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Postcolonial Analysis of Edward Said's Autobiography

" Out of Place "

**Dissertation Submitted in Partial Fulfillment of the Requirements for
Master's Degree in Literature and Civilization**

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Abstract

The present research aims at investigating the aspects of postcolonialism in Edward Said's memoir, *Out of Place*, which was written after his diagnosis with leukemia in 1992. Said is the leading figure of postcolonial studies and cultural aspects. In addition to his groundbreaking work such as: *Orientalism*, *Culture and Imperialism*, and *Beginnings*. Said culminates his writings with the non-fictional memoir *Out of Place* which he particularly depicts his past and present life whether familial, educational, or social. Said demonstrates specifically what he practically experienced in different situations from displacement, cultural discrepancy, and identity contradiction. This study seeks to elucidate and explore Edward Said's memoir correlated with postcolonial analysis and reading, as being displaced, alienated, and exiled. Therefore, those manifestations have been markedly articulated. The reason for carrying it out is to bring to light the primal hallmarks of postcolonial theory, using the analytical literary approach.

Key words: Postcolonial, non-fictional, displacement, culture, identity, exiled.

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General Introduction

1. Background of the Study

Literary works, as form of cultural representation, are meant to impart particular purposes which shouldered the responsibility of critics to discern them. Edward Said is among the influential figures who pioneered in studying literature in relevance to culture focusing on that type produced during and after the colonisation period. Hence, studies on Edward Said usually shed light on his postcolonial contributions as a political intellectual and cultural critic. This is clearly prominent in major themes such as orientalism, imperialism, the case of Palestine, and cultural theory, to name a few. However, his memoir *Out of Place* (1999) took another trajectory towards his own social life in coping with his fatal disease as well as revisiting earlier and healthier stages in a life of physical and psychological detachment. The experience of extreme illness has increased his suffering and added one more aspect to the identity split which inspired him to write his memoir 'Out of Place' which came at the end of his life after being diagnosed with leukemia. The book manifests a kind of reflection and a sense of alienation among communities that he visited and settled in. Everything Edward experienced in those societies made him out of place. This aspect is crafted in his memoir, when he remarkably depicted at first his family genealogy. The story of a boy plays Robinson Crusoe or Tarazan, watching Alibaba, Aladdin, or Sindabad movies, reading Shakespeare with his mother and listening opera. Additionally, how places, their topographies, histories, cultures, strengths and weaknesses of all types leading to the shaping of someone's consciousness, particularly when revisiting his country of birth and how the distance of time changes the place that once he had known finding himself a stranger.

2. Significance of the Study

Edward Said's literary writings had a significant impact on the contemporary criticism. This importance is mainly due to his influence on postcolonial studies. In 'Out of Place' Said narrated the story of immigration and deportation during a colonial period. This study analyses rigorous events Said encountered in various places from a postcolonial perspective.

3. Objective of the Study

The study under investigation aims to explore Said's feeling of dislocation, exile and alienation through his bittersweet memoir of heart-wrenching story 'Out of Place'. It is significantly important to set some sub-objectives to achieve this main aim. Firstly, to shed light on the discrepancy of cultural impact on intellectual, psychological, political and personal unfolding. Secondly, to emphasise the effect of in-between places on immigration identity during a postcolonial period which leads to a sort of dislocation.

4. Research Problem

An effort is made to understand the extent to which the postcolonial era had a deep realistic influence on Said's cultural identity mirrored in his memoir 'Out of Place'.

5. Research Questions

- Does colonial embarrassed situation awfully contribute to Said's hardship?
- What are the sides extensively deteriorated in Said's entity?
- How do these circumstances shape Said's new identity?

6. Research Methodology

Research methodology is crucial paradigm in conducting the investigated study. Therefore, it is triple fold: selecting method, data gathering tools, and data analysis.

First of all, this study follows critical analytical approach that best suits our research. It applies analysis and description to clarify a certain context related to a post colonial era regarding Edward Said 's 'Out of Place' in terms of dislocation, exile, and alienation. Accordingly, this research uses descriptive historical method to comprehensively develop the main arguments. The literary corpus analysis extracted from Said's memoir 'Out of Place', will be focused on main issues Said tackled during colonial era.

7. Research Structure

This work comprises two chapters: theoretical and practical. The first chapter is an introduction to Edward Said, his biography, influential works, far more importantly 'Out of Place' and analysis from a postcolonial perspective. While the second chapter is an attempt to apply the post colonial theory on some instances of Said's memoir with reference to cultural diversity, inner struggling stemmed from displacement and colonial treatment, and question of his affiliation.

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Introduction

Within the period of colonialism, plethora of writings patently came to surface opposing the colonizers ideologies and policies meanwhile raising the awareness of their population to vehemently preserve their traditions, beliefs, cultures and affiliation. Elite intellectuals shouldered the heavy burden of critical issues and revealing realities of colonial intentions. Edward W. Said is one whose works sparked sweeping change in the field of literature and literary criticism. Postcolonialism, Imperialism and Orientalism are among the newly influential theories that played a vital role in reshaping the readers' perspectives towards the colonizer, particularly in the Middle East, and centrally Palestine. This chapter sheds light on the concept of postcolonial theory and analysis and Said's most influential works, *Thesis on Joseph Conrad* (1966), *Beginnings* (1975), *Orientalism* (1978), and *Culture and Imperialism* (1993).

1.1. Biography of Edward Said

It is of a so as to great significance to provide a brief personal history of Edward Said so as to achieve profound understanding of his works, mainly *Out of Place* (1999), and his vital contribution in the contemporary cultural and political criticism. Edward W. Said is a prominent Palestinian American postcolonial activist, writer and critic of final quarter of the twentieth century who was born to affluent Christian parents on November 1st, 1935 in Jerusalem, Palestine. His father, Rabie William Ibrahim, was a famous businessman who descended from Jerusalem while his mother, Hilda Said, was an Arab Christian who had a Lebanese origin. Said's family spend a period of time in Jerusalem where Said attended St. George's school. Then, in 1947, they moved to Cairo, Egypt, to avoid the beginning conflict separating the area

between Arab and Jews. There he received his first education in English. His parents sent him to Gezira preparatory school then to an American one and Victoria College where he was dismissed from as being troublesome boy. Consequently, he was reoriented to American Massachusetts high school where he showed keen interest in reading and music. After graduating from Princeton, he attended Harvard University where he obtained his MA and PhD degrees in literature in the period 1960 – 1964. Said started working as a professor of comparative literature at Columbia University and spent most of his academic life there. Said traveled and lectured in different universities such as Cairo university, Yale University, John Hopkins University, Toronto University, Oxford University, Berzeit University and Stanford University (Edward Said American Professor and Literary Critic, 2018).

Said was obliged to defend himself and his nation, Palestine, while the Arab-Israeli conflict began. Therefore, he contacted the Palestinian National Council (Hovsepian, 1992, p.13). However, he resigned from it in 1991 (Barsamian, 2003, p. x).

