

AREVENGE ENDEAVOR (AND) UNCONSCIOUS DESIRE: PSYCHOANALYTIC STUDY ON MUSTAFA SAEED IN TAYEB SALIH'S SEASON OF MIGRATION TO THE NORTH.

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ABSTRACT: *Season of Migration to the North* is first written in Arabic language by the Sudanese writer Tayeb Salih and later translated into more than fourteen languages. As postcolonial novel it reflected the conflict between the West and East. Despite Sudan is an Africa country, East stands for the Arab culture that dominates the Sudanese Muslim Majority nation. Many studies endeavored to explain the ambiguity that usually dominates this novel especially the main character Mustafa Saeed. This study aims at analyzing the main character by adopting psychoanalytic theory by Sigmund Freud and later theorist like Carl Jung to explore Mustafa Saeed's interracial sexual relations with western women. It is also attempted to find out why did Mustafa behaved differently in Sudan and London? To test whether his childhood wormless upbringing impacted his sexual relations as defense mechanism as claimed by Freud that childhood experiences crucially contribute to adulthood personality or he deliberately seduced Western women sexually as a revenge for the Western exploitation for Africa. Through the critical analysis it's apparent that Mustafa exploited English women sexually as a means of revengeful reaction to Western exploitation of Africa; but it's also his loss of maternal care and love in state of sexual fixation towards all women especially his feeling of a vague sexual yearning when Mrs. Robinson embraced him for the first time despite he was only being a boy of twelve years old.

KEYWORDS: Psychoanalytic criticism, interracial sexuality, colonialism, oedipal complex.

INTRODUCTION

Season of Migration to the North is a novel by Tayeb Salih. Tayeb Salih is a Sudanese novelist and columnist, born in the Northern State in a small village called Karmakol. He studied in Sudan at Khartoum University and left for the London University for further studies. Most of Salih's writings are generated from his personal experience of villagers and the complex social relationships. He tackled the themes of reality and illusions and the cultural dissonance between the West and the Orient.

Season of Migration to the North is a story of a young Sudanese boy grown up in Khartoum, the Capital of Sudan. His name is Mustafa Saeed. He was brought up by his careless mother because his father died several months before his birth. He was sent to school where he had shown that he is a genius and advanced swiftly his elementary education, so he was sent to Cairo for secondary education where he was mentored by Mrs. Robinson the headmaster of the school. He was awarded scholarship to study in London. In London, he used to reflect African culture and traditions, but sometimes he overstates stories about his African roots such as his life in jungle neighbouring charming snakes. These fake stories were used to seduce English women by giving them fake promises to marry them. As a result many women committed

suicide such as Sheila Greenwood, Ann Hammond and Isabella Seymour and he killed Jean Morris after marrying her.

Mustafa Saeed in the Season of Migration to the North is the most controversial character in the all writings of Tayeb Salih. It is believed that, this character is created to stand as a symbol of African reaction against the invaders, the colonial power from Western civilization. Mustafa's sexual disorder and lust for pleasure is used as a revenge of colony figures to the oppressors to reflect their agony. He exploited Western women sexually as colonial exploited African people and their wealth. Referring to Mustafa's childhood and using psychological criticism to evaluate his behavior, especially his lust for women. Despite his opposing conduct as a simple villager as the rest of the men of his village in Sudan, he behaves differently in Europe.

Statement of the problem

Season of Migration to the North by the Sudanese writer AL Tayeb Salih being a colonial fiction trying to reflect some reactions towards practices of the colonials; therefore the author used Mustafa Saeed to behave sexually lust personality in Europe and being a simple villager with accepted norms of behavior after his return to Sudan. The researcher is attempting to find out what does really Mustafa's interracial sexuality symbolizes for? And why did he behave differently in both cases, Europe and Sudan? Applying psychoanalytic theory to analyze the character of Mustafa Saeed to provide more explanation of the ambiguity that mainly dominates the psyche of this character.

Objectives of the study

The present study aims at projecting the character of Mustafa Saeed especially his interracial sexuality; and the main focus of this study will be on the justifications of his actions and his psychological status throughout the novel. This includes his inadequate childhood, the death of his father and unstable devoid of intimacy relationship with his mother. All these can be traced through using psychoanalytic literary criticism.

Questions of the Study

1. What does Mustafa Saeed's interracial sexuality symbolize for?
2. To what extent does Mustafa Saeed's childhood upbringing affected his moral behaviour of sexual lust?

Hypotheses:

It is hypothesized that Mustafa Saeed used the violent interracial sexuality in Europe as a means of a vengeful reaction for the exploitation of Africa. He also behaved differently in Europe in comparison to his stay in Sudan as a result of his revenge. It is also hypothesized that his childhood mistreatment and deprivation of maternal care and love can contribute to his lust for women as a result of Oedipus complex.

