

**REIMAGINING EDWARD SAID: A STUDY OF POSITIONALITY
CONFLICTS IN EDWARD SAID'S *AL-AHRAM* ARTICLES**



Researcher
Muhammad Ilyas
(103-FLL/PHDENG/S16)

Supervisor
Dr. Muhammad Sheeraz
(Assistant Professor)

DEPARTMENT OF ENGLISH
FACULTY OF LANGUAGES AND LITERATURE
INTERNATIONAL ISLAMIC UNIVERSITY, ISLAMABAD
2025

REIMAGINING EDWARD SAID: A STUDY OF POSITIONALITY CONFLICTS

IN EDWARD SAID'S *AL-AHRAM* ARTICLES

By
Muhammad Ilyas



A DISSERTATION

Submitted to the Faculty of Languages & Literature
International Islamic University, Islamabad
In partial fulfillment of the requirements for the degree of
Doctor of Philosophy
to

DEPARTMENT OF ENGLISH
FACULTY OF LANGUAGES AND LITERATURE
INTERNATIONAL ISLAMIC UNIVERSITY, ISLAMABAD
2025

DEDICATION

I

dedicate

this work

to

**My Father
My Mother (Late)
My Wife
&
My daughters**

DECLARATION

I, **Muhammad Ilyas** son of **Muhammad Afzal**, Registration # **103-FLL/PHDENG/S16**, Discipline (English), Candidate of Ph.D. (English) at the International Islamic University, Islamabad do hereby declare that the thesis “**Reimagining Edward Said: A Study of Positionality Conflicts in Edward Said’s *Al-Ahram* Articles**” submitted by me in partial fulfillment Ph.D. degree is my original work and has not been published or submitted anywhere.

I also solemnly declare that it shall not, in the future, be submitted by me for obtaining any other degree from this or any other university or institution.

I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, the work may be canceled and revoked even after the degree is awarded.

Student: **Muhammad Ilyas**
103-FLL/PHDENG/S16

Signature: _____

Supervisor: **Dr. Muhammad Sheeraz**

Signature: _____

ACKNOWLEDGMENTS

Praise be to Allah, the Lord of the entire universe. May Allah send His blessings upon the last Messenger of Almighty, Hazrat Muhammad (S.A.W), and the progeny of Hazrat Muhammad (S.A.W). I am immensely pleased to have completed my doctoral thesis, a reality that would not have been possible without the support and encouragement of the amazing people around me.

I am deeply grateful for the invaluable support and encouragement I received while completing my doctoral thesis. I extend my sincere appreciation to my supervisor, Prof. Dr. Muhammad Sheeraz Dasti, for his unwavering support, intellect, knowledge, patience, and guidance throughout my research endeavors. Additionally, I am indebted to my esteemed teachers, including Prof. Dr. Muhammad Safeer Awan, Prof. Dr. Ayaz Afsar, Prof. Dr. Munawwar Iqbal Ahmed, Prof. Dr. Abid Masood, Prof. Dr. Zulfiqar Haider, Prof. Dr. Mustafeez Alvi, Prof. Dr. Ehsan Ul Haq, Prof. Dr. Raja Naseem Akhter, Prof. Dr. Mazhar Hayat, Dr. Mahmood Ul Hassan, and Prof. Dr. Muhammad Sheeraz Dasti, for imparting their wisdom and broadening my scholarly horizons.

Additionally, I would like to express my gratitude to my dear friends, Dr. Farrukh Nadeem and Mr. Razaqat Raazi, for enriching literary discourse. Their valuable contributions have been instrumental in resolving intricate scholarly matters.

I would also like to extend my thanks to my former Head of Department, Prof. Dr. Jameel Asghar Jami, and my dedicated colleagues for their unwavering support and understanding during the thesis writing process.

I express my profound gratitude to my family for their unwavering encouragement and spiritual support throughout my academic journey. I am particularly indebted to my father, who has been unwell and bedridden for the past four years, for his enduring inspiration. I also extend my heartfelt appreciation to my wife, Rubana Saeed, and my daughters, Sukaina Ilyas, Nabiha Ilyas, and Humna Ilyas, whose steadfast support and understanding have been invaluable. Furthermore, I pray for my late mother, who was the cornerstone of our family, may Allah Almighty grant her the highest ranks in Jannah. Aameen. Their collective encouragement has been an enduring source of strength and motivation, both during the thesis writing process and throughout my life.

TABLE OF CONTENT

ACCEPTANCE BY VIVA VOCE COMMITTEE	iii
DEDICATION	iv
DECLARATION	v
ACKNOWLEDGMENT	vi
TABLE OF CONTENT	viii
ABSTRACT	1
CHAPTER 1	3
INTRODUCTION	3
1.1 Problem Statement	16
1.2 Research Objectives	16
1.3 Research Questions	17
1.4 Rationale	18
1.5 Literature Review	18
1.6 Research Methodology and Theoretical Framework	27
1.7 Delimitation of Study	30
1.8 Significance of Study	30
CHAPTER 2	32
LITERATURE REVIEW	32
CHAPTER 3	53
THE DISCOURSE OF OTHERING	53
3.1 Argumentative Enticement.....	69
3.2 Identity: A Farewell to Absurdity	86
3.3 Edward Said's Territorial Worldliness.....	100
3.4 From Idealism to Materialism	114
3.5 Identity, Otherness & Displacement	130

CHAPTER 4	145
SCHEMA OF CONFLICTOLOGY	145
4.1 Said and Arafat: An Opposing Due.....	166
4.2 A Road to Materialism	181
4.3 Said Deciphers History	194
4.4 Said Engages with Literati	214
CONCLUSION	234
REFERENCES	242

ABSTRACT

Title: Reimagining Edward Said: A Study of Positionality Conflicts in Edward Said's *Al-Ahram* Articles

Edward Said holds a pivotal status in postcolonial discourse; however, his intellectual pursuits appear to disregard material issues, reflecting an unconscious or innocent indifference that post-colonial societies immediately faced after the end of formal colonization. It seems to be a blatant political approach to exploring history. The present research seeks to understand the politics of discourse that Edward Said's formative works and his *Al-Ahram* articles exhibit by deconstructing the texts to re-imagine his celebrated intellectual cum political status among the postcolonial cultural and academic intelligentsia during the previous century. *Orientalism* appeared in 1978 with a cultural outlook that formed a sovereign consciousness from both the Orient and Occident spheres. Edward Said seems a significant cultural force behind the curtain who helped the socio-cultural identities of marginalized communities to attain their socio-political exterior in a discourse that was essentially a sovereign attempt to voice the marginalized people enjoying the territorial place only. This critique impacts the discourse of space, place, culture, identity, orientation, and perspectives of both the colonizers and the colonized with the same magnitude. He substantiated his intellectual position in *Culture and Imperialism* (1993) and cemented it with historiographic evidence from the text and tradition that constructed the cultural space only, for that matter. When he started authoring articles for *Al-Ahram* (An Egyptian Newspaper), he foregrounded his positional interior, which conflicted with his previously established positions. The culture that was a secondary thing in the context

of post-colonial material discourse appeared from nowhere and occupied the major intellectual landscape of the impoverished nations. The shift in focus from material concerns to cultural lifeways, societal experiences, and nativity provided fertile ground for the proliferation of capitalist ideologies in shaping the immaterial discourse surrounding cultural politics. The people started thinking about their history-old cultures because the discourse was constructed as cultural fantasy, hybrid identities, and purity of origins by disregarding their societies' concrete and material issues. Identity became the largest product during the 80s, but when Edward Said started writing for *Al-Ahram*, he concentrated more on material issues than cultural debate, especially when he started emphasizing his concerns regarding the Palestine issue. This is what I understand as positionality conflicts. This study attempts to investigate Edward Said's articles to unearth his determined ideological/political narratives constructing cultural discourse and later confrontation with space, place, culture, and identity, which turned out to be more material than mere ideological. In a way, Edward Said realized over time that his earlier works were not grounded, which signified the cultural exterior only.

Keywords: Positionality, Discourse, Materiality, Absurdity, Conflicts

CHAPTER 1

INTRODUCTION

To be great is to be misunderstood. -Ralph Waldo Emerson¹

The most significant debate in the context of post-colonialism and its prime concerns needs to be understood in the light of post-imperial societal issues. Asserting that Edward Said, during a time when post-colonial societies were grappling with material challenges, sought to draw the attention of intellectuals, political figures, and academic circles worldwide due to his conviction in addressing the absurdities embedded in the social fabric—absurdities that were neither grounded nor material—would likely invite strong critique from pro-Saidian scholars. Such a claim might be perceived as an impressionistic, emotional, and intellectual challenge to their perspectives and interpretations of Said's work.

Let me clarify, at the initial stage of the thesis. I am neither challenging nor belittling Edward Said but rather attempting to surface the positional conflicts or ideological departures from his texts. In this manner, I aim to advance the Saidian discourse. To gain a clearer understanding, it is essential to consider the discourse of the pre-Edwardian era, which philosophers embraced for various cultural reasons. Initially, he adopted a post-structuralist position with enthusiasm, as his works generated a counter-narrative of post-structuralism through the lens of its methodology.

¹ Emerson, R. W. (1908). *The essay on self-reliance*. Roycrofters.

Post-structural discourse believes that all structures are political constructs, and they are maneuvered, controlled, and managed politically to gain power. Culture does heavily rely on structures, and structures are manufactured. They are politically constructed, engaging their subscribers in a process that challenges their contemporary ideological frameworks and repositions them within a historical context. Jacques Derrida (1930-2004) examined this scenario with a philosophical and linguistic lens; Michel Foucault (1926-1984) viewed it through ideology, power, and discourse; feminists located their center in women, and Roland Barthes (1915-1980) analyzed this through codes and semiotics to conclude. Primarily, all these theorists and philosophers were deciphering the structures as post-structuralist episteme, and they were very much concerned about culture and literary texts. Edward Said's pattern of studying culture seems post-structuralist, which he applied to the Western episteme in a way he adopted and introduced left within left-wing politics. As Alkan Yusuf substantiated in his article "The Impact of Post-Structuralism on the Ideas of Edward Said":

Having been influenced by Foucault's and Derrida's deconstructive ideas, Edward Said challenges the misrepresentation of the Orient concerning the relation between power and knowledge. Said's deconstructive challenge on the issues of knowledge, power, and representation is directed at the Orientalists' representation of the Orient in their literary works. (Yusuf 2016, p. 375)

The aftermath of the First World War marked a critical turning point in developing human thought and societal values. This period was manifested by widespread disillusionment and an overarching skepticism toward previously accepted beliefs and ideologies. The unprecedented horrors of the war engendered a pervasive sense of nihilism as individuals grappled with questions of meaninglessness and the absence of intrinsic purpose in life.

Furthermore, this era was characterized by a profound engagement with existential absurdity as individuals increasingly scrutinized the underlying rationale of human existence. A prevailing sense of disorientation permeated society, fostering heightened anxiety and alienation among individuals who experienced a deep disconnection from their communities and the broader world. This collective sense of frustration and alienation was often compounded by an underlying depression as humanity struggled to reconcile itself with the complexities of a transformed reality shaped by the profound devastation of global conflict.

This scenario was aptly textualized in the creative works by T.S. Eliot, W.B. Yeats, James Joyce, Virginia Woolf, Samuel Beckett, and John Osborne. Several creative writers manifested the anxiety of the post-World War I in their creative writings. Saussure's method of studying language was relational. He believed in binaries, which were later pointed out by Derrida that one of the oppositional pairs was considered privileged and the other one unprivileged and deprived. The post-World War I era encompasses a phase in which human psychological desires shifted from being predominantly economic, objective, and collective to increasingly individualistic, non-material, and subjective. The writers mostly established the escapist position of the war-

stricken society. The Anglo-American writers were active socio-cultural beings who could not alienate themselves from the psychic and social practices of their era, so the existing social depression of that time and their intellectual responses to war were immensely manifested in their texts. Writers such as Samuel Becket, Siegfried Sassoon, Rupert Brooke, and many others preserved the intellectual history in their writings. Siegfried Sassoon (1886-1967) was an English military officer who sustained severe injuries while fighting during WWI. He was known for his anti-war poetry. Rupert Brooke (1887-1915) was another English poet who died in 1915 at the age of 28 and was a close friend of Virginia Woolf. His poetry showed an optimistic attitude towards people who rendered sacrifices for the homeland, and it was attributed as a splendid work of humanity because it brought a greater positive intellectual enlightenment to the people. In a sense, he sublimated the experience of loss into a metanarrative, enabling individuals to internalize a sense of ideological loss or displacement.

Structuralism identified human positions within various structures, building upon Marx's earlier introduction of two social structures: the superstructure and the base structure. Marxist structures emerge from a material framework where class struggle is the central narrative. It has been noted that individuals often display less interest in concepts that seem abstract and detached from material realities. The material debate should have been a major concern and question of the post-colonial societies. *Communist Manifesto* (1848) intellectually and philosophically preserved the history of class struggle, apparently, from the core of the text, it seems like epiphenomena, but at the same time, it epitomizes people's economic conditions. The central position of Marxism is the force of material interests that structures the class system in a society. According

to that, ideas and ideology depicted in the cultural texts are the sums of the material interests of society.

During the era of such debates, Edward Said established a paradigm shift from the politics of language and structured a new intellectual path, converting the culture and cultural debate into a socio-political grand narrative. The writers and critics have a significant influence on the people they represent. Their grasp of the political landscape and their ability to foresee the future through narratives create a grand narrative. Other related discourses derive their significance from these narratives. This is why Marx, Iqbal, Khomeini, and Said can be considered intellectuals who have constructed a socio-political meta-narrative episteme.

It is difficult to identify instances of material issues related to Palestine in literary works, as prominent authors such as Ghassan Kanafani, Fawaz Turki, and Jabra Ibrahim Jabra have predominantly focused on themes of identity, displacement, and exile. Indigenous scholars and authors have largely overlooked the economic system and stability, allowing the postcolonial debate of culture and identity politics to take precedence. Mahmood Darwesh (1941-2008) centered his poetic expressions around identity, personhood, and exile without directly challenging the systemic dysfunction of the political and economic infrastructure. In his poem *Who Am I, without Exile*, he conveyed his experiences of loss, agony, displacement, and alienation. Recognized as the national poet of Palestine, Darwesh penned the Palestinian Declaration of Independence in 1988, establishing identity as a meta-discourse for Palestinians to reclaim their historical land, statehood, and identity from the Israelis. His contributions catalyzed inspiring and uniting the people in their resistance against the Israeli occupation.

Before such debate, only Marx described a society in material terms, and his discourse established cognizance in the people's minds in a way that their social position was determined by their hand/tool. In this context, the cultural position is considered secondary to the economic one. Edward Said's pivot towards cultural studies has prompted postcolonial societies to focus their discourses on abstract concepts of identity rather than on tangible material concerns. This shift has engendered a complex identity debate, highlighting the multifaceted nature of self-representation and cultural negotiation in the postcolonial context. By analyzing identity through this abstract framework, postcolonial societies undertook a critical examination of the dynamic relationship between culture, power, and representation. Examples of material issues from Palestine are rarely found in novels. Instead, authors tend to focus on themes such as nationalism, identity, exile, and gender. For instance, Ghassan Kanafani's novella *Returning to Haifa* (1969) is about the issues of displaced people. As Billington mentions in a review in *The Guardian*, it is "A moving confrontation between two sets of displaced people and an utterly unsentimental exploration of the complexities of home, history, and parenthood."

Sahar Khalifeh's novel *The Inheritance* (1997) delves into themes of identity, displacement, and the complexities inherent within the Palestinian experience. Similarly, Yahya Yakhliif's *A Lake Beyond the Wind* (1991) connects the historical narratives of Palestinian resistance with ongoing contemporary struggles. Other authors, such as Fawaz Turki and Jabra Ibrahim Jabra, also engaged with issues related to identity, exile, and the socio-political ramifications of displacement.

Interestingly, many Indigenous scholars and authors have not concentrated extensively on the economic systems and stability that facilitated the entrenchment of capitalism within their contexts. In contrast, Sami Michael, an Iraqi-born Israeli Jew, and a prominent literary figure, addressed these economic concerns in his works. His novel *Refuge* (1977) notably focuses on the experiences of the working class. Additionally, in his subsequent novels *A Trumpet in the Wadi* (1987) and *Victoria* (1993), Michael emphasized themes of class struggle, material adversity, and economic injustice faced by individuals in Israel, thereby reframing the narrative away from Zionist heroism and military undertones that often dominate the discourse. These works collectively illustrate the intersection of class and economic issues within the broader socio-political landscape of the region.

Edward Said's works prompted individuals to critically reflect on their cultures, identities, and origins by shifting focus away from the concrete and material concerns of their societies. Identity became the largest product during the 80s, but when Edward Said started writing for *Al-Ahram*, he concentrated more on material issues than cultural ones while highlighting his concerns about the Palestine issue. This represents what I interpret as an example of the positionality conflicts in Edward Said's work.

This study challenges the concepts of alienation and existentialism because when things are relational, it becomes difficult for linear narratives to celebrate authenticity. The first change that *Orientalism* (1978) introduced in the literary and cultural discourse can be seen as a sense of withdrawal from material issues to belonging to abstract and non-material issues.

Orientalism (1978) focused on the cultural misrepresentations by the West, which is nowadays referred to as the Global North, by creating a binary with the Global South. It's important to recognize the diversity of cultural settings and understand that such a simplistic binary classification cannot be accepted in academic discourse. Cultural manifestations are continuous and interconnected, and overlooking these complexities undermines the core of academic discourse, especially when using a post-structural lens.

