

**REVERSE CULTURE-SHOCK WITH AN ATTEMPT
OF COMPROMISING CULTURES: A CRITIQUE
OF A. RIHANI'S THE BOOK OF KHALID
AND T. SALIH'S SEASON OF MIGRATION TO THE NORTH**

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Article History: Received: 18 th July 2019 Accepted: 14 th December 2019	Upon repatriation, many socio-psychological problems accompany the returnees to their home culture after spending a long time in the host culture. It is assumed that the returnees find no difficulty in re-adapting the life in their culture; however, many studies expound that re-adjustment in the home culture, particularly after spending a long time in another culture, is not an easy process, the returnees experience a re-entry or reversal cultural-shock. The main contention of this paper is to expound how Rihani and Salih attempt with a new literary trend to unify the eastern and western cultures in their fictional worlds. The paper underpins the idea of bridging the gaps between cultures and initiating a new era of mutual understanding and co-existence between the nations. It explicates how both novels present a different picture of the oriental world that contradicts with the orientalist and neo-orientalist depictions by projecting the Arabia culture and people equitably.
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INTRODUCTION

Reverse cultural shock or re-entry shock refers to the “difficulties encountered when readapting to the home culture” (Rhodes, 2015, p. 307). It has

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been also defined by Wang (2015) as a “process of returning, especially understanding once again and becoming reabsorbed into one’s own home culture after living in a different culture for a significant period of time” (p. 120). Readjustment problems faced by the returnees are possible because of the cross-cultural differences. However, these differences are necessary to be discussed in order to address the subconscious feelings of uncomfot, alienation, confusion and isolation. It is noticed that there are few studies that are dealing with the ordeals of re-entering the home culture society after spending much time in a host culture. The sociocultural studies are much concerned with the difficulties the immigrants face once they transfer into another culture than on the back home returnees. Many returnees are unprepared to face the re-entry cultural shock, so they resort to make cultural compromise between the two cultures. This paper tries to concentrate on the points and attempts of making cultural compromise. By discussing this topic, we get to know how the two authors have got understanding of the self, the other, east and west, home culture and host culture, God and human being relationship.

This article discusses the great reverse culture shock which the Arab immigrants experience after returning their homelands. Rihani’s *The Book of Khalid* (1911) and Tayeb Salih’s *Season of Migration to the North* (1966) are some of the most celebrated literary works in the east and west. Ameen Rihani who is considered as the father of the Arab-American literature was the first among the Arab-American writers whose work received great popularity among the American reader. Similarly, Tayeb Salih’s works are immensely well-known writer among the African readers and western readers. His novel *Season of Migration to the North* (1966) has been included in the university syllabuses of many western countries. Originally, Salih’s novel was written in Arabic and then translated into English and thereafter into more than twenty languages. The question that poses itself here is why such works have been honored with great interest from the east and west, from the colonizers and colonized people. The answer is that; the two works have dealt with issues that concern all the human beings.

Artistically, both novels combine reality and fiction. The characters are fictitious in both worlds; though they have dealt with real issues like colonialism, spiritualism, philosophy, materialism, co-existence and the possibility of understanding between Eastern and western cultures. Rihani and Salih got affected by their exposure to the western culture; however, they maintained commitments and passion to their home culture. They are not biased to their home culture, they open-mindedly tried to consolidate the mutual dialogue between cultures. When Rihani returned to his country (Lebanon), he brought back with him reminiscences and love for America; the place in which he lived for a long period of time. He added changes in the composition of Arabic classical and modern poetry. He introduced a new form of poetry that began to be called free-verse. His influence by the western culture modified his ways of thinking which is reflected in his composition and literary productions as we observe in *The Book of Khalid* (1911).