In 1992, Said surprisingly developed fatal disease, Leukemia which inspired him to write his memoir, *Out of Place*. Said states “ Out of Place is a record of an essentially lost or forgotten world. Several years ago I received what seemed to be a fatal medical diagnosis, and it therefore struck me as important to leave behind a subjective account of the life I lived in the Arab world ..” (Said, 1999, p. 10). On September 25th, 2003, Said passed away leaving a legacy of a paramount importance on various fronts, mainly in literary studies.

1.2. Rationale of Choosing Edward Said

Edward Said is one of the most widely known and influential intellectual in contemporary world. According to Ashcroft and Ahluwalia (2008) Said’s importance is chiefly because of his

overreaching impact on the ongoing school of postcolonial studies and how it evidently exerted of cultural privilege over the oriental world.

Said assumed a considerable status as a critic being an exiled Palestinian intellectual in the West. Furthermore, his highly public profile and his political trends which are loud and pressing hand in hand with his intellectual reputation that is so widely known along with a distinct web of contradictions wherein visibly illuminated in his work and life such as: contradictions between beliefs and preferences; heavily westernized professional personality and his Palestinian identity; contradiction seen too in his professional work and its place in the modern landscape.

1.3. Edward Said and Postcolonialism

Edward Said is universally recognized by his fundamental role in the spread of postcolonial studies. According to Ashcroft and Ahluwalia (2001), "The field of postcolonial studies would not be what it is today without the work of Edward Said " (p. i).

Postcolonialism implies the study of the high impact of the colonization on both cultures and societies. The term post-colonialism refers to chronological connotation which means post independence era. It is also used by many scholars to elucidate the various cultural influences of colonization on societies (Ashcroft, Griffiths & Tiffin, 2007, p. 168).

Said (1993) defines post-colonialism as "the false image" to the Orient portrayed by the Western writers in their literary works as being "othered" compared to the West. He additionally claims that the fallout of colonialism is still predominant in the ex-colonies forming political instability (as cited in Ashcroft and Ahluwalia, 2008, p. 14).

Moreover, the negative aspects of direct colonialism were reflected in the linguistic and cultural estrangement from the natives and acceptance of the colonists. The aim of these studies

is to examine European colonialism and its imprint in literature, the social life of colonized peoples and their reactions to it (ibid, pp. 14-15).

The term 'post' refers to "after colonialism began" rather than "after colonialism ended" (Ashcroft & Ahluwalia, 2008, p. 15). It is particularly pertinent to the responses of the dominated "other" and their struggle for self-expression in relation to place, history, race and ethnicity through the appropriation of dominant languages and literature and the struggle for a credible reality of those colonized people in a globally expanding audience (ibid, p. 15).

The postcolonial arena is not confined to literary theory alone, but has broadened its scope and extended its sub-branches into other fields with contributions to areas such as historical, political, and sociological analysis.

1.3.1. Postcolonial Theory

Postcolonial theory examines and develops theses about the cultural and political impact of European conquest upon colonized communities and their reactions due to continuity of the conflict between imperial and dominated societies to the present (Ashcroft & Ahluwalia, 2008, p. 16). In this regard, Said addressed themes that distinctively differentiate in his writings, his key identities from the theorists of colonial discourse which are the concept of secular criticism, by which he means criticism freed from its intellectual limitations, defending what he called amateurism in intellectual life, which refers to the need of factual or metaphoric exile from home, and his ardent view of the necessity for intellectual work to regain its connections with political realities of the society in which it occurs (ibid, p. 18).

These connections with political reality allows intellectuals to tell the truth to those in power that critics underline Said's disclosure and relation with the world the way in which the Orient

emerged as a discursive construction and how modern Islam continues to develop as a foreign construct just how the West continually builds its other.

According to Ashcroft and Ahluwalia (2008),

"Post colonial theory is concerned with a range of cultural engagement: the impact of imperial languages upon colonized societies; the effects of European 'master discourses' such as history and philosophy; the nature and consequences of colonial education and the links between Western knowledge and colonial power." (ibid, p. 20).

Postcolonial theory can be considered as a corpus of thought interested basically in reciting the political, aesthetic, economic, historical, and social influence of European colonial governing worldwide in the 18th through the 20th century. Postcolonial theory takes different forms but they all share the same basis claim which is the impossibility of understanding our world in isolation of the history of imperialism and colonial rule. It also states that the colonized world exists in the marginalized forgotten center of global modernity. In addition, the prefix 'post' in postcolonial theory does never mean that colonialism has arrived to an end. However, a great deal of the theory is concerned with the various forms of colonial authority after the official end of empire.

Postcolonial theory is, "first and foremost, a body of writing that attempts to challenge the dominant ways of thinking about the relations between Western and non-Western peoples" (Young, 2003, p. 2). It treats the reading and writing of literature produced in previously or currently colonized countries or literature written in colonizing countries that deals with colonization or colonized people. It emphasizes mainly on the way literature produced by colonizing culture distorts the experience and realities and describes the inferiority of colonized

people as being weak, uncivilized, othered and unable to govern their countries. Consequently, this theory is formed around the concept of resistance which carries concepts of human freedom, liberty, identity, and individuality and apparently is oriented toward equality.

Postcolonialism seeks for reorienting the Western perceptions of the East. As Young (2003) argues, " Western knowledge was organized philosophically through binary oppositions which had the effect of demonizing or denigrating what Western people often term the other: instead of master/slave, man/woman, civilized/uncivilized, culture/barbarism, modern/primitive, colonizer/colonized, the postcolonial seeks to develop a different paradigm " (ibid, p. 15). In this sense, postcolonialism tries strongly to position its alternative understanding into the Western and non-Western power systems. It seeks to change the way people think and behave. It is about changing world. It challenges privilege and power. In other words, it fails to accept Western culture's dominance.(ibid, p. 7). Thus, postcolonial theory issues are related to identity, migration, slavery, place, and displacement. It is defined as the discussion of " Migration, slavery, suppression, resistance, representation, difference, race, gender, place and responses to the influential master discourses of imperial Europe" (Ako, 2004. P. 20).

In brief, postcolonial theories include concerns such as race, economic issues, and colonized populations' response to hybrid culture and language changing nature. Among the diverse themes of postcolonialism, there are some commonalities: postcolonialism critics maintain that colonialism truly happened; British and European powers did not just exploit material wealth of colonized nations, but also imposed their ideologies by corrupting self-determination.

1.3.2. Postcolonial Analysis

Postcolonial analysis is fundamentally an analysis of a text in which the focus is on the relationship between the colonized and the colonizer looking critically to evaluate the stereotypes and values mentioned in a literary text linked with racism, oppression, resistance, and cultural differences. It seeks to respond to queries such as what occurs when certain ideas or personal background do not fall in line with the practices imposed by outside forces; what happens when the dominant culture opposed by a weak society that could not react to the pressure loaded by it (ZaferŞafak, 2014, pp. 4-5).

