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# The Dialectic of Arab Ego and the Other West

by Dr. 

## Muhammad Abu Adel

Associate Professor in Literature and Criticism  
Humanities Department - Law Collage  
Al Yamamah University

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## The Dialectic of Arab Ego and the Other West

Muhammad Abu Adel

Department Literature and Criticism - Humanities Department - Law  
Collage - Al Yamamah University – Alriyadh

Email: [m\\_aboadel@vu.edu.sa](mailto:m_aboadel@vu.edu.sa)

### Abstract

The research tackles the dialect of the Arab Ego and the Western Other through novel characters considered to be formulated in Polyphony (dialogic) technology. The dialogue throughout the novel was electronic messages. The characters' developing and rising events - ranging between love, marriage, disagreement, and separation - constituted a rich content to track dialogue obstacles in addition to openness and acceptance of the other to renounce hate speech, racism, and opinionatedness.

By studying the image of women and their relationship with men between East and West, character dialogue disclosed extensive differences and paradoxes in Arab women's lifestyle, especially with regard to the limits of freedom and sexuality, compared to its West counterpart, as well as their role in making fundamental mutations in identity and affiliation for Arab expatriate characters due to the cultural, religious and social differences between East and West.

**Keywords:** Hate Speech, Tolerance, Gender, Racism, Identity.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## جدلية الأنا العربية والغرب الآخر

محمد أبو عدل

الأدب والنقد - قسم العلوم الإنسانية - كلية الحقوق - جامعة اليمامة - الرياض  
البريد الإلكتروني: [m\\_aboadel@yu.edu.sa](mailto:m_aboadel@yu.edu.sa)

### المخلص

تناول البحث لهجة الأنا العربية والآخر الغربي من خلال شخصيات جديدة تعتبر مصاغة في تقنية تعدد الأصوات (الحوار). كان الحوار طوال الرواية عبارة عن رسائل إلكترونية. شكلت أحداث الشخصيات المتنامية والمتصاعدة - التي تتراوح بين الحب والزواج والخلاف والانفصال - محتوى ثرياً لتتبع عقبات الحوار بالإضافة إلى الانفتاح وقبول الآخر لنبذ خطاب الكراهية والعنصرية وإبداء الرأي.

من خلال دراسة صورة المرأة وعلاقتها بالرجل بين الشرق والغرب ، كشف حوار الشخصيات عن اختلافات ومفارقات واسعة في نمط حياة المرأة العربية ، لا سيما فيما يتعلق بحدود الحرية والجنس مقارنة بنظيرتها الغربية ، فضلاً عن دورها. في إحداث تحولات جوهرية في الهوية والانتماء لشخصيات المغتربين العرب بسبب الاختلافات الثقافية والدينية والاجتماعية بين الشرق والغرب.

**الكلمات المفتاحية:** الكلام الذي يحض على الكراهية ، التسامح ، الجنس ،

العنصرية ، الهوية .

### Introduction

The significance of the research is reflected in detecting the role of novel creativity in personifying the dialect of Arab and West through extrapolation of the relationship between the Arab Ego and the other West, based on a relationship between an Eastern man and two women, one western and the other Arab. This is tackled by studying the novel “Tashrih Al Raghba” by the Moroccan writer (Reem Najmi), a resident of Germany. She is a poet and journalist, holding a Master's degree in media from the University of Bonn, Germany.

Understanding different others is a humanitarian act and an urgent requirement due to continuing life in peace. This is the concept that the research attempts to reveal by tracking the negative implications caused by misunderstanding others. The common mistake for everyone is their attempt to change others to be the version they seek; however, we should accept others with their differences and stop the attempt to impose changes on them.

The research focuses on applying the formative structuralist approach to study the structure of the novel characters with their psychological realms and social relations. In accordance with the dialectic of the relationship among the three characters, the research aims to find answers to the following problematic questions:

1- How far does the novel art reject racism in hate speech through the convergence of diverging views and increasing awareness of cultural variations?

2- Is it possible to find an objective calm dialogue format that leads to understanding and acceptance of others, rather than those prevailing in the novel?

3- What are the particularities of differences in the image of women between East and West? What are the strange paradoxes in their lifestyle and sexual freedom? Is this reflected on their relationship with men?