Meanwhile, Tayeb Salih has created characters that have interactions with the people in their own culture and host culture. Salih challenges the “West’s vision of the African other and in doing so creates points of intersection that allows the forms of ideology to become visible” (Long, p. 23). With the new techniques used in this novel, Salih has used Hakawite, Maqamat and Muaradara techniques and merged them with the western genre (novel). Recurrent references to Shakespeare and Othello are considered as attempts to reduce the western stereotypical judgments about the African-Arabs and Arabs in general. Salih makes warnings against the cultural encounters and fabrications that might be aroused against the east or west. His main character and the unnamed narrator have adopted the African culture and western culture (El-Oqla, 2013)

METHOD

This paper is divided into five parts, the first part defines the reverse culture shock and explicates its symptoms. The second part analyses both novels and reflects how both the novelists attempt to promote and call for cultural compromise. They created fictional characters who experienced biculturalism. They depicted how such experience may affect negatively the person’s

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peacefulness if he/she did try to adopt and compromise the differences between the host and home cultures. The third part reflects Rihani's and Salih's insistence for the cultural compromise despite the painful past experience of being colonized by the western colonialists. The fourth part sheds light on both the novelists' call for internal compromise, pliability, and adaptation between the old and new, spiritual and materialistic, idealism and transcendentalism. On other words, Rihani and Salih call for internal compromise within the home culture itself before calling for compromise with the external (other) culture. The fifth part is the conclusion, it sums up the arguments previously argued and discussed.

FINDING AND DISCUSSION

Reverse culture Shock

One of the well-known terms in sociobiology is the cultural shock. It refers to “the feeling of uneasiness and/or loss which one might experience when he visits or lives in a country that is not his own” (McCarthy, McCarten & Sandiford, 2013 p. 86). Meanwhile, the term ‘Reverse culture shock’ is used to describe those who spent a significant period of their lives in a foreign country and when returnees are required to re-enter to their own home culture (Keystone et al. 2018). McCarthy, McCarten & Sandiford (2013) defines reverse culture as a term that “refers to the difficulties which some one can experience on the return to his/her own native country after living abroad for a significant period of time” (p. 86). Reverse culture shock can be perceived as a personal reaction against less reinforcement from one's own home culture. When one lives in an alien culture for a long period of time, he acquires many cultural values and set of behaviors that are discrepant from his own original heritage. There are many variables that play their roles in affecting the re-adjustment of the returnees into their home culture such as the long stay in the host culture and experiences there, the location and integration within the host culture, environment inside the home culture, and time of stay inside the homeland and value change (Buyaya, 66). Sometimes, the difficulties of re-entry are brought about by wrong, social expectations from the family, friends, colleagues or others in society. Fear may be raised in the

returnees' minds about the values they have acquired the host culture and the impossibility of applying them in their home culture.

But the question that poses itself here is how the reverse culture shock occurs? According to Mao & Ahmed (2017) reverse culture shock happens when a person is immersed in another culture for a long period of time and then returns and attempts to re-enter into his culture in his own original country. Re-entry shock is more difficult and severe than cultural shock as it is unexpected. Reverse culture shock can be identified with the person as he /she starts feeling depression, no one understands him/her, nothing has changed, home is boring, friends are nothing but shallow and everything was much better in the host culture (Dlabay & Scott, 2010, p. 80). The level of reverse culture shock varies depending on how positive their experience with the host culture was and how different it is from their own culture. Despite, the symptoms of reverse culture shock start decreasing with the persons as they decide to re-adjust with the life in the homeland. Quite often the impact of reverse culture shock take one year long to disappear (ibid)

This paper shows interest in how does the compatibility between the home and host cultures can result in a reverse cultural shock as the returnees develop a coping style. During their stay in the terrain of the host culture, they surely have been subjected to any of the acculturation's strategies: assimilation, integration, separation and marginalization. Reverse culture shock might be diagnosed as stressful for the returnees; however, what about the positive side? By examining the differences between the two cultures, the returnees can make use of the differences and use them as stimuli to make cultural compromise and mutual understanding between the two cultures.

Cultural Compromise and Social Reformation in Rihani's and Salih's Worlds

Being exposed to the western culture, Tayeb Salih and Ameen Rihani had the chance to become iconic and effective authors in seeking reconciliation between the eastern and western cultures (Deheuvels, Michalak-Pikulska & Starkey, 2006). They are among the most celebrated literary figures in both cultures. They criticized the traditional ideas of the east culture and colonial snootiness; however, many other eastern writers and thinkers discussed the idea of

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merging the technological advancement and liberal ideas with the traditional culture. It is true that the eastern (e.g. Arab and African) nations were subjugated by the colonizers for a long period of time which resulted a schism between the two parts in the globe. But for how long this gulf should take place and have effect? It is out of necessity that the intellectuals should take the initiative and write for the unity of cause for all the human beings. The colonial dominance continued for centuries over the African and Arab countries. Their dominance did involve oppression, violence, subjugation and enslavement. For the colonized people, it takes time to forget the crimes committed by the colonizers. In an attempt to make compromise, many writers have followed the principle that is 'if we can't forget, we may try to forgive' (Stoop, 2001; Choo & Goodall, 2011).