Historically, postcolonial societies did not exhibit significant neurotic concerns regarding culture, identity, and self until the publication of Said's *Orientalism* (1978), which subsequently evolved into an academic inquiry. Edward Said himself was living in a positional limbo while cementing his postcolonial discourse and textualizing the misrepresentation, purity of culture, and subjugation. Several critics, such as David Kopf, Edward Alexander, Amal Rassam, Harry Oldmeadow, and Sameer Rahim, reckon him as a controversial theorist who was least aware of the insensitivity of colonial discourse for many reasons. However, my concern is not to challenge *Orientalism* as a work that misrepresented the West because the aforementioned Saidian critics have aptly covered it; primarily, I am attempting to foreground his positional evolution, which times appear conflicting, which were explicitly demonstrated in his *Al-Ahram* articles. The intellectual positions of Edward Said in *Orientalism* (1978) and *Culture and Imperialism* (1993) are supposedly considered neutral as they intend to rectify the West's (un)-conscious generalization about the Orient. However, the analysis of *Al-Ahram's* articles reveals the fractured positions that he kept on propagating for some decades. For example, while talking about the separation between the Palestinian and Israeli-Jewish populations, he

finds cultural sharing between them and considers both communities as well-connected. In his article “Fifty Years of Dispossession” (May 7, 1998), he observes:

Those of us who for years have argued for a Palestinian state have realized that if such a ‘state’ (the inverted comma here is definitely required) is going to appear out of the shambles of Oslo, it will be weak, economically dependent on Israel, without real sovereignty or power. (Said, 1998, p. 7)

In a way, Said is helping Israel to exercise its powers as a legitimate tool to keep the powerless Palestinians at the margins, and even if they got freedom out of the Oslo box, they would lose US willingness to solidify the peace process. Historically speaking, the US, on the other hand, did not show any interest in ending the political tensions and channeling the peace process. As Quandt mentioned in the article “Clinton and the Arab-Israel Conflict: The Limits of Incrementalism”:

The Clinton administration until Oslo had refused all contact with the PLO and, even after Oslo, refused to speak positively of a Palestinian state as a possible outcome; if it had done so, the transition to Israeli acceptance of the outcome that Shimon Peres, privately acknowledged as an inevitable might have been eased. (Quandt, 2001, p. 260)

The first thing to understand about the Middle East conflict is that the US is not a party to the chaos and political uncertainty in the region, it played a major role on many occasions in easing the conflicts across the globe. It has created its pivotal place in global politics, though not replacing the UNO as one of the most influential countries in the

world. The role of the USA in conflict resolution depends on the policy of the presidents of the USA. The country has been playing its active part as an active external actor and attempting to bring the parties to the table. However, Robert O. Freedman mentioned in his article “US Policy toward the Middle East in Clinton’s Second Term”:

While U.S. President Bill Clinton achieved several successes in his Middle East policy during his first term in office — most noticeably the Oslo peace agreement between Israel and the PLO that was signed on the White House lawn in September 1993 — during his second term, U.S. Middle East policy has proved much more problematic. Not only has the Oslo peace process run into serious difficulty, but the U.S. “dual containment” policy toward Iran and Iraq. (Freedman, 1999, p. 55)

The role of U.S. power centers has been subject to scrutiny on multiple fronts, as it has been represented in varying ways across different contexts. Said’s perspective reinforced the capitalist powers’ focus on the concerns and anxieties surrounding the Palestinian population. Edward Said depicted his different positions in *Orientalism* and *Culture & Imperialism*, which laid bare his difference of positions while authoring an article for the leading Egyptian magazine *Al-Ahram*. Although a number of his contemporaries questioned the authenticity and legitimacy of evidence from his books, the way Said textualized his differences with his own earlier positions; he foregrounds his constructed sub-consciousness, which was rightly exercised in his prime works. He provided a new epicenter to the cultural intelligentsia to focus on abstract and non-

material issues such as identity, culture, and representation instead of basic material and economic troubles the people were randomly facing. Although he did not directly do this after the publication of his books *Orientalism* (1978) and *Culture and Imperialism* (1993), the world was divided into two major groups: the group that held the principal place and the group that resided at the margins [the Others].

As a historical fact, we know that after the Second World War, several socio-cultural changes took place in the post-imperial world. Amongst those, the most significant one was a hurtling end to the fictitious construct the world had been unpacking for decades, i.e., 'nationalism.' Nationalism remained a force behind the two great World Wars, which gave nothing to the world communities but colossal damage to human integrity. A good thing about the war was a post-war scenario that was meticulously anticipated by United States President Franklin D. Roosevelt and Great Britain's Premier Winston Churchill, as substantiated in the form of the *Atlantic Charter* on August 14, 1941, during World War II. Although the *Atlantic Charter* had minor socio-cultural concerns in its theorization, its implications were reificatory in nature. The *Atlantic Charter* established several human emancipatory notions, as it guaranteed: "No territorial aggrandizement; no territorial changes made against the wishes of the people (i.e., self-determination); restoration of self-government to those deprived of it; reduction of trade restrictions; global cooperation to secure better economic and social conditions for all; freedom from fear and want; freedom of the seas; abandonment of the use of force, the disarmament of aggressor nations," (as cited in Hugh & Christopher, 1981). This pronouncement solidified a vision for human prosperity, liberty, and mutual respect based on concrete and agreed-upon principles. The inception of the UNO in 1945 was

the first step toward directing the processes of multifaceted concepts of globalization. Globalization has its roots in cosmopolitanism, and this concept has a long history. In the 4th century BCE, the Greek philosopher Diogenes of Sinope believed that one's identity could extend beyond local or national ties. He called himself a Kosmopolite and aimed to promote a more peaceful human society. The 18th century is often considered the century of cosmopolitan thoughts, with scholars such as Immanuel Kant, Voltaire, Denis Diderot, and Adam Smith developing theoretical ideas around universal human issues and values.

However, after WWII, the changes in the social fabric and monochrome television sets that had culturally targeted mainstream cinema appeared as a tool for constructing human opinions and consciousness, especially in the 1950s. Soon, it became a household item in the United States and Britain. In academic philosophy, the term cosmopolitanism has been explained in numerous ways. Adam D. Etinson describes this term in his article *Cosmopolitanism: Cultural, Moral, and Political*, in these words:

We can begin by distinguishing between three kinds of cosmopolitan doctrine: the moral, political (or legal), and the cultural. In a sense, each variety represents the impact of the ponderous idea of universal membership (or world citizenship) on a different subject: morality, political institutions, and cultural identity. (Etinson, 2010, p. 26)

The notion of universal membership, or positioning oneself as a representative of the entire world, marked a paradigm shift that emerged with the demise of the grand narrative of nationalism. The postcolonial societies were encountering cosmopolitanism,

which was trying to magnify the motives and shared sensibilities of the shareholders of global communities, and it also produced the concerned issues of the people instead of regional cultural discourse and narratives that had lesser importance in those days. It faced a grim setback at the inception of *Orientalism* by Edward Said in 1978. He has a significant role in the propagation and theorization of Western assumptions/fantasies about the culture to which Westerners did not subscribe. His scholarship and intellectual pursuit seem pre-conditioned to his ethnicity and geographical place, but what he insists upon is supplemented by inevitable evidence of the radical historical and cultural legacy of the West. He was a displaced Palestinian who embraced a new (cultural) space where his adherence to the native origin was well exhibited in his intellectual positions, and his individualist interior was an entity that underlaid his textual position. This is what Bryan Turner states:

At one level, *Orientalism* examined the literary conditions by which a static and regressive Orient was constantly reproduced in Western literature, but Said had a larger purpose, which was to see how scholarship could transcend simple dichotomies of East and West. He looked to the history of philology and Oriental sciences to see how negative Otherness could be transcended by a broader moral vision of the common culture of humanity. (Turner, 2004, p. 2)

Edward Said's theoretical approach to the Orient seems apocalyptic as he focused solely on geographical location rather than conceptual space, which created significant internal battle in his positions. He built his argument on differences that were narrowed

down after World War II; he also got a generalized appreciation from the people who were suffering from Post-World War trauma. There are several conflicts in both of his positions. For instance, he writes about his concept of history in *Orientalism*:

We must take seriously Vico's great observation that men make their own history, that what they can know is what they have made and extend it to geography: as both geographical and cultural entities, to say nothing of historical entities such locales, regions, geographical sectors as "Orient" and "Occident" are man-made." (Said, 1978, p. 13)

At this point, his approach is a dispassionate critique of history. Although he did not acknowledge the entire range of the Western ideas upon which the discourse of *Orientalism* was constructed, his position contained a conceptual disagreement that made his stance confrontational. Now I see him discontinuing his previous stance in his article "Orientalism Revisited" in *Dawn* in these words:

My argument is that history is made by men and women, just as it can also be unmade and rewritten, so that "our" East, "our" Orient, becomes "ours" to possess and direct. And I have extremely high regard for the powers and gifts of the peoples of that region to struggle for their vision of what they are and want to be. (Said, 2003, p. 11)

Edward Said, who had previously regarded the men-only construction of the Orient and Occident as man-made, now reassembles his thought and foregrounds the backdrop of this debate, which neglected the territorial/geographical bifurcation, instead,

his myth-making process overturns the territorial separation into shared history. He presented an alternative discourse to the leading insurrectionists against his previous ideas by defining Our East and Our Orient as collective cultural assets.

In a certain sense, he claimed that man-made constructs do not acknowledge their legitimacy for a separate geographic place and space. This does not only acknowledge the cultural division as a blessing and beauty but also provides an intellectual shelter if the people collectively struggle to attain a better and homogenous cultural space and one territorial place. In this way, he disregarded the entire range of cultural debate upon which was based much of his work.

Several critics have criticized *Orientalism* and *Culture and Imperialism* for failing to satisfy the readers. For example, Ali Behdad, in his work *Belated Travelers* (1994), identified multiple problems in *Orientalism*, including “micro-practices, irregularities, historical discontinuities, and discursive heterogeneity” (Behdad, 1994, p. 7). In his book *Culture and Imperialism* (1993), Said manifested his stance about social space in these words, “Underlying social space is territories, lands, geographical domains, the contests” (Said, 1993, p. 78). This statement on his intellectual historical timeline assimilates his positional conflict once he ingeniously documented in *Orientalism*, as I have mentioned above, and this is how he obtained attention in discourse. For imperialists, he mentioned land as a process of establishing a cultural monarchy. However, contrary to this, he considered land acquisition an attempt to stand as weak and lone in terms of cultural identity. Yi Li mentioned this conflict in his article *Edward Said’s Thoughts and Palestinian Nationalism*:

Through his writings, he not only points out the complicated social, political, and cultural relations and the possibility of cultural discursive intervention but also in the face of the double morality of history and politics, intellectuals should ‘speak the truth to the power’. (Li, 2011, p. 1)

Said reinvented the concept of culture as a fanciful description of geographical artistry and demolished the Marxist order with a systematic intention, as claimed by Sing & Younis in their article “The Specters of Marx in Edward Said’s *Orientalism*”:

Edward Said’s *Orientalism* was not only an attack on Western scholarship and Imperialism but also on Marxism. Said depicted Karl Marx as yet another Orientalist, Marxism as a form of Western domination, and Arab Marxism as an expression of self-orientation. (Sing & Younis, 2017, p. 149)

The purpose seems to strike the people with a theme of cultural awareness regarding their identity and to process the discourse that constitutes their identity and enables them to realize their vulnerabilities. Some scholars, including Daniel Martin, have challenged Said’s critical approach to *Orientalism* on many occasions. This is how his arguments developed in *Orientalism* were methodologically crafted to gain specific appreciation from his subscribers. These critics claimed that the examples Edward Said gave were not a true reflection of the West because his work was highly selective and did not paint a holistic picture of the West. Edward Said elaborates on the term ‘culture’ in his book *Culture and Imperialism* in these words:

As I use the word, 'culture' means two things. First, it means all those practices, such as the art of description, communication, and representation, have relative autonomy from the economic, social, and political realms and that often exist in aesthetic forms, one of the principal aims of these practices is pleasure. Included, of course, is both the popular stock of lore about distant parts of the world and specialized knowledge available in such learned disciplines as ethnography, historiography, philology, sociology, and literary history. (Said, 1994, p. xii)

Edward Said was influenced by Theodor Adorno's concept of relative autonomy within culture and art. This concept suggests that culture and art have the potential to resist the commodification process, aiming to eliminate resistance. Said's understanding of art as an autonomous entity, which should never be evaluated based on external factors, justifies the role of culture and art as a resisting force that stands alone to repel external factors, whether they be colonial enterprises or neo-imperialist influences.

According to this perspective, culture can be understood as the practice of collective ambitions that are expressed through various pervasive and visible demonstrations. Here, Said refers to culture as being similar to aesthetics, which is an internal essence of societal perspective. In a sense, aesthetics and culture are relatively independent of economic, social, and political domains. This definition by Said contradicts his theoretical positions and aligns more with liberal humanism, which conflicts with his postcolonial core in structure and essence. Additionally, it challenges

the autonomy of other cultures. Edward Said defines aesthetics in one of his *Al-Ahram* articles entitled, *Cultural Politics*:

The aesthetic realm is autonomous and should never be confused with or reduced to politics, economics, or history, even though every work of art is necessarily connected to its own time and place in society. The essence of criticism is to specify the nature of that connection, which is totally different for every work. (Said, 2000, p. 6)

There is a residual positional change regarding his concept of the aesthetic aspect of culture. According to Said, the aesthetic realm should never be confused with politics, economics, or history, as it constitutes its independent position from a political scenario. In a sense, his understanding of aesthetics establishes cosmopolitanism, and as a student of literature and the multiplicity of the meaning system, its independent cultural ideological limits seem limitless, timeless, and different. In that case, there was no need for *Orientalism* whose theme-line is based on cultural difference(s). Moreover, Edward Said, in his book, considers culture as a partially autonomous body of collective practices. It is again a surprising turn because this expression is highly oxymoronic and self-contradictory. Since history is a chronological harmony of position(s) that forms people's identity, it is quite difficult to keep the very condensed history at a distance or consider it absent while defining culture or aesthetics.

Said's conception of culture sometimes seems contradictory because his own preferences seem inexorable and paradoxically drawn towards the 'high' culture of the literary

and artistic canon. But high culture is possibly most deserving of attention, for its deep links to political ideology are invariably obscured by its assertion of transcendence and its appeal to 'universal' humanity. (Ashcroft, 2013, p. 89)

To comprehend these shifts, deconstruction provides an effective method for uncovering the underlying linguistic tensions. Therefore, deconstruction provides us with a lens that is required to closely examine any (political) text to question the prime concerns of the author(s), which are reflected through constructed binaries and hierarchies. This research identifies the positionality conflicts within the same epistemic center to which Edward Said subscribed through the close study of his selected text(s). Sometimes his conflicting positions appear directly, such as:

We are all swimming in those waters, Westerners and Muslims and others alike. And since the waters are part of the ocean of history, trying to plough or divide them with barriers is futile. These are tense times, but it is better to think in terms of powerful and powerless communities, the secular politics of reason and ignorance, and universal principles of justice and injustice than to wander off in search of vast abstractions that may give momentary satisfaction but little self-knowledge or informed analysis. The 'clash of civilizations thesis is a gimmick, like "The War of the Worlds", better for reinforcing defensive self-pride than for critical understanding of the bewildering interdependence of our time. (Said, 2001, p. 252)

The second sentence of this paragraph from his article “Adrift in Similarity” (Said, 2001, p. 3) transcends racial or religious binaries that the cultural divide had drawn. It is interesting to note that his works do substantiate this divide which he foregrounded by uncovering the cultural drifts amongst the people and then constructing a cultural binary. However, this divide gave him an insight into understanding the material issues that humanity has faced for decades. Thus, he strategically diverged from his previous approach by textualizing his stance in his articles for *Al-Ahram*. I posit that Edward Said, through an imaginative process or perhaps a re-evaluation of his previous positions, came to recognize that cultural debates often serve the interests of capitalism and cosmopolitanism.

He further mentions in his article that there are two socio-political identities: the powerful and the powerless. This is purely Marxist division on which he developed his argument, and this is what pre-Saidian epistemology was centered upon. Edward Said’s *Orientalism* (1978) and *Cultural and Imperialism* (1993) confined the sense of critical inquiry to the discourse of Culture, and the people from the East particularly from the former colonies had started substituting culture with material exploitations from capitalistic and cosmopolitan material agents.

1.1 Problem Statement

Edward Said was a crucial intellectual voice in postcolonial cultural studies, inspiring many critics and theorists to articulate their views on colonial and postcolonial complexities. His works are often perceived as attempts to critique and discard the historical and cultural constructs imposed by colonizers, thereby offering frameworks that resonate with audiences across both Western and Eastern contexts. However, a

critical tension arises in Said's intellectual positioning: while he seeks to transcend the colonial narratives and their imposed identities, his inability to fully detach from his cultural roots raises questions about the universality and consistency of his theoretical framework. This paradox necessitates a deeper exploration of the extent to which Said's cultural affiliations shape his critique of colonialism and his impact on postcolonial epistemology. Such an inquiry holds significance for understanding the inherent challenges in theorizing postcolonial identity and cultural hybridity within a globalized intellectual discourse.

A notable transformation can be observed in Edward Said's later writings, particularly after he began contributing to *Al-Ahram*, a state-owned weekly magazine from Egypt founded in 1875. This 'intrinsic transformation' has not been academically much debated; most of his critics challenged his positions by juxtaposing historiographic evidence from Eurocentric episteme to prove him biased and linear. Nothing major has been substantiated about his *Al-Ahram* articles where Edward Said, perhaps unconsciously or methodologically, simplified his intellectual moves by a paradigm shift or at least deviation from his earlier approaches/positions, which once signified West's symptomatic bias or his cultural understandings. Such conflicts and instability of intellectual attitude do frame dichotomy and slipperiness in discourse excavating these two attributes of his thought may challenge the overall intellectual stature of Edward Said both in the Oriental and Occidental spheres at the same time. It is challenging for a follower of Edward Said to pinpoint his final ideological shifts while engaging with his intellectual contributions, both scholarly and journalistic. So, a positional and philological deconstructive study is the need of the hour to foreground the differences

and *différance* in his works. His pivotal stance seeks to disentangle the synchronic chain of literary and cultural dialectics, which results in a simplification of the debate. The theoretical perspectives of Edward Said must be reexamined to address the intertwined dimensions of political structures and the capitalist context underpinning his later material debates. This reimagining through a post-structural lens serves as the central focus and foundational framework of the present study.

1.2. Research Objectives

- a. To evaluate the positionality and themes of Edward Said in *Al-Ahram's* articles
- b. To investigate the intellectual crossroads in Edward Said's writings, especially in *Al-Ahram's* articles
- c. To critique Said's engagement with Palestinians and material discourse

1.3 Research Questions

1. What are the themes and issues that Said takes up in his *Al-Ahram* articles?
2. How does Edward Said methodologically compromise on his earlier approaches towards literature, art, culture, ideology, and Palestine while writing for *Al-Ahram* and what may be the political and economic ambitions behind this complexity of thought?
3. How does Edward Said fragmentize the Marxist critique by constructing the theme line of cultural discourse in *Orientalism* and *Culture and Imperialism*?