Postcolonial analysis can be regarded as the practical application of postcolonial theory which is a set of ideas and concepts produced by scholars to clearly understand the social, cultural, and political impact of colonialism. According to Dobie (2012), this analysis is associated with fundamental assumptions that are:

1. Colonialism is not only the use of power and physical conquest, but also the change of cultural values of the natives by the coloniser's own beliefs and ideologies.
2. The colonized mimics, imitates and copies the coloniser's own culture in lifestyle, language and behaviour. Hence, they regard themselves as inferior to the superior one.
3. Universalism is a term believed by the European colonizers in their ideals and experiences.
4. The colonizer considers his culture as the model, standard, and superior whereas the colonised's one as inferior, irrational, and backward. Thus, leading towards Eurocentrism.
5. Othering which includes two notions: the Exotic Other and the Demonic Other. The former represents a fascination with the inherent dignity and beauty of primitive other, whereas the latter is introduced as inferior, negative, savage, and evil.

6. The European imperial powers are still economically and politically continuing their dominance and exploitation on the Third World countries which reflects a new type of colonialism named neo-colonialism.

7. The conflict of two cultures; the origin culture with the host one to produce a new and distinctive one, a process called 'hybridity'.

As a consequence, postcolonial analysis examines a wide range of themes and issues, to list some of them: Language and representation, nationalism and identity, gender and sexuality, power and resistance, and globalization and neocolonialism.

According to postcolonialism, oppression, loss of culture and identity urge colonized people, mainly the elite, to write about their experience which includes frustration and fear. The writings produced with deep anxiety have given way to postcolonial theory.

1.4. Edward Said's Influential works

The two main factors, the Eastern origins and Western education, framed Said's concept of worldliness. They also positioned him as a critic and an analyst of the connection between the two worlds through his seminal works such as: *Orientalism* (1978), *Culture and Imperialism* (1993), *Beginnings* (1975) and *Thesis on Joseph Conrad* (1966).

1.4.1. Orientalism

Orientalism is the term coined by Edward Said to evaluate and analyze the Western scholars' concepts and behaviours in terms of the relation between the Orient and Occident and how they happen to be misrepresented and misinterpreted (Said, 1993, p. xii).

The book *Orientalism* (1978) is divided into three parts. The first part elaborates on the importance of Orientalism in chronological order and questions concerned with its representation. The second part investigates the notion of 'Modern Orientalism' via

demonstrating how the French and British legacies of Orientalism were expanded to the United States. The third part proves that America currently settle on the throne of colonialism as an inheritance from the previous colonial powers, France and Britain (ibid, p. xii).

Said defines Orientalism as " The discipline by which the Orient was (and is) approached systematically, as a topic of learning, discovery, and practice" (Said, 1978, p. 73). In other words, it is an ideological discourse that consistently impacted critics and writers. Therefore, Orientalism can be seen as a type of regularized (or orientalised) writing, vision and study governed by mandates, perspectives and ideological prejudices.

According to Said, the one who has the knowledgeable concession, has at the same time the power to shape the other. That is to say, knowledge equals to power which is constructed by Orientalists. As it connects power and knowledge together, discourse is very important. Those who have power have the ability to control what is known. So, they have power over those who do not. For Said, the strength of Orientalists lies in their profound understanding to the Orient. Hence, for him resistance is a double folded goal: The former is to obtain an extensive knowledge about the Orient out of the scope of Orientalism. The latter, is to write back and represent this knowledge (Ashcroft & Ahluwalia, 2011, p. 68). Nevertheless, Said argues that, " To write back to them" is not an easy and effortless attempt as the "Orient" itself a constituted entity (Said, 1978, p. 322).

Orientalism introduced the concept of 'Self' and 'Other' which was exploited by the colonizers to justify colonialism. Therefore, the relationship between the East and the West is similar to that between orientalism and colonialism. The East is viewed by the West as inferiors so as to have the right to colonise them with a belief that the East has to be developed and civilized by the hand of the West.

As a cultural matter, Orientalism relies on literature and literary works in the discipline of defining and dictating the behaviours and the actions of the other. Namely, it is achieved by dichotomy such as East and West, with a forced connection between colonists and colonized people. In this respect, the Orient exists only for the sake of Occident's exploitation.

1.4. 2. Culture and Imperialism

In his book *Culture and Imperialism*, Said (1993) classified four chapters highlighting the strong link between imperial enterprises and culture that disseminates, reveals, and strengthens them. In other words culture plays a crucial role in maintaining imperialism firmly and effective.

He also confirms that the institutional, political, and economic practices of imperialism are tied to culture. In this sense, Ashcroft and Ahluwalia (2008) remark,

The role of culture in keeping imperialism intact cannot be overestimated, because it is through culture that the assumption of the 'the divine right' of imperial powers to rule is vigorously and authoritatively supported. Edward Said's *Culture and Imperialism* begins from this premise, that the Institutional, political and economic operations of imperialism are nothing without the power of the culture that maintains them (p. 82).

On the one hand, Said defines culture as " It is all those practices like the arts of description, communication and representation, which have relative autonomy from the economic, social and political realms, and which often exist in aesthetic forms one of whose principal aims is pleasure" (Said, 1993, p. xii). In this context, Said focuses on the novel as a narrative aesthetic form which conveys people's experiences and expressing their identity (ibid, p. xii). He also defines it as "a concept that includes a refining and elevating element, each society's reservoir of

the best that has been known and thought” (Said, 1993, p. xii). It means that culture consists of positive elements that the community is proud of such as customs, beliefs and traditions.

Said perceived that “culture is not made exclusively or even principally by heroes or radicals all the time, but by great anonymous movements whose function is to keep things going, keep things in being” (Said, 1976, as cited in Ashcroft & Ahluwalia, 2001, p. 88).

On the other hand, Said (1993) defines imperialism as it is: "thinking about, settling on, controlling land that you do not possess, that is distant, that is lived on and owned by others. For all kinds of reasons it attracts some people and often involves untold misery for others" (p. 7). He as well states that: "imperialism means the practice, the theory, and the attitudes of a dominating metropolititan center ruling a distant territory ", and as "a process different from colonialism which is almost always a consequence of imperialism, is the implanting of settlements on distant territory" (ibid, p. 9).

Relying on the above definitions, it can be concluded that imperialism is the ideology which underpins the practice of colonialism. Culture and imperialism is used to describe the ways to justify colonialism. It refers to the manners in which cultural forms such as literature, art, and music have been used to confirm the superiority of the Western culture over non-Western ones. Imperialism is, thus, not only a military and economic domination but also a cultural domination.

1.4.3. Beginnings

Beginnings, Edward Said’s book (1975), illustrates the objective of criticism reorienting the language and the practice of literary criticism. That is to say, distinguishing between origin which is divine, mythical and privileged and beginning which secular and humanly produced. Said tackled the consequences and various understandings of beginning through history as it is a

first step in the intentional production of meaning and production of difference from prior traditions.

