



استعادة الذات في الفصل الأخير
Recovering of Self in The Last Chapter

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Abstract

Globally, the majority of non-white women encounter various manifestations of subjugation and dictatorship. Many repressive regimes coexist, blend together, and connect in the communities in which they reside. They are frequently the subjects of discrimination due to a combination of traits. Because of their ethnicity and sexual orientation, they are subjected to discriminatory environments where oppression based on race and gender coexist, leading to dual unfair treatment and being excluded living at the intersection of ethnic and gender biases, these women bear both the responsibilities of both. For instance, Arab women fight against racism alongside Arab men in addition to the gender discrimination of Arab men. Most Arab women, particularly writers, understand that different oppressive regimes and forms are interconnected and, as such, reinforce and The majority of Arab women, particularly those who write, are conscious of the interconnectedness of various oppressive systems and how they reinforce and feed one another. They understand that other stereotypes of dominance are closely linked to gender discrimination feed one another

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Published: 1- 3-2025

Keywords: Leila Abouzeid,
subjugation , non-white women

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المخلص

الى الصعيد العالمي، تواجه غالبية النساء غير البيض مظاهر مختلفة من القهر والديكتاتورية. تتعايش العديد من الأنظمة القمعية وتندمج معًا وتتواصل في المجتمعات التي تعيش فيها. وكثيراً ما يتعرضون للتمييز بسبب مجموعة من السمات. بسبب أصلهم العرقي وتوجههم الجنسي، يتعرضون لبيئات تمييزية حيث يتعايش الاضطهاد على أساس العرق والجنس، مما يؤدي إلى معاملة مزدوجة غير عادلة واستبعادهم الذين يعيشون عند تقاطع التحيز العرقي والجنساني، وتحمل هؤلاء النساء مسؤوليات كليهما. على سبيل المثال، تحارب المرأة العربية العنصرية جنباً إلى جنب مع الرجل العربي، بالإضافة إلى التمييز الجنسي الذي يتعرض له الرجل العربي. تدرك معظم النساء العربيات، وخاصة الكاتبات، أن الأنظمة والأشكال القمعية المختلفة مترابطة، وبالتالي، تعزز وأغلبية النساء العربيات، وخاصة اللاتي يكتبن، يدركن الترابط بين الأنظمة القمعية المختلفة وكيف تعزز وتغذي الواحدة منها. آخر. إنهم يدركون أن الصور النمطية الأخرى للهيمنة ترتبط ارتباطاً وثيقاً بالتمييز بين الجنسين التي تغذي بعضها البعض.

المقدمة

For instance, Leila Abouzeid is aware of the close relationship between the two. Both of them convey the pain women endure while trying to find their identities. The author declines to be "the protectors [...] of a catastrophic quietness" despite being silenced by the settlers and their male-dominated cultures (Irigaray 421). They choose to "make sound the unspeakable or the unspoken, story, write their own histories" (Clark 1).

Morocco Leila Abouzeid's 2002 book ,The Last Chapter chronicles the quest for identity of a young woman named Aisha. Morocco's double deprivation of women and the contrasts between conventional and contemporary Moroccan cultures are reflected in this book. Abouzeid thinks that individuals in their community can achieve both inner and outer coherence between the self and the Other if they take note of their issues and fix them.

Abouzeid's female heroine, Aisha, reveals her motivation for creating the book when she says, "I believe in criticism of oneself, for my own personal good as well as for the betterment of my nation." (LC, 80). Since the author believes that their personal transformational attempts are an aspect of defiance in the fight against racism, they aim to "influence the community its own identity, men as well as women, to remake things" (Beauvoir 39). In addition to focusing on racial oppression, this study also examines discrimination based on gender, and suggests an unconventional method to viewing the novel, The Last Chapter demonstrate how the former causes the latter, and address the racial and gender issues in Arab society in this novel.

National subjugation has a clear connection with the subjugation of women. The inferiority-superiority presumption is the foundation of racism as well as sexism. It is "the notion that in the fundamental superiority of a particular gender above all others and / consequently a claim to domination." It refers to "having faith in the inherent power of a particular race over all other races and consequently

being entitled to domination" (Lorde 631). Eliminating racism will inevitably eliminate gender because the two are intertwined. This research demonstrates the writer's attention to two main points: how and why. They outline a few of the causes behind the colonial rule of the Arabs. According to author, Arab women's negative sentiments enable Arab males to marginalize them, which ultimately results in the colonists' marginalization of Arab society overall.