1.4 Rationale

Right from the publication of *Orientalism* in 1978, it challenged the status of skepticism of academic authoritarianism and chief scholarship on the Western conceptualization of the Orient, especially in former colonial societies. Although several

scholars have questioned the ways and methods Edward Said applied to the historical texts to unfold (mis)-representation of both the Orient and the Occident, for him, there was no point in returning to the earlier philosophical positions. Even towards the end of the second decade of the 20th century, *Culture and Imperialism* (1993) was considered a phenomenal reference book for postcolonial studies. Thanks to Edward Said, who (re)exercised his earlier positions in his texts in a way that problematized his positions and opened numerous avenues to decipher the texts in multiple ways. This research unearths his works through the method of deconstruction and the central themes of Said, which he problematized in *Al-Ahram*. Hence, it seems justified to reimagine the Saidian approach in the postcolonial context.

The debate of the Orient has been a cultural discourse for a long. Its normalcy within the theme line of imperialism is a subsequent notable political inventiveness. Such assumptions that belittle ‘Others’ may be considered as critical castration these days, but at the same time, a rehabilitating discourse on the part of imperialists to structure a set of pedagogical generalizations that is considered impregnable and unified fact. Ernest Renan, a renowned French historian, and a philologist who is considered an emblem of the imperial center argues how the Western Others were biologically and culturally limited:

All those who have been in the East or Africa are struck by how the mind of the true believer is fatally limited by the species of the iron circle that surrounds his head, rendering it absolutely closed to knowledge. (Renan, 1896, p. 85)

Such generalizations seem an academic and holistic representation of the Western people to the East but neither encapsulate nor represent the Western philosophical tradition as it lacks a commonsensical notion of a well-structured society. In Edward Said's viewpoint, such representations are illusionary, and he describes his concept of orientalism in these words:

Orientalism is an openly political work. Its aim is not to investigate the array of disciplines or to elaborate exhaustively on the historical or cultural provenance of *Orientalism* but rather to reverse the 'gaze' of the discourse, to analyze it from the point of view of an 'Oriental' —to 'inventory the traces upon...the Oriental subject, of the culture whose domination has been so powerful a fact in the life of all Orientals. (Said, 1978, p. 25)

His method of delineating the interconnected sovereignty of the 'Other,' as textualized by the Orient, is marked by inherent contradictions. He excavated the undercurrents of meaning with motives of reversal to the implied notions of Western people. He theorized his ethnic bias, which we discovered in his later intellectual pursuits. Although a good deal of intellectual and critical inquiry is common in *Orientalism*, *Culture and Imperialism*, and in *Al-Ahram* articles, the normative and considerable positionality evolution sometimes feels like conflicts, personifying his intellectual bereavement (once he was established) also. Edward Said was preoccupied with his merit of discourse as he focalized and deduced his critical attitude from a few selected works, in these words: "It is therefore correct that every European, in what he

could say about the Orient, was consequently a racist, an imperialist, and almost totally ethnocentric” (Said, 2003, p. 204). In light of this statement, what he postulates seems biased because this claim urges perfectibility, whereas no such tendency of entirety in discourse exemplifies epistemological constructed-ness. In chronological progression, Said’s critics are engendering the self-contradictory attitude of Edward Said, which conflicts with his concept of time, space, history, and cultural negotiations. The representation of the West in the true sense was an abandonment of the systematic quest of the Western self, the self that appeared by forming a grand narrative on the part of the West, which had a pervasive influencing thought but had eroded a holistic outlook of the real West. The binary opposition that came into form after the publication of *Orientalism* was based on imperialist narcissism, and it was a straightforward saga of great illusions on the part of Edward Said.

The same happened in his *Al-Ahram* articles, in which he tempted to nonconforming his positions by engaging the readers in the hyper-political affairs of his time. It is strange when once you embrace your identity rooted in *Orientalism*, there remains no margin of alienation in the host cultures. But if there are cultural negotiations both in host and diaspora cultural positions, it means both the Orient and Occident are the sets of fluid ideological discourses. In a sense, the discourse of *Orientalism* and individuals’ cultural identity and the quest for identity are the escape hatches for identities where the displacement of the center is exercised through the discourse. Said writes in his article in *Al-Ahram* entitled “Thoughts about America”:

I do not know a single Arab or Muslim American who does not now feel that he or she belongs to the enemy camp and that

being in the United States at this moment provides us with an especially targeted hostility. (Said, 2002. p. 2)

In this claim, he has marginalized the cultural center that the different ethnic identities share at a geographical place, although they do not share the same space. Said articulates an entirely opposing paradigm shift by shifting his focus on materialism, not culture, in one of his *Al-Ahram* articles entitled “A Drift in Similarity” (11 - 17 October 2001):

But we all are swimming in those waters, Westerners and Muslims and others alike. And since the waters are part of the ocean of history, trying to plow or divide them with barriers is futile. These are tense times, but it is better to think in terms of powerful and powerless communities. (Said, 2001, p. 6)

By this, his earlier claim remains unsustainable, where culture was a denominator of the structural psyche and a directive force to live and exist in the world. Contrary to this, Edward Said considered culture a crucial element of political ideology and human characteristics. In *Culture and Imperialism*, he embraced his position in these terms: I suggested that studying the relationship between the “West” and its dominant culture, “Others,” is not just a way of understanding an unequal interlocutor but also a point of entry into studying the formation and meaning of Western cultural practices themselves. (Said, 1994, p. 191). This statement may seem straightforward, but when analyzed through the lens of deconstruction, which advocates for reading a text in opposition to itself to reveal underlying, often contradictory meanings, the surface-level interpretations become destabilized. Deconstruction uncovers the contradictions inherent in the text,

revealing meanings that contradict the apparent message it conveys. Out of the three stages of deconstruction, which are verbal, textual, and linguistic, we may apply these one by one to reverse the order of meanings that the text portrays. When Edward Said textualizes “a way of understanding an unequal interlocutor” (Said, 1993, p. 191), the first stage of deconstruction, i.e., a verbal stage, which is a conventional form of close reading, will not only help us to determine the relationship between them either structured through cultural bias or ideology. The question seems logical when critics tend to identify the capitalistic ambitions of Edward Said’s cultural debate in times of globalization. This debate laid the foundation of an epistemic misdiagnosis of societal issues, which was much more material than cultural. To me, the cultural debate seems to be a part of the globalization agenda as it constructs a hyper-space in social discourse only. As Fredric Jameson explained in his article *Culture and Finance Capital: Globalization is rather a kind of cyberspace in which money capital has reached its ultimate dematerialization, as messages that pass instantaneously from one nodal point to another across the former globe, the former material world.* (Jameson, 1997, p. 260)

The oppression by the colonizers was maintained not only in territorial spaces but was more a designed theft of subjugated people. The central theme of imperialism was to gain economic strength by supporting and accommodating capitalism. Whether this was done naively or methodologically by the imperialists is debatable; however, it is an undeniable fact that individuals like Edward Said may have inadvertently contributed to the establishment of capitalist markets for manufacturing and selling cultural debates. This occurred despite the accompanying issues of hunger, resource exploitation, and various oppressive tactics. So, the transition from the realist model in

cultural studies should be seen in the context of a wider shift within the social theory itself, which is missing from a material understanding of historical processes and the symbolic hierarchy in society.

Strategically, the generation of meaning from the external world, with its varying realities, challenges and destabilizes the centrality of the scholar, author, and theorist. About Frantz Fanon's aggressive critique of colonialist representation, Benita Parry illustrates her argument in her book *Postcolonial Studies: A Materialist Critique*.

To those concerned with deconstructing the texts of colonialism, Fanon's offensive strategy, directed at repossessing the signifying function appropriated by colonialist representation, could appear as a necessary but insufficient intervention. Critics working from such a position might concede that a procedure identifying the loaded oppositions used to organize colonialism's discursive field does demystify the rhetorical devices of its mode of construction; however, they could argue that a reverse discourse replicating and therefore reinstalling the linguistic polarities devised by a dominant center to exclude and act against the categorized, does not liberate the 'other' from a colonized condition, where heterogeneity is repressed in the monolithic figures and stereotypes of colonialist representation, into a free state of polymorphous native 'difference'. (Parry, 2004, p. 15)

Frantz Fanon's strategy was to locate cultural equivalence to liberate the 'other' from colonial conditions; however, it was difficult to anticipate the omniscience of position from these embedded discourses and narratives. Pure cultural positions do not exist in nonintrusive forms as they are against the chronological journey of history itself. However, Edward Said's method was to campaign for bringing to light the inadequacy and authenticity of colonizers' representations, which were more theoretical than material. Benita Parry's views regarding colonizers' texts loaded with binaries seem interesting; she believes that even if the binaries are replaced, it does not liberate the 'other' from the colonized condition. The reason behind this confinement is the absence of binaries in replaced narrative constructs where monolithic stereotypes work as an active agent but do not undo the perplexity of colonizers' texts. So, nullifying heterogeneity misleads the general subscribers of postcolonial societies to the confrontational positional centers. Antonio Gramsci seems clearer in this context, as Benita Parry mentions in the same book:

Gramsci, who pioneered the study of culture as a mode of political struggle –remains central to the contemporary Marxist cultural critique, while the irreducible connections between base and superstructure are continuously in process and with socio-economic formation within which a nexus of heterogeneous and contradictory determinations interact”.

(Parry, 2004, p. 5)

Taking into account the postcolonial context, binaries were expected to play an active role in shaping the socio-economic perspective of societies. However, a balance

between clear cultural values and dialectical materialism influenced the fluidity of identity and economic factors. The cultural debate seems like an attempt to romanticize idealistic notions of super-essentialism. This is what Edward Said has been projecting and his discourse, which has subverted the prime issues of post-imperial societies.

Similarly, Benita Parry reveals Edward Said's contradiction in one of her essays entitled, "Overlapping Territories and Intertwined Histories: Edward Said's Postcolonial Cosmopolitanism" in *Edward Said: A Critical Reader* in these words:

A critique of *Culture and Imperialism* that situates itself on the borders and boundaries of knowable communities, intellectual systems, and critical practices, celebrating the unhoused and decentered counter-energies generated by the displaced critical consciousness, enacts a theoretical mode symptomatic of a postcolonial cosmopolitanism that proclaims its multiple detachments and occupancy of a hybrid discursive space. It is a precarious position for a politically aligned theorist to maintain, and a demonstration of Said contradicting himself is when, in the same breath, he acknowledges the importance of moving from one identity to another and affirms that "[O]ne of the virtues of being a Palestinian is that it teaches you to feel your particularity in a new way, not only as a problem but as a kind of gift. (Parry, 1992, p. 19)

Said's concept of embracing displaced or negotiated identity is a constructed paradox because maintaining pure identity is almost impossible for a long time. On one

hand, Cosmopolitanism assembles cultural inventiveness, on the other hand, it excites the local and individual identities as inevitable to validate the cultural exchange phenomenon. Withdrawal from one identity lies in the subconscious, but its passivity does not define its displacement, as it happened in Edward Said's case, particularly his later writings in *Al-Ahram*, which materializes this dichotomy in an obvious way. However, the battle expanded over decades between Edward Said and Bernard Lewis, the two renowned intellectuals and political activists, who contributed a considerable number of positionality alternatives to the people from academia and regional politics. Bernard Lewis has been a loud political commentator on rising militancy in Palestine in the 60s. His association with Zionism was so significant that it made him a popular figure amongst the people who strongly opposed Edward Said. An American Historian, Joel Benin, called him "perhaps the most articulate and learned Zionist advocate in the North America Middle East academic community" (Benin, as cited in Richard, 2008, p. 264). When an intellectual is marked by his/her hardcore association with an ideology, and he/she does not believe in cultural negotiation, then he/she deems a nemesis for his/her intellectual binary. Contrary to this, Edward Said, who was equally considered a strong advocate of Islam, denies his association with Islam but not with humanism. Nassif M. Adiong portrays Edward Said's notion of providing legitimate space to a Zionist state in his article, "The Great Debate of the Two Intellectual Giants in Middle Eastern Studies of Postcolonial Era: A Comparative Study on the Schemata of Edward Said and Bernard Lewis" (Adiong, 2008) as, "He was one of few Palestinian activists who at the same time acknowledged Israel and Israel's founding intellectual theory, Zionism." Adiong furthers his debate by dubbing Said as one of the first proponents of a two-state solution, and in

an important academic article entitled “Zionism from the Standpoint of its Victims” (1979), Said argued that both the Zionist claim to the land - and, more importantly, the Zionist claim that the Jewish people needed a land - and Palestinian rights of self-determination held legitimacy and authenticity” (ibid, 2003, p. 5). Keeping in view this statement, Edward Said seems to be serving the Zionist state to define its territory by compounding it with the Palestinian proposed state. Edward Said, a strong voice who campaigned for a Palestinian state as an independent whole, detached himself before the *Oslo Accord* that was about to be signed. Yasser Arafat, who was known around the world as a major resisting voice against the Zionist state, was dubbed as a controversial figure by Edward Said’s sociopolitical shift regarding him. All these historical narratives make Edward Said a controversial figure due to his intellectual dichotomy and perpetual positional decentering, which advanced me in studying his *Al-Ahram* writings to locate his positional gaps, contradictions, and conflicts.

1.5 Research Methodology and Theoretical Framework

1.5.1 Introduction to Edward Said’s Intellectual Development

Edward Said’s seminal works, particularly *Orientalism* and *Culture and Imperialism*, have been extensively analyzed within the postcolonial paradigm. These texts are often regarded as foundational; however, they have also been critiqued for their selective construction to reinforce Said’s intellectual positions. Despite this scrutiny, the complexity and nuance of Said’s later writings, such as his *Al-Ahram* articles, remain underexplored. These writings necessitate a paradigm

shift to understand the evolution of Said's intellectual and political perspectives in the broader context of his scholarship.

1.5.2 Critique of Meta-Discourse and Intellectual Absolutism

Criticism of Said's works frequently centers on the limited scope of texts he utilized to articulate his key arguments in *Orientalism* and *Culture and Imperialism*. However, this critique often neglects the shifts and contradictions evident in his intellectual trajectory, particularly as revealed in his *Al-Ahram* articles. These writings challenge the monolithic meta-discourse often associated with Said's oeuvre, offering a more dynamic and complex perspective on his intellectual legacy.

1.5.3. Methodological Approach

This study employs a qualitative methodology, utilizing deconstruction as the principal analytical framework. As formulated by Jacques Derrida, deconstruction enables an examination of the conflicts, contradictions, and shifts embedded within Said's political, social, and ideological arguments across his various texts.

1.5.4. Theoretical Foundations of Deconstruction

a. Derrida's Concept of Deconstruction

Derrida's deconstruction interrogates the idea of stable, fixed meanings in texts. It posits that meanings are deferred and shaped by temporal, cultural,

and ideological contexts. Deconstruction reveals texts' latent complexities by identifying textual disunity, paradoxes, and aporia.

b. Barbara Johnson's Interpretation

Barbara Johnson characterizes deconstruction as a process of “undoing,” akin to analysis, which facilitates the discovery of multiple, and at times conflicting, meanings within a text.

c. Nietzsche's Critique of Truth

Drawing on Friedrich Nietzsche's assertion that truth is inherently subjective and rooted in perspective and interpretation, this framework acknowledges the impossibility of an objective, omniscient understanding. Nietzsche's perspective underscores the precariousness of the truths constructed in Said's works, revealing them as subject to intellectual dilemmas and competing interpretations.

1.5.5. Application of Deconstruction to Said's Works

a. Temporal Shifts and Deferred Meanings

This framework compares Said's *Orientalism* and *Culture and Imperialism* with his *Al-Ahram* articles to uncover temporal shifts in his intellectual and political positions.

b. Internal Contradictions and Textual Disunity

Deconstruction is employed to identify inconsistencies, shifts in perspective, and ideological conflicts within Said's writings. These analyses challenge the quasi-religious reverence often attributed to his works in postcolonial academia.

c. Cultural Forces and Textual Construction

This approach critically examines how historical and cultural contexts influence textual interpretations, often transforming them into unassailable absolutes that resist critique.

d. Trace and binary oppositions

This concept highlights the inherent absence within presence, emphasizing that every present element inherently carries its absent counterpart. Meaning does not exist in isolation; it is understood through differences and absences. For instance, the notion of darkness inherently encompasses the meaning of light, as the two are interdependent. Western thought has historically been structured around the concept of binary oppositions, where one element within the pair is often granted a privileged status over the other. Similarly, Edward Said's theoretical framework draws upon this notion of binary oppositions, emphasizing the hierarchical nature of such constructs in shaping cultural and intellectual paradigms.

e. Aporia and Pharmakon

In deconstruction, the concept of *aporia* denotes the inherent undecidability and internal contradictions within a text. While the term originates from ancient Greek philosophy, particularly in the works of Plato, it was Jacques Derrida who extensively employed it. However, Derrida did not specifically analyze George Orwell's *Burmese Days* in his works. On the other hand, *pharmakon*, also derived from Greek

philosophy, embodies a dual nature, encompassing both poison and remedy. Edward Said applies this notion to the colonial context, where *pharmakon* reflects the ambivalent role of cultural representations in shaping and distorting knowledge. In Said's framework, the concept underscores how Western depictions of the Orient simultaneously function as both a tool for control and a means of constructing knowledge, thus revealing complex and contradictory dynamics of colonial encounters.

1.5.6 Implications for Postcolonial Studies

Postcolonial theory frequently engages in theorizing that dismantles critical engagement with texts, reinforcing rigid interpretations. Applying deconstruction to Said's works underscores the importance of interrogating evolving intellectual positions and the multiplicity of meanings within postcolonial discourse. By doing so, this framework highlights the limitations of meta-discourses and advocates for a more nuanced and dynamic engagement with Said's scholarship.

Conclusion

This theoretical framework aims to deconstruct the intellectual and ideological shifts in Edward Said's works, with a particular focus on his *Al-Ahram* articles. By challenging fixed interpretations and engaging with the deferred and conflicted meanings within Said's writings, this study contributes to a deeper understanding of his intellectual evolution and its broader implications for postcolonial studies.

1.6 Delimitation of the Study

Although the scope of the study is extensive; however, it has been delimited to the following aspects:

1.6.1 *Al-Ahram* articles by Edward Said as primary corpus that encapsulates his critical position(s).

1.6.2 *Orientalism* (1978) and *Culture and Imperialism* (1993) as secondary texts to ferret out the Positionality conflicts by comparing or juxtaposing with Edward Said's *Al-Ahram* articles that designate his debate on culture as a non-material aspect of human society as a contradictory undercurrent of meanings.

