

Darwinian Influences and Colonizers' Views: A Postcolonial Study of *Heart of Darkness* and *The Journey to the East*

Rubina Hussain¹, Najeem Khan², *Saeed Ur Rahman³ Sabawoon Ubaid⁴

^{1,2,3} PhD Scholars at Qurtuba University of Science and Information Technology, Peshawar (Pakistan)

⁴ M. Phil Scholar at Abdul Wali Khan University Mardan (Pakistan)

*(corresponding author) ³Email: sesedu7@gmail.com

Abstract

This paper explores the influence of Darwinian ideology on the colonial mind-set, particularly in shaping imperial ambitions during the late 19th and early 20th centuries. Focusing on Conrad's *Heart of Darkness* (1899) and Hesse's *The Journey to the East* (1932), the study examines how Africa and Asia are portrayed in colonial literature. By analyzing characters, motifs, and events within these novels, the research highlights metaphorical significance of their representations. Using Edward Said's Postcolonial theory of Orientalism, the study investigates the colonial politics of self and othering, stereotypes, and the binary oppositions of superiority and inferiority. Furthermore, it critiques Social Darwinism's role in preserving racial hierarchies, echoing Fanon's (1952) view that such ideologies, rooted in imperialism, have harmed humanity. The research is qualitative, relying on textual and contextual analysis, and aims to deconstruct the negative portrayals of Asia and Africa. Ultimately, the study reveals how colonial discourse, influenced by Social Darwinian thought, dehumanizes the colonized while morally corrupting the colonizers, highlighting the prevalent impact of colonialism on both areas.

Keywords: Social Darwinism, Orientalism, Self and Othering, and Stereotypes

Introduction

This study analyzes Conrad's *Heart of Darkness* (1899) and Hesse's *The Journey to the East* (1932), examining Africa and Asia through a Postcolonial lens influenced by Social Darwinism. It explores themes like evolution, racism, sexism, and survival of the fittest, alongside Orientalist perspectives on stereotyping and misrepresentation. The research highlights how Social Darwinism shaped colonial discourse, fostering prejudice and dehumanization, while deconstructing the negative images of Africa and Asia and their impact on both colonizers and colonized.

Background of the Study

The colonial powers persistently present a negative image of Africa and Asia to the Western public to justify their colonial initiatives. There is a systematic trend of misrepresentations done through literature, media, movies, cartoons, and news channels (Said, 1978). These representations and assumptions are thus stereotyped and generalized in the European minds. Joseph Conrad, the Polish-British novelist, presents Africans as savages in *Heart of Darkness* (1899). Herman Hesse, the German novelist, shows the obsession of the East with religious beliefs and observances in *The Journey to the East* (1932). The leading characters of the novels, Marlow (1899) and H.H. (1932), present the Colonizers' view of Africa and Asia. To Marlow, Africans are primitive and uncivilized, while H.H. shows Asians as backward and living in the Medieval Ages of Europe. These characters are prejudiced. The age of colonization is over, but colonial discourse production continues.

West represents Africa as harmful, corrupting, degenerating, retrogressive, and primitive. This serves to dominate the African lands under the pretext of civilizing the native savages, reforming their ancient organizations, and giving them Christianity as a religion. Michira (2002) asserts that the image of Africa in West is that of a dark continent characterized by primeval irrationality, tribal anarchy, civil war, political instability, flagrant corruption, incompetent leadership, rampant diseases, managerial ineptitude, deprivation, and widespread starvation. Africa is seen as a homogenous body, including uncultured and heathen inhabitants who are customarily, mentally, and politically inferior, thus incapable of governing themselves, or embracing democratic principles of governance. African continent is represented as the dependent, crisis driven, hopeless, and pitiable (Michira, 2002). Since the time of Slavery and Colonial occupations, such negative images of Africa are propagated, upheld in the influential Western literature, media controlled by the White journalists, politicians, and academics. Even some sections of Western media agitate for re-colonization of Africa. Colonial discourses claim that African has not originated any civilizations before its encounter with the West. Africa is robbed to the extent that even its history is changed. Darwinism theorizes that Blackman is retrogressive and primitive, for he belongs to an inferior race. The diversity of origins theory is formulated to convince the whole world of the African myths and stereotypes. Imperialist's ideologies attempt to justify colonial conquests.

West represents Orient not only as dull, lazy, lustful, immoral, barbaric, irrational, and violent; but also, as exotic, foreign, strange, mysterious, and naïve (McLeod, 2010). Edward Said (1978) states that Western scholars think they understand Orients, thus subject them to the Western standards. Their concept of the Orient does not depend on what existed in the Orient, but on dreams and fantasies of the West based on an institutional framework (p. 7). He asserts that these "representations are mere re-presentations" (p.21). It is "immersed in the cultural and political ideologies" (p.273). A shift in the Western attitude towards the Orient is observed in the 19th century. Orient becomes exotic, land of sunshine and romantic fantasies, unspoiled and innocent existence as compared to the highly complex, technologically developed, and civilized Europe. The purity and innocence of the Orients provide Europe an excuse to control them. This representation makes many Europeans journey to these fantastic lands, but they are cautious enough to protect themselves from the influences of the Orients (p.166).

Conrad's novel, *Heart of Darkness* (1899), deals with Marlow's expedition on-board a steamboat into the African jungle in search of an ivory-trader named Kurtz. His mission is to find and bring him back to civilization. However, Kurtz does not want to leave, so he orders an attack on the steamboat. He is worshipped by the Africans, but he being a Colonizer exploits their innocence. Marlow manages to get Kurtz on the steamboat. On way back to England, he dies after uttering his last words "the horror, the horror" (p.79) and Marlow returns to Europe without him. In England, Marlow visits his Intended. She remembers that Kurtz was a great man and says that she still loves him. She wants to know his last words, to which Marlow lies.