4- What are the circumstances leading to the poor sense of identity regarding religious, moral, and psychological aspects? What are the mutations arising in identity during openness to others?

As for the limitations of the research, the term East means the societies of the Continent of Asia geographically, morally, and culturally (Said, 1978), while the discussion is for Arab Society, representing Ego before the other West which means the population of Europe in the contemporary concept.

### **First Topic - Absurdism of dialogue between Ego and the Other (East and West):**

Dialogue, openness, and acceptance of others with their religious, ethnic, national, and intellectual differences are an urgent need to spread peace on earth, **“If dialogue is based on mutual respect, humanity will be led to more peace that religion cannot achieve by itself”** (Fayed, 2016, p. 130). The general and common direction in the world with its East and West tends to replace conflict of civilisations with the dialogue of civilisations, whether throughout individuals, peoples, or countries. This requires **“continuous tolerance, openness, respect for privacy and differences, and mitigating ideological preaching, ideological philosophies, and interests, which do more or less harm the existence of the other.”** (Abu Heif, 2008, p. 110). However, the Arabic Novel still shows this convergence and cross-pollination between East and West to overcome them.

When awareness of serious dialogue in which both partners consider the needs and priorities of the other partner is absent, the gap widens, and the problem gets further exacerbated and rises between discussants, as happened in the novel of the study, “Tashrih Al Raghba” by the writer Reem Najmi, between the characters (Adel) with his Arab origin and his German wife (Yulia). Husband always refers to the repetitive wrong behaviours that led him to ask for separation ... ordinary and common behaviours, attitudes and situations demanded by the nature of the difference between the human race, male and female, that always happens between every man and woman, and is not exclusive for them, such as (Adel) saying, blaming her: **“Your family, especially your mother had the top priority, then your work, while I was at the bottom of the list”** (Al-Najmi, 2022, p. 31)

The husband with Arab origins (Adel) had feelings indicated by ignorance and marginalisation in his German wife’s life through his speech when he started mentioning the personal pronouns of the wife (you are, your family, your mother, and your work), and the last thing to be mentioned is (Me), described as a secondary thing.

What is happening between the character of Professor (Adel) and his wife, the German journalist (Yulia) is considered a stereotyped common example of critical marital strife in general. The problem between them was inherent in the strict dealing with such situations. Each of them has adopted the attitude of the professional soldier who is prepared in the defensive stance, objecting to all criticism about him before having the chance to think of the extent to which the other partner’s justification is reasonable and how the other party has the right in his view; however, he speeds

up the attack as a revenge reaction, enumerating the other partner's mistakes, as if they were opponents in a fighting dialogue, each of them trying to achieve victory for himself.

In their closing letters for their marital life, the couple tried to list the reasons that led them to separation. The husband was trying to justify his sudden departure and his desire for separation, while the wife aimed to refute all the given reasons, and mitigate the intensity in him, he might change his mind and retracts the decision to break up, one of the most important reasons was his sense of racism and inferiority from his mother-in-law at the beginning of his marriage, the wife says:

**“I know you never loved my mother and you consider it a part of our problems since she refused our marriage and objected to you. I've tried repeatedly to explain to you her motives and fears, but you didn't convince her, or you didn't want. You considered that she is Ukrainian racist towards Arabs and that she rejected you only because you were Moroccan. You might be right...” (Al-Najmi, 2022, p. 37)**

Talking about racism has created hate speech with all its negative connotations (She didn't like our problems, she refused, she objected, her fears, she wasn't convinced, she didn't.); this necessarily expands the gap between Ego and the other, because of the negativity that controls emotions, dialoguing, decisions and ideas.

So as not to overjudge, cultural difference has been an indirect cause of marital discord, if we take into account that a person's dialogue represents the community to which he belongs. (Marková, 2006, p. 135). The husband (Adel) is a Moroccan Arab and (Yulia) is German, which irritated the mother before their relationship. The role of cultural and



ethnic differences in raising such discord cannot be denied. What is permissible in one context or environment may be forbidden and prohibited in another one. Man is still submissive to what he rose on in his first life, no matter how he changed and tried to adapt to the new environment that he may move to.