1.7 Significance of the Study

As we rarely identify the conflicts of the texts that enjoy the repute of canon in modern episteme, this study goes a long way in foregrounding the realm that is intertwined with the backdrop of the political ambitions of the theorist. *Orientalism* has been engaging the academic and literary intelligentsia since its penetration into cultural discourse as apparently, it seemed like an absolute distinction between orient and occident. This study dedicates itself to foregrounding the constructed mythical works behind the original texts that have juxtaposed the capitalist intricacies and desires to hold on inherited imperialists' privilege. This study enables future researchers not to take the gigantic texts as cultural determiners only that may be a tool to assist imperialist apparatus when perishing geographically but also to locate the internal paradoxes and complexities of the texts to establish the semantic anxiety of the

author. Moreover, the cultural discourses [such as Culture, (Mis)-representation, ideology, etc.] add nothing concrete to the social orders they lack revisionist maxims and deviate people's attention from the material issues they encounter, such as hunger, inflation, power, corruption, injustice, and capitalist's exploitation of indigenous resources. This study also focuses on unexplored conflicts of Edward Said which were [un]consciously documented in the form of his *Al-Ahram* articles. His sojourning ideologies both in his books and articles give the readers an idea that his intellect had been in limbo for many years. Finally, he revisited his thoughts and produced concrete, objective, and material but contrasting ideas in his articles that needed to be academically explored.

CHAPTER 2

LITERATURE REVIEW

This chapter examines critical works both by and about Edward Said, exploring his complex yet compelling perspectives on culture, identity, politics, spatiality, music, art, and Palestine. Additionally, it considers the relevance of his ideas to the socio-political landscape of the late 20th century. One of the strengths of literary and cultural debates is its ability to foster discourse that bridges the gap and creates an intellectual environment where one can perceive things that may otherwise go unnoticed. Idolizing great figures and categorizing them as fixed personalities on specific issues is generally frowned upon in Western academia, particularly in the context of research. In literature, there are no untouchable figures. Edward Said, like many prominent intellectuals, is not exempt from this scrutiny. His works have been widely appreciated and cited, yet they have also been critically examined, challenged, and even dismissed on intellectual grounds by numerous esteemed researchers and scholars. This encourages a dialogue that deepens understanding in societies and creates opportunities to appreciate the intellectual significance of their works.

Edward Said has garnered admiration from numerous scholars and intellectuals worldwide for various reasons. Among those influenced by Said's ideas is Homi K. Bhabha, a prominent figure in postcolonial theory. Bhabha notably adopted Said's concept of the 'Other,' which became a cornerstone in his theoretical framework. While Bhabha held a deep respect for Said's contributions, he also critically engaged with Said's work, offering nuanced observations and interpretations. As Bhabha Mentions in

Location of Culture, “The high Saidian style speaks with a moral passion that sometimes sacrifices analytic precision to polemical outrage, and his singular commitment to the Palestinian cause could create a severe hierarchy of historical choices” (Bhabha, 2004, p. 19). In this comment, Bhabha appears somewhat critical of Edward Said, suggesting that Said's focus is narrowly confined to Palestine as a historical choice. Bhabha positions his assertions within various geopolitical and socio-cultural contexts. His characterization of Said's style as ‘high style’ evokes comparisons to Miltonic prose—marked by grandeur, yet often obscured by a more complex reality.

Edward Said is frequently acknowledged by Rashid Khalidi, a prominent scholar in Middle Eastern studies, for his intellectual contributions. Khalidi holds Said's seminal work, *Orientalism*, in high regard, particularly for its role in challenging and deconstructing the Western perspectives on the East. Furthermore, Khalidi is a strong advocate for Said's efforts regarding Palestine, recognizing his activism in championing the rights and struggles of the Palestinian people across various political and academic arenas. Khalidi emphasizes Said's critical role in bringing international attention to the Palestinian cause and his unwavering commitment to the fight for justice. As he mentions, “Said has undoubtedly done more than any other individual to establish the idea of the basic humanity of the Palestinian people in the minds of the American public” (Khalidi, 1998, p. 164)

Although Khalidi's position on humanity in Palestine may seem reified, it must be acknowledged that the region remains under significant distress due to Israeli occupation. It is essential to critically analyze the term ‘humanity’ by deconstructing it and discarding its binary counterpart, ‘inhumanity.’ In this context, Edward Said's discourse on Palestine

is characterized by a humanistic approach, which provides the American public with a nuanced understanding of the complexities involved.

Fawaz A. Gerges is a Lebanese-American professor with a deep interest in Middle Eastern politics. He currently serves at the London School of Economics and is recognized as a prominent intellectual and postcolonial scholar who holds Edward Said's *Orientalism* in high regard. In an interview with the well-known website <https://fivebooks.com> conducted on June 28, 2021, he shared his insights;

I've read the book several times. It took me quite a bit of time and energy to appreciate the theoretical and philosophical significance of *Orientalism*. If you ask me, and I don't think I'm exaggerating, it's one of the most influential intellectual histories of the relationship between a core of Western scholarship and the Arab/Islamic world. (Gerges, 2021)

Fawaz's assertion is undoubtedly a scholarly perspective; however, the impact of *Orientalism* and its content remains profoundly influential, reinforcing critical debates within the postcolonial paradigm. Intellectuals and scholars from formerly colonized societies have regarded it as a metanarrative, not because Edward Said's claims were reactionary, but rather because they functioned as a rigorous rectification of dominant Western discourses on the East. Considering the perspectives of the aforementioned pro-Saidian scholars, it is essential to maintain a balanced academic discourse by highlighting the critiques of scholars who have expressed significant reservations about Said's works, particularly *Orientalism*.

This study examines the works of Edward Said, a towering figure in global academic circles, through the lens of deconstruction to locate his positionality conflicts, which have remained a source of debate and ambiguity among his followers for decades. As Bernard Lewis asserted in his famous article “The Question of Orientalism”, Edward Said primarily illuminated the (mis)representations of Western epistemic frameworks and experiences regarding the Arab world, the East, and marginalized communities in the non-Western, non-white world. His critical analyses constructed a profound dichotomy between the Orient and the Occident. Although he faced targeted critiques from individuals driven by personal biases, Said did not limit his focus to merely highlighting differences in political and literary positions. Instead, he transformed these differences into a significant academic discourse, aiming to familiarize scholars with the historical contexts of colonial and pre-colonial politics.

The portrayal of the Orient and its counter-perspectives provided grounds for critics to evaluate Said's work on moral, literary, factual, and academic bases. This study particularly engages with the critiques of Said's contemporaries, as these have been central to the research at hand. Among such critiques, the Marxist historian Irfan Habib from India offers a notable perspective on Said's *Orientalism*, critiquing its methodological and historical limitations. Habib characterizes Said's discourse as monolithically hegemonic, reflecting the broader intellectual tension between poststructuralist/postcolonial approaches and Marxist historiography.

While Said foregrounds issues of cultural hegemony and the politics of representation, Habib underscores the necessity of materialist analyses that address economic exploitation and structural inequalities. Said himself critiqued certain

Eurocentric biases within Marx's work. For example, in *Orientalism*, he refers to Marx's essay on British rule in India, where Marx described colonialism as a destructive yet "progressive" force that inadvertently modernized the colonized regions. Said challenged the implied justification of colonialism in such arguments, highlighting Marx's failure to account for the cultural and human costs of these processes. This interplay of perspectives underscores the complexity and contested legacy of Said's intellectual contributions.

Benita Parry (2004) criticized Edward Said for his insufficient attention to the socio-economic structures and material conditions that underlie imperialism. She argued that postcolonial discourse should be approached through a dialectical framework that unearths the material realities of exploitation and resistance, thereby providing a more comprehensive understanding of imperialism's dynamics.

In particular, Ibn E Warraq (2007) points out that one of the major cross-currents in the West that contributed to Said's fame was the intellectual tradition of guilt: Post-World War II Western intellectuals and leftists were consumed by guilt from the West's colonial past and continuing colonial present, and they wholeheartedly embraced any theory or ideology that voiced or at least seemed to voice the putatively thwarted aspirations of the peoples of the third world. *Orientalism* came at the precise time when anti-Western rhetoric was at its most shrill and was already being taught at Western universities, and when Third-Worldism was at its most popular.

Aijaz Ahmad offers a critical perspective on Edward Said's *Orientalism*, characterizing it as an oversimplified account of colonial discourse. He underscores a fundamental contention within Marxist critiques, namely that cultural critics like Said

have misinterpreted the dynamics of class struggle and the material conditions underpinning social formations. Ahmad's principal critique of Said is his reduction of imperialism and its mechanisms of domination to the realm of discourse, thereby neglecting its concrete economic and structural dimensions. Aijaz's interpretation of Edward Said's works exemplifies the issues of Palestine in his book *In Theory: Classes, Nations, Literatures*; "It is likely, in fact, that when the dust of current literary debates settles, Said's most enduring contribution will be seen as residing neither in *Orientalism*, which is a deeply flawed book nor in the literary essays that have followed in its wake, but in his work on the Palestine issue" (Aijaz, 1992, p,160).

Unlike Bernard Lewis's critiques of Edward Said, which were highly personal and seemed reactionary, Aijaz Ahmad approaches the challenge to Said's authority in a more methodical manner. While Lewis questioned Said's competence to speak on behalf of Arabs, highlighting Said's lack of knowledge of Arab lexicography (as noted by Aijaz in his book *In Theory: Classes, Nations, Literatures*), Ahmad offers a more nuanced critique. :

I must confess, though, that Said's irrepensible penchant for saying entirely contrary things in the same text, appealing to different audiences simultaneously but with the effect that each main statement cancels out the other, is in evidence in this essay as much as anywhere else. (Aijaz, 1992, p.175)

Aijaz notes in the same book that Said's majestic sweep was the result of "his training comparative literature and philology" (p.176). Aijaz also mentions in his book that Edward Said employed the method of Foucault and transformed his understanding

into a discourse that indicated a shift from Marxism to Foucault. (I, as a researcher, consider this shift to represent a transition from materialism to cultural debate). Edward Said's approach reflected in *Orientalism*, as noted by Aijaz in the same book, involves developing a trajectory of binarism to construct an opponent for Europe. This can be seen as an existentialist issue. Through this framework, Said aided the West in understanding its position and existence, as Aijaz mentions; "West needed to constitute the Orient as its Other to constitute itself and its subject position" (p. 182).

Aijaz's reservations about the methodology used in *Orientalism* are systematic, targeting the epistemological assumptions of Edward Said that mislead a large population of the world. Considering Aijaz's reflections, I attempted to identify Edward Said's positional departures in his *Al-Ahram* articles, which appear to be infused with skepticism and methodological inconsistencies that downplay the material debate. Additionally, these articles seem to address existential issues rather than solid material ones.

This chapter develops through the timeline of world history to foreground the matrix of Othering, marginalization, colonialism, postcolonial episteme, discourse, Middle Eastern politics, the material backdrop of the Saidian approach towards the discourse, conflicts in the political arena of the late 20th century, and the grounded realities of the postcolonial world[s] with the conceptualization of the other-self, and also the protean positions of Edward Said on multiple issues during his intellectual journey. The shifts in earlier works and his later pursuit in *Al-Ahram* articles cannot be overlooked by just bracketing them as an intellectual's critical evolution or considering them a cauldron of intellectual accretion. I attempted to deconstruct his affluent paradigm shifts

to locate the politics and use of internal play of the political text(s) and the residual objectivity and materiality of capitalism which helped the material forces in the global arena to establish their business empires and develop monopolies, with the help of intellectual discourses as generated by intellectuals.

This part of the thesis establishes the grounds for furthering the prime postulates of this study in these steps:

- a) The history of discourse of Othering
- b) The ideology of post-World War II politico-economic dominance
- c) Edward Said: A discursive operator of *Orientalism*
- d) Strategic displacement of discursive politics in the Saidian approach
- e) The Middle East conflict(s)
- f) *Al-Ahram's* policy
- g) Critics of Said
- h) Surveillance politics and strategic failure of the Saidian approach
- i) Edward Said as an architect of strengthening capital democracy and capitalism while redesigning his approach

Keeping in view the above-mentioned significant points I would solidify the basis of my study to interpret my position by debating erudite Saidian discourse, with a divisive perceptive to decipher and deconstruct the Saidian positional formations, scholarly mannerism, asymmetrical bonding with the capital world, and the impacts of his material dialogue as the postcolonial underpinnings. The above-stated divisions of my thesis would espouse a compatible perspective precisely programmed for locating the point from where further investigation is established in intellectual history. My principal

concern is to arrange the anti-Edward Said voices in this portion of the study with the purpose to debate on their biased, mistaken concepts about him (Edward Said) ranging from personality clash to enlightening but least pragmatic promises of his contenders in the same field. However, all such intellectual and critical voices that considered Edward Said and his works biased because of a peculiar perspective cannot be dubbed as voices without critical consciousness. Unfavorable Saidian critics portrayed themselves in confronting writings as very progressive and informed ones.

Daniel Martin Varisco, an anthropologist and historian, critically examined Edward Said's seminal work, *Orientalism*, in his book *Reading Orientalism: Said and the Unsaid* (2007). Varisco recognizes the innovative nature of Said's work but brings up several criticisms.

Varisco (2007) does condemn Said throughout his book; here are a few examples: 'A survey of Said's rhetoric cannot avoid his careless, and at times mischievous, citations of contemporary scholars'; 'it is easy to forget that Said is writing a history about a subject about which he has only a selective and superficial knowledge'; 'The sheer crassness of what is being quoted [in *Orientalism*] can override a critical caution about what has been left out'; 'In terms of intellectual history, [Said's] interdisciplinary rigor borders on the mortise;' 'I am disturbed when Said subsumes biased and shoddy scholarship under the umbrage-laden umbrella of disciplines which he has no credible experience'' (Varisco, 2007, p. X).

Denialism can be defined as the deliberate undermining of an individual's intellectual credibility. In Western academia, this approach is generally eschewed in favor of evidence-based critiques and reasoned objections rather than broad, unsubstantiated claims. Moreover, neither cultural debates nor assertions of apoliticality constitute immutable metanarratives; both are subject to scrutiny and deconstruction through rigorous critical inquiry. Numerous critics have raised objections to the nature of Edward Said's works, highlighting the widely held perception that literature, criticism, and philosophical interpretations of various political perspectives and traumas often serve to intensify theoretical debates without achieving consensus. This absence of resolution is often regarded as inconsistent with the fundamental objectives of historical analysis and critical inquiry, which prioritize clarity and conceptual convergence.

Bernard Lewis (1982), in the article "The Question of Orientalism," claims that Said frequently failed to attribute the sources of *Orientalism* properly, it is possible he was simply unaware of them" (Lewis, 1982, p. X). This disagreement in cultural discourse seems normal and acceptable. This is how the discourse functions, particularly a theorist's political associations and bonding with a particular community remain a resisting element for the people who are ruled by the powerful nation that matters. In human history, incorporating the hostility of fellow beings has been the point of reference for the intellectuals who, by design keep the ruling class at a distance from the epicenter of change in a foreign territory, and that distance maintains their identity as power centers. The existence of such cults seems a proper taxonomy of absurdity in global politics, at the same time, the hierarchy of discourse and political setting provides an expounded visualization of the future state of political affairs. Such constructed

absurdities keep the people's aspirations alive to manage their national interests. This is not fiction but a reality, which can be easily located from the colonial discourse analysis. However, an individual of Edward Said's stature, deeply entrenched in both global academia and regional politics, renders any attempts to reimagine his contributions challenging and tenuous. His legacy is so profoundly robust that it defies any such confrontations, which often appear insubstantial and insufficiently substantiated.

I found a wide range of intellectual disagreements among Said's critics on enormous factual and political disengagements however, it has been vividly seen that he has been maligned for being a (mis)-representative of Others, especially those Others who verified the privileged status of the originators of such political bracketing. However, several critics have argued that Edward Said was wrongly taken by his critics for many reasons. In his book *Edward Said*-Volume 1, William Patrick mentions, "In general, Said has not been well served by his critics" (Patrick, 2001, p. xxv). It delineates the concept of bias, noting that the majority of Saidian critics have not accorded due gravitas to his intellectual oeuvre, particularly regarding its discursive approach toward the historical, cultural, and literary texts of the region. They registered their understanding as reactionary texts on the emotional ground. The spirit de corps of Saidian critics reflects their strong bond with the national identity, which does not allow any intellectual to reach a workable solution and result. This is what Edward Said himself felt about his critics, as mentioned by Daniel Martin Varisco in his book *Reading Orientalism; Said and Unsaid* that "a fair amount of *Orientalism*'s critical wake as "hostile, and some of it abusive" (Varisco, 2011, p. 287). The hostility directed towards a meticulously analyzed critical work by a globally renowned critic is a matter of

significant concern. Rejecting research without robust critical support undermines the very foundations of scholarly discourse. Such actions are not only catastrophic but also unacceptable within the realm of literary criticism. Academic evaluations must be grounded in thorough and objective analysis to maintain the integrity and advancement of the field. It is against the norms of discourse. Said's perception of his readers also played a confusing role. As Graham Huggan observes, Edward Said all too often: "let his impatience get the better of him, launching into an all-out attack on the 'programmatic ignorance' of his readers" (Huggan, 2005, p. 124).