The book also assigned the succeeding texts by enabling them and limiting what is acceptable relying on the views of Vico, Valery, Nietzsche, Foucault, Freud, Barthes, Lacan, and others. There are sections of varying interest on the classical novel. Said's exploration of the problem of making a beginning was carried out when all traditional forms of discourse have been weakened.

Beginnings, shows Said's aspiration to become prominent critic. The book is considered a complicated theoretical work that examines the poststructuralist language, pastiche, fragmentation, textuality and difference. It is also regarded an endeavour to deal with his political trends in literary terms.

1.4.4. Thesis on Joseph Conrad

Said's relationship with autobiographical criticism started with his Ph.D. thesis on Joseph Conrad, and the *Fiction of Autobiography* became his first book in 1966 which examines Conrad's life as well as "operation of imperialism in an ostensibly anti-colonial novelist" (Ashcroft & Ahluwalia, 2008, p. 143). It is viewed as an interaction of Conrad's fiction and correspondence. Said's selection of Conrad as an object of investigation is highly significant in two perspectives. Firstly, in Conrad's literary works, Said explores the theme of imperialism functioning. Secondly, there is a similarity between Said and Conrad in moving to a foreign country as an exile and mastering its language.

Said notes that Conrad "was a man of action urgently in need of a role to play so that he could locate himself solidly in existence " (qtd. In Bayoumi, 2000, p. 12). He perused a variety of

volumes of Conrad's correspondence so as to develop his notion of identity. In that, it is a process akin to that Said had to experience.

Said writes in *Between Worlds* about Conrad, " Over the years, I have found myself writing about Conrad like a cantus firmus, a steady ground bass to much that I have experienced" (3). He adds, " I felt, first coming across Conrad when I was a teenager, that in a certain sense I was reading, not so much my own story, but a story written out of bits of my life and put together in a haunting and fantastically obsessive way " (qtd. In Maarouchi, 2004, p. 140).

Conclusion

All in all, it is no exaggeration to say that Said was a trailblazer of postcolonialism theory despite denying any affiliation within his work, interviews, and attitudes which initiated and strengthened postcolonialism, mainly orientalism that he opposed the dichotomy between the East and the West. Far more importantly, he was preoccupied with cultural studies for which he devoted a myriad of literary works. With regard to postcolonialism, some criticize that its prominent intellectuals and representatives studied in the West; therefore, they are the product of Western thought. Others claim that postcolonial studies are confined to the elite classes and this implies no access to ordinary people. Consequently, postcolonial theory must be applied by those who experienced the condition of the East. That is through wide range of researches, collections and theoretical works denoting that colonialism is still with us in different ways. It is assured that postcolonial studies appear to sustain its necessity in the future.

**CHAPTER TWO: Application of Postcolonial Theory
on Said's "Out of Place"**

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On Said's "Out of Place"

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Introduction

This chapter examines and questions the human dimensions of Edward Said's life as a private story of psychological and mental pain hand in hand with his fatal disease urged him to write honestly about a life of being "Out of Place". The memoir can be counted as direct report of his family life and growing up in aggressive instability in Middle East. It is viewed as in between spaces where new forms of art, experience and political emerge. For practical reasons, this chapter displays a vivid account of the book with postcolonial theory application. Besides Said's self-frustration, experience difficulties and trauma. Being in multiple areas and districts from his boyhood and cross-cultural environments played an important role in shaping his counteractive perceptions and his critical conceptions.

2.1. Summary of the Book

"Out of Place" (1999), written during intense illness, is a remarkable documentation of postcolonial themes through a private story in the form of non-fictional illness narrative. The memoir questions blended notions like deadly sickness, separate affiliation of the self, identification confusion, cultural dislocation and linguistic displacement. Said's belonging is mirrored in his existence within miscellaneous situations such as the Western part and Eastern Arabic one.

Moreover, his American citizenship and Christian belief reflects his upbringing in predominantly Islamic societies in Palestine, Cairo and Lebanon as well as his early exposure to English, Arabic and French through his education and lifestyle. Hence, his book becomes an excellent hybrid cultural text, operating at the interface between an individual's private experience and a public socio-political context.

As a hybrid text, *Out of Place* (1999), discusses the role of writing in coping with illness and looks back on the early (and healthier) phases of refugee life. Said's struggle with his disease dispelled his hope of leading healthy and wealthy life that he viewed his typical life "as a series of farewells, a record of departures", (Barbour, 2007, p. 299). Such poignant emotions were sharpened by his illness and by "the rigors of chemotherapy and the anxiety and pain of a long losing battle with cancer" (ibid, p.299).

Buruma (1999) states that the memoir has a political and cultural aspect "the hero emerging from his memoir is not the Palestinian activist so much as the alienated intellectual". Said affirms that the overriding theme of his memoir is, contending and confessing "an exile .. always out of place" (p. 180). Moreover, he presents himself as a postcolonial "subject" attempting to capture his exilic sense of being; he clearly proclaims that he has retained the sense of many identities mostly in conflict with each other all of his life together with an acute memory of the despairing feeling to be "all-Arab, or all-European and American, or all-Orthodox, or all-Muslim, or all-Egyptian and so on" (Said, 1999, p. 16).

Said's sympathetic and expressive memoir explores his sense of displacement culturally and socially demonstrating the origins of his intellectual, political and personal dimensions. After having diagnosed with leukemia, Said decided to reexperience the world of his childhood in Palestine, Egypt, and Lebanon until his permanent move to the United States. Consequently, a "record of an essentially lost or forgotten world" (Said, 1999, p. 10). It is a bittersweet memoir of a childhood in a quiet summer town in Lebanon and of dramatic changes in Palestine before Israel gained statehood.

It is as well a narration of Said's sense of alienation and the feeling of being an outsider with a proper British name and a father with American citizenship; he felt out of place at an early age.

He consecrates his great lyrical and emotional enthusiasm to depict his parents' role in his life describing in broken hearted detail the harsh father and the influential controlling mother who followed his every move, her inseparable love and over caretaking as being the only son among four daughters. They have similar tendencies to music and reading Shakespeare's novels.

In brief, Edward Said recites his life from 1935. When he was born in Jerusalem, to the mid-1960's. His autobiography represents three different levels. First of all, it is the personal level of early years moving between Jerusalem, Cairo, Lebanon, and the United States. Secondly, the historical level reconstruction, recovery level, as he considers himself in lost and forgotten world and he wants to convey the voice of experience. Thirdly, it is the political-historical level, as his life intricately interwoven with disordered and unsettled history of the Middle East since 1940's.

2.2. Application of the Theory

Said's theory of postcolonialism is basically based on the account of the false image of the Orient or the East that has been faked by western explorers, novelists, philosophers, political theorists, economists, and imperial administrators since Napoleon's occupation of Egypt in 1798. Hence *Out of Place* revises the rooted binary oppositions between the East and the West that his memoir was envisioned as occurring in between two contradicted cultural aspects in addition with the double consciousness of multiple identities and complicated colonial history.