Despite the abhorrence of colonial heritage, Salih draws the reader's attention to the personality of the two persons (Saeed and the unknown third person narrator) who got benefit from the colonizers. They received their primary education in their home land under the sponsorship of the colonizers and then sent to pursue their higher education abroad with the same supporter. In ignoring the tragic effects of colonialism, the narrator aims to highlight the convergence between the two cultures. It has become clear that the narrator is westernized through his association with the issue of Saeed's wife. Saeed dies and entitles the unknown third person narrator to be the first guardian of his children. Saeed's wife is liberal, independent, assertive and brave as she has reminded Saeed with his sexual adventures and cultural attachment to the western culture where he lived for a certain period of time. The narrator himself admires Hosna but he couldn't disclose his love for her (Hay, 2000; Hassan, 2003).

For the village people, Saeed's wife has been affected by her marriage to Saeed and has become like the city girl who refuses all the dictations of the patriarchal society. The three characters have absorbed many values from the western culture even if they don't claim it publically. Forcing Hosna to marry Wad Rayyis has been awfully disgusted by the narrator. He criticizes the traditional, patriarchal ideas. Of course, his solidarity with Hosna's rights is matching in accordance with what he acquired from the western culture where the

female has more independence and freedom in deciding her life without any external interference either from the family or the society. The narrator is sexually attracted to her charming body, touching sobbing and perfumes. Her behaviors remind him with his past experiences in the western culture. He confesses his feelings by saying “[I]none form or another [I] was in love with Hosna Bint Mahmoud” (Salih, 1966, p. 86).

Being attracted to the homeland and meanwhile feeling nostalgic to the west culture, the two main characters reflect the postcolonial, hybrid identity. On the one hand, the western culture is characterized as exploitive culture motivated by selfish desire of domination and superiority. On the other hand, the narrator reveals some of the wrong traditional practices of the people of his culture. The reader can guess that the narrator has a new different perspective towards the western culture which means that the positive sides are mentioned and applauded. Hence, there is a possibility of interaction and understanding between the two cultures. However, the colonial practices and policies seemed to be devastative as they caused more divisions among the colonized people; but, this doesn't prevent the colonized people from refusing the positive sides of the western culture. Getting benefits from the technological advancements and other services proves, at sometimes, benign attitudes towards the western culture.

The fact that they came to our land, I know not why, does that mean that we should poison our past and our future? Sooner or later they will leave our country, just as many people throughout history left many countries. The railways the ships, hospitals, factories and schools will be ours and we'll speak their language without either a sense of guilt or a sense of gratitude. (Salih, 1966, p. 41).

In Season of Migration to the North, the narrator gets exposed to the sufferings of indigenous people who are repeatedly complaining from the corrupt government and its officials. Out of frustration, the people see the colonizing authorities are better than the indigenous officials. This reflects the influence of the west culture on the daily life of common people. On behalf of the indigenous people, the narrator unconsciously makes a compromise to the western culture

though it is accused of being exploitive. He admits the fact that the colonizers will someday leave the colonized land and after leaving we are going to adopt many things of daily routines, behaviors and language without any guilt which indicates to a new form of cultural compromise (El-Oqla, 2013, p. 134). When the narrator visits Wad Hamid's village, he interacts with his old friend's complaints about the corruption of the new ruling class in the post-colonial era of Sudan; the new ruling bourgeoisie are not too much different from their masters' western bourgeoisie as Fanon described them in his writings (Daraiseh, 2018). They live a luxurious life at the expense of the common people. The narrator experiences his shock by describing those men:

Smooth of face, lupine of mouth, their hands gleaming with rings of precious stones, exuding perfume from their cheeks, in white, blue, black and green suits of fine mohair and expensive silk rippling on their shoulders like the fur of Siamese cats. (p. 118).