Individuals often promote their work for various reasons, but the negative feedback directed at it often appears highly destructive, conflicted, and lacking robust argumentation. Additionally, the structure of such disagreement is frequently poorly constructed, undermining the validity of the critique. This disparity highlights the need for a more rigorous and coherent approach to scholarly criticism, ensuring that feedback is both constructive and based on solid evidence. Said developed an internally privileged status for his writings and his intellectual self, for that matter, because of his physical displacement from one region to another and from one 'time and space' to another 'time and space.' Such a taxonomy of displacement gave him firsthand experiences of the trauma of identity crisis, separating his life and concerns from individualism to collectivism. He thought about his general perceptions applicable to all the people he encountered during his life journey while Reimagining European individualistic works as tailored, crafted, biased, unauthentic, fictional, absurd, and political. Said himself subscribed to the same political massacre in his political discourse. After residing in the USA, the world's one of the most privileged states, he thought of himself as advocating

for the unprivileged people by providing them with his intellectual voice. There rises an upswing about the validity of the question that if the works of Edward Said, who designed the Orient, are based on nostalgic assumptions and shape the general reactions of the commoners and the intellectuals simultaneously, then the real Orient still needs to be defined and institutionalized. Acknowledging the words of mouth or textual representation of biased people requires a politically tamed and cosmopolitan augmentation. The discourse of Edward Said had constructed a different kind of East and Others. For Orientalists, it had developed a layer of conflicting arguments, which principally seemed normal and valid but had been systematically declared as generalized perceptions, obviously based on the text(s) he had produced. If a methodological analysis reveals flaws in Said's claims, it becomes imperative to develop a more nuanced understanding. This necessitates recognizing that an accurate representation of the East and the Arab world requires a comprehensive integration of diverse intellectual perspectives to ensure a balanced and objective interpretation. If the Oriental world is given a factual and realistic photographic representation of the East, then the biased, distorting, and hostile attitude of the Orientalists can be challenged and dismissed. In the special case of *Orientalism* (1978) as a book and as a phenomenon, the Orientalist debate has been structured as a political craft and identified as an imperial subtext to colonialism. Contrary to this notion, the people who strongly believed in that, this book can be dubbed as a textual trace of an innocent convoy of intellectuals and common people in general who believed such crafts as realities, or these crafts were projected as represented realities by the centers of power ambitious for the colonial enterprise. In this way, the complete set of Edward Said's positions may be reckoned as a fanciful deception of

alluded works, textualization of cultural escapism, and perhaps an attempt to establish the superstructure of capitalism aligned with the greater agenda of material enterprise, but in the intellectual realm, such sweeping and subjective statements are not appreciated. For that matter, something substantial is required, which is inferred because of an acclaimed methodology and an academically well-defined perspective. The relationship between Edward Said's scholarship and the political upheavals of his time remains a subject of ongoing academic discourse. In an obituary of Edward Said published in the *New Statesman* in 2004, David Herman argues that Said's contributions to cultural and political analysis were deeply intertwined with the significant political developments in the Middle East. This perspective underscores the need for a critical examination of how Said's works not only reflect but actively engage with the socio-political contexts that shaped his intellectual trajectory. Such an exploration offers scholars a more nuanced understanding of Said's impact on contemporary thought and the complexities of cultural representation during periods of crisis.

Said's career coincided with the growing conflict between America and the Middle East. A year after Said published his first book on Conrad, came the Six-Day War. *Orientalism* was published in 1978, the year before the overthrow of the Shah, two years before the Iraq-Iran war. *Culture and Imperialism*, Said's last major work, came out in 1993, two years after the Gulf War. (Herman, 2004. p. 1430)

The debates have yielded valuable insights into Edward Said's *Al-Ahram* articles, which were frequently neglected in academic research because of the prevalent influence

of indigenous journalistic pseudo-intellectualism. However, Edward Said's writings transcend the boundaries of specific genres, warranting critical attention and analysis. His perspectives hold significant importance and merit further exploration to uncover the underlying ideas and arguments embedded within his work.

Keeping in light these imperatives, I am deconstructing the texts, surfacing the internal semantic complexities, and foregrounding the possibilities of a multiplicity of meanings. In this context, the discourse works as a subtext to materialism to generate fear and marginalization. In global politics, this is what Edward Said himself observed, and he was hugely inspired by Foucault, as Karlis Racevicks mentions in his article "Edward Said and Michel Foucault: Affinitas and Dissonances" in the *Journal Research in African Literatures*, "Edward Said played a key role in introducing Foucault's work to academics in the United States, while this early appreciation of Foucault's thoughts was also reflected in his work" (2005, p. 83). The political appropriation of the discourse exaltation is generated for the victim of 'isms' to interpret their confusions, so the whole discourse of identity, Othering, superiority, and inferiority complexes, aims at assisting something larger than mere identity politics, possibly the capital gain, and its political offshoots. The critics who thoroughly opposed him considered his works as inappropriate representations and misrepresentations, and they attempted to prove Said as an ill-informed intellectual who had a purpose in exhibiting his intellectualism by providing bifurcation between legitimate history and organizational falsification of the facts. The first frame of reference is the set of those philosophers and political commentators, such as Robert J. Griffin, Leela Gandhi, and Ibn e Warraq, who consider Edward Said's works as misrepresentations of the West and Western culture at large. *Orientalism* (1978) has

also been labeled as Arab's "uniquely punishing destiny" by Nasrullah Mamboral in an article entitled "Analysis of Edward Said's Orientalism" (2020). Al-Dabbagh considers Edward Said's efforts as a 'Labor of Love.' (Mamboral, 2020, p. 29) The word 'uniquely' manifests the ideological discrepancy residing in the textual interplay specifically added with an absurd notion of destiny. It becomes a cauldron of absurdity when used to categorize the works of Edward Said. The intellectual state of mind has also been challenged here by Nasrullah Mamboral when he marks *Orientalism* as a 'punishing destiny.' Keeping in view the Greek tragedy, he attempted to make Edward Said an equivalent to Oedipus Rex, who was obsessed with Hamartia and who finally faced his punishing destiny.

The critics have been regulating their debate by substantiating the idea of authenticity, misrepresentation, generalization, and bias of Edward Said. Such objections seem supercilious and exhibit innate dominance. Edward Said has been (dis)credited for many reasons, and one of them was presenting poorly translated works of the Western tradition to cement his stance on *Orientalism*. He problematized the archival testimonies of the creative people from colonizers into different lengths and magnitudes, representing their Others, showing how the knowledge was monetarily and politically capitalized for gaining political dominance.

The conceptualization of the Other through the act of diminishment functioned as a mechanism to commodify cultural discourse. Said's central emphasis on Arab subjects ultimately facilitated the United States and Israel in the implementation of surveillance politics and its associated operations, particularly within the geopolitical context of the Middle East. Samuel P. Huntington very smartly devised the term The Clash of

Civilizations to establish the fact that the rage of Muslims is due to modernity that is creating hindrances to the Muslims returning to their glorious past. This is a very thin-layered analysis; it asserts that most orthodox societies disallow modernity as a social practice because people consider these progressive approaches and their acts as a way to move forward, and those who start following modernity feel emancipated, which the controlling authorities consider stepping into the thresholds of anarchy and infidelity. There are several Arab states, such as the United Arab Emirates, Qatar, Egypt, and Saudi Arabia, which have embraced contemporary technological advancement and have cherished the capitalist approach to pave their way in the global economy, although they do not allow their social fabric to exercise positional elasticity. Their political apparatus does not have such flexibility, which could give space to contemporary dialogue as it can dislodge their integrity in expediting the dialectal processes within the society. The material advancements are earning a good name for some Arab states in the Western world in particular. However, the orthodox Muslim world labels these states as residing in cultural limbo and attempting to attain secular status by maintaining their free market. Such states like Türkiye, Malaysia, the UAE, Egypt, and now Saudi Arabia are designing their contemporary cultural outlook by negotiating with Western cultural manifestations. By and large, the rest of the Muslim societies/states are reluctant to allow Western cultural discourse with theirs' to find a middle way to enter the world of competitive economy and desire. The orthodox segments in these states consider such negotiations as resistance against the Indigenous narratives of power, which are stacked by the tools of knowledge. This has been a consistent dilemma in postcolonial societies the people and power have been contesting each other on different fronts. As a result, no material

gains were credited to the national integrity and economy. Disregarding the veracity of the political assertions, it becomes evident that a meticulous examination is requisite to discern the inherent political dimensions of the narratives. Accusing the postcolonial states has been considered a postcolonial syndrome, the symptoms of which include blaming the local political parties, charging politicians for corruption, weakening democracy by furthering demographic fragmentation, and so on. This is precisely what Edward Said engaged in, particularly concerning the Palestinian liberation movement and its governance, by constructing a confusing critique of the Palestinian leadership. He knew and accepted several times that the contradictions in academic texts are not normal. To some extent, it seems normal; however, inconsistency as a general behavior of an intellectual is considered a residual fallacy of the author's magisterial style. This causes a great judgmental fallacy and confusion among the people who blindly follow such texts, which creates misperception. He was ruthlessly dealt with by different critics and interpreted for his work as mentioned in *Edward Said* (2001), by Bill Ashcroft and Pal Ahluwalia:

To historians, he is unhistorical; to social scientists, he conflates theories; to scholars, he is unscholarly; to literary theorists, he is unreflective and indiscriminate; to Foucauldian, he misuses Foucault; to professional Marxists, he is anti-revolutionary;-to-professional conservatives, he is a terrorist (Ashcroft & Ahluwalia, 2008, p. 70).

Positional texts, which are often written to advocate for a particular viewpoint or ideology, can struggle to be entirely convincing and universally communicative. This

assertion is partially valid as these texts might lack the requisite sincerity and authenticity necessary for broader resonance. When these texts are associated with groups perceived as being involved in aggressive politics and power execution, their academic credibility can be further questioned. The perception of bias or ulterior motives can overshadow the content, making it difficult for the audience to fully trust or engage with the arguments presented.

Furthermore, the linguistic and methodological stance adopted in positional texts can occasionally estrange readers who do not espouse the author's preexisting viewpoint. If the text is overly technical, jargon-laden, or appears to be pushing a specific agenda, it may fail to connect with a broader audience. Effective communication, especially on contentious issues, often requires a balanced and empathetic approach that considers multiple viewpoints and addresses the concerns and values of a diverse audience.

As mentioned above, Edward Said has been subjected to exhaustive scrutiny across various facets of his intellectual persona. It is not a matter of wonderment for an intellectual of that worth who could mold the episteme of colonial apparatus to his intellectual paranoia. Said's conviction with his strange cause and maneuvering expansionism of the vilified concerns forced his critics to dub him as a 'terrorist.' Such attribution is an entirely savage and agenda-based account of a huge character in the global political arena. While acknowledging the significant impact of Edward Said's works on intellectual discourse across the globe, it is crucial to recognize that labeling his contributions as misleading and wicked is as unjust as the criticisms levied against Said's work by some individuals. Said's contributions to postcolonial studies and critical theory, particularly through his seminal work *Orientalism*, have sparked important

debates and reflections on the representation of Eastern cultures by the West. Although his theories have been contentious and subject to critique, it is important to approach such evaluations with a nuanced and balanced perspective, recognizing both the merits and limitations of his scholarship. Numerous instances of disparaging and personalized criticisms have been directed towards Edward Said. As Ibn e Warraq (pseudonym of a notorious, particularly in the Islamic World), an anonymous author, wrote in his book *Defending the West*, "Said's *Orientalism* displays all the laziness and arrogance of the man of letters who does not have much for empirical research, and above all, for making sense out of it"(Warraq, 2010, p. 406). Again, I found it a subjective and vague commentary that was based on personal grudges or exhibiting association with his new home, the West. Ibn e Warraq is a notorious figure in the Muslim world who founded ISIS, the Institute for Secularization of Islamic Societies, in 1998. The prime purpose of this platform was to criticize Islam and Islamic teachings, gathering followers from across the world. His work *Defending the West* (2010) is a harsh response to Edward Said and a loosely crafted manuscript, and it was pitched with uppercased self-projection as an advocate of the West. The purpose of mentioning Ibn e Warraq here is to describe the supercilious attitude of pseudo-intellectuals who are considered anti-Edward Said. Ibn e Warraq accuses Edward Said of not putting empirical data in *Orientalism*, which is entirely stereotypical as Said did in his works. This overgeneralization has been a popular trend in anti-positional texts, which do not align with honor and professionalism.

My objective is to analyze Said's text objectively, avoiding biases and projections and instead drawing insights from his writings to identify any inherent personal conflicts,

whether unintentional or deliberate. To me, it is a credible way to locate an intellectual's positionality conflicts and methodical positional shifts.

The review of the given literature, coupled with Edward Said's positional inappropriateness of discourse in his later intellectual pursuits, provides a progressive critical appeal to foreground the positional conflicts within the discourse of Edward Said. As an academic critic, his intellectual changes will not be deconstructed to identify his historical mistrust or miscalculation regarding postcolonial and oriental debate; rather, my research work intends to relate such positional changes with the other side of political discourse, which is materiality. There arises a question. Had the identity discourse (as a consciously crafted escape hatch) provided well-engineered social numbness to the people who were marginalized for several reasons, or was it merely a dialogical failure with good intentions? These questions have been a consistent feature of anti-Edward Saidian scholarship. However, the research can never live with preoccupied and determined assumptions to dismantle any scholar based on self-biases. The postulate which works as the foundation to further the investigation in socio-cultural debates must be an open-ended and dignified one. There is no denial of Edward Said's contribution to the field of academics and knowledge.

Said's contribution reshaped global perspectives on visual imagery, social constructs, and historical narratives. He critically engaged with Foucauldian and Derridean theories of power dynamics and deconstruction, thereby illuminating the political dimensions inherent in textual, cultural, and epistemic hegemony. He redesigned the matters of politicality and materiality of the contemporary debate of his time in particular. He attempted to locate the complexities of the power-oriented centers for colonial discourse

and deferred the meanings of power constructs in a post-structuralist way. Said was admired by several intellectuals, such as Pankaj Mishra, Eqbal Ahmed, and Elizabeth Dahab, for his works, and he bagged enormous respect and appreciation from the readers with critical sense. His political utopia functioned brilliantly for him, and he became an eminent and indispensable figure among the US intelligentsia for raising voices for the rights of the people who were labeled as marginalized, lowly, and homeless Others. Eva C. Karpinski, while reviewing Edward Said's book *Culture and Imperialism* in a Canadian academic journal, *The College Quarterly, Voll. No.2* (1993) views that the focus of his (Edward Said's) efforts was to reshape the stance of the West to see the Orient from an entirely changed socio-cultural angle. Eva C. Karpinski, who is an associate professor in the School of Women's Studies at York University Toronto, mentioned in her review:

Said previously provoked a major shift in academic thought when his earlier book, *Orientalism*, changed forever the way the West views the Orient. A prime theorist of decolonialism, he melds traditional humanism, Marxism, and post-structuralism in an emerging project of reclaiming from Europe the territories - both geographic and intellectual - that have been appropriated by the empire. (Karpinski, 1993, p. 139)

Here, she considers *Orientalism* as something that brought cognitive change in the entire world, and that change, according to her opinion, will persist forever. This seems to be based on her innocence about the politicality of the texts. The ever-evolving

relationship between the text and the meaning reveals the nexus of those forces that execute their particular enmeshing interventions behind the curtain to achieve the material good for certain reasons, people, and movements. The more you go deep into the textual density of writers, the better you find the enchanted semantics residing inside the texts. It was Edward Said who, in his journalistic articles in *Al-Ahram*, revealed the materialistic aspect hidden beneath his intellectual discourse. Before this, Edward Said faced criticism on multiple fronts: his works were accused of propagating false assumptions and selectively presenting unaesthetic texts to misrepresent the West. His positional stance was often criticized for its elevation on the peaks of overgeneralization.

His art of constructing coherent binaries made his works assumed and laid out a formulating pattern against his postulate to turn them into falsifying absurdity. His prism of locating meaning was entirely different. Besides knowing the actuality of structuralism, he was an advocate of assigning meaning to the text based on cultural association. However, the terms and texts had been detached from their etymological centers and had been given new assumed meanings to benefit a specific center (Martialism). The works of identity politics and resistance against imperialism were denied for his baggage of Humanism, which he carried along since his early life. This is what he mentioned in his 'afterward' of *Orientalism*, in the 1994 edition in these words: "Most of my work has been attacked for its residual humanism, its theoretical inconsistencies, and its insufficient perhaps more sentimental treatment of agency, I am glad that it has! (Said, 1995. p. ix).

Despite his knowledge of his articulatory work's shortcomings, he consistently engaged people in the discourse based on *Orientalism*. A limited cohort of scholars has

critiqued Edward Said's texts as perpetuating improper and illogical binaries. Said stereotyped the West as powerful, sound, authoritative, confronting, proud, and superior by making its binary with the nations that are meek, poor, flat, less educated, less mannered, and politically vain. However, these attributes do not make any nation or community vulnerable enough to be ruled by the powerful. By closely looking at these communities and societies, one can find the same characteristics in the colonizers who practiced their superiority as a legitimate right. The colonizers as a community do not practice what the people in power exhibit, this is the same culture that the super and ruling elite in these colonies have been practicing with their people. Edward Said systematically misreported these false or concocted anecdotes to cement his claims, which turned into a new discipline in the socio-cultural arena. It was considered a truth-revealing document by the academia of the East and in Muslim communities in particular. However, he took the concept of truth halfheartedly and presented his miscalculations in *Orientalism* in these words: "Truth, in short, becomes a function of learned judgment, not of the material itself, which at times seems to owe its existence to the Orientalist" (Said, 1978, p. 22).

Said constitutes an abstract interpretation of the materiality of human history in his major works. The history itself is the reflection of framed ideological differences of humankind materializing the political alienation within a larger set of homogenous and organic identities. The truth(s) is/are largely constructed and tailored realities for strengthening their hold on certain communities. This is a genuine clash of concerns in the material world. The truths as meta-narratives are attempts to make some stories sacred and untouchable for cementing the difference between social classes. Lyotard's

deconstruction of the truth has sparked the debate on constructed realities and their inner politics. Jean-François Lyotard did not explicitly state that "truth is geographical" in those exact words. His work, *The Postmodern Condition: A Report on Knowledge* (1979), discusses how truth claims are influenced by local contexts, language games, and different forms of knowledge production. This suggests a geographical aspect of truth. Edward Said's interpretation of the truth in the field of narrative construction demonstrates its invalidity in material terms, proving that truths function as a learned judgment. This statement establishes another binary opposition that the reality of truth functions differently for learned and unlearned people. In simple words, an ultrasound machine shows the same in the abdomen, which is required and focused because it is its function that cannot be tailored and altered. Any such alteration will be considered as signified of action, the purpose which is not the function of the machine. The machine will equally operate its patients without seeing the class difference because it is working on the set of functions that are applied to it. This interpretation designs an unstable cognitive anathema because the philosophy and scientific interpretation on an equal basis is empirically unacceptable, but here, the complete comparison has not been made; only the functionality of the phenomena has been kept parallel. More dynamically, the structuring process of constituting truths is an attempt to locate the imperial center.

Edward Said's concept of the truth exhibits the dominance of ideology, which constructs such truths as least grounded. Hence, the truths that do not signify the materiality of the culture and life may be reckoned as mere falsifying stories. Surprisingly, Said himself crafted such truths in his entire academic career in all forms of texts, which did not present anywhere outside the box of materiality. I am furthering

such debates and discourse of identity and politically constructed realities by unearthing the signified and relating it with the materiality of the world, which go hand in hand in the developed world but not in the marginalized world. Edward Said appeared unsure about his alignment with the identity of Jews and Muslims.