The mother was afraid that her racist misery may be repeated due to the cultural discord between her and her husband in addition to the environments to which they belong. (Yulia) says about her mother, describing why she is afraid that her daughter will marry an Arab guy:

**“My mother didn’t reject you for being Moroccan; she was afraid of our cultural and religious differences. She was well aware of the meaning of interracial marriage. My mother has left her homeland and family for my father and chosen to live with him in Bonn... Indeed, they were both European and Christians, while their cultural and linguistic differences imposed on their life. For my father’s family, my mother was the “Aws”, the Eastern rural citizen, who came from the city “Ulm”, as if she was a tenth-class citizen. Till now, East Germans still feel alienated in the Western area of Germany; what about that time for a Ukraine girl?” (Al-Najmi, 2022, p. 38-39)**

Racism is reflected through the classification expression “**tenth class**”. The paradoxical matter is that this racist epidemic and affliction do not happen only with people from different countries, but also with people belonging to different regions in the same county, to reflect the age-old question: When can a man be more open and accept the others despite ethnic, religious, intellectual, cultural and other differences?

The dialogue between the spouse during separation made things worse and complicated the problem instead of finding a solution. The main reason is the absence of accepting and understanding the other with his views, rather than opinionatedness for the personal views which become amplified and distorted for the other, while this problem can be solved by bridging the gap, instead of the biased emotional tone with its desire of revenge and objecting to the others' opinions instead of realising them and seeking to adopt them to overcome the previous discord. Adel says:

**“Your last letter is a great example of missing a lot of the objectivity in retrospection of the event in our lifetime and missing a lot of reality. “I'm not accusing you of lying but you look at our life only through your eye besides your choice to play the victim role in all stories that you tell about us while you make me play the role of the beast” (Al-Najmi, 2022, P. 54)**

Each one of them is trying to seek the truth in his mind only, adopting the concept “do your worst, I don't care”. In this behaviour, there is a huge amount of bias and opinionatedness as truth is not exclusive to someone and we cannot believe the truth when mixed with our emotions and feelings. Therefore, we are supposed to expect part of the truth in the other party's letter with the potential of being wrong, it happens. The truth is a broad term and we cannot limit it. No man can possess the full truth no matter how much science, experience, understanding, and awareness have become.

The overriding tendency for dialogue was a desire for revenge, healing, and abuse of the other rather than a need to justify and bring divergent views closer together. The wife attributed his negative look at her after she had reached fifty

and his separation decision to negative stereotypes in the Arabic environment about women:

**“These are the transformation you, Arabs, call “Menopause”. It is a weird name and humiliating the women's bodies. Without looking for its origin, I assure you that its author will never be more than a retarded and masculine man. In most human languages, this time of women's lives is called Menopause we as Germans called it Wechseljahr which means the transformational year either transformation from the different or from the previous, or transformation to the best but it is definitely not a shift towards despondency (Al-Najmi, 2022, P. 66-67)**

Such an interpretation of the transformation that occurred to the woman and her psychological and physical form reflects one of the distinctions rooted in cultural differences between Arab and Western societies. This led to exaggerating the marital discord between the two parties, although the marriage continues for 25 years.

Maybe this cultural difference triggered (Adel ) to search for a replacement that belongs to his own culture. He fell in love with a Syrian refugee (Juri). She was introduced to him by his wife(Yulia) with the intent of assisting her in supervising her master's degree. (Adel) described his first meeting with the girl in one of his letters to her:

**“I smiled at you and talked about your family news and the crisis in Syria. My eyes just got a little watery when I remembered your brother who is a martyr. It seems like I saw him sleeping on a cloud in your eyes. I was worried about your parents in Beirut who have not yet been able to obtain Visa to German and they were**

housed in uncomfortable surroundings” (Al-Najmi, 2022, p. 78)

His relationship with the Syrian refugee girl has grown closer concurrently with the end of his tense relationship with his wife. In return, the girl (Jauri) loves him and she saw him as a saviour for her and her parents from the difficult circumstances that she suffered in the Syrian war. She found a supportive friend in a new foreign country.