The narrator seems to be ambivalent because he does not believe in the complete independence from the western culture. When describing the independence hall, he mocks the description of its materials which are brought from the European countries "the design of which is imported from London and the marble from Italy and the carpets from Persia" (Salih, 1966, p.98). Even after liberation, the colonial legacy is still available. On the first moments of arrival from England, the narrator doesn't see any change in his society since his first moments have been in association with his family especially father and mother who welcome him warmly. This reflects the first symptoms of reverse culture shock which Salih wants to pinpoint in his novel as many Arabs go to the western countries and return with new perception of new ideas and changes. But they find things are still the same, and this consequentially initiates the reverse culture shock. Thereafter, the third person narrator starts thinking about the western culture especially after the appearance of the man, Mustafa Saeed, who has brought with him western, liberal ideas. This man has motivated him to think seriously and adopts an idea of reform and compromise with the western culture

(Al-Shraah, pp. 5-8). This remorse for the host culture enhances the reverse culture shock as it brings about constant dissatisfaction.

However, Salih tried to mitigate the callousness of the reverse culture shock as his mouthpiece narrator assures them that the life in the west is not different from the life in the home culture. Curiously, the people came to ask about culture and life in Europe. He doesn't count the negative points of life in the western culture; he reassures them that they are same cultures. This reflects Salih's insistence to bring convergence between the eastern and western culture. Even Mustafa Saeed stands silent without saying any word in this regard though he spent a long time abroad and faced many experiences which, according to his view, are heroic and vengeful against the previous colonizers. Upon his return to his home culture, Sudan, Mustafa Saeed has preferred to remain reticent about his life and experiences in the western culture till the narrator has arrived from England and detected many secrets related to Saeed's previous life in England.

The Book of Khalid was written after Rihani returned again to New York. He was sent to America by his father when he was only eleven years old. He received his entire education in the United States where he became familiar with the European and American culture in addition to the Arabic culture. After that, he began trying to bridge the two world poles and their cultures "the real emancipator who is the soul of the East and the mind of the West" (322). The Book of Khalid relates the story of two persons, Khalid and Shakib, from Lebanon who travels to the United States selling holy land trinkets and religious items. Shakib earns savings through peddling and at the same time he is interested in poetry whereas Khalid becomes absorbed in the western literature. After spending some time in America, they decide to return to their home land. However, Khalid is involved in a conflict with the Maronite clerics and charged of being heretic. He falls in love with his cousin but he is not given the consent from the church and then is excommunicated (Rihani, 1911).

During the days of exile, Khalid travels to different cities with the aim of spreading his political and spiritual views that he learned in America. He speaks in the Great Mosque about many western views and eastern religious traditions

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which have caused riot against him and urged the Ottoman authorities to chase him ““I am a citizen of two worlds – a citizen of the Universe... I am equally devoted both to the material and the spiritual” (285). He incites people to get liberated from the Ottoman Empire. Being afraid of persecution, Khalid escapes with an American woman, Mrs Goftry with whom he discusses ideas of love and religion, to the desert of Egypt. There, he also meets his brother and his wife and son. He spends many months in the desert and then disappears; his whereabouts are unknown. His liberal ideas cost him to become an outcaste in his home culture.

Khalid, the protagonist, starts his journey to the ‘Promised Land’ where he faces spiritual and intellectual confrontation. There is great focus on materialism and less attention on spiritualism. When he returns to Lebanon, his land is still under the rule of Ottoman Empire, so he feels that he should participate in liberating his people from the Ottoman rule and get them liberated from the traditions, religious intolerance and conflict. This indicates the beginning of Khalid reverse culture shock which Rihani projected clearly. This was developed progressively into dissatisfaction with the home and host cultures. Khalid is not satisfied with the materialistic life in the United States of America and similarly in his culture. He looks for a change of the traditions and negative ideas as he states:

No more voyages, I trust, O thou Sindbad.” And he replied, “Yes, one more; but to our dear native land this time.” In fact, I, too, was beginning to suffer from nostalgia, and was much desirous of returning home.” But Shakib is in such a business tangle that he could not extricate himself in a day. So, they tarry another year in New York. (Rihani, 1911, p. 100).