Abouzeid simultaneously give Arabs some tactics for coping with their foreign colonizer. "Isolationist behavior," "adaptation," "multiculturalism," and "acculturation/intermittent" are the four tactics that are presented. In order to bring about some healing, these tactics seek to resolve some of the issues that exist between the Arabs and the occupier. (If woman has an enemy it is other women) (LC 3). The relationship involving a female and the female Other, in the instance involving Aisha and her classmate—the sole "Other" female in a class full of males—is one of the first topics Leila Abouzeid addresses in her novel.

You know, the most insidious plot I've encountered in my life, was carried out against me by a girlfriend at school, the only other girl in the class. She did her best to see that I failed the final exams. If woman has an enemy, it's other women. Even a husband who betrays his wife uses another woman to do it. Some even use their wives' sisters to do it. Is that the sisterhood you talk about? (LC 59).

Abouzeid asserts that Arab women have an antagonistic relationship with one another. Aisha and the other student are the sole pair of girls in the class. Since she desires Aisha to be unsuccessful, her classmate keeps the books and knowledge hidden from her. nevertheless Arab grandmothers-in-law, who are expected to be compassionate and nurturing, "tyranny" towards their daughters-in-law is worse than "the tyranny" of the colonizer (LC 143). One character's mother-in-law in *The Last Chapter* makes her feel insignificant. "I feel like a collapsed building. I feel I don't belong to this life. It's as if I'm in exile. Reality for me is in dreams and hallucination, whether I'm asleep or awake" (148).

According to the novel, two Arab women cannot possibly have an effective partnership. Therefore, Abouzeid wants to promote "love for women-sisters" because "the actions of women" might be "a lot more oppressive [...] than the [behaves of] men" at certain times (Mamdouh 65). This attachment is essential if [... women] are to avoid continuing to be objects to be used and traded by men, competing goods in the marketplace, and the position in which [... they have] historically been positioned as servants of the [... patriarchy] religion" (Irigaray 422). In the discriminating universes of the novel, Arab women are ignorant of the fact that their power comes from togetherness and that they must oppose the male/Other's doctrines rather than one another. In order to strengthen their

individuality and have the ability to confront and combat patriarchal tyranny, Abouzeid advises Arab women to embrace and respect one another. According to the author, "the sole way to transform society without creating another ruling class that retains all the advantages for themselves is to transform what is happening within you" (Naranjo 56). As Aisha mentioned in the novel

We are two distinct species. Our science teacher told us about some research project in which an ant was introduced into an established colony, only to be thrown out. This is what they [men] are doing to us women. (LC 2)

Abouzeid's novel presents the prejudice that women encounter on a regular basis in a variety of settings, including the workplace, school, and home. The kind of connection that exists between Arab men and women. According to Berner it refers to the "prideful perspective" of "I'm an emperor and you're a frog [in this instance of obviously I represents a man and You is a woman]," so I have to "get away of" You) (WDYS 86),. Benabdallah, Aisha's boss, who "has been appointed to his position on the strength of a business card belonging to some influential personage," does not "keep his hand off public funds and his female employees" (LC 74, 69). He grants his female employees rewards when they submit to him. When Aisha doesn't give up, he kicks her out of her workplace and treats her like a misfit until she quits. After getting rid of Aisha, he fulfills all of his aspirations and becomes a minister. No one or anything will impede him.

One of the prevalent topics examined in The Last Chapter is the father-daughter connection in Arab societies. Aisha says:

while our male intellectuals love to expound their liberated views in panel discussions or newspaper editorials, in private they're no better than petty dictators. My father's word was as arbitrary as it was final." She feels " 'helpless as a slave. [. Her] supposed freedom from illiteracy, unemployment, the veil were a joke, an illusion. [...She] still ha[s] a chain around [... her] neck" (LC 51)

A second aspect of patriarchal dominance is revealed by the relationship between Arab fathers and daughters, in which the father is a tyrant who treats his daughter harshly and expects her to submit to him without question or protest. Evidently, racial injustice affects more than just women. When Arab men treat their women disrespectfully, the Other/colonizer stigmatizes and excludes them from politics. An oppressive in the past, the Arab male is today a subjugated. In behalf of the directorship Aisha's former classmate al-Raddad deceptively accused her of offending him and rejecting her "decisively" during school days

(LC 2, 3). When he finally returns from the United States, he laments his persecution by saying

skin- color got in the way. I couldn't change my features. We never really joined the establishment. We were like people trying to make a hit at a party where everyone knew we hadn't been officially invited" (LC 14).