The Journey to the East (1932) is a journey away from the West. It has a simple narrative structure. East is used both in literal and metaphorical sense. In the novel, the novelist describes the journey undertaken by a group of League pilgrims towards East, but vows not to reveal its secrets. They stop at churches, graves, and other sites to pray and linger on. They also meet other groups of League members on their way. Leo, a genial and helpful servant, also travels with them. He always has all those items that the group needed. But he suddenly disappears from the party at Morbio Inferiore. Each member has a sense of impending disaster following his disappearance. The group looks for him, but cannot find him. Leo's disappearance stirs feelings of doubt, confusions, and arguments leading to disintegration. After many years, H.H. decides to write history of the journey, but he is not successful as his mind is fixed on the disappearance of Leo. So, he resolves to find him and wishes to join back the League. Eventually, Leo takes him to the League headquarters. He appears before court, which is presided by Leo. He is acquitted of the charges, and allowed to write his account after consulting archives.

Statement of the Problem

Joseph Conrad, the Polish-British novelist, presents Africans as savages in *Heart of Darkness* (1899). Herman Hesse, the German novelist, shows obsession of East with religious beliefs and practices in *The Journey to the East* (1932). Both Conrad (1899) and Hesse (1932) are biased and racists for presenting the Colonizers' view of Africa and Asia. Conrad (1899) and Hesse (1932) justify such representations on historical and biological grounds. Colonial discourses and actions are affected by Charles Darwin's Theory of Evolution. The concepts of Social Darwinism-evolution, degeneration, natural selection, struggle for existence or survival of the fittest, eugenics, evolutionary ethics, and evolutionary religion- not only influence the Colonizers, but also cover their darkest material enterprises. The present study is an investigation the way Conrad and Hesse represent Africa and Asia in selected novels and to what extent are their writings influenced by Social Darwinism in the late 19th and early 20th century.

Research Question

How do Conrad and Hesse represent Africa and Asia in selected novels under the influence of Social Darwinism in the late nineteenth and early twentieth centuries?

Research Objective

To analyze how Conrad and Hesse represent Africa and Asia in selected novels, reflecting the influence of Social Darwinism

Significance of the Research

The present study examines consequences of Social Darwinism and Colonial Discourses on human lives and deaths during the late nineteenth and early twentieth centuries. It explores how Social Darwinism, with its emphasis on evolution, racial hierarchies, and survival of the fittest, powered colonial ideologies, dehumanizing and exploiting the colonized. The study highlights the lasting impact of these discourses on both the oppressed populations and the colonizers, leading to social and cultural degeneration on both sides.

Literature Review

Charles Darwin's *on the Origin of Species* (1859) shook the Victorian Christian worldview to its cosmological foundations. The more that came to light about the earth through non-theologically driven, scientific investigation, the less likely it seemed that an all-powerful God in the Biblical sense was controlling the world from a distant heaven. The idea of Natural Selection, as a possible alternative to supernatural creation, directly challenged prevailing dogmas about the origin of life in Christianity. Following the publication of Darwin's works, the creation story of Adam and Eve, shared by all three monotheisms, could be interpreted as either myth or allegory in the wake of a fast-growing scientific worldview (Varisco, 2018).

Europeans like fishes were swimming in the river of Darwinian ideas, absorbing and drinking from them. As *Heart of Darkness* (1899) and *Journey to the East* (1932) are published after *On the Origin of Species* (1859) and *The Descent of Man, and Selection in Relation to Sex* (1871), so the obvious effects on Conrad and Hesse can be noticed in the novels. The relation between Social Darwinism, imperialism, and racism can be found in *Heart of Darkness* (1899). Social Darwinists and colonisers apply Darwin's evolution theory to justify colonization by presenting the colonized people as subhuman, brutes, and savages, thus in need of civilization and education by the superior and intelligent Western people. Social Darwinism works as a catalyst in the Imperial power struggle of the Western nations. "In every particular state of the world, those nations which are strongest tend to prevail over the others; and in certain marked peculiarities the strongest tend to be the best" (Bagehot, 1872, p.34).

"Postcolonial Studies is an academic study of the social, political, cultural, economic, linguistic, and religious legacies of colonialism, starting from the sixteenth century continuing to the present-day neo-colonialism" (Raja, 2019). "It focuses on the consequences of colonial exploitations of the

colonized people, their lands and resources. It examines the role of print and electronic media, power relationships, processes of, and reactions to colonialism” (Raja, 2019). Colonialism is the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically. Postcolonial writings mean the literature written after colonialism i.e. after the beginning of colonization, or the literature that condemns colonialism. It undermines and delegitimizes the grand narratives of European Colonialism which gained ascendancy during the nineteenth and twentieth century.

Postcolonial theory critiques colonialism's political, cultural, and economic impacts, deconstructing stereotypes and ideologies of European superiority, while examining colonizers and the colonized across history, critical theories, and social sciences (McLeod, 2010). Postcolonial literature condemns colonialism. For the postcolonial writers, colonization is evil in the name of good. They defend their culture and religion. Edward Said, Frantz Fanon, Chinua Achebe, Gayatri Chakravorty Spivak, and Homi K. Bhabha are postcolonial writers (McLeod, 2010). They write back to the colonizers. Their resistance literature criticizes racism of Colonizers and advocates inherent culture of indigenous people.