Here Rihani reflects accurately how the reverse culture shock affects negatively the attitudes and demeanor of the returnees. Since, the first moments of Khalid’s arrival, it was enough for his people to notice the changes in his appearance and behavior. Women always come to his mother asking her why her son does have a long hair and shaven moustache. His accent is not as same as the one of his home people as the third person narrators explains:

The women often came to his mother to inquire in particular why he grows his hair and shaves his mustaches; the men would speak to his father about the change in his accent and manners; the children teemed and tittered whenever he passed through the town-square; and all were of one mind that Khalid was a worthless fellow, who had brought nothing with him from the Paradise of the New World but his cough and his fleece. (Rihani, 1911, p.147)

Khalid feels uneasy regarding the inquiries of his people. This galvanized his reverse culture shock as he bothered others by attempting to assert the impact of the host culture among his people. He is spiritual, yet he doesn't go regularly to the church which causes people to gossip about his behavior. His parents are also in surprise for deserting the church, so they inform him to pray like them or to get out of their house as his Rihani reflects:

Why does he not come to Church like honest folks? The prayers and tears of the mother not availing, was nothing more or less than banishment. You will either go to Church like myself, or get out of this house: this the ultimatum of Abu-Khalid. And needless to say which alternative the son chose. (p. 147).

This exacerbates Khalid's shock and gives him no other option, either to reenter into his home culture and respect the peoples' conventions or be homeless in the society that once was his own.

Khalid on his return sees the differences between the two cultures. He has found difficulty to compromise and achieve convergence among the host and home cultures as he sometimes remains nostalgic to his home culture, dreaming of a strong empire to be built and joined all the Arab countries. He is not satisfied of living inside the Arab ethnicity, so he internally feels of allegiance to his home culture. However, He also fails to adopt the traditional ideas of his culture because he subconsciously has adopted many western ideas that are considered as alien to the people of his culture. Khalid's failure of co-existing with the terrain of the two cultures resulted in overbalancing and discontentment. This dissatisfaction, instability and double allegiance intensified his reverse culture shock.

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Khalid's decision to marry his cousin has aroused the conflict with church. Marrying the cousin is illegal according to the religious teachings as he questions, "And pray, tell me, what is the purpose of prohibiting a marriage between cousins; what chief good is there in such a ban?" (Rihani, 1911, p.169). Being charged as heretic, the Ottoman authorities send him to the prison of Damascus. Inside the prison, he meets the fanatic 'Mohammadans' who are against the priests and promise to stand with him against those infidel priests as they state, "We'll burn the priests and their church yet and follow you. By our Prophet Mohammad we will ..." Khalid makes no reply, even Shakib, when he comes to visit him, finds him dumb as a stone, slain by adversity and disease" (ibid, p. 176). Khalid seems to abhor the religious fanaticism though he is harmed by the priests. It seems that he prepares himself to be a social reformer and cultural mediator. His task is more universal than regional, ethnic or national. This is the real message of Rihani. On their words, Rihani wants to say that coexistence is possible as nations and cultures are the same despite their different names. Khalid revolts against the both cultures; he refuses to pursue a materialistic life in America and the ruling spiritual affiliation as happens to his people is his culture.

Failing to assimilate into both cultures explains that Khalid has a different point of view which is not biased to either. The church decision to prevent Khalid's marriage to Najma has urged him to meditate in nature. His reverse culture shock became obvious. Khalid becomes very frustrated with the human behaviors. However, about the end of the novel, Khalid's attachment to nature became exigent to his soul because it assisted him to become able to develop a sense of balance between the home and host cultures. He starts his spiritual journey in discovering the secrets of soul as Rihani (1911) explains, "But the soul is not dependent on health or disease. The soul is the source of both health and disease. And life, therefore, is either a healthy or a diseased state of the soul" (p. 219). He realizes that the nature is the source of beauty but this beauty could not be tangible unless we value the existence of other human beings regardless of their culture, color or race.

Rihani attempted to meditate among cultures throughout his stories and narratives. Rihani appends that the spiritual side of the individual character should not limit the person's interaction and acceptance of other cultures. Therefore, we can say that there is a noticeable improvement in Khalid's dealing with the idea of compromising the materialistic world and spiritual world. Grafting the oriental culture with the occidental culture appears as Khalid's ultimate struggle is "To graft the strenuousness of Europe and America upon the ease of the orient, the materialism of the West upon the spirituality of the East, —this to us seems to be the principal aim of Khalid" (Rihani, 1911, p. 240). He began perceiving to compromise spiritualism to materialism, so a stream of thoughts is running in his mind and he inquires: "Can we not apply the bow to the telegraph wires of the world and make them the vehicle of music as of stock quotations? Can we not simplify life as we are simplifying the machinery of industry? Can we not consecrate its Temple to the Trinity of Devotion, Art, and Work, or Religion, Romance, and Trade?" (Ibid).