Our role is to widen the field of discussion, not to set limits in accord with the prevailing authority. I have spent a great deal of my life during the past thirty-five years advocating the rights of the Palestinian people to national self-determination, but I have always tried to do that with full attention paid to the reality of the Jewish people and what they suffered by way of persecution and genocide. (Said, 1978, p. XVIII)

Building upon the aforementioned evidentiary framework, I contend that poststructuralism constitutes an epistemologically robust paradigm for interrogating the latent structures embedded within Edward Said's textual corpus. The deconstructive apparatus, integral to poststructuralist critique, enables the excavation of polysemic positionalities that materialize through the perpetual deferral of signification inherent in *différance*. To rigorously substantiate this analytical trajectory, it is imperative to delineate the ontological and methodological underpinnings of poststructuralism while elucidating its applicability within the domains of literary and cultural hermeneutics.

Poststructuralism emerged during the 1960s and 1970s as a reaction to structuralism, which emphasized the significance of structures and their validating powers. This movement challenges the idea of fixed meaning and exposes the underlying forces that contribute to hegemony, often by exploring the marginalized aspects of binary

oppositions. Meaning, in this framework, is shaped by power, context, and language. To fully grasp poststructuralism, it is crucial to recognize the contributions of key theorists such as Derrida, Foucault, Lyotard, Deleuze, Roland Barthes, and Kristeva. Four major methods are associated with poststructuralism: deconstruction, libidinal economics, genealogy, and transcendental empiricism.

A. Deconstruction: A central figure in this field is Jacques Derrida, who argued that language is inherently unstable and that meanings are not fixed; instead, they are deferred, a concept he refers to as *différance*. He posits that there exists an intrinsic textual anxiety and tension, which undermines the possibility of fixed meanings. In essence, he challenges the notion of meaning's permanence. Below is the process of how the deconstruction is applied to the text to foreground the play and multi-meaningfulness.

- a. Identifying Binary Oppositions
- b. Examining Hierarchies and Reversals
- c. Focusing on Ambiguities and Contradictions
- d. Analyzing the Role of Language
- e. Examining the Margins or Exclusions
- f. Discovering the play (flux) of Difference
- g. Questioning the Author's Intent
- h. Reinterpreting the Normal Reading

B. Intertextuality (Roland Barthes & Julia Kristeva): Intertextuality refers to the idea that texts are interconnected, influencing their meanings through their relationships with other texts. Consequently, the meanings of texts cannot be fully grasped in isolation. This

notion challenges the traditional role of the author and their intentions. Below are some techniques and methods that demonstrate how intertextuality is exhibited:

1. Allusion: The author may employ allusion to notable literary works, thereby enriching the text with multiple layers of meaning.
2. Quotation: The strategic use of quotations from existing literature serves to foster engagement and dialogue with the reader.
3. Parody and Satire: These techniques involve the imitation or critical examination of original work, often highlighting absurdities or societal critiques through unconventional presentations.
4. Pastiche: This concept refers to the practice of mimicking the style, structure, or themes of particular texts, characters, or events, often as a form of homage.
5. Rewriting: This process entails the reinterpretation of existing texts from a novel perspective, exemplified by works such as *Mirza Ghalib in Karachi*
6. Adaptation: This refers to the transformation of a literary work into another medium or its recontextualization, as illustrated by adaptations of *Pride and Prejudice* across various formats.
7. Intertextual Echo: This term describes the nuanced thematic and stylistic similarities that exist between different literary works, exemplified by the interrelations between James Joyce's *Ulysses* and Homer's *Odyssey*.

C. The Death of Author (1977) by Roland Barthes: In his seminal work, Roland Barthes argues that a text, once created, should ideally be analyzed through the lens of the author's intent. However, he acknowledges the significance of reader interpretation, as individuals bring their own experiences, contexts, and meanings to the reading process. This interplay

suggests that while authorial intention plays a role, the subjective understanding of the reader ultimately shapes the interpretation of the text, highlighting the dynamic nature of textual analysis. Thus, Barthes invites a reconsideration of the relationship between creator and consumer in the realm of literary criticism.

Introduction to *Al-Ahram* and Edward Said's Contribution

Al-Ahram (The Pyramids) is one of the oldest and most influential newspapers in the Arab world. Established in 1875 in Alexandria, Egypt, it later relocated its headquarters to Cairo and has become a significant voice in Egyptian journalism. Published in Arabic, *Al-Ahram* is owned by the Egyptian government and has historically served as a platform for national and regional discourse on politics, culture, and social issues. Its long-standing reputation has made it a vital medium for intellectual and cultural dialogue within the Arab world.

Edward Said, the distinguished Palestinian-American scholar and public intellectual, contributed a series of articles to *Al-Ahram* during the 1990s and early 2000s. His writings for the newspaper spanned approximately a decade, during which he addressed crucial issues concerning the Middle East, global politics, and cultural theory. Said's engagement with *Al-Ahram* can be viewed as part of his broader commitment to engaging with Arab audiences about the region's political and cultural challenges.

This platform (*Al-Ahram*) allowed him to connect directly with readers in the Arab world, particularly on matters related to colonialism, Palestine, and the Western perception of the East—key themes explored in his seminal works, such as *Orientalism* and *Culture and Imperialism*. Writing for *Al-Ahram* also enabled Said to pursue his

intellectual mission of fostering critical dialogue and resisting hegemonic narratives, especially concerning the Israeli-Palestinian conflict and U.S. foreign policy in the Middle East.

The following is a list of Edward Said's articles published in *Al-Ahram* and the corresponding themes they address.

No	Title	Theme	Published
1	Fifty years of dispossession	The Palestinian experience involves themes of loss, exile, and the ongoing struggle for justice and self-determination.	15-1-1998
2	Inside the other <i>wilaya</i>	Identity, exile, and cultural dislocation.	4-6-1998
3	A desolation, and they called it peace	Oppression disguised as peace	25-6-1998
4	Arrogance and amnesia	Historical arrogance and selective memory play a significant role in perpetuating ongoing global conflicts.	28-10-1998
5	After the final acre	The ongoing struggle of Palestinians for justice and the effects of displacement	23-7-1998
6	What cabinet reshuffle?	The superficial nature of political changes in the Middle East	Aug 1998
7	Bridge across the abyss	Deep political and cultural divisions between the West and the Arab world	10-9-1998
8	The president and the baseball player	The contradictions and complexities inherent in American foreign policy	17-9-1998
9	A real state means real work	The necessity for genuine political and social reforms	1-10-1998
10	Methods of forgetting	The deliberate erasure and distortion of Palestinian history and identity	22-10-1998
11	The End of the Interim Arrangements	The failure of the <i>Oslo Accords</i> and the interim agreements	29-10-1998

		between Israel and the Palestinian Authority	
12	A longer view	The enduring impact of the Nakba (1948 Palestinian exodus)	6-6-1999
13	West Bank diary	Experiences of Palestinians under Israeli occupation	10-12-1998
14	Clinton's rampage	U.S. military intervention in Iraq	24-12-1998
15	An incitement to revolt	Said critiques the <i>Wye River Accords</i> , arguing that they failed to provide Palestinians with genuine freedom and sovereignty.	31-12-1998
16	Truth and reconciliation	Said critiques the prevailing narratives that often marginalize Palestinian experiences and advocates for a more inclusive and honest dialogue.	14-1-1999
17	Literature and literalism	Said critiques the reductionist approach of literalism in interpreting literature, advocating for a more nuanced and contextual understanding	28-1-1999
18	Public spectacle, public history	The interplay between spectacle and history	13-6-2002
19	Barbarians at the gates (The Star Jordan)	Pervasive stereotypes and prejudices that depict non-Western societies as "barbaric" or "uncivilized.	13-3-1999
20	Music of men's lives	Said discusses the political dimensions of music, highlighting how it can be both a form of resistance and a means of asserting cultural identity in the face of oppression.	9-10-2003
21	Self-determination for all	Said discusses the principle of self-determination, emphasizing its importance for all nations, including the Kosovars.	8-4-1999
22	Forced to accept false logic	Said critiques the NATO bombing campaign in Serbia, expressing concern over the media's portrayal and the underlying justifications for the intervention. Said emphasizes the dangers of accepting simplified narratives that justify violence under the guise of humanitarianism.	29-5-1999

23	A true struggle, a good man	Said reflects on the life and legacy of Eqbal Ahmad, a prominent intellectual and activist. He honors Ahmad's unwavering commitment to justice and his profound understanding of human struggles.	13-5-1999
24	Really, now -- what's next?	The urgency of addressing the political realities and the necessity for a concerted effort to achieve justice and peace in the region.	10-6-1999
25	The treason of the intellectuals	Said critiques intellectuals who align themselves with prevailing power structures	24-6-1999
26	Private planes, power, and privilege	Said critiques the disparity between the privileged lifestyles of political and corporate elites and the struggles of ordinary people. He highlights how the insulation of the powerful from the realities faced by the majority leads to a lack of empathy and understanding.	22-7-1999
27	Refusal to surrender quietly	Said discusses the resilience and resistance of the Palestinian people, highlighting their ongoing struggle for identity and rights despite external pressures and challenges. He emphasizes the importance of cultural and political resistance in maintaining a sense of self and community.	5-8-1999
28	Defamation, Zionist-style	Systematic efforts to discredit and silence critics of Israel and Zionism.	26-8-1999
29	Paying the price for personal politics	Said critiques the personalized politics of Yasser Arafat, expressing concern over the direction in which such leadership has taken the Palestinian cause.	30-9-1999

30	Farewell to Tahia	Said reflects on the life and legacy of Egyptian dancer and actress Tahia Carioca,	7-10-1999
31	By birth or by choice?	Said explores the complexities of Palestinian identity, discussing the choice to adopt a Palestinian identity and the implications of such a decision.	28-10-1999
32	What can separation mean?	Edward Said argues that true peace cannot be achieved through physical separation but requires mutual recognition and coexistence.	4-11-1999
33	The hazards of publishing a memoir	Said reflects on the unexpected consequences of publishing his memoir, <i>Out of Place</i> .	2-12-1999
34	A protest too long delayed.	Said discusses the criticism of Yasser Arafat's Palestinian Authority by prominent Palestinians in the West, highlighting the internal dissent and challenges facing Palestinian leadership at the time.	9-12-1999
35	Scoundrel times indeed	Edward Said offers a critical perspective on the diplomatic talks between Israel and Syria, expressing skepticism about their potential outcomes.	23-12-1999
36	How long can waiting work?	Said examines the prolonged period of waiting endured by Palestinians, particularly in the context of the peace process and the quest for self-determination.	27-1-2000
37	The right of return, at last	Said discusses the significance of the Palestinian right of return, emphasizing its importance as a fundamental human right and a central issue in the Israeli-Palestinian conflict.	2000
38	Reflections on American Injustice	Said critiques the U.S. sanctions against Iraq, highlighting the severe humanitarian impact on the civilian population.	24-2-2000
39	The gap grows wider.	Said critiques the European Left's response to the Israeli-Palestinian conflict, particularly focusing on	2-3-2000

		the policies of French Prime Minister Lionel Jospin.	
40	A truly fragile identity	Said reflects on the complexities of identity, particularly in the context of Palestinian and Arab experiences.	23-3-2000
41	Law and order	Said critiques the American "law and order" ideology, highlighting its xenophobic and anti-immigrant tendencies.	6-4-2000
42	Cultural politics	Said reflects on the role of culture in political discourse, emphasizing the importance of intellectual engagement in addressing societal issues.	9-10-2003
43	Sartre and the Arabs: a footnote	Said reflects on the relationship between Jean-Paul Sartre and Arab intellectuals, examining the complexities and eventual disillusionment that arose	14-6-2000
44	The landscape of opposition	Said analyzes Israel's withdrawal from southern Lebanon, interpreting it as a significant event that challenges prevailing power dynamics in the Middle East.	8-6-2000
45	A new kind of thriller	Said reviews the documentary film <i>One Day in September</i> , directed by Kevin MacDonal. He discusses the film's portrayal of the 1972 Munich Olympics hostage crisis, analyzing its narrative techniques and the ethical considerations of representing such a traumatic event.	24-6-2000
46	Magic thought and wishful thinking	Said critiques the prevailing political narratives and the tendency to overlook harsh realities in favor of idealistic or overly optimistic views.	9-6-2000
47	A final summit?	Said critically examines the state of the Middle East peace process, expressing skepticism about the	July 2000

		effectiveness of the ongoing negotiations	
48	One more chance	Said critiques the Oslo Accords and the broader peace process, arguing that they have failed to deliver genuine peace and justice for Palestinians.	3-8-2000
49	A voice crying in the wilderness	Said critiques the U.S. presidential candidates of that time, George W. Bush and Al Gore, highlighting their lack of substantive policy differences and the dominance of dynastic politics.	24-8-2000
50	Problems of neoliberalism	Said critiques the neoliberal economic policies that gained prominence in the late 20th century, particularly those implemented by leaders like Margaret Thatcher and Ronald Reagan	7-9-2000
51	American Zionism -- the real problem (1)	The critique of American support for Zionism and the implications of this support on the Middle East, particularly about Palestinian rights and the ongoing Israeli-Palestinian conflict.	27-12-2001
52	More on American Zionism (2)	-	-
53	The end of Oslo	Edward Said critiques the Oslo Accords, expressing skepticism about their effectiveness in achieving a just and lasting peace between Israelis and Palestinians.	25-5-1995
54	American Zionism (3)	-	-
55	The tragedy deepens	Edward Said examines the escalating violence and political challenges faced by Palestinians during the Second Intifada.	7-12-2000
56	American elections: System or farce?	Edward Said critiques the U.S. electoral system, particularly focusing on the 2000 presidential election, highlighting issues such as the electoral college, voter disenfranchisement, and the influence of money in politics.	21-12-2000

57	Trying again and again	-	19-9-2000
58	Too much work	Edward Said emphasizes the importance of maintaining one's integrity and humanity amidst constant work pressures and societal expectations.	21-2-2001
59	Where is Israel going?	Edward Said examines the trajectory of Israeli policies and their implications for the future of the region. Edward Said discusses the challenges and potential outcomes of the Israeli-Palestinian conflict, offering insights into the political dynamics at play.	7-2-2001
60	The only alternative	Edward Said critiques the Oslo Accords and the broader peace process, arguing that they have failed to address the fundamental issues of Palestinian self-determination and justice.	1-3-2001
61	Freud, Zionism, and Vienna	Edward Said reflects on Sigmund Freud's complex relationship with Zionism and his experiences in Vienna, offering insights into Freud's perspectives on nationalism and identity	15-3-2001
62	Time to turn to the other front	Said discusses the necessity for the Palestinian leadership to focus on internal reforms and the development of Palestinian civil society rather than solely relying on external negotiations.	29-3-2001
63	These are the realities.	Edward Said critiques the prevailing narratives about the Israeli-Palestinian conflict, emphasizing the need to confront the harsh realities.	19-4-2001
64	Thinking about Israel	Edward Said reflects on the complexities of Israeli society and politics, analyzing the challenges and contradictions inherent in the Israeli state. He discusses the implications of Israeli policies on the Palestinian population and the broader Middle East region.	3-5-2001

65	Defiance, dignity, and the rule of dogma	Edward Said reflects on a question posed by a Palestinian student during a lecture at Oxford, which challenged his views on the necessity of studying and learning about Israel. He critiques the prevailing dogmas within the Arab world that discourage engagement with Israeli society and history	17-5-2001
66	Enemies of the state	Edward Said critiques the Arab regimes' authoritarian practices, highlighting how they label dissenters as "enemies of the state" to suppress opposition and maintain control.	21-6-2001
67	Sharpening the axe	Edward Said discusses the escalating tensions in the Middle East, particularly focusing on Israel's military actions and the broader implications for regional stability.	5-7-2001
68	The price of Camp David	Edward Said critically examines the Camp David Accords, discussing the political and social costs associated with the agreement.	23-7-2001
69	Barenboim and the Wagner taboo	Said discusses conductor Daniel Barenboim's decision to perform Richard Wagner's music in Israel, a country where Wagner's works had been banned due to their association with Nazi ideology	16-8-2001
70	Occupation is the atrocity	Edward Said critiques the Israeli occupation of Palestinian territories, emphasizing its devastating impact on Palestinian society and the broader Middle East.	16-8-2001
71	Propaganda and war	Edward Said examines the role of propaganda in justifying military interventions, particularly focusing on the U.S. and U.K.'s rhetoric leading up to the Iraq War.	30-8-2001

72	Collective passion	Edward Said examines the fervent emotions and ideologies that often overshadow rational discourse, particularly in the context of global conflicts.	20-9-2001
73	Backlash and backtrack	Edward Said critiques the U.S. government's response to the September 11 attacks, warning against policies that could lead to further violence and injustice.	27-9-2001
74	Adrift in similarity	Edward Said critiques Samuel Huntington's "Clash of Civilizations" thesis, arguing that it oversimplifies complex global relations and promotes divisiveness.	11-10-2001
75	A vision to lift the spirit	Edward Said discusses the principles and educational reforms necessary to overcome the Middle East impasse, emphasizing the importance of intellectual and cultural renewal.	25-10-2001
76	Suicidal ignorance	Edward Said critiques the U.S. response to the events of September 11, 2001, particularly the military campaign in Afghanistan.	15-11-2001
77	Cruelty of memory	Edward Said reflects on the life and work of Egyptian Nobel laureate Naguib Mahfouz, emphasizing Mahfouz's profound engagement with Egypt's history and the complexities of memory.	13-12-2001
78	Israel's dead-end	Edward Said's article "Israel's Dead End" focuses on the stagnation and challenges within Israeli policies regarding the Palestinian issue.	20-12-2001
79	A living idea	Edward Said reflects on the life and legacy of Ibrahim Abu-Lughod, a prominent Palestinian intellectual and activist. He discusses Abu-Lughod's contributions to Palestinian nationalism and his enduring influence on the Palestinian cause.	27-12-2001

80	Emerging Alternatives in Palestine	Edward Said emphasizes the importance of grassroots initiatives and the need for a unified Palestinian vision to achieve self-determination and justice.	9-1-2002
81	The screw turns, again	Edward Said critiques the U.S. government's response to the September 11 attacks, highlighting the dangers of conflating terrorism with Islam and the Middle East.	31-1-2002
82	Thoughts about America	Edward Said reflects on the post-9/11 climate in the United States, discussing the challenges faced by Arab and Muslim Americans amid rising suspicion and hostility.	28-2-2002
83	What Price Oslo?	Edward Said critically examines the <i>Oslo Accords</i> , questioning their effectiveness in achieving a just and lasting peace between Israelis and Palestinians.	14-3-2002
84	Thinking ahead	Edward Said reflects on the future of Palestine, emphasizing the need for strategic planning and a clear vision to achieve self-determination and justice for the Palestinian people.	4-4-2002
85	What Israel has done	Edward Said critically examines Israel's actions, highlighting the systemic oppression and violence faced by Palestinians.	18-4-2002
86	Crisis for American Jews	Edward Said examines the challenges faced by American Jews in reconciling their identity with the policies of the Israeli government, particularly concerning the treatment of Palestinians.	19-5-2002
87	Palestinian elections now	-	-
88	One-way street	Edward Said emphasizes the need for a balanced and equitable approach to the conflict, advocating for the recognition of Palestinian rights and sovereignty	11-7-2002