The beginning of the biography was attributed to onset of his serious sickness, his longing for his homeland and his rising feeling of being an outsider, his hybrid position as a result of cultural diction, and his sense of displacement which led to a lack of solid identity. Said frequently introduced himself "as a cluster of flowing currents" (Said, 1999, p. 244). His act of writing this postcolonial memoir is an attempt to resist silence in subaltern discourse written in dominant language of the colonizer which is English.

Throughout his life, Said articulates that the major theme he introduced in his memoir is exile in terms of fatalism rather than choice, "you are born into it" Said adds, "or it happens to you" (Said, 1999, p. 146). Exiles are not permitted to return to their homelands; they are expelled and forced to be outsiders living between two worlds. Said explains, "thus both the new and the old environments are vivid actual, occurring contrapuntally " (p. 148). Therefore, exiles are disconnected from their past lives, yet constantly remember their traumatic life as that Said disappointingly experienced.

Additionally, he lived in a state of conflict being torn between discordant languages, cities, religions, and cultures, and he felt that his identity was impermanent, out of place to the extent that he never perceived while being in America or related to the ambiguous difficult past of his childhood. Exile, insecurity, and identity problems shape the cultural core of the memoir. In his words "being myself meant not only never being quite right, but also never feeling at ease, always expecting to be corrected or interrupted, to have my privacy invaded and my unsure person set upon" (Said, 1999, p. 26).

Abdul Jan Mohamed (1985) asserts, "the dominant model of power and interest-relations in all colonial societies is manichean opposition putative superiority of the European and the supposed inferiority of the native " (p. 63). In this context, Said's colonial education promoted his sense of difference and inferiority as well as his depiction of the two incompatible worlds. When he started school, for American children in Cairo in 1946, he felt that he was a stranger as an American citizen, an outcome of his father's citizenship as an American businessman, even in his clothing style or in his food which rose his "doubt and shame that he, an American child, ate different food, which no one ever asked to taste, nor asked him to explain " (Said, 2000, p. 81).

Said also experienced another harsh annoying feeling of having an American name while hiding his "perfect command of what was his mother tongue in order to fit in better with inane formulas given out to American youngsters "(Said, 2000, p. 82). Meanwhile, he underwent a state of high tension between his American citizenship and his Arab identity that provided him with shyness and discomfort. He felt the huge gap between the Egyptian and American environment. Thus, his childhood education not only made him feel alienated but out of place as well. That is to say, his education in English colonial schools and American ones was one reason behind his "already uncertain sense of self as an Arab boy in such schools" (Said, 2000, p. 83).

Said's mastery of English language along side with his mother tongue Arabic often confused between them as existing in a colonial education which enforced him to use the master's language rather than his own. His description of Victoria College as a duplication of a descending British imperialism over Arab culture and language "being and speaking Arabic were delinquent activities at VC, and accordingly we were never given a proper instruction in our own language, history, culture, and geography .." (Said, 2000, p. 186). For Said the school was a symbol for declining colonial power of the British Empire and his articulation of being polyglot, speaking Arabic, English, and French, yet his Arabic was strongly banned as an inferior language by the British colonialism.

Said states again his alienation from Arabic language and culture caused by his colonial education and his exiled life. Being a character and a narrator in *Out of Place*, he reminds the Palestine of his boyhood. This political scope is essential for understanding the memoir. "I found myself telling the story of my life against the background of World War II, the loss of Palestine and the establishment of Israel, the end of the Egyptian monarchy .. " (Said, 2000, P. 13). Therefore, Said's private life was related to his tragic story of his country which added an

allegorical dimension to his memoir as a postcolonial diasporic intellectual. Thus, it is impossible to separate between the personal life of the critic and history as Spivak claimed, "the space I occupy might be explained by my history. It is a position into which I have been written. I am not privileging it but I do want to use it" (Spivak, 1990, p. 68).

Said's memoir was written as a reaction against the British mandate in Palestine and the collapse of various of its districts in 1948 in the hands of the Zionist Haganah groups, mainly his hometown, Jerusalem. Said's family dealt with the new events in a reluctant shy way, attempting to revive its history. For instance, Said remembers how his father usually averts discussing Palestine issue in family meetings. He also tried to recall the events of dislocation, poverty, and deportation that the refugees encountered in Cairo, Beirut, Jordan and elsewhere. Said maintains, " the subject of Palestine was rarely talked about openly, although stray comments by my father suggested the catastrophic collapse of a society and a country's disappearance " (Said, 2000, p. 116).

In fact, the loss of homeland territories likewise means deprivation of wealth, security, and stability. Said says, "it seems inexplicable to me now that having dominated our lives for generations, the problem of Palestine, and its tragic loss which affected virtually everyone we knew, deeply changing our world.." (Said, p. 117). Consequently, the memoir substantially addresses national politics concretely represented in the issue of Palestine and can be read as an act of bearing witness in terms of postcolonial perspective to the intricacies and traumas based on being an exiled Palestinian and the prevailing theme of exile affected by clashed cultures.

2.3. Double Identity

The autobiography of Edward Said introduced sections from his life focusing on duality of identity. Said discussed the problem of identity and demonstratively explained the uncertainties

lived between the two identities trying to grow a sense of belonging to the society he is in. Throughout his memoir, Said pursued the answer to the question "who I am"? while faced by the clash of civilizations. He summarizes the situation of exile and identity crisis as follows:

"there is a wide spread but completely false assumption that being in exile means being completely disconnected, isolated, desperate from where we were born. If only this simple distinction were true, because then we would have the comfort knowing that what we left behind is in a way unthinkable and in no way reversible " (Said, 2000, p.54)

Said's name caused the problem of this identity crisis. That is the contradictory between his Arabic, Said, and British name, Edward, spotted him in a hard situation. He said, "that's why it took me about fifty years to get used to the foolish English name (Edward), whose Arabness is indisputably attached to the surname Said, or rather, to become less strange " (Said, 2000, p. 21). He remembered the embarrassing situations with people he met concerning his title discrepancy. He also asserted that his struggle was not only a matter of name and language but the abnormality of his family as being from different origins. He added that his various origins intensified the clumsy feeling of identity.