For Rihani, the west is the ambition and the east is the contentment and the welfare of one of them should not be sacrificed at the expense of the other (Hay, 2000). Inside the human mind, the divine strain should be developed whereas the romantic and material hopes of the race should be also considered as he explicates, "The Orient and Occident, the male and female of the Spirit, the two great streams in which the body and soul of man are refreshed, invigorated, purified—of both I sing, in both I glory, to both I consecrate my life, for both I shall work and suffer and die" (Rihani, 1911, p. 240). Additionally, Rihani believes that the homeland and its oriental culture should never be abandoned because it is the incubation of the three dominant spiritual faiths i.e. Christianity, Judaism and Islam. At the same time, the occidental culture has tremendous power and economic prosperity which means both should go hand to hand as Rihani (1911) explains:

Give me, ye mighty nations of the West, the material comforts of life; and thou, my East, let me partake of thy spiritual heritage. Give me, America, thy hand; and thou, too, Asia. Thou land of origination, where Light and

Spirit first arose, disdain not the gifts which the nations of the West bring thee; and thou land of organisation and power, where Science and Freedom reign supreme, disdain not the bounties of the sunrise. (p. 246).

Essentially, Rihani opposes parochialism which still governs the mentality of some individuals. Throughout his narration he attempted to underpin and call for mutual understanding and acceptance between cultures. Rihani, (1911) through his mouthpiece ‘Khalid’ addresses all the Europeans and Asians as my brothers as he asserts, “Ay, in the Lakes of Light, Love, and Will, I would baptise all mankind. For in this alone is power and glory, O my European Brothers; in this alone is faith and joy, O my Brothers of Asia” (p. 247). He attempts to reconcile the mind and soul, the science and religion, the east and west, reason and faith, the oriental and occidental. By calling upon all the Europeans and Asians, Rihani wants to prove the unity of all the mankind and the harmonious relationship between them. If there are differences in religion, race and language then they are harmless and shouldn’t be taken as barrier for human unity. In his dogma, Rihani through the character of Khalid has no place for bigotry and partiality has no place (Bushrui, 2013, pp. 5, 6). In the following quote, Khalid attempts to unify the spirit of the orient and occident:

“The Orient and Occident, the male and female of the Spirit, the two great streams in which the body and soul of man are refreshed, invigorated, purified—of both I sing, in both I glory, to both I consecrate my life, for both I shall work and suffer and die. My Brothers, the most highly developed being is neither European nor Oriental; but rather he who partakes of the finer qualities of both the European genius and the Asiatic prophet (246).

Cultural Compromise Despite the Unforgettable Past

Rihani presents the protagonist, Khalid, as a prophet to all the human beings calling for cultural, political, religious, compromise. However, this does not mean that the colonized people have forgotten all crimes committed by the colonizers or the eastern culture in particular. Rihani promotes and bears out the principle of compromise that says ‘if we can’t forget, we try to forgive’. He explicates that the necessity in life demands unity, integration, cooperation,

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forgiveness, togetherness, communication and a wide look at the horizon of future (Funk & Sitka, 2004). Rihani (1911) referred to what his ancestors presented to the western culture in science and spirituality and thus it is not awful to get benefit from the western culture as he discusses “They taught other nations the art of ship-building; we cannot as much as learn from other nations the art of building a gig. They transmitted to the people of the West a knowledge of mathematics, weights, and measures; we cannot as much as weigh or measure the little good Europe is transmitting to us” (p. 272). The principle of idealism is immensely hailed for the sake of obtaining a prosperous life. Khalid has a vision of reviving the ancient Arab empire but his vision is being struck with the social, religious and political challenges, and hence he resorts to nature to answer many philosophical and mysterious questions.

