected grounds. It is true then that these historical documents filled the west with lots of oppressions and a distorted history of the victimized Afro-Asian people; however these documents have not mentioned the tragedy that few indigenous (Indians and Congolians) have survived the violence of the English Empire due to the many man-slaughters of colonialism.

Anyhow, none of these texts changes the outcome of the English empire's actions, nor does anything to belittle the overspread news of the English "genocidal behaviors" rather they merely provide readers with alternative first-hand accounts that made history taken a different account from those accounts the colonizers tried to thrust into Europeans. Most of these reporters, orientalist, colonizers, travelers, and administrators build "stockades" for themselves. They show their officialdom that the people there are glad to be of any service to the English masters, and that they treat them in general with courtesy in which the latter did not notice any amalgamation in the former's trust. Therefore, *most* of these texts (of early modern history) are texts of conquest. These texts and other documents made available *shallow* understanding of the others to the Europeans audiences. But we must find and seek a way to help us imagine how these historical and cultural gaps, between east and west, could be filled with trust. These texts don't commune only with the survival for the strongest, the smartest and the fittest, but also for the rest of God's creations.

We, as contemporary readers, become more disappointed and disillusioned by the English settlers dominating the land, what is over it and what is inside it. We are abhorred for the "duplicious actions" of the white men not only in Africa, but also in India. For Mr. Turton and Mr. Burton kept reporting to English colonial administrators about the progress England leads its positions over India. This English magistrate and others, consistently write events to present their being in their colonies as a success, and that the indigenous people as non-resistant, but on the contrary, as they showed in their reports, the Indians are in need of the English civilization.

So the advent of the white man was ominously with immeasurable behavior among an assemblage of live human beings. The suppressed is distorted; is stained and dehumanized through gluttonous stomachs for everything among a part of humanity on Earth, that is Africa; and India, where the appearance of the white man has proved nightmares to the oppressed and the suppressed. It is true, thus, that among the colonizers does live "an inscrutable intention" of swallowing the land's affluences, by those who are not only armed to the teeth but also well-educated such as the men of Marlow's group which contains directors of companies, the lawyer, the accountant, the magistrate, the superintendent, the officer and the pilot, whereas the top of these Europeans, in India, are Mr. Rooney Heaslop and Mr. Marlow, who move among illiterate, ignorant, poor and sick hosts who possess nothing to offer their guests. The guests whom I call *imposed* guests don't excuse their hosts an access to everything on the African land nor on the Asian table.

Nevertheless, it is he, the colonizer, who destabilizes the cultural relationship between colonizers and the colonized, between English people and the Indians, between the Africans and the Europeans. Hence, no doubt that the colonizers have widen the gap between these suppressed indigenous people and the white man who exploited them to the end, and that not only man was affected by the European steps, but also nature was left groaning under the colonizers' heavy steps. We are rather ashamed of the modern colonialism which does not wear the mask of kindness among the colonized; it openly shows its teeth and empty stomach for all kinds of wealth.

### ملخص

يهدف هذا البحث لتبيان ان النصوص الأوروبية في التاريخ الحديث حول أفريقيا والهند هي نصوص استعمارية احتلالية . ويركز البحث على حجم الهوية التاريخية العميقة بين الشرق والغرب, بين الافارقة والاسيويين من جهة وبين الرجل الابيض من جهة اخرى . وقد اثبت الباحث ان هذه الهوية لا يمكن ان تجسر بثقة من خلال رواية قلب الظلمة للكاتب جوزيف كونراد ورواية الطريق الى الهند للكاتب ادوارد مورغان فورستر . وقد عمد الباحث ايضا لاثبات ان المستعمر هنا يريد ان يستعمر دون مشاكل , فهو يعتبر ان كل مكان خالٍ على الارض هو حقه, ومن هنا برز حقه في السيطرة . فالأوروبي سوء كان في الهند او في الكونغو يريد ان يكتشف ويتاجر ويبتلع كل شيء يخص السكان الاصليين دون متاعب تذكر . هذا وقد اعتبر المستعمر الغربي نفسه على ارض الاخرين كحاج همه الوحيد ان يتقف ويعلم من هم ادنى منه خاصه وانه يتصرف كرسل المحبة بينهم . من هنا فقدوم الرجل الابيض جاء متقللاً بممارسات مذهله على هذه الحشود البشرية . لهذا فأن تشجيع وتسيير الاستعمار كان ضرورياً كما يرونه .

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