In the final stages of the fruitless dialogue between (Adel) and his wife (Yulia), the tensions had only gotten worse in their letters. The wife started to lose control over her feeling and thought to express her anger at the Syrian refugee girl who kidnapped her husband and destroyed her life, as she put it. Meanwhile, the husband (Adel) mentioned to the girl later that she has nothing to do with his separation but it was the result of a chronic backlog that reach its climax when they met. Here, racism of (Yulia) appeared against the Syrian refugee girl by describing her as the deceitful exploitative bitch who seized her husband to gain German residency and nationality. (Al-Najmi, 2022, p. 316 - 317)

Naturally, in the separation case, hatred speech dominated between the two parties especially for the woman if the man asked for a separation. In the cases of antagonism, the human imagination creates in drawing the extreme and harshest scenes of revenge against the offended. Unsurprisingly, (Yulia) imaging her husband slipping in the shower and hitting his head in the bathtub or the sewer dragging him with water or a tiger jumping over the fence at the zoo and devouring it or he was run over by a fast train, and his body was thrown into the air. She saw him hanging in the place of Christ, his tongue hanging out of his mouth

and flies gathered around his blood... (Al-Najmi, 2022, p. 227)

The wife imagined horrific bloody ends as a sort of revenge, blowing off steam and psychological subjugation. She made it to ease her stress and her anger to regain a part of her pride either you stay with me for life, or you go to hell.

There were dozens of reasons gathered and disrupted the dialogue between the spouses in the exchanged letters. The most prominent were the cultural differences that the dialogue couldn't contain. The tone of intolerance of personal opinion and not accepting the opinion of others was dominated. The hatred speech filled with feelings of disappointment grows in particular the wife as a result of the feelings of denial and abandonment that she had. On the other hand, the husband's sense of inferiority in the racist treatment of being an Eastern man in his upbringing.

**Second Topic- The image of women and their relationship with men between East and West:**

The exposure to the privacy of the relationship may disclose some cultural differences deriving from differences in the environment, customs, traditions, and societal norms for each of them. But when we disclose it we may pave the way for rapprochement and the convergence between East and West **therefore, we need imagology to be the space for meeting different consciousness, the two spaces are: “Self-awareness” and “ other-awareness”**(Bou Ali, 2020, p.84) The lack of awareness of reality and quit dialogue may prevent the target **“ thus there is a need for studying the literature imagology and its humanitarian implications and searching for its function in a symbolic world with all its imaginary, social and cultural input. So society, in**

favor of the imaginary that is provided by the author, could see his deep down including the ugliness and beauty in order to draw his and other feature. He took into consideration that the symbolic world did not deny its realistic reference (Saleh, 2014, p. 13).

One of the most significant cultural differences between the East and West in the relationship between men and women is that Arab society didn't believe in friendship relationships between men and women but it combats this kind of relationship. It considers this banned and immoral. Therefore, Adel couldn't be able to understand the friendship between his wife and Alfunsu. In Arab society, it is a great affront to the husband that cannot be accepted. He said to his wife about his point of view:

**“I said to you that night while we sat in the waiting room that Alfunsu loves, you and he is not a brother or childhood friend, as you claimed. You accuse me of being an eastern man who didn't differentiate between love touch and friendship touch. As well as you claimed that Alfunsu's jealousy of me is just a friend's jealousy over his girlfriend who used to not share it with anyone” (Al-Najmi, 2022, p. 57)**

(Adel) was expressing his rejection of the relationship between his wife and Alfunsu. He doubts Alfunsu's real feelings for his wife. Therefore, he asked his wife to break up without a response and he was right. Alfunsu confessed his love to (Yulia) after she broke up with her husband. Alfunsu didn't have the courage during the past few years to confess his feeling. (Al-Najmi, 2022, p. 200)

Eastern society is highly critical of such communication between every man and woman without titles such as legality and marriage. The Eastern man cannot comprehend

or understand the existence of such an innocent relationship between a man and a woman. When the Syrian refugee girl is chaste at the beginning of her acquaintance, and she repeatedly refuses to go with him to his home. This was the reason for his admiration for the Syrian refugee girl. (Jauri) reminded him by saying:

**You asked me many times to accompany you to your home to watch a movie together or to cook Syrian or Moroccan dishes, I was always refused and made up various excuses. When you insist, I told you that your request contradicted with my Arab traditions and my parenting that you claim you no longer pay attention to it, but no longer know it.” (Al-Najmi, 2022, p. 163)**

Cohabiting principles between men and women in Western countries is totally unacceptable in Arab countries, based on the Islamic religion. Hadith of the Prophet said that: **No man should be alone with a woman because the Shaitan will be the third one present.** It was a rooted nature in Arabic culture with its customs and traditions.