Similarly, in Tayeb Saleh’s *Season of Migration to the North*, the protagonist, Mustafa Saeed doesn’t forget the historical era of European colonialism of his country and the woes they inflicted on his people (Robbins, 2009). In an incident of rape, Mustafa Saeed feels very satisfied when he is persecuted and thinks of himself as a hero like Tariq Bin Ziad who waged war against the western colonizers in the ancient times as he speaks:

I imagined the Arab soldiers first meeting with Spain; Like me at this moment setting opposite Isabella Seymour, a southern thirst being quenched in the northern mountain passes of history ... yes, gentlemen, I have come to you as a conqueror within your very house, as a drop of the poison which you have injected into the veins of history. (Ibid, p. 98).

It is really interesting that Saeed begins to adopt the western ideas of freedom and liberalism once he gets released and return to his homeland after spending seven years in prison. What has motivated him to embrace western values though he was against them inside the host culture? Undoubtedly, reverse culture shock is the main incentive that has made him re-think in ideas and values followed by the previous colonizers. When the third person narrator comes back from Europe and tells about the lifestyle in Europe, Mustafa Saeed does not say a word and remains silent though he does know a lot of negative things about the

colonizers and their policy of exploitation and enslavement. Saeed loves the liberal, brave woman, Hosna Bint Majthoub, because he sees in her personality some ideals that are not found in his home culture but it is found in the occidental culture where the individual is free to decide his own way of life. She is the only woman whom he loves her especially her revolt against tradition. Apparently, Saeed has rejected the western culture and considered any tolerance with their past in his homeland is a treason. His return to his homeland has urged him to re-think in his attitude towards the past historical events. Consciously or unconsciously, he admires many western values and imitates their lifestyle. The narrator, after Saeed's death, gets surprised when he enters Saeed's secret room which is completely furnished with Victorian, English furniture. So both Salih and Rihani did promoted and supported the cultural compromise and mutual understanding despite the painful colonial past. They fictionalized and created characters who lived in the west and returned back to their home culture in order to reflect the insignificant difference between the eastern and western cultures.

The Need of Internal and External Compromise

The two writers have seen the necessity of making social, political and economic changes in their societies before attempting to make compromise with the external occident culture[s]. The oriental culture must solve its problems and make compromise first within itself (internal) by reconciling the old and new (Salaita, 2011). Rihani, In this quote, calls for reformation "The Orient, the land of origination and prophecy, must yet solve for itself this eternal problem of the Old and New, the False and True. And whether by Revolutions, Speculations, or Constitutions, ancient Revelation will be purged and restored to its original pristine purity" (288). Liberating the people from oppression and ignorance inside the home culture must take place before liberating them from the domination of the outsiders as Rihani (1911) says:

In a certain sense, we are healthier to-day than the Europeans; but our health is that of the slave and not the master: it is of more benefit to others than it is to ourselves... We are doomed to be the drudges of neurasthenic,

psychopathic, egoistic masters, if we do not open our minds to the light of science and truth (p. 288).

Rihani (1911) appends, there is no revolution without reformation, the beautiful ancient virtues of Arab ancestors like fidelity, purity of heart, magnanimity of spirit, simplicity and the healthiness of body and mind should be adopted. These incredible features represent the lofty spirituality of the orient. Getting focused on reformation inside the home culture is compulsory for any advancements or dialogue with the occident. Liberating the mind and soul from superstitions is necessary for the people before they shift to communicate with the occident. The reformation should be peaceful without any use of power or violence. The protagonists in both novels have started seeking change in their home culture. Mustafa Saeed and the narrator who return from England show their inconvenience with old traditions and social oppression. As well, Khalid revolts against the church's orders which have banned his marriage from his cousin. He delivers his religious and political lectures which call for liberation from the Ottoman Empire and religious restrictions. They have conceived their internal reformation as revolution against oppressive, restrictions, traditions and superstitions. In doing so, they believe that their internal reformation will lead to compromise with the outside world. Rihani (1911) seeks a change in the religious institutions of his country especially the mosque and the church which are the symbols for two dominant religious beliefs as he points out, "The Mosque and the Church, notwithstanding the ignorance and bigotry they foster, are still better than lunatic asylums" (p. 289). This does not mean that whatever the church or the mosque are preaching is always calling for ignorance and bigotry but some preachers may use them as a tool to transmit the trends of bigotry and ignorance.

Rihani in his novel is concerned with reformation and tolerance between his home Arab culture and western culture. He frankly addresses this issue by saying:

No matter how good thou art, O my Brother, or how bad thou art, no matter how high or how low in the scale of being thou art, I still would believe in thee, and have faith in thee, and love thee...Look up, therefore,

and behold this World-Temple, which, to us, shall be a resting-place, and not a goal. On the border-line of the Orient and Occident it is built, on the mountain-heights overlooking both (180).