Aisha responds, and Reagan claimed it was impossible to go to Japan and integrate into the culture, but that anyone could go to the States and become American " It's a myth. Look at the blacks. They've been there five centuries and still don't feel American [...]." (LC 14) . Its "racially system of Europe and its other people was often also a male-dominated system in which Asians, Africans, and Native Americans were reduced as opposed to a masculinized European identification" (Chowdhry and Sheila, p. 19). In summary, the ethnically diverse races is portrayed as the female and the white race as the male members of the population.

Racial prejudice is a new and broader form of tyranny that affects women. An Arab woman now connects with downtrodden people of all races, classes, and colors and blends with them instead of just other Arab women. She blurs the lines between her Arab identity and her female identity. In The Last Chapter, a Moroccan woman states:

I feel the pain of the Palestinian people, and it hurts me." Stop it, please. Even if it means nothing to me, I want the slaughter of those kids to end. See? To put it another way, if I had to choose between alleviating their suffering and my own, I would choose to end theirs. (148).

While Arab women "get out of the geographical locations [... they] have been specified to, the cooking area and sleeping arrangements [... and] reflect on the two regards on it" (Naranjo 54), This Arab woman shifts from the national to the cross-border framework and deals with the connections that take place between colonized/Arabs and the colonizer/Other.

al-Raddad, in The Last Chapter, does not agree with his mother when she says: " 'Corruption and adultery aside, Moroccans are highly virtuous.' " He is aware they are "nothing of the sort" (LC19). Although they don't call it that, Abouzeid thinks that racism exists among Arabs just like it does among the Other. They are even more harmful than the Other because their bigotry is "hidden" rather than "explicit." Abouzeid presents what could have been an American van scenario in Moroccan. There is "a little black girl, with afro hair and a runny

nose." When her mother tells her " 'get up Gazelle [Deer], we're getting off here," a man behind her hears her name, repeats it "in astonishment," and takes "the child by the scruff of the neck saying

'
"You call her Gazelle? This? How could you so
abuse the name? She's not a gazelle, she's a little goat.
I'm not going to put her down until you call her
Goat.'[...] I'm warning you [...] I won't put her down until
you say it" (LC 14-15).

Only when the mother says it, does the man let the little girl go: "'get off Gazelle, you little brat, may God curse your parents' " (LC 15). Abouzeid/Aisha comments that "if that scene had happened in the US we'd have called it racism, but because it happened here, we don't give it a name" (LC 1), Finding parallels rather than differences between Arabs and the Other is a difficult undertaking that Abouzeid has accomplished. Since Arabs have similar addictions as the Other, she hopes to prove that they shouldn't demand "isolationism" based on their perceived superior ethics. Abouzeid is therefore opposed to "isolationist attitudes".

The issue of identity loss, which results directly from complete adaptation, is a major concern for Abouzeid. She wonders: "can you lose your identity the way you lose an identification card? Does some unseen part in the machinery of the self-snap, suddenly and irreparably?" (LC 6). Yes, is the response. As an instance, Abouzeid cites a fully blended Fes girl that marries an American and "has lost Arabic completely." She is unable to provide interpretation for guests who have trouble understanding English. She criticizes a Moroccan buddy of "holding on to the past" when he expresses his longing for Morocco. When he informs her that everyone misses their homeland, she responds, "I miss nothing about Morocco. Absolutely nothing. This is my country now" (LC 23). The Fes girl decides to fully integrate into the dominant culture. She relinquishes her identity when she chooses to be multilingual in English and abandons her native tongue because "the features of [her] cultural heritage [...] rooted in her native tongue [...] decrease, if not forgotten, as proficiency wanes" (Alba and Nee 72). Speaking a language is always necessary to feel a sense of cultural identity. "The concept of differences which expresses identities, builds situations for the subject particularly the subject position 'I' - that permits distinction among others, and identification for oneself" (Rice and Waugh 120) is also relinquished when an individual gives up their native tongue.

An "alternate distance, a third geographies" is a form of in-betweenness (Seyhan 15). "The minority culture adopts on no selected facets of the dominant culture but maintains its unique identity" (McCarus 2) describes the setting. Here,

"fitting in" alludes to a negotiating of diversity rather than whitening one's ethnic background to get acceptance from the Other. The idea of "pure culture and purity expression of culture is untrue and, of need, a historic" (Brustein 46) is, above all, unfounded.