It is not only customs and traditions that prevent a man from meeting a woman without an official title between them in Eastern society, not even religion alone, but also laws criminalise and violate imprisonment for those caught in the act with a foreign woman in a private place even if they didn't do anything sinful. Those who come to visit the countries of the East are not excluded from these laws, (Yulia) said to her ex-husband in her last letter after she calmed down. In her talking about her new German boyfriend:

**"" in Shiraz, we could have never slept in the same room located in one of the old houses, if we weren't married, therefore we acted as spouses during our whole stay there..." (Al-Najmi, 2022, p.326-327)**

(Shiraz) is an Iranian Muslim country, from the perspective of the East, freedom shallot be absolute, especially in regard to sexual freedom, because Muslims, in general, are afraid of the loss of lineages that are cherished by the sons of the East to a great extent, apart from the jealousy over honour, especially the girls, because the Illicit relationships bring many evils, they try to build this sexual discrimination on logical but not racist bases, claiming that the social Constraints imposed on girls are greater; as they have the place of procreation but not men. If women fornicate, they may have an illegal baby without identifying the father's identity, whose children are supposed to be affiliated to him, not to the mother.

Based on the previous concept, in Arab culture, virginity is sacred, a woman can't get married unless she is a virgin and has her proof of chastity, and she never slept with another man other than her husband, which is contradictory to the European Understanding that pays no consideration to this matters, and thinks of it as old absurdities. (Adel) says to the girl (Gauri), in one of his messages:

**“on the second day, you declared the unblocking on the regions that you have always forbidden me from not coming closer to them, you said to me: “I would like so, but please be careful, I want to come out of this house as I entered; virgin. Although that was so hard for me, I didn't want to let you down. It's no secret that; at first, it seemed weird to me and I don't pretend that I'm open-minded if I tell you that if you hadn't warned me, I**



wouldn't have paid any consideration. After about thirty years in Germany, I see the whole thing of virginity as a superstitious myth." (Al-Najmi, 2022, P. 243)

If the girl named (Gauri) restrains herself from committing obscenity in her own homeland Syria, fearing customs and traditions or fearing for her reputation, she Dilutes those ethical controls in the Western countries where she can have absolute freedom in whatever she wants to do to herself; as her own ethical commitment was not stemming from a religious deterrent as much as it is a fear of the strict community towards any moral Renunciations made by an Arab girl. This is one of the most remarkable cultural differences in sexual life between both the East and West regardless of Religious affiliation. Customs and traditions even if mostly derived from religion, control and govern more than the religion and its teachings, as evidenced by the fact that the girl named (Gauri) is a Christian girl.

In connection with the aforementioned differences experienced by women between the East and the West, the novel is about the experience of women in the sensation of sexual euphoria (orgasm), which they never undergo or experience until they are married, this is attributed to the strict family raising and education to an Arab girl, the too many proscriptions and restrictions imposed on them as well as the intended concealment, as even speaking of these things is considered one of the social and religious taboos in the Arab countries. A woman feeling this euphoria with herself or with anyone else without the sacred bond of marriage is religiously banned and socially shamed, as she can go out of the house only for absolute necessities and with the permission of her guardian, moreover, it is banned for her to meet or talk to (mahram); i.e. males prohibited

from intermarriage. That's how she grows up without any knowledge of pleasure within her body, but only after she is married, then she is surprised with the delight after marriage, even the unmarried girl's ignorance of this delight is a cause of pride and glory; as it's an indication for her chastity and lack of experience. Jauri says to Adel:

**“I’m not lying if I tell you that, so far, I don’t know what is the orgasm that you have been asking me about. I didn’t understand a question when first said to me: “have you come?” Then I replied moving my pupil and looking for a meaning for your question. “where did you come? What do you mean? I’m with you now,” you were exhausted while you were re-asking, the question about (orgasm) but in other words ( Al-Najmi, 2022, P. 259)**

In western countries, men like the women with experience in sexual matters, while an Arab girl's lack of sex knowledge is a commendable thing that makes an Arab man fortunate and happy, and makes him feel the ecstasy of a farmer racing to a Pristine land enriched with its wealth, and he was the first one to step into it and discover its hidden and best-kept treasures, and he has no problem that she learns on his hands as long as he is the first one to set his foot on it.

Based on the aforementioned, the noteworthy and big differences can be manifested in the image of an Arab woman and her lifestyle while compared to that of the western woman and her relation to a man. The constraints considered by eastern women are severe and strict compared to the big deal of freedom given to western women, especially in their sexual life, it's no way that an eastern woman cohabitates or makes friendships with a foreign man; as a girl's virginity that is paid not a consideration in the western culture, is equally important as the eastern they lost

their hymen that is a proof of her virginity and a symbol of her purity, ethical, and religious commitment.

**Third Topic-Identity crisis and its repercussions on the Arabs in the western world:**

Identity can be identified by answering an easy and simple question, namely: Who are you? (Vignoles, 2017, p1) The answer is depended on the determination of both internal and external characteristics at an individual level, but they are not permanent; because they are varied with the conditions experienced by each individual, **"Identity is not an entity that is given at once forever. It's a fact that is born and grows, is formulated and changed, grows old and suffers from existential crises and alienation."** (Michelle, 1993, P.7), but such transformations and developments are most apparent to an individual when he moves from his community to another one that is entirely new in its environment, culture, customs, traditions, and rules, hence identifying **the identity of a resident who inhabits his second home (i.e. the new home) sounds like it is fraught with challenges and difficulties.**" (Hamdan, 2005, p. 10); as its holder is affected by the new community, its principles, values, and new construction, without the ability to completely give up on the principles on which he was raised within his original environment. Identity in particular is what we are going to study in this topic, manifested in the character of the protagonist (Adel) who is a German of Moroccan Arab descent.

Julia, the German, adopted an obsessive behavior in her relationship with her Arabic husband, Adel, which acted as a solid and main reason for him to undermine the relationship and ask for a divorce, as he felt that she considered herself the dominant partner of the relationship while interacting

with him, having the right to impose her will on him, being the submissive partner she thought that he was, therefore he didn't want to be controlled by his wife. Adel stated the following while he was conversing with his wife:

**“The real problem is that you are a woman controlling everything, your control starts from the remote while we are watching TV and reaches the bed... I don't like these sex positions that you choose, to be in control of everything; these positions are sadistic least to say. You always liked to be on top, and I always tried to reverse our positions, but you would violently rise from under me and reverse my position to be on top again as if we are, as you expressed before, “wrestling”. I am not sure who is fucking who anymore? Today, I am not sure if the deterioration of our relationship in bed is the reason for the deterioration of everything between us, or the deterioration of everything between us is the reason for me hating to sleep with you? (Al Najmi, 2022, 107).**

There is an obvious comical symbolic meaning behind the domineering and control that could be seen in the usages of terms such as (you choose, control, sadistic, rise, reverse my position, wrestling, top, under). There is also a cultural and civilisational significance in Julia, who is acting as a representation of the West, trying to impose her control over her husband, Adel, who is acting as a representation of the East. **“The West imposes the concept of power as a tool for directing their relationship with the East; in other words, the language of superiority and dominance is used by the West to govern their relationship with the East” (Yasir, 2013, p. 84).**

Gauri, the Syrian refugee, embodied the role of the victim twice, the first time as the victim of the Syrian war, in

which she went through traumas that made her lose her psychological balance, making her not able to take her decisions wisely; the second time when she had a relationship with a guy who was 25 years older than her. When Julia found out by chance that her husband is having a relationship with Gauri and is planning to marry her, stated the following: **“How did you also justify having an affair with your student? Not just an ordinary student, but a girl who suffers from psychological trauma due to the war and the loss of her only brother? Was that normal for you, O the dishonorable man?”** (Al Najmi, 2022, 308). Was Professor (Adel) relationship with the Syrian refugee student some kind of exploitation of her deteriorating psychological state due to the difficult circumstances she went through or was it a true two-sided love that didn't recognise the age difference? The victim was his wife (Yulia) whom he divorced to marry (Jauri)?