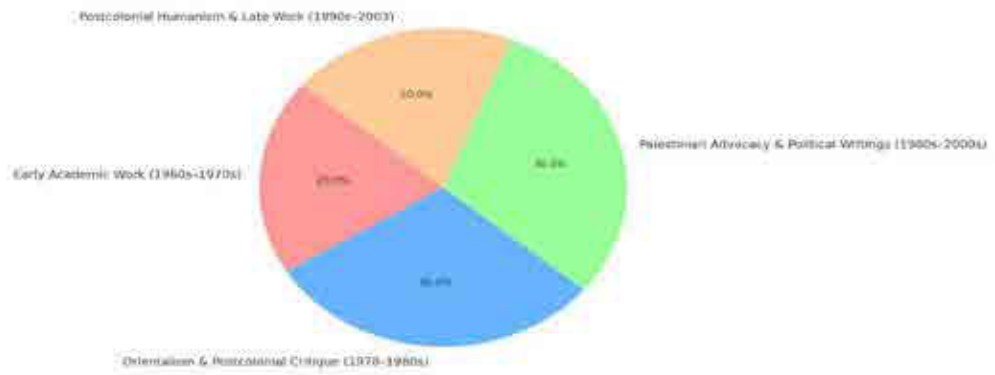
89	Punishment by detail	Edward Said critiques the Israeli government's policies toward Palestinians, highlighting the systematic and meticulous nature of the oppression. He emphasizes how these policies are designed to break the spirit of the Palestinian people through relentless and detailed measures.	8-8-2002
90	Disunity and factionalism	Edward Said examines the detrimental effects of internal divisions and factionalism within Arab societies	15-8-2002
91	The low point of powerlessness	Edward Said reflects on the systemic oppression faced by Jews during the Holocaust, drawing parallels to the Palestinian experience under Israeli occupation. He emphasizes the universal lesson that such atrocities should never be repeated against any people.	30-9-2002
92	Israel, Iraq, and the United States	Edward Said highlights how U.S. support for Israel and its military interventions, particularly the invasion of Iraq, exacerbate tensions and contribute to instability in the Middle East.	20-2-2003
93	Europe versus America	Edward Said examines the growing tensions and ideological divides between Europe and the United States, particularly in the context of foreign policy decisions and global conflicts.	14-11-2002
94	Misinformation about Iraq	Edward Said critiques the dissemination of misleading information regarding Iraq, particularly in the context of the lead-up to the Iraq War. He argues that such misinformation serves to justify military interventions and perpetuates misunderstandings about the region.	28-12-2002

95	Immediate imperatives	Edward Said discusses the urgent need for a unified Palestinian national initiative to address the Palestinian people's challenges, emphasizing the importance of a moral and intellectual framework for liberation and democracy.	4-12-2002
96	An unacceptable helplessness	Edward Said critiques the Arab world's response to the impending Iraq war, emphasizing the need for a unified and proactive Arab alternative to the challenges facing the region.	16-1-2003
97	A monument to hypocrisy	Edward Said emphasizes the hypocrisy of advocating for human rights while engaging in actions that lead to widespread suffering and instability.	13-2-2003
98	Who is in charge?	Edward Said critiques the Bush administration's unilateral approach to the Iraq War, highlighting the lack of democratic processes and public dissent.	6-3-2003
99	The other America	Edward Said reflects on American society's complexities, emphasizing diverse perspectives and voices that challenge mainstream narratives.	5-6-2003
100	What is happening to the United States?	Edward Said reflects on the political and social upheavals of the time, offering his insights into the challenges facing the Middle East and the broader international community.	3-4-2003
101	The Arab condition	Edward Said examines the political and social challenges facing the Arab world, emphasizing the need for reform and unity to address the region's crises.	22-5-2003
102	Archaeology of the roadmap	Edward Said critically examines the "Roadmap for Peace," a plan proposed by the Quartet (the United States, the European Union, the United Nations, and	12-6-2003

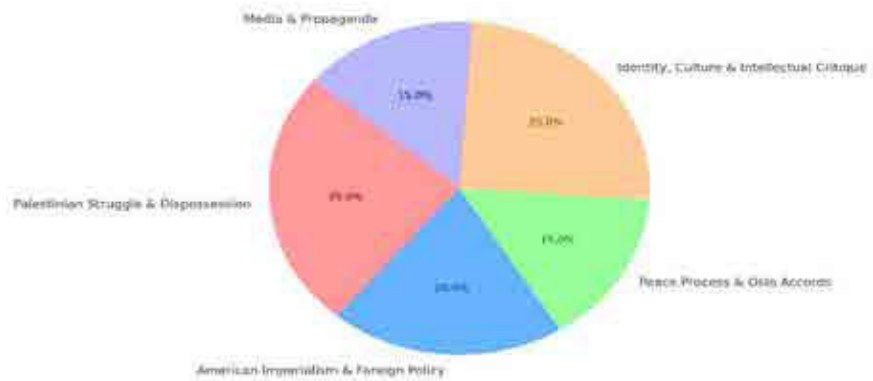
		Russia) aimed at resolving the Israeli-Palestinian conflict. He argues that the roadmap is flawed, as it fails to address the fundamental issues of occupation and the rights of the Palestinian people.	
103	Dignity and solidarity	Edward Said reflects on the death of American activist Rachel Corrie, who was killed by an Israeli bulldozer while attempting to prevent the demolition of a Palestinian home in Gaza.	2-7-2003
103	Imperial perspectives	Said critiques the enduring legacy of colonialism and the imperial attitudes that continue to influence Western policies toward the Middle East.	24-7-2003
105	Preface to <i>Orientalism</i>	Edward Said reflects on how Western representations of the East have been shaped by a history of imperialism, academic bias, and cultural dominance. He critiques the way the "Orient" has been constructed in Western thought as an exotic, backward, and irrational counterpart to the rational and progressive West.	7-8-2003
106	Dreams and delusions	The U.S. invasion of Iraq and its broader implications for the Middle East.	21-8-2003

This research explores the multifaceted themes and intentions embedded within the discourse, focusing on the linguistic strategies and the matrix of Edward Said's approach to various geopolitical and socio-economic issues. The analysis centers on the experiences of the Third World in general and Palestinian and postcolonial societies in particular, examining how Said's discourse highlights these struggles. Furthermore, the study investigates how the context of such discussions has contributed to creating a conducive environment for the entrenchment of capitalist ideologies.

Intellectual Trajectory of Edward Said



Themes in Edward Said's Al-Ahram Articles



CHAPTER 3

THE DISCOURSE ON OTHERING

Those who will not reason are bigots; those who cannot are fools, and those who dare not are slaves. George Gordon Byron²

The systematic denigration of marginalized societal groups for many political, ideological, linguistic, cultural, and economic motivations has been a persistent historical phenomenon perpetuated by hegemonic power structures. This pejorative characterization has served as a method of constructing the 'Others,' particularly by dominant communities that have established their epistemological authority as a canonical ideology by silencing and disenfranchising subaltern communities. The process of relegating these groups to a status of misfortune and inferiority is an insidious mechanism of maintaining hegemonic dominance and perpetuating social stratification. They had a purpose, which was historically proved as an impulse to reframe the social hierarchies anachronistically. For the well-being of people of the cultural communities, a continuous cajoling process has been functioning, which kept on constructing forced alienation and isolation of the people who were not active in the economic realm of a progressive society. Some critics agreed with this statement that local communities developed under direct imperial power and external colonial influences were a blessing in disguise. As Hisham Sharabi mentions in his book *Neopatriarchy: A Theory of distorted change in Arab Society* (1988);

² 1881, Treasury of Wisdom, Wit, and Humor, Odd Comparisons and Proverbs, Compiled and arranged by Adam Woolever, Fourth Edition, Topic: Reason, Quote Page 333, Column 2, E. Claxton & Company, Philadelphia, Pennsylvania

Strictly speaking, all subsequent modernization unfolded within relations of subordination and dependency; under direct European domination, modernization became a function of the system of colonial rule and imperial domination. (Sharabi, 1988, p. 61)

Sharabi examines how colonial rule influenced colonized societies by developing infrastructure and modernizing systems. He claims that, while oppressive, colonialism also acted as a catalyst for advancement, helping societies move beyond stagnant traditions. While deconstructing the aforementioned text, a sense of textual anxiety emerges as Sharabi links progress and development to subordination. Methodologically, this establishes independence as separate from, and disconnected from, progress and development. This challenges traditional binary oppositions, which typically contrast subordination with insubordination and develop with undeveloped. Sharabi identifies the hidden agenda of colonial missions in the same book as a subtext of capitalism.

Indeed, as Edward Said has forcefully shown, the very knowledge Europe developed of non-European cultures and peoples, especially of "Eastern" or "Oriental" civilizations, was imbued with the predatory and racist spirit of imperialism. Capitalist greed and colonial expansionism found their ready-made justifications in scientific theories, high moral aims, and the mission of civilizing the world. (Sharabi, 1988, p. 69)

This tendency of projecting identity theft (by keeping the people in isolation and separating them into groups) and emotive discreteness has not been a profound strength of a specific regional or religious community. But history has recorded all such disparaging efforts of dehumanizing fellow social beings by making them the Others on a large scale. In societal contexts, Othering represents a discernible stratification based on factors such as race, religion, and economic standing, typically propagated by self-proclaimed intellectual leaders. However, the Othering based on color (as a representation of poverty, wilderness, lack of civilization, and absence) has been widely discussed by the people who were socially marginalized in the USA by the year 1865. Despite the end of slavery, it is not the end of Othering, and the most recent evidence is the rise of the 'Black Lives Matter' movement. The scheme of Othering has been in social discourse for a long; undoubtedly, it is a harsh reality that non-white colors, particularly blacks, have been designated as the colors of slavery. Color as a metaphor has furtively fueled social differences and territorial temporality. However, the color as a metaphorical construct is not indispensably related to the (white) colonizers. It is not even a deep-down construct in the realm of history. The contemporary pertinacious shape of the colonial enterprise regarding color was not operational in discourse and institutionalized statistics. It was applied during Ottoman imperialism in general and Muslim colonization in particular. Western Colonialism was a business enterprise that was bereft of philanthropic, cultural disposition. However, social equilibrium as a system was not practiced in general for power assemblage in those times because it had never been practiced during the era of Muslims' colonial expansionism, as the kingship remained concerned about the walled community and court politics. However, Islamic Colonialism

is dubbed (by binary opposites) as an invasion of the power-hungry nation (community) with an urge to religiously dominate the occupied lands and minds of the people with the power of words. Rashied Omer remarks in his article “Islam and Violence”:

Terrorist violence is never far from the popular understanding of Islam. Even the academic perspective regards the political agenda of Islamists (or rather ‘Islamic Fundamentalism,’ as they are pejoratively described in the literature) as having a predilection for violent paths to social change. (Omar, 2003, p. 158)

This biased perspective is not confined to public opinion but extends into academic discourse. An examination of historical facts reveals that the advent of Islam in Abyssinia, known today as Ethiopia and Eritrea, was not a consequence of military conquest. Instead, it was precipitated by the non-belligerent migration of early Muslims who sought asylum in the Christian kingdom of Aksum during the seventh century. The king of Abyssinia embraced Islam as he was a decent, knowledgeable person and an erudite scholar of pre-Quranic revealed texts. John Binns records this event in his book *The Orthodox Church in Ethiopia: A History*:

During the lifetime of the Prophet (Peace be upon him), the early followers of Muhammad were persecuted by the Quraish in Mecca and forced to flee in 615. The flight became known as the Hijra. The prophet suggested Ethiopia as a place of safe refuge for the [Christian] king will not tolerate injustice, and it is a friendly country. Eighty-two, or possibly eighty-three,

Muslims went to Ethiopia, where they were welcomed by King Najashi. (Binns, 2017, p. 121)

Binns also highlighted the king's confirmation of the sacred text in these terms: The king extolled the revealed text as "of a truth, this and what Jesus brought have come from the same niche." (Guillaume, 1955, p. 152). The spread of Islam in Christian Ethiopia, as mentioned in the same book, reveals the Holy Prophet's (Peace be upon him) peaceful policy of co-existence. The Arab's impetuous society at large gradually embraced the notion of forbearance as it was exposed to them from the teachings of Islam. The Muslims never attacked Ethiopia, so their (Muslims') character was incontrovertibly positive for the king and his people. The people in Abyssinia were rapidly converting to Islam, which turned into an inexorable social process there being laconic, I would claim that this munificent change of religion by the pariahs is never considered colonization in literal terms. However, the Muslim merchants had taken over the indigenous markets and business at large. The Muslim merchants easily directed the pagan population of Abyssinia to their religion; consequently, these people started converting to Islam. The purpose of such details is not to project Islam to the non-Islamic world as dogmatic duress but to uncover the historical facts to understand the concepts of colonization and invasion, particularly the invasions that brought ecological change in Muslim society.

The Muslim invaders were warmly welcomed by the local population for certain reasons, such as their inclusive approach, forbearance, cultural diversity but centrality, and grandiloquent oral skills in particular. Unlike the other colonial apparatus that kept on marginalizing the already weaker social segments of the occupied lands, the Muslim

invaders remained phlegmatic about the commoners' concerns. In the subcontinent, Indo-Pak, the marginalization by British invaders was taken as sanctimonious solipsism and helped the privileged social segments of the society to break the binaries in the occupied land to establish colonial episteme and a new social hierarchy to cement their [colonizer's] own position as a new central staid force. Monarchs, being non-democratic institutions, had the least social flexibility to provide space to the people who could eliminate colonizers' presuppositions about the unprivileged class. It was primarily an attitude rather than a value and was one of the major reasons for all colonial attempts, which finally turned into failed attempts. The people from the privileged class with fair skin, as a community with economic and military power, had turned the blacks and the people of distinct colors into their natural Others. This set of binaries was not the result of skin only but a cultural ambiance of color and a psychological tendency also. In general, for them, it was the ultimate Nature that designated them (blacks/colored) as dehumanized caricatures of the super-elite, who were fair-skinned people. The people who occupy the highest positions in the social order generally belong to some religious cult and celebrate no confrontation with the commoners, so they enjoy an invincible social status. In some societies, raising eyebrows at religious groups is widely believed to be a sin, and those who do it can face penalties. Such people from the primitive ages have been occupying pivotal and epicentral positions in societies, and by this status, they have been involved in establishing the social hierarchies to hold their positions as central. Gradually, in the course of the history of cultural debates, the central position of several religions was challenged, and as a result, the people were daunted by the new debates. Theological debate was replaced by rationalism and later on by the idea of capitalist

democracy. This debate held a pivotal role within the broader framework of colonial discourse, particularly in the context of the establishment of slave markets as a parallel economic system. Conversely, before the onset of British colonialism in the Indian subcontinent, historical evidence suggests the existence of a deeply entrenched class system in ancient India. This system was rigorously maintained and religiously sanctioned, as extensively documented by B.R. Ambedkar in his work *The Social Organization of the Indo-Aryans* (2020). Ambedkar's analysis highlights the hierarchical social structure that dominated pre-colonial Indian society, underscoring its religious and cultural underpinnings.

Social Organization of the Indo-Aryans was based on Chaturvarnya” was a generally accepted theory. Chaturvarnya meant the division of society into four classes- Brahmins, Kshatriyas, Vaishyas, and Shudras, based on the division of labor and heredity. (Ambedkar, 2020, p.134)

This division seems more relevant to the Indian context, particularly to the Hindu society; however, the underlined interpretations unearth the politics of religious ideology, which appeared as an architecture of cultural product that laid the foundation of political economy to strengthen the religious elite in general. The microscopic examination of these hierarchies also confirms the widespread acceptance among the people of a transparent social structure that identified privileged individuals who were empowered to govern. As a result, the general population in these societies willingly embraced a class system without any apparent confusion or apprehension regarding its social hierarchy.

Even today, we find such divisions still functioning in deep pockets of the Indian territory. In the subcontinent, after the advent and spread of Islam, the extended system of Othering gained a new shape of binary opposition. The Hindu and Muslim communities both had been bracketed as separate identities, and they thought of the extinction of their opposing binaries. However, Muslims who remained in power in most parts of India found the common culture of different societies and religions of India and attempted to devise an agreed-upon cultural system. During this time, Europe was experiencing the Renaissance, often referred to as the age of tangible enlightenment. In 1582, Akbar the Great established the foundation of *Deen-e-Ilahi*. Meanwhile, the people of India were engaged in discussions about alternative religions and were striving to identify the shared cultural values of their resilient society. Almost the same set of Othering tools was used in other regions and societies where the ruling communities wanted to make their Others. As Staszak asserts,

The process of human history elucidates the process of forming Others for establishing and maintaining their political self. It also discerns the reasons why the groups centrally in the discourse form their Others. Mainly, this is an act of sheer intelligence to portray the differences and highlight them for constructing their central position and declaring Others as marginalized in the social hierarchy. To state naively, differences belong to the realm of fact, and otherness belongs to the realm of discourse. Thus, biological sex is a difference, whereas gender is otherness. (Staszak, 2009, p. 5)

The concept of Othering can be historically traced back to Homer, who first articulated this notion. In its early manifestations, the delineation of geographical distinctions was frequently understood as a strategic endeavor to assert the superiority of one's geographical location. This process of differentiation functioned to reinforce hierarchical structures, positioning the self in contrast to the other as a means of asserting dominance or cultural preeminence. Strabo was a Greek philosopher, historian, and geographer of paramount importance. He challenged Homer's concept of geography. Certainly, Homer, as a practitioner of geography, is hard to digest for those who considered him solely a poet, but according to the geographical data Homer provided in his work methodologically, constructing Others of his times was a laudable work. Homer is a meritorious poet and a formative figure of the Greek intelligentsia of his time. However, Strabo considered Homeric geographical data to be based on ignorance, but my concern is to foreground the fulsome Homeric social attitude he exercised through geography. There are some interesting divisions of geography in Homeric data, which Strabo discovers by locating Homer's intentions.