Colonial discourses are based on Darwinism. The Colonizers’ concepts of Whites and non-whites, representations, assumptions, racism, prejudice, and stereotyping are social implications of Darwin’s theory. Charles Darwin (1859) discusses the theory of evolution, struggle for existence, and natural selection in a scientific manner and explains principles concerning various species of plants and animals. He asserts that there is no progress without struggle and this struggle for existence is the process of Natural Selection (Darwin, 1859). His scientific approaches are used by his followers to explain non-scientific events like differences between races and inferiority or superiority of races, nations, cultures, and values. Darwin addresses human evolution and race in *The Descent of Man, and Selection in Relation to Sex* (1871), in which he applies the theory of natural selection to human species. Darwin’s (1871) dark side is Victorian racism, sexism, classism, and White supremacy (Weikart, 2004). He believes that progress in society includes war, oppression, rape, murder, famine, disease, and annihilation (Weikart, 2004). Social Darwinists abuse Darwin’s theories to support their agenda of wars between nations, exploitation of weaker race, and domination of superior race.

Social Darwinism is a social theory which applies the law of survival of the fittest to human society. It proposes that there is a parallel between the evolutionary processes in natural history and social history. It is scientific racism and scientific sexism. It is a justification that the growth of large business is merely survival of the fittest (Dennis, 1995). It leads to Eugenics, which seeks to control and improve the genetic makeup of human population. Eugenics is an ideological justification for the atrocities of Holocaust. Social Darwinism remains influential during 1930s and causes death and suffering. It is a racist ideology. Alfred Russell Wallace in *The Origin of Human Races* (1864) asserts that “the higher, the more intellectual and moral must displace the lower and more degraded races” (p.5). The two concepts, Darwinism and Social Darwinism, are significant in the study of European history in particular and human history in general. Darwin (1859) believes that some races are more developed intellectually, morally, and biologically than others. This is also Spencer’s (1864) view and Colonizer’s view. Darwinism evidently does not bend towards justice for it applies survival of the fittest to human races, suggesting that extermination of non-White races is a natural consequence of White supremacy. It promotes the vicious behavior of past generations.

Social Darwinism summarizes ideas that apply the theory of evolution and struggle for existence to society, history, and education. Herbert Spencer applies Darwinism in social context. He believes that richer and powerful survive, while the weaker ones die. Thus the massacre in Africa by Europe is termed a natural phenomenon of struggle for existence. Using Darwin’s (1859) ideas he explains why some races and nations are superior, powerful, and civilized, while others are inferior, weak, and uncivilized. Marx, who is more influenced by Hegel and has developed most of his ideas on social evolution and classism before Darwin’s theory of evolution rocks the scene, is affected by Darwin (1871) and welcomes his biological evolution. He writes in his letter to Engels: “It is

remarkable how Darwin rediscovers, among the beasts and plants, the society of English with its division of labour, competition, opening up of new markets, inventions and Malthusian struggle for existence” (Hale, 2003). Social Darwinists are sociologists and politicians who want to justify imperialism for their political beliefs and racism (Nelson, 1995).

Weikart (2004) asserts that Darwinism devalues human life by justifying human inequality, moral relativism, animal ancestry of human, denial of body-soul dualism, human struggle for existence, and death as progress. The concepts of Social Darwinism not only influence the Colonizers, but also cover their darkest material enterprises.

Darwinism by itself did not produce the Holocaust, but without Darwinism, especially in its Social Darwinist and eugenics permutations, neither Hitler nor his Nazi followers would have had the necessary scientific underpinnings to convince themselves and their collaborators that one of the world's greatest atrocities was really morally praiseworthy. Darwinism or at least some naturalistic interpretation of Darwinism succeeded in turning morality on its head (Weikart, 2004, p.233).

Research Methodology

Research is an academic activity to advance knowledge by getting new knowledge, developing understanding, collecting facts, and interpreting ideas to understand the worlds around us and within us (Babbic, 1998). Research methodology is “the method to methodically work out the research problem... a discipline of studying how research is done exactly and logically” (Kothari, 1990, p.8). It helps to know about the different steps utilized by a scholar in examining the research problem. There are different ways of going about doing research depending upon our assumptions about what actually exists in reality, how we can know, and how we can acquire knowledge (Walliman, 2017).

Rationale

The rationale for this study lies in examining how the ideologies of Social Darwinism, which emphasize survival of the fittest, racial hierarchies, and cultural superiority, are reflected in the literary works of Joseph Conrad and Hermann Hesse. By analyzing their portrayals of Africa and Asia, this research seeks to uncover how these narratives reinforced notions of European dominance and justified colonial expansion during the late 19th and early 20th centuries. This study provides critical insights into the role of literature in perpetuating Social Darwinist ideologies and shaping perceptions of non-European societies within the colonial discourse.

Qualitative Research

This research uses the qualitative method. It "refers to meanings, concepts, definitions, characteristics, metaphors, symbols, and description of things" (Walliman, 2017). Textual and contextual analysis is done to find answers of the research questions. For textual analysis, texts of the two novels, *Heart of Darkness* (1899) and *The Journey to the East* (1932) are analyzed. In the present study interpretation is used as a research method. Interpretation has two main aspects: it establishes continuity in research through linking results of various studies, and it establishes explanatory concepts (Walliman, 2017).

Research Design

Research design is a theoretical structure which helps in conducting the research (Kothari, 1990, p.31). The purpose of this study is to examine the colonizer's views in two colonial novels, *Heart of Darkness* (1899) and *The Journey to the East* (1932) from postcolonial perspective of Orientalism and to determine Darwinian influences on these colonial discourses, the researcher opts for the qualitative method and inductive approach. Data is collected and analyzed with the help of a literary theory (Uwe, 1988, p.16).