Rihan's long stay in America made him evaluate the points of weakness and strength of the western culture in general and America in particular, so we see his protagonist, Khalid, feels frustrated of America's excessive materialism. He believes in the power and influence of America in the world, so he urges America's materialism to be grafted with the eastern spiritualism. In fact, drifting towards materialistic ideals is the plight of the modern man, so Rihani believes that benefiting from the eastern spiritualism would free America from the shackles of modern life and maintain cultural compromise with the orient culture:

In Europe, as in Asia, there is to be considered and remembered: if this mass of things we call humanity and civilisation were as healthy as the eternal powers would have them, the healthiest of the race would not be constantly studying and dissecting our social and political ills (288).

By criticizing the traditional culture, Tayeb Salih tries to make reformation inside his own culture and after that make reconciliation with the western culture. Salih has been very frank in criticizing the shortcomings of the traditional, patriarchal culture but on the other hand, he has attacked the colonizers who want to subject the colonized to their desires. He wants to establish a reconciled relationship between the two cultures based on respect and benefit. Mustafa who lived in England and received his education there attacked the colonizers severely, however, the narrator is shocked once he opens Mustafa's room after his death to find that everything in his room is English even the Holy Quran is translated into English "Imagine it--an English fireplace with all its accessories.....on either side of the fireplace were two Victorian chairs covered in silk material, and between them was a round table with books and notebooks on it" (137). His influence is extended to his wife Hosna who refuses subjugation to her father's order to marry the old man, Wad Rayyis, after the death of her husband.

CONCLUSIONS AND SUGGESTIONS

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Moving from one's own culture and society to experience another culture creates sometimes cultural shock. Staying for a long period of time in an alien culture and coming back to re-enter to the home culture causes the reverse culture shock because the person is almost to notice the changes which he/she had seen in the host culture and have not taken place in his/her home culture. It can be said that reverse culture shock indicates to the returnee's unmet expectations between his home culture and host culture. The returnee undergoes to social and psychological challenges due to the discrepancy between the two cultures. However, the positive side is that the differences between the two cultures motivate too many returnees to develop a coping style in order to adjust and make cultural compromise between the two cultures. The returnees might feel depressed, frustrated or unsatisfied with their home culture, so they should adopt some of the cultural compromise with the other changes in view of living peacefully within their home culture. It seems inevitable that the returnee exposed to one culture is going to make compromise with his culture in his own way despite the difficulties he may encounter.

Tayeb Salih and Ameen Rihani have adopted the idea of compromise between the east and west, between modernism and traditionalism, spiritualism and materialism, and between the orient and occident (Boer, 2003). Rihani wrote his book in the first decade of the twentieth century and Salih wrote his novel in the second half of the twentieth century; this era was typical with disorder, anxieties, confusion, materialism, colonialism and destruction especially during the two world wars. The two authors felt the responsibility to adopt a new form of writings dedicated for cultural convergence between the east and west, the orient and the occident. The two opposing poles should come to a cultural compromise and any one can live either in east or west. The two writers present enquiries why should we live as enemies? Why don't we have a healthy relationship between the orient and occident and bring differences into an end? Why don't we merge the good features of each side together to have an ideal life?

In fact, the reverse culture shock has been used by some wise returnees as a tool through which they make mediation and bring mutual communication

between the eastern and western cultures. Making compromise could be through transmitting tolerance between cultures and forgetting the differences as well as the historical, cultural conflict between the colonized and colonizers. They have tried to explain the importance of unity between the different people with different cultures living in one universe. By using the reverse culture shock, this paper discussed how the two writers have elevated the dialogue between cultures. Rihani has dealt more explicitly with the ideas of idealism and transcendentalism which were already dealt by Emerson and Thoreau. The paper substantiated the idea that the returnees are the most suitable mediators since they have lived in both cultures and can make change[s] in the society without disturbing the order. The two writers are bicultural since they lived in both cultures. They had the chance to experience the task of cultural compromise. They sent a message for all those readers who are bicultural to take the initiative and be mediators and transmit the values of tolerance, love and mutual understanding which are of benefit to the human beings.

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