Said expresses, "that smile on everyone's face, the unrealistically joyful, even almost robust images of my mother (I remember her as a slimmer, sadder person) made it clear how artificial we were " (Said, 2000, p. 111). He severely excoriated his family shedding the light on the extra complexities added on his identity growth. He clearly stated the fake family photographs believing that it is nothing but Arabs trying to pretend to be Europeans in unnatural and fabricated manner and that they overlooked the doubts. Additionally, seeing his total difference from other students in the American High School in Cairo, sharpened greatly his identity conflict

in terms of difficulties faced with American learners and especially with his teacher named Miss Clark and the whole process of adaptation which lead Said to question his identity successively " Increasingly I hated this identity, and ironically I had no choice but to this. I had become such a dangerous person.." (ibid, 125)

Said also points out the language differences between Arabic and English mainly due to the established conflict between two antagonist worlds: His family, history, and environment of his early self which is the Arab world and the opposing colonial world of his education and professional career. This struggle between the past and that present, the Arab identity and the American one, became an annoying source of inharmonic and insecure situation. Thus, Said not only suffered being out of place but out of language as well. He claims, " I have never known what language I spoke first, Arabic or English, or which one was really mine beyond any doubt " (Said, 2000, p. 14)

Said's perspective towards the identity conflict was all sorts of feelings and bodily experiences; thence, Said's exilic life underwent two-ways: cultural and pysical. His corporal defects, and besides his father's tyrannical authority and mother's deep concern for his puny, loose body(broad chest, big hands, and long fingers, hunchback),those features made Said unable to adopt with his so-called interpersonal relations(social and cultural).Furthermore; they have an incredible influence on his insecurity in daily life such as; His vehement abhorrence to be on T.Vor others to write about him. Consequently, circumstances combined to make him doubt another level of identity.

2.4.Cultural Difference

Said's narrative of his memoir was at multiple levels intermingled with his feeling of alienation and estrangement, this sense was significantly apparent in the social interplay with

others. For instance; he affirms that sense in his schooling stage when he had unvarying experiences with foreign students, their names those opposed with Said's name .Alienation whether culturally or socially created a sort of a huge space in the foreign environment. Said had a gut instinct of different culture and home, for him "in the deepest sense "home" was something [he] was excluded from"(Said,1999,p.42).Said from the outset sensed his foreignness and separation from that world .

English and Arabic played a crucial role in differentiating between English-speaking and Arabic speaking cultures. Even though Said were unable to use both languages equally, Said exploited as termed by Cronin a “negentropic translational perspective’(Cronin,2006,p.129).In his graphic account, Said narrates the school year of Victoria College in Cairo, as he gives a description of Mr.Keith Gatley ,the form teacher "Gatley was referred to as “Al-khawal”,or “faggot”, his dreadful scar (it was rumored) being the result of a fight with a pimp (according To the same scurrilous report) Gatley tried to cheat "(Said,1999,p.182),Arabic is not used in this situation to indicate a missing English equivalent, it thereby depicted an image of resistance unrecognized by the teacher as a result of cultural and linguistic gap between him and the student.

The convoluted relationship between Arabic and English formed a holistic entity of superiority and inferiority of culture choice. From this respect, linguistic use situation exhibits the sensitivity of every one towards Said's experience in adopting himself with either language, straightforwardly inciting a cultural judgment. At one particular time, Said tells about his events when he was a child, and misbehaved he was always "‘reported’ and then ‘disgraced’ in English"(Said,1999,p.59).In the course of speaking, he demonstrates his use of the English words "biting" and "sharp" to describe a tongue burdened with Arabic word "long". This proclamation

plunge Said into a state of alienation from the realm of "required politeness and verbal savoir faire ,important qualities in most Arab societies"(Said,1999,p.68).His standard Arabic language vehemently criticized, He was "regarded as outside the range of normal behavior ,a rogue creature of whom other people should be wary"(Said,1999,p.68).Therefore, Language exceeds the limits not only in the postcolonial relationship between colonized and colonizer, but as a cultural determiner. As a matter of fact, Edward Said's identity as a Palestinian was actually incited by Arabic which bore in itself the Arabic cultural components.

Additionally, linguistically and culturally aspect revealed itself in Edward Said's autobiography .notably in that Said lived and migrated to a number of countries and cities: The United States, Lebanon, Egypt, and Palestine. Referring to his account, Said's family has lived in a state of cross-cultural settings, which acted as contraposition of the orient concept observably as homogenous, unvarying, and backward. With his parents from different countries, and his father who later obtained the American citizenship, Said illuminates his inedible impression of the experience in multicultural settings .for instance, he recalls the striking memories of his life in Palestine" a place that i could take for granted "(Said,1999,p.215).A sweeping emotions and uphill struggle put him in blatant impossibility of identifying himself with his goals planned to achieve. He expressed those backgrounds, nationalities, origins, making him unable to stable in the new country, as he also wishes that we all be Arab, or all-European and American, or all-Muslim, or all-Orthodox Christian. For him, such categorization will counter "the process of challenge, recognition, and exposure, questions and remarks like what are you?"(Said,1999,p.16).

The sense of different cultural situation proceeds to appear in Said's lifestyle such as food, cinema, and games. Furthermore, when he had a nostalgic feeling and desire for Arabic diet of

Shami filled with cheese or prosciutto to overwhelmed him deep down with sense of alienation as he "fell back into doubt and shame that, an American child, ate a different food, which no one ever asked to taste ,nor asked me to explain"(Said,1999,p.76).He also elucidates the ingrained Arabic language and culture that reflects on their societal interaction, he argues that "our daily conversation in school and home was uniformly in Arabic; unlike in Cairo, where English was encourage ,our family in Jerusalem "belonged" and our native tongue prevailed everywhere ,even when talking about Hollywood films :Tarzan became "Tarazane" "(Said,1999,p.85).on this basis, Said attempts to constitute stereotypical views of the dominant linguistic and cultural background.

2.5.Displacement

In out of place, Said relayed all the challenges he experienced which create partly whether physical or psychological roadblock because of displacement .The onset of this struggle begins with his names, Edward and Said, which shows separation and dislocation of the identity. He laments his existing in foreign states and not living in Palestine after being rejected official citizenship. Said harbors much regret and pain along with his lost self in displaced world."Already uncertain sense of self"(Said, 1999, p.83).Said asserts that the other sufferings he encountered besides linguistic struggle was "geography-especially in the displaced form of departures, arrivals, farewells, exile, nostalgia, homesickness, and travel itself"(Said,1999,p.12),in a sense ,his displacement was endured while still geographically emplaced. This whirlwind of events inspired him to express his nostalgic feelings related to his homeland Palestine.

The autobiography "out of place" narrates a story of Edward said, reminisces his memories and old history, as personal displacement formulating his painful distress into a new insight,

slating the imperial notion that contributed in exploitation, displacement, and dispossession:"I grew up as an Arab with a western education.....I have felt that I belonged to both worlds ,without being completely of either one or other....yet when I say “exile” I do not mean something sad or deprived .."(Said,1999,p.26-27),for said, displacement is a compelled journey. Said displayed immense number of troubles he met unexpectedly and his difficult experience with places. The migration from one place to another has strikingly impinged on Said's emotional and spatial sense. His records, recalls, and conceptions were invariably solidified his connection to a strings of unachieved places, such as the yearning for Cairo is twice felt by him, as he mentions "Princeton had set in motion a series of deep currents, most of which were in conflict with each other, pulling me in different, radically irreconcilable directions. I could not give the idea of returning to Cairo, nor of taking over my father's business"(Said,1999,p.230).