Conceptual Framework

In *Orientalism* (1978), Said's main argument is that European military and economic domination of Africa and Asia is associated with the conceptualization of Orient through colonial discourses. He

calls these discourses Orientalism, which is the sum of the West's representations of the Orient (McLeod, 2010). His perspective of Orientalism is that of self and othering, stereotypes, assumptions, representations, superiority or inferiority, civilized or uncivilized, and biasedness. It is based on Western fantasy and Colonizers' fake assumptions about the religion, culture, ancestry, and social norms of the non-Whites. Said (1978) explains the concepts of Orient (the East) and Occident (the West), which constitutes a conceptual binary. Orientalism has three aspects: "a peculiar way of conceptualizing the Orients", "an academic discipline", and "a Corporate Institution to control the Orients" (Said, 1978, p.3). For Said (1978) Orientalism of Western discourses is founded on Essentialism: Orient is integrally inferior and ignorant, while Occident is integrally superior and knowledgeable. Orient is stereotyped as timeless and strange, feminine and degenerate. It makes assumptions about race and gender (McLeod, 2010).

Orients are stereotyped as "timeless", "strange", "feminine", and "degenerate" and Orientalism makes assumptions about race and gender (McLeod, 2010, pp.44-45). West stereotypes Arabs as murderous and violent, Indians as lazy, Africans as malicious and savages. Orient males are considered "insufficiently manly", while the "exoticised" Orient females "depicted nude or partially-clothed as immodest", "active creature of sexual pleasure", lead to "mysterious exotic delights" (McLeod, 2010, p.45). In case of gender, it is assumed that Orient male and female fail to live up to the recognized gender code of the West: men should be active, courageous, and strong; women should be passive, moral, and chaste. But Orient man and woman do not comply with these gender roles (p.45). East is stereotyped as coward, lazy, untrustworthy, fickle, negligent, violent, and lustful (p.45). "An Orientalist hierarchy is asserted between a knowledgeable, civilized West and an ignorant, savage East" (McLeod, 2010, p.141).

Data Analysis and Interpretation

Social Darwinism and *Heart of Darkness* (1899)

Conrad's (1899) narrator, Marlow, mentions England of the late nineteenth century as a dark place which is not far removed from Africa, "the place of the monstrous town was still marked ominous on the sky, a brooding gloom in sunshine, a lurid glare under the stars...this also has been one of the dark places of the earth" (p.5). He mentions that England too was in darkness before the ancient Romans conquered and civilized it nineteen hundred years ago (p.6). Marlow suggests the evolution of English people from darkness some nineteen hundred years ago and compares it with the darkness prevailing in Africa, which the colonizers want to evolve to civilization and development. He concludes the novel with Thames seems "to lead into the heart of an immense darkness" (p.110).

Marlow's description of Kurtz' Mistress brings to mind the Biblical story of Jezebel of Israel. The Mistress is wild, savage, ominous, proud, and passionate. She wears barbarous ornaments, has a weird hair style, wears brass attires, "bizarre things, charms, gifts of witch-men, that hung about her" (pp.85-86). Social Darwinists often narrate the story of a Black Widow who kills her partner after having sex (Weikart, 2004). The story coincides with the character of the Mistress. As Kurtz's Mistress symbolizes Mother Africa in the novel, so Africa is attached to a devilish character by associating it to the Jezebel stereotype. Jezebel is a spirit which bewitches human soul by contaminating their instincts and resulting in degeneration. Jezebel, the ninth-century B.C. pagan queen of Israel is synonymous with evil. Her life story is replete with intrigue, sex, cruelty, and murder. Queen Jezebel pays a price with her life for bringing pagan worship of Baal to Israel, where the Hebrew God, Yahweh, is the only deity. She is thrown out of a high window, and her body is left for dogs. After Jezebel marries King Ahab of Israel, she emerges as the power behind the throne. She persuades him to tolerate her pagan faith for she hates the monotheistic Hebrew religion. Although she is denounced as a murderer, prostitute, and enemy of God, yet there is much to admire in her. She gets an opportunity to spread Baal religion with its many gods, ritual sex, and temple prostitutes. When she becomes queen, Israelites have already begun worshiping idols. This prompts Yahweh to inflict a three-year drought. (Moore, 2015). Thus, Marlow partly blames the mistress for

Kurtz's failure in the Interior Station. On the African landscape, Conrad (1899) depicted Mother Africa as Jezebel.

Conrad (1899) depicts that Europeans who have a prolong stay at Congo often degenerate because of the combined effect of inhabitants, climate, and geography. Marlow tells the story of degeneration of Fresleven, who is Danish. Fresleven hammers the chief of the village mercilessly with a stick over two black hens. He is believed to be the gentlest and quietest person, but Marlow says that after spending two years in Congo, the climate takes him over (p. 11). Marlow describes Congo as a land of darkness (p.10). At the Company Office, he meets the doctor who examines him. The doctor feels Marlow's pulse and then measure his head, because he believes that mental changes take place in those who visit Africa, "the changes take place inside" (p.15). The doctor further asks him, "Ever any madness in your family?" (p.15). Marlow later realizes the significance of the doctor's advice to keep calm to survive in Congo or else the Nature, geography, and climate will get hold of him. The doctor tells him, "In the tropics one must before everything keep calm"...He lifted a warning forefinger... 'Du calme, du calme' (p.15). Marlow on board the French steamer observes French war ship firing madly into a continent. Marlow commented, "There was a touch of insanity in the proceeding" (p.18). Marlow is very disturbed over the sinking of his steamer and in a vexed mood he tells the Manager of the Central Station that he too is getting savage (p.30). At times he wonders at his own behaviour, "I don't know why we behaved like lunatics" (p.40). Spending some times on Outer and Central Stations, Marlow remembers the doctor's saying that "it will be interesting for science to watch the mental changes of individuals, on the spot" (p.27). Thus, there is a change in behavior, but it is because of the unrestraint and unchecked living of the European bureaucracy.