Significance of the Study:

The study is essential in the sense that it estimates the concept of colonial revenge in African fiction. This study is rereading the novel Season of Migration to the North in a new concept adding to what has been reviewed in the previous studies. Using psycho-analytic theory of

literary criticism to analyze the behavior of Mustafa to picture out what is his interracial sexuality really symbolizes for. Furthermore, the study will attempt to find out the reason behind the interracial sexual lust by Mustafa Saeed.

LITERATURE REVIEW

Mustafa Saeed is the main character in the Novel Season of Migration to the North, by the Sudanese writer Tayeb Salih. In an attempt to explore more symbols about this character which the author intentionally surrounded and fenced him by ambiguity and uncertainty. Therefore, psychoanalytic critical theory is used to shed light on Mustafa's sexual relations with women in general and western women in particular.

Psychological criticism tends to use and adopt theories and methods of reading employed by Sigmund Freud and later psychoanalytical theorists to analyze and interpret literary texts, characters or authors. They argue that works of literature are like dreams. Therefore, they believe that literary texts express implicitly the secret unconscious anxieties and desires of the authors. A particular character can be analyzed in specific literary work; author's psyche is mainly reflected and projected by these characters.

Sigmund Freud

Psychological criticism mainly builds on the theories of psychology and psychoanalytic movement by Sigmund Freud. Freud initiated his psychoanalytic theory through his treatment of his patients who suffered behavioral disorders. He treated them through listening to their problems. The significance of this approach relies on its validation of the importance of literature. Freud (1993) pointed out:

"The dream-thoughts which we first come across as we proceed with our analysis often strike us by the unusual form in which they are expressed; they are not clothed in the prosaic language usually employed by our thoughts, but are on the contrary represented symbolically by means of similes and metaphors, in images resembling those of poetic speech" (26).

Psychological criticism tends to pursue exploring evidences of the character's psychological conflicts as well as unresolved and compressed emotions and guilty behavior. These conflicts may be attributed to the authors own early childhood traumas as a result of loss of one of the parents, fixations or sexual conflicts all these can be traced through the study of the character. In the psychoanalytic criticism, critics tend to analyze the behavior of a character through his actions in specific literary work. They mainly use the three personality patterns identified by Sigmund Freud. These traits are id, ego and superego which critics are inclined to explore in a literary work. The critics usually concentrate on how these dimensions of the character's personality influence and affect the literary work as a whole. Hence adopting this method of criticism in analyzing a literary work is called psychoanalytic criticism.

Id

It is considered to be the domain of our personality that includes our primitive impulses. These primitive or primary impulses are hunger, thirst, anger and other self desires. Sigmund Freud believes that human beings are born with their id. Freud emphasized further that people are born with their id which is important part in our personality since it allows people to get their basic needs. The id wants whatever it likes without considering other circumstances, therefore,

it influences our ego to behave on how actions will influence our selves rather than our selves influence on our actions.

Superego and ego

Opposing to id, superego is the part of our personality that contains the conscience as well as our moral part. The ethics and morals help develop our superego. The ego on the other hand, is our personality part that balances between the impulses (id) and morals (our ego). The ego tends to represent in us with devil (the id) on one hand and angel (the superego) on the other.

In the "Interpretation of Dreams" The Freud Reader (1989), Sigmund Freud contended that "the Id is the center of instincts- our libido which is the natural seeking for gratification and it is usually driven by biological pleasure; mainly sexual and aggressive in nature. While our superego is the moral conscience that tells us what is right and wrong or what is permissible and impermissible. While our ego is the balance between the two personality traits id and superego it stands as a compromise between Id and superego. Carl Jung (1968) outlined that the below are the approaches that are usually used in the psychological literary criticism.

- * The first approach tends to an investigation of the creativity of the author: and how genius is he/she and to what extent it is relevant to functions of artist's mental.
- * The second approach tends to psychological study of an author, and how his circumstances affect or influence their motivations or their behavior patterns.
- * The third approach inclined to the analysis of fictional characters using the language and methods of psychology.

In the psychoanalytic criticism the main focus is on the following elements; the author, the characters, the texts or the audience. The focus on this study will be on Mustafa Saeed the main character in the novel 'Season of Migration to the North' by Tayeb Salih. Here the psychoanalytic theory is used to analyze the character to explain the character's psycho-sexual behavior, emotional status and motivation.

Mustafa Saeed childhood has come across different stages that are to be catered for while analyzing his character. As pointed out by Saree S. Makdisi (1912):

Mustafa was born in Khartoum in 1898, the year of the bloody defeat of the Mahdist forces by Kitchener's army in the battle of Omdurman, which signaled the final collapse of Sudanese resistance to British encroachment. Rather than passively accepting this defeat, however, Mustafa's life is spent trying to symbolically "reverse" the history of modern European colonialism[...].After his appointment at the University of London, he begins his campaign to throw colonialism back on the colonizers (Makdisi 1912: 811).