Strengthening Arab women can help solve both the internal and external challenges facing Arabs, by letting a girl learn as much as a boy does. That is their only hope, because some Arab men suppose that "a woman's kingdom is her home [...]. A woman should learn just enough to raise her children and say her prayers. And that's more than enough!" Such men "make use of whatever they can to shore up their crumbling hold on the world" (LC 133). Yet, Prophet Muhammad (PBUH) said, " 'seeking knowledge is the religious duty of every Muslim man and woman. A religious duty, no less, like fasting and prayer, not merely a privilege or right" (LC 133). In The Last Chapter, Aisha affirms viewpoint, saying: "these days educated women are not obliged to marry for economic reasons or to satisfy social expectations. Things have changed. Women can choose" (45).

The Last Chapter is an appeal for "self-recovery." Such recovering involves the pursuit and awareness of a voice that has been devalued and rejected, as well as the battle and freedom from imperial [and masculine] authority (Chowdhry & Sheila 26). To get to gigantic universal challenges, Abouzeid first reveals smaller issues. They transition from an intimate environment to a global and public world. They contend that prejudice of one type promotes discrimination of another. The connection between racial prejudice and bias against women is successfully identified by Abouzeid. Additionally, they are able to expose to Arabs the "waste" (Berne, WDYS 4) that they are causing to their women and to one another. They put a lot of effort into helping Arabs understand that the patriarchal system that upholds "prideful attitudes" must be destroyed in order to free all people of oppression (Frye 69). Abouzeid takes Arabs throughout every approach to dealing with the Other, including "separatism," "adaptation," "multiculturalism," and "acceptance," and lets them select the one that works best for them. According to Abouzeid , the first three choices neither permit nor promote any genuine, constructive exchanges between Arabs and the Other. Also promotes acculturation since she believes it is the greatest way to foster complimentary exchanges.

The novelist highlights the existence of the story world's discourse in relation to issues of governance, speech, and ethnicity. Using a first-person perspective approach, they both adhere to the idea of "womenspeak" (Irigaray 421). Despite the fact that the first person in their writings "referring to the personal, perhaps even to the private," it "redefines [...] oneself, moving it ahead with a hand extended beyond the limits of merely individualistic ego." (Mamdouh 67)

While the novel explores current events, it also foreshadows the future by providing guidance for Arabs to live better lives in the decades to come. The moniker that Abouzeid chooses for the protagonist reflects her disparate viewpoints. Aisha, a fully Arabic name derived from the wife of Prophet Muhammad (PBUH), is the protagonist of Abouzeid. This name suggests hardship and meaning "staying alive," but it also conveys a focus on the here and now rather than the distant future. In other words, the protagonist of Abouzeid serves as a link between two cultures, whereas Aisha/Abouzeid is imprisoned by the responsibilities of the distant past and the present moment. Writers have long struggled with language. Leila Abouzeid, a Moroccan, wrote in Arabic instead of French because she dislikes the rule of a foreign language and believes that her native tongue gives her a unique bond with her heritage. By referencing several phrases and wise words, as well as verses from the Qur'an and Hadith Al-Sharif, Abouzeid further establishes her true identity.

Abouzeid is aware that women encounter many forms of oppression worldwide. Due to the fact that they are subjected to both the racial and discrimination, they endure greater suffering. Ending female discrimination is a prerequisite for Arabs' expectation of eradicating racial discrimination in the decades to come. Women need to be given the regard and privileges that they are due, as "the financial and political independence of their women" (Holoh) is essential to the future development of the Arab people. A link exists between the liberty of women and the liberty of [... Arabs]. Progression would be impossible without educated women. And if we are going to be successful, this is where it all needs to begin" (Holoh).

That is the only way Arabs women will live in a society free and recovering themselves from intolerance, bigotry, and injustice, where people value individual differences. Finding one's identity is not just a psychological but also political means for rejection and their existence, Abouzeid has been successful in bringing Arabs from the periphery to the center, educating them and providing them with hints to address the issues facing Arab males as well as Arab women. Thus, both are deserving of being:

[...]The voice of many silent voice

The seeing eyes of the folk. [... Who] set out to tell their stories And express their heartfelt feelings

...] Who] are put on earth to light.... And Shed light on the dark corners of life. (Professor Sabri Tabrizi) (LC 157-58)

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