Darwinism is clearly depicted in the description of enslavement of Africans: "Your strength is just an accident arising from the weakness of others" (p.8). Darwinism is based on the belief that various species of organisms arise and develop through natural selection. The struggle between civilization and savagery, nature and progress, cannibalism and culture, Christianity and magic in the dense forest. Conrad (1899) represents Africans not develop than brutes for Africans do not have languages. They are shown only shouting, screaming, and yelling. Marlow often calls them mute and unintelligible. He hears them shout periodically together "amazing words that resembled no sounds of human language" (p.95) and their deep murmurs are "like the responses of some satanic litany" (p.95). Conrad (1899) calls Africa "mystery of an unknown earth!" (p.5). For Marlow, Africans are "lot of mysterious niggers" (p.26). The Congo River is a fascination because it resembles a large deadly snake (p.13). "The earth seemed unearthly" (p.50). African religions are witchcraft done by "sorcerer, some witch-man...looked fiend-like enough" (p.92). Even Kurtz at Africa becomes mysterious, a shadow, a nightmare, a darkness (p.91).

Spencer (1864) believes that societies are evolving towards increasing freedom for all the people, moreover government shall not interfere with the natural growth of society. He even denies aid to the poor whom he considers unfit and doom to die: "the whole effort of Nature is to get rid of such to clear the world of them, and make room for better" (Offer, 2000, p.88). He asserts that helping the unfit is an artificial protection for those incapables of taking care of themselves. But the question is that if government is not supposed to interfere in peoples' life and help them then why is West allowed to interfere and invade other nations and make the life of natives worse? The reality is West invades and dominates other countries, interfere in their life politically, culturally and economically. Kurtz's too is on colonizing enterprise and quite ironically has "immense plans". His report to the International Society reads as, "By the simple exercise of our will we can exercise a power for good practically unbounded" (p.70). Kurtz's plans that "Each station should be like a beacon on the road towards better things, a center for trade of course but also for humanizing, improving, instructing" (p.45). Later in the novel, his "nerves, went wrong, and caused him to preside at certain midnight dances ending with unspeakable rites, which...were offered up to him" (p.70). Kurtz's last words, "The horror! The horror!" (p.98) explains how he sees his own degeneration in the unrestraint environment of Congo where, as the Manager marks, "Anything- anything can be done in this country" (p.45). The Brick-maker describes Kurtz as the best among the Europeans for having

“higher intelligence, wide sympathies, a singleness of purpose” (p.34). He calls him “a prodigy...an emissary of pity, and science, and progress” (p.34), and a “universal genius” (p.38). Kurtz absolute authority as the Chief of Inner Station drives him insane and makes him commit horrid deeds. His degeneration is complete when Marlow says that at midnight he escapes from the steamer “crawling on all-fours” (p.91).

Conrad (1899) is the product of Victorian racism. He swims and sails in the sea of Darwinian ideas. Thus, he calls Congo a “primeval mud”, “primeval forest” (p.36) and “the first break of day” (p.49). Marlow says “Going up that river was like traveling back to the earliest beginnings of the world, when vegetation rioted on the earth and the big trees were kings” (p.46). He says that they penetrate deeper into the heart of darkness, “We were wanderers on a prehistoric earth, on an earth that wore the aspect of an unknown planet” (p.49) inhabited by “prehistoric man” (p. 49). He says, “We glided past like phantoms, wondering and secretly appalled, as sane men would be before an enthusiastic outbreak in a madhouse. We could not understand...because we were traveling in the night of first ages” (p.49). At night when beating of drum can be heard from the forest, he wonders “whether it meant war, peace, or prayer we could not tell” (p.49). Marlow says:

No, they were not inhuman. Well, you know, that was the worst of it--this suspicion of their not being inhuman. It would come slowly to one. 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 that noise, a dim suspicion of there being a meaning in it which you--you so remote from the night of first ages--could comprehend. And why not? The mind of man is capable of anything--because everything is in it, all the past as well as all the future. (Conrad, 1899, p.50)

Marlow truly believes that going deeper inside Congo is just like going back into antiquity when people were slightly developed from apes.

“The higher, the more intellectual and moral, must displace the lower and most degraded races” (Wallace, 1864). Marlow explains the colonizing project as “[the] conquest of the earth, which mostly means taking it away from those who have a different complexion or slightly flatter noses than ourselves...What redeems it is the idea only” (p.8). The truth is that colonization is not the civilizing mission but the companies’ business i.e., East-India Company and East-Africa Company. African land with all its possibilities for the hungry colonizers, “the commissioned generals of East India fleets, and hunters for gold or pursuers of fame” (p.5) is “the dreams of men, the seed of commonwealths, the germs of empires” (p.5). While the redeeming idea of colonization is described variously in the narrative as “the noble cause” (p.11), “the cause of progress” (p.11), “weaning those ignorant millions from their horrid ways” (p.45). The colonialist is “an emissary of light, something like a lower sort apostle” (p.16).

Social Darwinism and *The Journey to the East* (1932)

Darwin (1859) was neither a racist from the beginning nor he considered Africans less intelligent or lesser humans. He rather says that he meets black people on his journeys, whom he finds fully human, but weather and climate make them darker in skin. He later becomes racist under the influence of the racist theories of the Victorian England, and thus, categorizes and stereotypes various human races. Darwin (1859) suggests that White race is the most developed human species, while rest of the world is in the process of evolution, therefore behind Europe. He discusses human evolution and degeneration. He asserts that aesthetics, religion, philosophy, ethics, and morals are not objective, but part of human gene and evolve with human brain. Social Darwinism deals with evolutionary ethics, evolutionary aesthetics, and evolutionary religion. As colonial discourses are influenced by Darwinism, so Hesse (1932) too is influenced. He has studied Darwin very well because he lived in the age when Europe like fish was swimming in the sea of Darwinian ideas.