The differences didn't consist only in cultural and ethnic aspects but they extended to the ritualistic religious aspect. There must be space for freedom for the other party. In order for him to practice some of his religious beliefs which he was believed in, linking with him is supposed to be taking into consideration respect for his beliefs and rituals that he practices; So Adel says:

**“but what I don't understand is that you make my fast difficult for me which is a mainly spiritual, social, and psychological habit more than maybe a religious practice. After that, I found you refrain from eating and depended on liquid for days under the name of detox or Purification of the Body from Toxins”** (Al-Najmi, 2022, p.114)

A man needs to respect the privacy of rituals that he practices, whether religious or social, through which he restores his psychological balance and feels comfortable, without regard for the extent of the other party's conviction of what he is doing, as this is personal freedom, especially since the wife already knows about the religion to which her husband belongs, and the accompanying rituals of worship, whether he performs them with conviction or habitually.

While talking about the cultural difference between two environments, comes to mind the question of identity, although it **"does not know stability, it is constantly changing"** (Maandi, 2018, p1), it is a natural occurrence that automatically occurs when a person lives the greater part of his life in a different environment in which he was born and grew up, it is a natural occurrence that automatically occurs when a person lives the greater part of his life in a different environment in which he was born and grew up, we do not say that the new environment copies his original identity, but that it has changed him, and this is what happened with (Adel) the Moroccan Professor, as he began to reduce religious teachings and his affiliation for his Islamic religion, which in Eastern culture is an expression of identity and belonging. He seemed to contradict himself in some situations, as happened with him when he once derided the principle of (virginity) and its relationship to ethical controls, acknowledging the weakness of his religious commitment, while we find him abstaining from kissing his girlfriend (Jouri) when she offered it to him, which angered her, and she said to him:

**One of your biggest problems is being German when you want and Arab when you want, you choose the identity that suits you as if you were choosing a jacket suitable for the weather on that day. When I come to you again and come to you with longing, and I want to kiss you, you refused it on the pretext that you did not want to have a "forbidden relationship" with me. (Al-Najmi, 2022, p. 261)**

It is an identity crisis between the environment in which a person was born, with its customs, traditions, and beliefs, and the new country that granted him citizenship, with the possibility of explaining this behaviour that it does not deal with women according to his convictions, but according to her environment and her upbringing and the commensurate with her beliefs, and perhaps this explains his reservation in his relationship with the Arab girl (Jouri), unlike his dealings with foreign women.

In the West, the Arab lives in a crisis of identity and culture in belonging, beliefs, customs, and traditions, as we find (Adil) a German of Arab origin, despite his call for openness, understanding, and liberation of the other's culture, he criticises his Arab fiancée in an insidious when he compares her behaviour with him with his two sisters in Morocco, and this is what Jouri mentioned in her letter to him:

**"You're comparing me to your sister and told me that when your sisters were my age, they were forbidden even to wear nail polish, let alone date a man! You were saying it as if you were proud of the well-preserved honor of the family, At the time when you were in a relationship with a "poorly polite" Syrian young woman (Al-Najmi, 2022, p. 260)**

The Arab culture with its strict ethical customs and traditions and religious teachings, specifically prevents girls from exercising their sexual freedom; Because the Arab environment considers it something that does not belong to the girl alone, but some girls like (Jouri) may find in the new environment (Germany) an outlet for her to practice what she likes, rebelling against all the eastern taboos, and perhaps what encouraged her more is that (Adel) promised her marriage.