Mustafa character seems to have affected by what is termed by Freud the Oedipal complex. This is attributed to his childhood trauma as a result of unstable loveless relationship with his mother. On this issue Tarawneh and John (1988) pointed out that:

Mustafa was born in 1898, the year in which Kitchener reconquered the Sudan and subjugated it to British rule. Consequently, the surrogate mother is closely associated with the surrogate culture of the invaders, a culture that he seeks to revenge himself upon through sexual conquests. It is this substitute culture that, like a mother, adopts him from his early childhood.... It is this surrogate culture that not only seeks to teach him to say "yes" in its own language but

breeds people who appoint themselves as substitute "gods" of the conquered land and its people. More importantly, it is this culture that transmits to him the germ of violence and destructiveness. (Tarawneh and John 332)

The British colonizers exploited Sudan after subjugated it to British rule. Mustafa has witnessed the destructiveness of the colonizers especially he was born in the same year when Lord Kitchener conquered Sudan in 1898. As a result of the inherited violence from the surrogate culture, he pursued his revenge through sexual exploitation of the western women. And through this culture that he inherited the germ of sexual violence and destructions later in London with European women.

METHODOLOGY

The study adopts descriptive analytical research method using the technique of character analysis for collecting data. Psychoanalytic literary criticism will be used to analyze Mustafa Saeed the main character in Tayeb Salih's Season of Migration to the North. The novel Season of Migration to the North will be used as the source of data collection.

DATA ANALYSIS & DISCUSSIONS

The discussion will focus on the character of Mustafa Saeed and his interracial sexuality and the reason behind all his actions. On this regard the character of Mustafa Saeed will be analyzed using psychoanalytic criticism. From his early appearance in the novel, Mustafa was devoid of love and care. His father is dead before his birth and left nothing for them to live at and meet their needs. He lived with his mother as strangers as they were met by chance, his mother was cold and lifeless no kisses no any kind of maternal love. Mustafa is reflecting his life as child:

I was born in Khartoum and grew up without a father, he having died several months before I was born. He did none the less leave us something with which to meet our needs- I had no brothers or sisters...we had no relatives. She and I acted as relatives to each other. As if she were some stranger on the road with whom circumstances had chanced to bring me. Perhaps it was I who an odd creature or may be my mother who was odd- I don't know.(Salih:p:19)

Mustafa Saeed was a hollow character, because he was brought up in an empty environment devoid of parental care and love. He had never seen his father because his father died several months before his birth. He had no brothers or sisters all he had was his mother who seemed to be a distant person. Their relation lacked kindness or warmth; therefore, they looked as strangers lived together in one house. As explained in the psychoanalytic theory this kind of the childhood memories can result in fixated moral behaviour in the later life in his adulthood. Sometimes causes very critical complexity reaching to Oedipus complex. From early childhood Mustafa was not like other children he has no feelings or affected by anything. Mustafa expressed his childhood suffering:

I had felt From childhood that I was different- I mean I was not like other children of my age: I wasn't affected by anything, I didn't cry when hit, wasn't glad if the teacher praised me in class, didn't suffer from the things the rest did. I was like something rounded, made of rubber:

you throw it in the water and doesn't get wet, you throw it on the ground and it comes back. (Salih. P: 20)

Sigmund Freud emphasized that the childhood experiences are responsible for shaping the later adult personality. Freud claims that our childhood practices and experiences are very critical and crucial in forming and determining our adulthood relationships. Mustafa Saeed was totally different from his peer groups; he was senseless, careless person. Even when the teachers praised him for his shrewd talent in the class he didn't feel happy. The most effective factor that spoiled Mustafa's childhood according to psychoanalytic view is his uncompassionate relation with his mother. There wasn't any sign of affectionate love when he told his mother as if they were two human beings had walked along apart of road, and then each has gone his way. When he left Sudan for Cairo for further education, his mother didn't be bothered for his departure telling him that is his life and he has the complete freedom to do as he likes. Mustafa's mother said:

Do as you wish, depart or stay, it's up to you. It's your life and you are free to do with it as you will. In this purse is some money which will come in useful. That was our farewell: no tears, no kisses, no fuss. Two human beings had walked along a part of the road together, and then each has gone his way. This was in fact the last thing she said to me, for I did not see her again. (Salih, p:23)

Mustafa Saeed's arrival to Cairo leaving his native country Sudan is associated with constructing the oedipal complex in relation to Mrs. Robinson. Assuming for the first time embraced by a woman in his life as a result of his dissonance with his mother: Mustafa Saeed describing the moment that he met Mrs. Robinson by saying:

I felt the woman's arms embracing me and her lips on my cheek. At that moment, as I stood on the station platform amidst a welter of sounds and sensations, with woman's arms around my neck, her mouth on my cheek, the smell of her body- a strange European smell –tickling my nose, her breast touching my chest, I felt- I , a boy of twelve- a vague sexual yearning I had never experienced. (Salih, p: 25)

Unlike to his departure from Sudan where he left without tears or fuss, Mustafa found a family who care for him and feel sad for his departure from Cairo for London. Mr. and Mrs. Robinson were on the quayside when the ship set sail from Alexandria. Mustafa felt better than his departure from Khartoum for Cairo. "I saw her far-away waving to me with her handkerchief, then drying her tears with it, her husband at her side, his hands on his hips; even at that distance I could almost see the limpid blueness of his eyes. (Salih,p:26)

Mustafa Saeed used interracial sexuality as a weapon for revenge and also his early childhood experiences contributed to his sexual lust. He turned many women lives into a nightmare and upside down. He was a manipulative in the sense that he seduced many British women who considered him as an ideal oriental man. He played with their minds giving them empty promises and lies as a result of counterfeit promises many British women committed suicide. Such as Ann Hammond, Sheila Greenwood, Isabella Seymour and killed Jane Morris. When Mustafa describes his bedroom in this hostile way and likens his sleep with one woman with the sleep of all women, this reflects his psychological instability and it reflects sexual disorders. In London Mustafa described his bedroom:

My bedroom was a graveyard that looked on to a garden; its curtains were pink and had been chosen with care, the carpet was of a warm greenness, the bed spacious, with swans down cushions. There were small electric lights, red, blue, and violet, placed in certain corners; on the walls were large mirrors, so that when I slept with a woman it was as if I slept with a whole harem simultaneously... my bedroom was like operating theatre in a hospital. (Salih, p:31)

On this trend, Patricia Geesey (1997) pointed out that it is “difficult not to see in his character a man who exacts vengeance upon British colonizers of the Sudan through his sexual exploits with women in London” (129). He used violent aggressive attitude towards the women with whom he practiced sex without any kind of intimacy or love. This behavior indicates his aggression towards colonizers; hence he exploited western women as a ferocious revenge on colonialism. As indicated by Hassan, (2003): “a grim revenge on colonialism marked by sexism and misogyny... For him, seducing women is reclamation of masculinity, a metonymic equivalent of conquering territory, and a symbolic revenge on Europe for the crime” (Hassan 311). No doubt there is a sort of revenge and punishment for the Europeans by seducing and exploiting their women in the intentions of Mustafa's conduct, but it is also noticeable that there is something analogous to oedipal complex in his relations with other women. Mustafa Saeed used to live with five women simultaneously and giving them impression that he would marry them and adopted different name with each other; that he was Hassan, Charles, Amin, Mustafa and Richard. In the court he was inquired " In the period between October 1922 and February 1923, that in this period alone you were living with five women simultaneously" (Salih, p: 35). For all these reasons Mustafa's childhood has an impact on his sexual disorders. This confirms Freud's view of oedipal complex, which our childhood experiences would impact on our later adulthood practices, chiefly sexual relations. He resembled his bedroom to the operating theatre in the hospital. The image of operation in a hospital and its contrast to bedroom symbolizes hostility with his relations with women.

CONCLUSION

This paper scrutinized the character of Mustafa Saeed in terms of his interracial sexuality. Therefore, it is attempted to reread the novel *Season of Migration to the North* by the Sudanese writer Tayeb Salih to explore the character of Mustafa Saeed using Psychoanalytic literary theory. The focus in this paper is on Mustafa's interracial sexuality that dominates the psyche of this character. Through the analysis it can be concluded that the violent interracial sexuality by Mustafa is used as a revenge and punishment for the Europeans for their crime of African exploitation. Nonetheless, Mustafa's unstable devoid childhood was behind his sexual disorders as substantiation to what has been indicated by Sigmund Freud that the early childhood experiences have an effect on our later adulthood practices. Hence, he saturated the Id the primitive needs of human beings. This can be observed with his first meeting with Mrs. Robinson, he felt sexually towards her although he was only a boy of twelve. Mustafa described the experience of his first meeting with Mrs. Robinson or may be his first time to touch a woman with a kind of affection. "...her breast touching my chest, I felt- I, a boy of twelve- a vague sexual yearning I had never experienced." (Salih, p: 25). Eventually, he behaved differently between Sudan his native country and Europe because he was bound and guided by social and religious values in Sudan and as opposing the freedom and gratifying his primitive sexual needs in Europe.

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