Hesse (1932) shows H.H.'s transformation while he follows Leo, for he leaves reason aside and follows heart, "let myself be disconcerted by reason, always to know that faith is stronger than so-called reality" (p. 42). He suggests that faith is more important for East than reason. This surely is Darwinian influence that West is governed by brain, while East is its other. Although, Leo symbolizes religion in the novel, but he too is on a journey towards reason and wisdom, thus he cannot be the leader. Hesse (1932) depicts Eastern religions along with its people are in the process of evolution and portrays East dwelling in the Medieval age of Europe. He represents Eastern religions not as divine faiths, but man-made beliefs, with ceremonies of visiting shrines, offering prayers, superstitions, magic, miracles, and supernatural events. As if to suggest that these religions need to evolve towards reason. Hesse (1932) mystifies and fictionalizes Islam because he believes in the supremacy of Christianity. Firstly, he represents Leo as a spiritual head of the Shiite sect of Islam and secondly, he shows the union of H.H. and Leo representing the Pir/ Mureed relationship of Sufism prevailing in the subcontinent. H.H. says that at the time of journey towards East there was a "widespread leaning towards Indian, ancient Persian and other Eastern mysteries and religions, and all this gave most people the impression that our ancient League was one of the many newly-blossomed cults." (p. 11). He clearly shows factions in Islam, represents Sufism as Islam, and depicts Islam as a man-made religion.

H.H. goes through a sin-confessing ceremony in front of an organized, hierarchical League Court. Darwin (1871) too talks about hierarchies in human species on the basis of development and status. Even human species are categorized by the German Social Darwinist, Ernest Haeckel (1868) in hierarchies on the basis of their colour and development. Hesse (1932) put across the idea that for East anyone who is more faithful and obedient is on a high rank of office. Leo makes the announcement for H.H. "to enter the ranks of the officials and occupy one of their seats as soon as he has passed a test of his faith and obedience" (p.85).

After H.H. is acquitted of charges and given full access to the League archives, he finds an entry for himself that consists of a double image joined by a common back (p.90). He discerns one half as himself and the other half as Leo's, with his side melting into Leo's side. He infers that the Leo part in him must grow and his must disappear, suggesting that blind faith in religion must grow, while doubting, reasoning, and questioning the doctrines must disappear. It is the triumph of faith over reason. H.H. does not reason or question anything, but is ready to accept and obey. So he learns about himself only after going through the archives. Hesse (1932) suggests that Eastern people cannot reason to come to conclusion, but must be led by others. He depicts East as simple, naïve, and ignorant, so are misled in the name of religion. They submit to others like dumb driven cattle, because they are in the process of evolution. Thus, H.H. willingly accepts the judgment of the League Court and the prediction of the archives.

Hesse (1932) depicts East is backward as it neither uses modern technology nor modern means of communication. H.H. says that modern travels like railways, steamers, automobiles, airplanes, and telegraph services were renounced (p. 7). Again, he says:

Faithful to our instructions, we lived like pilgrims and made no use of those contrivances which spring into existence in a world deluded by money, number and time, and which drain life of its content; mechanical contrivances such as railways, watches and the like came chiefly into this category. (Hesse, 1932, p.13)

Hesse (1932) represents East living in the Medieval Ages and Pre-Christianity time of the West in the twentieth century. The pilgrims visit Trojan Horse (1184 B.C) and Noah Arch, these events occur before Jesus Christ. Religious factions of the East in the 20th century reflect the anti-Catholic Church movements by the Protestants and Reformers in the Medieval Ages.

During the early part of twentieth century, Germany under the influence of Social Darwinism started ethnic cleaning of Jews and exterminating mentally and physically handicap people Eugenics. Later,

Hitler too inspired by Social Darwinism, starts World War 1. Hesse disgusted by the war, leaves Germany and settles in Switzerland. Though he feels disgusted over killing of people in war, but he too is indulged in psychological Eugenics. Belonging to the missionary Christian family residing in India, he keeps on representing Eastern religions and cultures as inferior to Christianity. It is a psychological Eugenics to show Eastern religions and cultures in the process of evolution and societies backward in science, technology, and transportation. He shows Islam as witch-craft, while Buddhism as devoid of good sense. Christian countries under the effect of Darwinism neither believe in Jesus Christ nor the sanctity of human soul, which suggests that Christianity has gone astray in some ways. Eastern religions are represented as man-made and less evolved than Christianity. Hesse shuns his missionary parents for being openly biased towards Eastern religions, but in a subtle way, he himself is biased by making Indians dissatisfied of their societies and religions.

The sense of superiority is inherent in Hesse, which though he denies, is deep there and asserts itself through his literary productions. He is biased and racist. He feels superior because of the development of West in science, technology, transportation, culture, and economy. He travels to India and East to know more about them and thus exercise more power over them. Disillusioned by World War I, he leaves Germany and settles in Switzerland, which is one of the European countries. Although he travels to East, even his parents and grandparents have spent considerable time in India, but he never settles there. He rather enjoys his time among new cultures and people, observes them, orientalizes them, and then returns to Europe.

Representations of Africa and Asia and Darwinian Influences

Colonial ideology in the 19th century is the expansion of Industrialized Europe by conquering the unclaimed territories, searching for raw materials, and market places to sell finished goods. However, this process of seizure is terrifyingly brutal, which leads to dominate economics, politics, religions, and cultures of the native population, also representing, stereotyping, enslaving, and killing them. Colonialism is accompanied by discourses which state that Europe is the source of civilization, its White race is superior and civilized, while the lesser, uncivilized nations are to be ruled or exterminated (1899). They take help of Darwin's (1859) scientific theory, which has blown up the traditional belief of geocentric earth and challenges many of the Christian doctrines by removing God out of the picture. Social Darwinism is a tool of Imperialism.