Said attributed the state as being out of place to his family dynamics, which remain of greatness for his personal development. He enlightens how dislocation from his place produced tension and double displacement .he contends that the family give story, character, and fate for the children, Said had a sense of loss linked to his family's displacement talking about the embarrassing and unusual sense about his familial affiliation:"There was always something wrong with how I was invented and meant to fit in with the world of my parents and four sisters. Whether this was because I constantly misread my part or because of some deep flaw in my being I could not tell for most of my early life"(Said,1999,p.14). Consequently, Said stressed on the role of family in forging the displaced self with its attitudes, emotions, and self concepts.

When he was a child ,Said used to hear accounts about displacement from many Palestinians either relatives or friendship. He remembers that how his aunt horrifyingly narrated with a description of the carnage of Deir Yassine and spoke about girls naked on the back of

trucks. In addition, citizens were troubled and panicked by gruesome events such as: the news of Deir Yassine and the fall of Arab Haifa and Tiberia. Like others, his father should have known about them. Thus, when Said enquired about the specifics of those events, his father said: "we lost everything, adding that "past is past and irrevocable; the wise man has enough to do with what is present and to come"(Said,1999,p.115). Said grew up and became as what his father liked him to be, employing all efforts to defend the issue of home rather than lamenting the loss, or the unobtainable homeland.

Said, in out of place, voiced his discontentment about unstable origins, and in a very sense "home" with unrelenting displacement shattered his confidence as a foreigner ,with different name and language alike, he expresses "Tome, nothing more painful and paradoxically sought after characterizes my life than the many displacement from countries, cities, abodes, languages, environments that have kept me in motion all these years"(Said, 1999 ,p.183).

Said's family lived in Cairo, and due to their habitual journey bears a connection of belonging, but never a homecoming "It was a place I look for granted, the country I was from, where family and friends existed"(Said,1999,p.20). Said writes about the time they spent in Cairo after 1947, he comments " Palestine acquired a languid, almost dreamlike... I recall thinking that being in Jerusalem was pleasant but tantalizingly open, temporary, even transitory"(Said,1999,p.22).

During the stage of his childhood in Cairo, Said was taken unawares by being as an outsider and Cairo for him is still merely culturally British. Furthermore, the spatial and the privilege he was granted enabled him the accessibility to a space loaded with racial concession, making this 'home' uncomfortable, Said recollects:

"Coming home at dusk across one of the vast outlying fields of the Gezira club,
I was accosted by an Englishman.. "Don't you know you're not supposed to be

here?"he asked reprovingly. I started to say something about being a member , but he cut me off ."Don't answer back, boy. Just get out ,and do it quickly. Arabs Aren't allowed here, and you're an Arab!"Ifi hadn't thought of myself as an Arab Before, I know directly grasped the significance of the designation as truly Disabling"(Said,1999,p.44).

On this grounds, the construction of the society shows a sheer discrepancy revealed in the conversation with the Englishman, that the social strata differs from Arab-Egyptian population .The complete view of geographical and background ethnicities provided said with a landscape of no-place. displacement as a subservience with its disentangled parts in unforeseen ways, small or large.

When Said travelled to US in order to attend the new England prep school, this distinct displacement suggest a type self-emplacement linked to Cairo."I suffered from the vacancy of Mount Hermon's setting ...this gave my American days a sense of impermanence, and even though I spent three quarters of the year in the US, it was always Cairo to which I accorded stability"(Said,1999,p.135).Moreover, Said talked about his displacement, and his affiliative tendency with the places from which he prefers to speak, he says"1967 brought more dislocations, whereas for me it seemed to embody the dislocation that subsumed all the other losses ,the disappeared world of my youth and upbringing, the unpolitical years of my education..the shock of that war drove me back to where it had all started ,the struggle over Palestine"(Said,1999,p.242).He associated between what he labels as character traits which promoted by his sense of displacement, and the necessity for space to maneuver, intellectually and ideologically.

Displacement provokes a sort of inner and outer sense of estrangement, contrapuntal views, and alienation. Its spatial scope represents a fertile ground to meticulously observed, felt, and internalized. Additionally, even Said's exilic life emanated from his displacement experience. Barbour argues that Said's life as illustrated in his autobiography, is exile, he says "symbolic source of his deepest values was not the particular geographic places he left, but the experience of exile itself ,the memory of having been displaced ,and a childhood narrative of involuntary travel"(Barbour,2007,p.293).Said's unwilling leaving to multiple places vouchsafe him deeply rooted concepts of place, exile, and dispossession, as well as conceptual respects in which cultural and personal contexts operate .

2.6. Inner Struggle

Out of place tells a story of internal and external struggle, Said is deemed noticeably remarkable of his narration, he included a bunch of terms through which he articulates the painful experience of being away from home, such terms are: solitude, abandonment, nostalgia, isolation.

They are similar to what psychoanalysis calls "original helplessness". Said's memoir was resonance of his voice, nostalgic tone incorporated in lyrics. As Said writes "out of place is a record of an essentially lost or forgotten world"(Said,1999,p.11),in that it was written after having diagnosed him with blood cancer. It demonstrates unpredictable future death to record it as a final touch of his life. Said confessed the determined attempts recounting and recording although his cutthroat disease, he reveals" My memory proved crucial to my being able to function at all during periods of debilitating sickness ,treatment, and anxiety"(Said,1999,p.6).

Said all through his journey of traveling, he distinctly suffered from pain and internal urges. Therefore, he holds a great amount of objects and clothes, fearing of not to return:"what

have since discovered is that despite this fear I fabricate occasions for departure, thus giving rise to the fear voluntarily"(Said,1999,p.167),fear in effect does not demoralize him, but the menace of not being able to return, which a tinge of departure without return, Said reveals that "In all cases ,though, the great fear is that departure is the state of being abandoned, even though it is you who leave "(Said,1999,p.167-168).Furthermore, he expresses his deep sadness of being abandoned by others ,this feeling is starkly betrayed by him when admits that each return to The United States meant a new separation, as "Each year the late-summer return to the United States opened new old wounds afresh.."(Said,1999,p.168).

The nostalgic feeling haunted Said throughout the course of the traveling and in different settings. He still harbors the feeling of being far away from family and home. He wades through a traumatic experience of separation and departure from home which represents figuratively a sense of belonging, secure, and stability, Said sustains "Then, nothing. Why, I remember asking myself in the silence, had I been sent so far away to this dreadful, godforsaken place?"(Said,1999,p.175),following to the nostalgia, Said desired to go home, his time circle is in harmony with the lost city. he longed for the food, uneasy with the weather and his mother's absence, which profoundly means the abandonment and the solitude, he experienced "Sometimes I would pull out one of my massive suitcases from under the bed, leaf through the albums or letters and begin gently to cry..."(Said,1999,p.180).