Jauri's character was confused and didn't realize her true motives for getting attached to Adel, as she needed his presence in her new life, as he is a university professor and a great novelist who enjoys his wealth and a great social and literary reputation, otherwise what she expressed in one of her letters to him:

**“You will be seen as a young teenage man who wants to renew his life after abandoning his wife with whom he has lived for a quarter of a century. As for me, he will explain my love for you with an oedipus complex or a pathological moment resulting from what you went through in the war, while the "well-intentioned" will say that I want to lean on the shoulder of a great writer to help me in my new life in Germany. The truth is nobody needs it and no one will say: I just loved him.” (Al-Najmi, 2022, p.92)**

Perhaps she was presumptuous of this fact. Yes, she needed him in her life; To confirm its existence and enhance its sense of identity and belonging as an Arab capable of understanding its suffering, sympathising with it, and containing it, she had a relationship with him despite her feeling remorse toward his wife (Yulia), who helped her, however, Adel relieved her of that feeling when he told her that his relationship with his wife was about to and was over.



(Jauri) was in the area of bloody conflicts before her asylum in Germany; although she survived with her body, her memory wasn't spared from those bloody scenes in which they remained stuck, hurting her soul whenever she encounters something in her life moving those memories and awakening them, of those, we draw attention to Christmas and the loud sounds of firecrackers that accompanied it, (Jauri) says:

**“I have recalled bombing scenes that I experienced years ago, I was haunted by the scenes of the wounded and killed in Friedrichstrasse, particularly the eyes of that kid whose screams never left me till this day. He was eight or nine years old, and he was got out of the wreckage; his face, hair, and clothes went white because of the dust and bombing, he was screaming: “I have done nothing, I have done nothing” due to his childlike innocence of thinking that he was being punished for his childish bad behavior. After I nursed him and took him to a safe place, I knew that he was Youssef, the son of our neighbors who went beyond the world and left him alone” ( Al-Najmi, 2022, P. 236)**

The significance and impact of sounds have changed in (Jauri's psyche), to the extent that her hearing the sounds of bombs has become torturing her soul and brings to her memory the most difficult, flagrant, and horrifying scenes that she experienced in Syria, which maximises her feeling of alienation and homesick, to her, (Adel) was the lifesaver who would lift her out of her alienation and gives her the feeling of her personality, presence, and her importance, after losing that feeling in her country that is burnt with the flames of war.

## **Findings**

1- The purpose of this research It's not represented in the study of the forms of dialogue between spouses as it may appear on the face, but much more broadly to consider the symbolic significance of such a relationship between them. Each character represents the community to which they belong, and the marital relationship between the Moroccan- Arab Adel and the German (Yulia) represents the nature of the relationship between the East and the West.

2- Considering the Semantic Dimensions of the marital relationship between the Arabian (Adel) and the German (Yulia), this relationship includes a symbolic gesture to the dichotomy of the East and the West, as the dialogue between them wasn't successful, useful, or meaningful; as it wasn't far above from the prejudice to ego against the other, and it didn't have any spirit of openness and acceptance of one another no matter how many differences there were.

3- The dialogue reveals the depth of the differences between the images of an Eastern and Western woman regarding the space of freedom given to both of them at the level of sexual life when western women are given absolute freedom in their relationship with men, the eastern women are required to preserve and take into consideration many controls including family, community, religion, and law; such as the preservation of virginity till the time of marriage, prohibition and criminalisation of cohabiting and making any friendships.

4- A human being's identity is strengthened by practising whatever expresses his belonging to his social and religious culture and convictions. Consequently, the insistence and focus of the wife to enforce only her wishes in a bilateral relationship with a man, concurrently with her

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ignoring her husband's desires to perform some of his religious rites and social rituals, led to the creation of a repugnant feeling inside the man of the constraint of his own space of freedom, the dwindling of his existence, and the multiplication of his sense of his dispossessed identity; due to the restrictions from which he suffers.

5- A human being's sense of identity, existence, and importance is weakened in the solutions of senseless wars, as it was with the Syrian refugee (Jouri) after she witnessed killing and destruction, which made her cluttered in the country of asylum looking for whoever makes it up for her the sense of self-esteem and belonging.

6- The novel reveals the crisis of identity experienced by the Arab expatriate, particularly among the first generation in the East; as he spent the beginning of his life in his original country imbued with his culture, customs, and traditions, then spent the rest of his life in a western country of different culture, as he can't entirely split from his past, or embrace all the principles of the new homeland, but he remains mixed in between.

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بجاء الله