Conrad (1899) represents Africans as black shapes, enemies, criminals, slaves, beast of burden, cannibals, rebels and "dog walking on his hind-legs". They are called fools, because according to Darwinism, Africans are slightly developed than apes, so are inferior mentally and intellectually. Thus, they are represented as the prehistoric past from which the European civilization has emerged. Marlow believes that Africans must be humanized, civilized, cultured, and trained in European terms. Conrad (1899) suggests that Africans do not have language, but only shouts, screams, and yells. Black is negatively depicted as physically animal, naked human body, and without intellect. The portrayal of African women reveals the colonist euro-centric and patriarchal ideology of Conrad's society. Black females are fiercely beautiful, savage, lustful, immoral, and responsible for the degeneration of White men. The language Marlow uses suggests that Africans are not complete, but incomplete fragments. No doubt, this is a distortion. Not only Africans are misrepresented, but also the landscape of Congo is given an ominous touch. Its terrain and climate are described as prehistoric earth, "primeval mud", and "primeval forest". Marlow projects an image of Africa which is evil, dark, gloomy, scary, hostile, and frightening. Congo is depicted as a timeless antiquity. Achebe (1975) calls Conrad (1899) a bloody racist for representing indigenous people different from and antithesis to the White people. Marlow says that England too was in darkness before the Romans conquered and civilized it seventeen hundred years ago. So he compares the England of the Dark Ages with the darkness prevailing in Africa in the late 19th and early 20th century, which the colonizers want to evolve to civilization and development by intervening in Africa.

Such negative representations contrast sharply with the positive representations of Europe. Europeans are presented as civilized pioneers spreading education among the Blacks. Conrad's (1899) calls the colonizers "white emissaries of light" for improving the Africans. Marlow suggests

that Europeans degenerate in Congo under the influence of its inhabitants, climate, and geography. To assert this, he narrates the degeneration of Fresleven, Kurtz, and other Europeans. So, their brutalities are excused by him for the mental and psychological degradation brought to them by the Africans. Darwin's (1859) ideas - natural selection of the superior breed, survival of the fittest by exterminating the lesser and weaker, and struggle for existence between civilization and savagery, nature and progress, cannibalism against culture, Christianity versus magic - are clearly depicted in the description of the enslavement of Africans.

Hesse (1932) has an inherent prejudice and sense of superiority. He too believes that Europeans are the real masters. He considers Europeans are at the top of scientific development, economic improvement, and political power. He uses the word "Cave" for the Eastern people to suggest their ignorance and backwardness. H.H. considers West technologically advanced and goal oriented as compared to East. Hesse (1932) does not record advancements of the Eastern people, as it will suggest negation of colonial discourses and Western racist theories.

Hesse (1932) says that East is so unbelievable that Western people will not believe a description of it, unless they have a personal experience of it. The image of the 20th century East which he presents is that of the Medieval Ages of Europe, with people covering long distances on foot, without modern means of speedy transportation or communication, a land of witch-craft, supernatural happenings, Arabian magic, superstitions, miracles, visiting shrines, singing and dancing on pilgrim routes, floral ceremonies, blind adherence to faith and saints. Modern West cannot imagine a land where faith is a uniting factor. East is shown as unrealistic, moving between past and present, real and imaginary, and facts and fictions. Leo symbolizes religion, when he disappears, the group members have feelings of imminent disaster and alarming destiny, for his disappearance means the loss of religion. Hesse (1932) suggests that religion fulfils all the needs of Eastern people, for they find answers of everything in religion. East is stereotyped as lazy, ignorant, and backward. It is represented as ignorant of the modern technology and developments based on science and reason. East prefers the passive means of following religious leaders and keeping secrets of their faith. Lukas represents the Colonizers' point of view by considering the journey towards East as "the Children's Crusade". H.H. says that Leo is in search of reason. This suggests that Eastern religions are based on spirituality and are devoid of reason. H.H. while following Leo transforms too, as he leaves aside reason and decides to obey. Hesse (1932) suggests that faith is more important for East than reason. This is a Darwinian influence that West is governed by brain and as East is its 'Other', so is governed by heart.

Truth and Representations

Social Darwinism classifies people according to their colour, Fanon (1952) replies that science has done more harm to humanity than serving it, for Social Darwinism is not about science but is the production of imperialism and colonialism. He asserts that Colonialism affects both the Colonized and the Colonizers, as it degenerates the former socially and the latter morally. From time immemorial to date the image of Africa in the Western discourses is that of a virgin land and Dark Continent, which results in myths, stereotypes, and racial prejudices. Western discourses seek to justify and legitimize colonialism and neo-colonialism in order to cleanse the Dark Continent, destroy its ancient organization, and control its resources. Africa is represented as mute and linguistically deprived. The hegemonic functions also contribute to negative representation and stereotypes, which are then used to elevate West in terms of human and social development. The hegemonic functions of the West are supported by Darwinism, a theory which reinforces the African myths and stereotypes. Although, Conrad (1899) is contemptuous of colonialism and attempts to educate an immature and blind England of its horrors, but he represented Africa, its geography, weather, and people. He depicts the natives quite negatively as animals having no language, religion, culture or traditions and in dire need of control, development, education, and civilization. Conrad's (1899) novel is the product of Victorian era. It is written at the turn of 19th century when Britain's racism was at its peak. Thus, Africa becomes the "antithesis of Europe". *Heart of Darkness* (1899) is a racist text, because it depicts Africans as mute, therefore Subaltern.