For Said ,the dreadful sensation, fears chaperoned him regardless the well-being of his family situation and his personal characteristics. Thus, he transfers his indomitable public lives and his private ones. Said describes "So beginning in America I resolved to live as if I were a simple, transparent soul and to speak about my family or origins except as required, and then very sparingly.."(Said,1999,p.137),he adds "The split between "Edward"(or ,as I was soon to

become , "Said"), my public, outer self , and the loose, irresponsible fantasy-ridden churning metamorphoses of my private , inner life was very marked.. "(Said.1999,p.137). Therefore, there is an overwhelming feeling of exile at Said, the inner exile that disconcerts and disturbs him, and the fact behind all his experiences.

On the other hand, Said recounts his feelings, emotions, and pathos of exile. In Said's view, Exile is a displaced person who grudges those who feel belonging to something: "I envied my sisters at Cairo's English School, the comfort of being together and at home , the solidity, as I imagined it, of well-furnished certainty, all of which were going to be denied me except during brief returns for the summer" (Said, 1999, p.188). Thus, these thoughts and percepts accompany Said prematurely, towards his family, he commenced the debate of the personal events. For instance, Said depicts the image of his bodily and mental description of his father, and how he suffered the authority and domination of his father, he writes "My father's strength, moral, and physical, dominated the early part of my life" (Said, 1999, p.56).

Additionally, Said proceeds his talking about his timidity and shyness because of his bodily distortion, he could not even practice his normal life or doing the activities properly in front of others, fearing of their gazes. However, when he grew up a little bit, his father advice was "Don't look at their eyes look at their nose " (Said, 1999, p.56). what is more, the relationship with others can be demonstrated through his writings, letters, words. Said's attempt was to rescue the past and the lost homeland, He says "I thought in fact that this book in some fundamental way is all about sleeplessness, all about the silence of wakefulness and, in my case, the need for conscious recollection and articulation that have been a substitute for sleep" (Said, 1999, p.166). The complex circle of emotions and reminiscences of different fields of life are the integral part of his self and

affiliation, such memories encompass his mother's embrace, food, fellowship of his father, the lost homeland, all contributed as well in self-formation.

Through the story of place and time, Said's experience portrayed new turning point in his life, a whole host of factors internalized to raise his awareness and consciousness, including the parental control, school establishing, and imperialism. Moreover, language obstruction in a foreign community, and as more importantly issue is the loss of Palestine. The watersheds of Said's life engendered his conscious construction of his Palestinian identity. He poignantly expresses "what overcomes me now is the scale of dislocation our family and friends experienced and of which I was scarcely conscious, essentially unknowing witness in 1948"(Said,1999,p.115).Some stories that Said was told created a sort of horror and humiliation, one of those is his Aunt Nabiha and the massacre of women in Palestine, this part seems to have forged ruptures and vehemently impacted Said's inner side, yielding his embracement of the exilic life, and acceptance of his location from places:"All of us seemed to have given up on Palestine as a place, never to be returned ,[...]..missed silently and pathetically"(Said,1999,p.115).

Conclusion

Ultimately, Out of place restates the foremost postcolonial themes Said already addressed in his works such as Orientalism and Culture and imperialism. Said demonstrates throughout his memoir the fundamental example of identity conflict, the contradictory conditions he experienced

Also the complicated past life between Palestine, Egypt, Lebanon and America. In addition, it communicates variant disposition, conflicting feelings and discrepant attachments. Said writes about the sense of identity loss, anxiety, and impermanence, which depicts the problem of

diasporic intellectual. Hence, his writings about various discretionary inscription of motifs and themes culture, language, homeland, history, and residence as they contributed in Postcolonial studies and literary theory. Said's political and cultural contributions expand each other and reflect postcolonial percepts. His personal life (a diasporic, displacement, hybridity) achieve postcolonial parlance; therefore, they institute an insight between theory and practice.

General conclusion

To conclude, the whole study of Said's memoir explicitly pinpoints the various challenges and difficulties that different exiled people are bound to confront. The analysis of the memoir exhibits a host of manifestations of postcolonial literary theory and studies, and thereby he successfully delivered the stereotypical view that the western constitute about the Arab. In his narration, Said imparted the arduous experience, in that he lived the events as a displaced, exiled, and alienated. More importantly, the ordeal began with his family interrelations with his father, his mother, and his sister. Consequently, Said demonstrated a great acumen at an early age criticising every situation he encounters inside or outside home. The study was divided into two parts: the theoretical part, which comprises biography of Edward Said in addition to his works of far-reaching significance such as: *Orientalism*, *Culture and Imperialism*, in which he provides an argument about the Western culture support centrally the potent motif of Western imperialism. In fact, Said's diasporic life portrayed and reflected the postcolonial parlance, and he involved them in his academic life. Furthermore, the second part illustrates the assorted multicultural and multilingual events Edward Said faced. Hence, the severe accumulated struggles deepened the

extensive vision through the prism of place and time as well as dissonance in identity. Moreover, the memoir "out of place" is not only a story of his personal life as an exiled intellectual, but it is a story of lost nation, which was written in time of Said's illness and old age. From the postcolonial view, the memoir is regarded as a resistance against the silence. It addresses the subaltern concerns; thence, it was written in the dominant colonizer's language (English), which precisely and elaborately undermines the western culture from within. Thus, Edward Said is an epitome of postcolonial academic who was raised and absorbed the main principals of Western philosophy, literature, and literary theory, discussed and counteracted them in his works, pointing that they are formative influences to his contrapuntal stance. Out of place remains the foremost work in which he involves what he himself witnessed among Western societies as being foreigner with different name, language, and culture. By and large, Said's life unequivocally forged his postcolonial concept, and ambivalent to recognition of terms in such Western values and a requisite for resistance to them.

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ملخص

كتبت مذكرة إدوارد سعيد "خارج المكان" بعد التشخيص بمرض اللوكيميا سنة 1992. ويحتل سعيد الريادة في الدراسات بعد الاستعمارية و العوامل الثقافية. اضافة الى اعماله البارزة مثل: الاستشراق، الثقفة و الامبريالية و بدايات. كما توج سعيد كتاباته بمذكرته اللاخيالية خارج المكان و التي من خلالها صورحياتهاالماضي و الحاضره سواء العائلية، التربوية او الاجتماعية. لقد بين سعيد ماعناه عمليا في مختلف المواضيع من التشرد الى الاختلاف الثقافي الى التضارب في الهوية. تهدف هاته الدراسة الى توضيح و استكشاف مذكرة إدوارد سعيد و علاقتها بالدراسات و القراءات مابعد الاستعمار، كونه متشرد، منفصل و منفي. لذلك وضحت هذه العلامات بصورة جلية. الغاية من هذه الدراسة هو اظهار العلامات الاولية لنظرية ما بعد الاستعمارو ذلك باستعمال المنهج الادبي التحليلي.

الكلمات المفتاحية

مابعد الاستعمار، اللاخيالي، التشرد، الثقافة، الهوية، المنفى