Heart of Darkness (1899) attacks the concepts of Western progress and question the doubtful Social Darwinist attitude. Conrad (1899) explains the colonizing project as the conquest of the earth and snatching it from other races. The novel can have many interpretations. Besides suggesting that Africa is dark, it also suggests the darkness of imperialism, the darkness of civilizing mission, London is dark, Thames is dark, brutes among the Europeans, the superficial desires of Kurtz to civilize Africans, and malice among the White bureaucracy in Africa. The manager wants to get rid of Kurtz and the Russian. Kurtz becomes so dark at the end of the narration that Marlow has to lie about his last words. The novel is an exploration of futility, hollowness, ambiguity, and moral confusion of the Colonizers. Belgium destroys the nature in every way possible: blasting mountains, cutting rubber plants, killing and punishing natives, killing elephants for ivory, stealing gem stones, looting gold, silver, and diamond. Conrad's (1899) descriptive accounts, under the influence of colonial discourses and The Whiteman Burden theory, suggest that Africans are one homogenous body. He considers them irrational, inferior, and wild. He deliberately avoids giving thorough descriptive features to the Congolese, which contrasts sharply with White identities in the novel.

Conrad (1899) depicts that madness is linked to colonialism and Africa is responsible for mental disintegration as well as physical illness. His assumptions are based on Darwin's (1859) predictions. Thus, Marlow believes that Europeans degenerate in Congo environment as he is already warned by the doctor. So, he excuses their atrocities on the ground that the native Africans, climate, and geography have degenerate them into behaving wildly. As Fanon (1952) asserts that Colonization effects not only the Colonized, but also the Colonizers. The reality is that Kurtz is an authority in Congo, he is not accountable to anyone, and this is too much for him. An environment in which Europeans are the sole power and authority leads to the darkness of social corruption, which finally leads to the darkness of human heart. Towards the end of the novel, Kurtz sees very clearly who he was, what he has done, what he has become, and the worst despair, "Horror! Horror!". The most famous enigma of literature is to determine what this 'Horror' really is? It is the horror of imperialism and horror of degeneration of moral character. Kurtz becomes the European Darwinian nightmare realized, the degeneration. Kurtz behaves like a god on the African land and believes that everything belongs to him. The idea of evolution in 19th century raises fears of its opposite- degeneration. Kurtz turns out to be a law in himself and a god to the tribal villagers, who obey him. It was the age of Darwin (1859).

Conrad (1899) like other Europeans feels that Colonization is a noble undertaking and it is their destiny to dominate other people and other cultures. Thus, Marlow thinks that wilderness of Congo has overtaken Kurtz, and he ultimately becomes a savage. Darwin's theory of evolution is used to justify racism. In an anti-Darwinian tone, Fanon complains that "science should be ashamed of itself". White people assume that Black people are magical, poetic, irrational, animalistic, and dominated by physical desire, because they are at an earlier stage of human development. When White people confront with their blackness, they imagine this otherness as a difference in species.

Hesse (1932) represents Leo as a God in the sense that H.H. wants to unite with him in the intoxication of Sufism. As Christians believe in two Gods, one divine and another human, so he gives a human form to God in the shape of Leo. He is making a god of a Sufi Saint in *The Journey to the East* (1932). But Muslims believe in only one God, Allah the Almighty, and human as His other. Hesse (1932) represents Islam as the Indianized version of Sufism and as a pagan religion in which a human is shown as a God, and people aspire to unite with him. This gives the impression of multiplicity of Gods in Islam. Sufi Saints never call themselves gods, rather they themselves strive to reach Allah. In Sufism there are paths like intoxicated states and the state of sobriety. In the intoxication state Leo strives to reach God, but then in the state of sobriety he comes back to real world of senses and performs his routine duties. Leo is doing manicure, chiropody, massage, makes ointment and herbal cures, tame dogs, sing, dance, whistle, walk in the rain. Leo says that he too is on a journey towards reason. But this reason is not the reason of mind, but the reason of heart.

Findings and Conclusion

Findings

1. Conrad (1899) reflects Social Darwinist ideologies by portraying Africans as primitive beings, closer to apes in the evolutionary hierarchy. They are depicted as lacking intellect, language, and civilization, reinforcing the idea of racial inferiority and justifying European dominance as a "natural" evolutionary progression.
2. Both Conrad and Hesse align with Social Darwinist views by presenting Europeans as the "fittest" race tasked with civilizing "lesser" societies. The colonizers are portrayed as rational and progressive, while their brutal actions are justified as necessary for the evolutionary advancement of the colonized.
3. Hesse (1932) perpetuates Social Darwinist assumptions by depicting the East as stagnant and backward, likening it to the medieval stages of Europe. This portrayal denies the East's advancements and reduces its identity to an inferior stage of human development, reinforcing Western superiority.
4. Under Social Darwinist influences, Hesse (1932) portrays Eastern religions as irrational, mystical, and man-made, contrasting them with the rationality of Western thought. This reflects the colonial ideology that non-Western spiritual traditions are remnants of an earlier stage of human evolution.
5. Both authors, influenced by Social Darwinism, juxtapose the technologically and intellectually "evolved" West with the "undeveloped" East, characterized by superstition and ignorance. This dichotomy underscores the colonial narrative of the West's evolutionary superiority and its "right" to dominate.

Conclusion

The findings reveal how Conrad and Hesse, influenced by Social Darwinism, perpetuate colonial ideologies by portraying Africa and Asia as primitive and inferior. Their works reinforce racial hierarchies, justify European dominance, and distort the identities of colonized peoples and cultures. By framing the West as superior and the East as stagnant, they uphold imperialist narratives of progress and civilization.

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