Strabo, in his analysis of the Orchomenians Catalogue (585.4-587.4, Il. 2.511-516), observes that Homer distinctly segregates the Orchomenians from the Boeotians by referring to the former as Minyeian. Orchomenus³ was undoubtedly a wealthy and powerful city in the early times. Homer also bears witness to its wealth, for when he reckoned very wealthy places, he said, but no mention is made of Homer. This notion of Homer surfaced in his pacifist subconscious that marginalizes a region (which may be

³ (Orchomenus: In prehistoric times Orchomenus, as is proved alike by archaeological finds and by an extensive cycle of legends, was one of the most prosperous towns of Greece. Encyclopedia Britannica)

much richer than the latter in terms of geography). However, Minyeian were considered lowly in the social hierarchy as Robert L. Fowler calls the Minyeian in his book *Early Greek Mythography*:

Magni nominis umbra of Greek Myth...[who] left enough traces to suggest that they were at one time a major presence both in mythology and history. By the classical period, however, they were a minor tribe, evicted from Orchomenos after the battle of Leuktra by their ancient enemies, the Thebans. (Fowler, 2000, p. 191)

It shows how the concept of Othering works as an extreme force to marginalize people for political purposes, even by the intellectuals of the era who also incorporate such critical social degeneration in their works of art. Strabo, who deems to be a good judge of such sardonic textual impulses, exercised the dichotomy while sailing to the social fabric. To him, the poets experience a different human endeavor and deserve a distinct nobility amongst their fellow beings. Kahles mentions, “Strabo's school (the Stoics) goes even further to state that the wise man alone is a poet. For this reason, poetry is the primary form of education” (Kahles, 1997, p.39).

Poetry that leaves an illusionary impact on human minds has an internal gimmick to detach fellow beings from the pivotal social realities to which the ordinary people subscribe, substantiates the differences that exist between bourgeoisie and proletarian, and elevates their social status of the bourgeoisie from those who do not possess such internal elevation. So, poetry as a form of an individual's intellectual aesthetics may alter the internal textures of others and belittle them by a lingual force, for Strabo wisemen

turn poets. This is the simplest dichotomy that rationalists may create in a society. In contrast, individuals belonging to the religious class attain a prominent status in society by presenting themselves as the sole representatives of God. This perception is further reinforced by the common populace, who, by diminishing their authority in religious matters, contribute to the elevated position of the religious elite. Numerous socio-political and cultural constructs conspicuously design concealed 'Others' such as religion, economy, power, state apparatus, education, social status, skin color, geography, and many others. Such biased portrayals in a society's overall collective narrative dynamics damage the socio-cultural outlook.

The clerisy's concept of epistemic succedaneum illuminates the intricate jargon associated with Othering in society. This underscores the idea that the process of constructing 'Others' has persistently unveiled the socio-cultural hierarchies inherent in human interactions. It has remained a part of human experience throughout history and has been surreptitiously helping powerful people to identify their 'Others' in human societies and creating their principal place for material and social gains. This binary pair prevailed in cultural discourse till the inception of postmodernism, which attempted to discard such binaries that assigned privileges, valued and well-normed attributes to a certain class that could vociferously claim its existence contrary to the qualities such as unprivileged, devalued, and stigmatized reserved for the unvoiced class. It does not mean that post-modernity has eradicated such binarism from cultural discourse, but this is how postmodernism claimed earlier. As knowledge developed and philosophy engaged the minds in the diversity of discourse, the matter of space and place emerged, which approached the attention instantly. Staszak (2008) discusses this notion as:

Homer enchanted us with his description of faraway, dreamlike lands; Herodotus was fascinated by Persian society; Hippocrates sought to explain societal diversity through the environment's influence. Renaissance-era explorers were amazed by the peculiarities of the civilizations they discovered. From the end of the 19th century and the institutionalization of colonial geography in Europe, geographers sought to document the particularity of the physical environment and tropical societies. (Staszak, 2008, p. 2)

Staszak values otherness as geographical dispossession and classifies it as a matter of place; however, the modern critique of geography does not exclude space from a territory. As Gustavo Nieto (2014) explains in his article "The Teaching of Geography in the 21st Century: social, technological, and pedagogical issues":

As a discipline, Geography is very sensitive to different paradigm shifts appearing since the 19th Century. Through the new geography and the radical and humanist approaches, we have witnessed an evolution from deterministic geography to a 'Postmodern' Geography. (Nieto, 2014, p. 1)

The conceptual framework presented here highlights the complexities inherent in ideological discourse. Rather than simplifying discussions, the presence of binary oppositions fosters a dialectical space where competing ideologies exert their full influence. This dynamic interplay between opposing pairs underscores the intensity of

their struggle for recognition and legitimacy within the societal context, revealing the intricate layers of meaning and conflict that characterize contemporary ideological debates. It may also be considered identity determinism in times of chaos. What history has introduced to us is based on subjective reasoning supporting group identification. This is how the social groups develop, and their instinctual desires for survival construct their epistemic centers, but with due logic. In terms of philosophical discourse, such subjective frameworks disharmonize the social groups and deteriorate the moderate social acme. All those paradigm shifts that elaborate the geography were codes of maltreatment for subjugated and 'Others,' which empowered the central hands of subservient control.

The debate of spatiality established a new discourse that questioned the geographical resistance and sustainability versus geographical displacement and its aftermath on the human psyche. As it has been widely discussed, the 'Otherness' is designed and applied to the phenomenon of homogeneity and coexistence, it would be considered highly utopian if I claim that societies were without dichotomy or segregation before the introduction of such a binary. If we speak about religions, they are based on binary oppositions. The religions describe the binaries that should not be determined on a material basis; however, the practitioners are valued on the principles that religions have designed for them. All the other binary oppositions are material-based constructs, and they are applied to assign the privileged status to a certain group of people or nations.

The prevalent misconceptions surrounding the Muslim world often stem from a misinterpretation of Edward Said's philosophical contributions. Said's scholarship,

particularly through his notable works, has garnered significant respect and admiration, especially within Western contexts and the United States. His ability to articulate the complexities of identity and representation has resonated deeply with many, enabling individuals to find their voices reflected in his critical analyses. In an interview with Nouri Jarrah conducted for *Al Jadid* in 1999, he was asked to express his concerns about citing his ideas by neo-Islamist groups. He responded:

Certainly, I have frequently expressed my concerns on this topic. I found my opinions misinterpreted, especially where they include substantial criticism of Islamist movements. First, I am secular, second, I do not trust religious movements; and third, I disagree with these movements' methods, means, analyses, values, and visions. (Nouri, 1999, p. 8)

Edward Said vividly pronounced his disclaimer about the understanding of his writings because he was (mis)taken as a pro-Muslim scholar, the voice of underprivileged communities, the voice of the people who were deprived of basic human rights. He further mentioned in the interview, "In *Orientalism*, I do not talk about Islam, but rather the portrayal of Islam in the West" (Said, 1999, p. 8).

Edward Said's transformative intellectual trajectory disrupted the prevailing theory of equilibrium. By disavowing the notion of intellectual proprietorship in his writings, which Muslims had previously appropriated as a representative voice, Said positioned himself as an abstruse theorist. Said's anatomical transmutation of a monstrous cult destabilized the whole phenomenon regarding ideological standings. The same applies to Edward Said; there has been a multilayered confusion regarding

his complex positions. Locating a true, straightforward, and concrete position in his intellectual works is a laborious task because he aggrandizes his signified with a shadowed twist in his positions. He exhibited ambivalence regarding the Palestinian liberation struggle despite the incontrovertible fact that Palestinians sought to reclaim their territory to freely practice their religion. It must be asserted unequivocally that Edward Said not only obfuscated the understanding of Western intellectuals but also misguided the nascent Palestinian political intelligentsia. Edward Said's work prominently incorporates Foucauldian and Derridean methodologies to critically examine and deconstruct the Western episteme. As Riley Quinn discusses in *An Analysis of Edward Said's Orientalism*, Said's approach reveals the underlying power dynamics and discursive practices that shape the representation of the East in Western thought. This analysis not only highlights the complexities of knowledge production but also calls into question the authority of Western narratives, thus providing a nuanced critique of *Orientalism* that remains relevant in contemporary discourse.

Said brought together theories and ideas from many writers and academic disciplines and was inspired by philosophers like the Frenchmen Michel Foucault and Jacques Derrida. Their ideas about how to analyze discourse formed the basis of Said's own approach and allowed him to show how representations of the Orient were full of implied meanings.

(Quinn, 2017, p. 32)

Edward Said's critical framework constructed a binary opposition grounded in the deconstruction of discourse, offering insight into how the West has historically

celebrated and perpetuated its privileged position. As Quinn elucidates in his analysis, Said's scholarship has been interpreted by some as legitimizing the dominance of Western narratives and ideologies, thereby reinforcing a hierarchical worldview that marginalizes non-Western voices and perspectives. This critique underscores the need for deeper engagement with the implications of Said's work within contemporary discourse, particularly concerning ongoing struggles for representation and equity in a globalized context.

As a researcher, I am employing the same critical framework to analyze Edward Said's *Al-Ahram* articles to uncover conflicts of positionality. This approach is particularly relevant to Said's discussion of the Palestinian struggle, as exemplified in one of his *Al-Ahram* articles titled "*Really, Now—What's Next?*" Through this lens, I aim to interrogate how Said's writings navigate and critique the complexities of representation and identity within the broader context of postcolonial discourse.

The struggle for Palestinian rights is, first and above all, a modern secular struggle to be a full, participating member in the modern world of nations from which we have long been excluded. It is not about returning to the past or establishing a parochial little entity whose main purpose is to give the world another airline or bureaucracy or a handsome set of colored postage stamps. (Said, 1999, p. 7)

Edward Said swept away the elements of the Palestinian liberation movement's basic claims, which were to return to their origin and religious identity, but dubbing it as a struggle to attain a modern secular status is entirely a great historical step back. This

imposition was the antithesis of the spirit of the entire Palestinian movement, and Said's classification had eclipsed this movement with confusion and absurdity. The last part of the paragraph is entirely dubious and strange because Said had been pursuing the Palestinian people to retrieve their glorious past and had continually propagated his claim by advising Palestinians to never forget their legacy and glorious past. For him, having a separate airline, different postage stamps, and other symbols of difference add nothing to the identity debate. In discussing secularism, he advocates for a secular approach, asserting that the underlying essence of this seemingly suggestive pseudo-epigram equates the rejection of the religious past with the initiation of new material progress and economic development. By devastating the centrality of religion in the Palestinian struggle, Edward Said academically theorized the death of the liberation movement, which was a fatuous move. Edward Said maintains in his *Al-Ahram* article "Thinking about Israel":

Palestinian struggle against the occupation with terrorism, yet, as far as I know, no concentrated effort is being made through information and addressing Israelis and Americans to restore reality to discourse. The logical assumption seems to be that Israel = military occupation = Palestinian resistance. So, what must become central to Arab efforts now is to disrupt and even destroy the equation, not simply to put forward abstract arguments about the Right of Return for the Palestinian refugees. (Said, 2001, p. 9)

Edward Said's treatment of regional peace has been notably underutilized, as his texts often reflect a marked absence of pragmatic sensibility. His work, while critically acclaimed, tends to overlook practical considerations that are essential for fostering and sustaining peace. This gap underscores a need for a more balanced approach that integrates theoretical insights with practical applications in the discourse on regional stability. The text here under discussion is about the equation which he designed, i.e., Israel=military, occupation=Palestinian resistance. As Edward Said suggested in the last sentence of the paragraph, to destroy the equation not only by simply putting forward an abstract argument about the 'Right to Return' to the Palestinian refugees but also by foreshadowing it in an unending process of uncertainty. The text illustrates the profound complexity of the subject's psychological landscape, marked by notable internal conflicts. This is particularly evident in his attempts to articulate his cultural legacy, a pursuit characterized by an overarching sense of uncertainty and inadequate resolve, ultimately culminating in a failure to achieve clarity in this significant endeavor. He suggested Palestinians register their resistance on textual and philosophical levels only. He thought that by putting effort into cultural and academic discourses, one can justify the struggle and reach some concrete solutions. Unfortunately, history hardly finds any peaceful solution to such identity politics involving no armed struggle. The concept of the right to return itself grapples with internal conflicts. When you aspire for the right to return to Home, you are accepting yourselves as displaced and degenerated persons seeking the right to return and only visit the native places. The materiality of dominance is unlike mere cultural discourse, myths, and the discourse; it is more like the Capitalist hymn. Israel, which had occupied the territory with all its resources and material richness,

equipped with modern war technology and the established economy, is not allowing the native Palestinians to return to their homes (including Edward Said). How could he leave the territory with the discourse politics only, even though Edward Said himself was labeling it as an abstract argument? This was Edward Said, who raised his voice for the right to return to different international fora. He confessed that such claims do not have any material appeal, so the people of Palestine need to take some substantial steps to register their resistance against Israel. No wonder he suggested armed struggle against Israel, which he had discarded in many places as the ultimate solution to the state of Palestine.

Conclusion

Historically, hegemonic power structures have perpetuated the systematic marginalization of societal groups for political, ideological, linguistic, cultural, and economic motives. A critical distinction exists between Muslim expansionism and non-Muslim colonization, yet both are often conflated within dominant narratives. Rashied Omer (2003) highlights the persistent association of Islam with violence, noting that even academic discourse often frames Islamic political movements as inherently predisposed to violent methods of social change.

A significant misconception regarding the Muslim world involves the misinterpretation of Edward Said's philosophy. Said's works earned widespread respect for amplifying marginalized voices, particularly in the West and the United States. However, in a 1999 interview with Nouri Jarrah, Said expressed his discontent with how neo-Islamist groups misappropriate his ideas. He clarified his position as secular and fundamentally opposed to religious movements, critiquing their methods, values, and

visions. Said emphasized that his seminal work, *Orientalism*, addresses the Western portrayal of Islam rather than Islam itself.

Regarding the Palestinian struggle, Said viewed it as an attempt to reclaim a secular status and participate in global spheres from which Palestinians had been excluded. However, in his *Al-Ahram* article, “Really, now—what’s next?”, Said critically assessed the imbalance of the Palestinian resistance against Israel. He questioned the methods and feasibility of the struggle, underscoring the need for a more equitable and effective approach to address the systemic exclusions and injustices faced by Palestinians.

3.1 Argumentative enticement: Deconstruction of Saidian Constructs

Silence is a word that is not a word, and breath is an object which is not an object.

G. Bataille⁴

The following arguments are to further the debate on Saidian constructs as a political discourse and to bring out the incensed use of his constructs by drawing a comparison between the lingual exterior and conceptual signified. It is the process of deconstruction applied to his academic and journalistic texts to foreground the positional conflicts and intellectual disengagements residing within these texts and also to interpret the likelihood of multi-meaningfulness of the signified he textualized in his later intellectual pursuit regarding postcolonial discourse, materialism, capital democracy, and Palestine in particular. The major tool to represent the external reality is language, which is equally applicable to internal fixation. It has provided ample pedagogical space to

⁴ *This phrase of Bataille appears as a motto in a crucial reflection on the violence of Derrida in his “Violence and Metaphysics” (2009, p.167)*

thinkers and common users of the language to think in binary oppositional patterns and, for long, the notions of designing privileges in a binary setup. Edward Said's extensive body of academic work is centered around the concept of binarism, with particular emphasis on the term Orientalism, which reveals an inherent binary opposition with Occidentalism. This binary constructs the Orient as a marginalized and unprivileged entity within this framework. His works cannot stand omnisciently without the system of binarism, although the glorified exterior of meanings seems as if he breaks the binarism, which should be understood in the light of his political affiliation and innate inclination toward capitalist democracy. In the light of post-structuralism, the words have internal conflicting meanings. The people from academia subscribed to his works for several reasons. Amongst them, one was Said's placid description of the Western episteme as biased and privileged this revelation was expounded by his suppositions. His description of the Western creative works designated them a privileged status. The Otherness as a term might be there in the public intellectual sphere, however, at the academic level, Said was the one who established it in a solidified and authentic manner because the way he configured the historical scrambles motivated the people to believe in his authenticity. However, Edward Said, who once constructed his staunch intellectual hierarchies, lived in an imaginary space, and he was confronted with a residual paradoxical position throughout his intellectual life and has been constantly evolving. By default, he appeared to be innocent in attributing to Others' cultural origins a characterization that is static, stable, and quantifiable. Surprisingly, Edward Said, who primarily applied the method of Derridean deconstruction to locate the imperatives of his philosophical and political logos and to examine the metaphysics of Western cultural narratives which constituted a

social disparity in the postcolonial societies now needed to redefine his certain contradictory meanings within the texts, and the conflicts existed outside the text. A layperson's perspective on the temporal contemporaneity of meaning tends to be reduced, as it characterizes cultural impurity and societal hybridity as the foundational elements of history. These phenomena unfold without any apparent impetus for a paradigm shift or transformation until they are framed within the context of political discourse or activism. The perspective articulated neglects the intricate complexities that are foundational to cultural dynamics and the historical processes that inform societal development. This historiographical distinction, characterized by varying theoretical lenses, is often referred to as an autonomous and definitive transformative process. Such an evolution significantly reconfigures the realities and truths that emerge as a result of conflicting stimuli. However, the post-structuralists believe in the use of political motives as a supplement for signifiers to construct them absurdly and to foreground the innate defining formula of absurdity and conflicts by deconstructing the text and discourse. If we analyze the notion of Western episteme and its hierarchical system, we find that the Western logic behind these constructs existed to govern the minor unprivileged social segments. Derrida's deconstruction questions the hidden politics of this binarism, which strengthens Western logic for many reasons, and economics is one of them. It has been a general practice to design Western logocentrism in postcolonial texts to pay homage to former masters, which is executed in the text methodically. In postcolonial societies, Western logic has penetrated indigenous cultural debate and social constructs through Academia. Deconstruction is an interpretative strategy that questions these binary constructs, which may change the context and decipher the spatial relations

that develop in a society. This is a much-needed thing to learn about the politics of privileged constructs, especially for those who live in a postcolonial society entrenched in the debates of metaphysical absurdity and economic failure. While focusing on the works of Edward Said, the concepts of Origin and Originality have been two formative elements of human society, and they have been constructing the identity of humans since the inception of culture and unified society. Edward Said's concerns about Palestine are metaphysical as they can be conceptualized but not determined scientifically. His association with the native land seems natural, and he magnifies it into an elucidating metaphor in his works. While showing his association with the Palestinian soil, he maintains his complexity about Palestine in his book *The Question of Palestine*: "The fact of the matter is that today Palestine does not exist, except as a memory or, more importantly, as an idea, a political and human experience, as an act of sustained popular will" (Said, 1979, p. 5).

The discourse surrounding the nature of ideas and human experience often reveals contradictions, especially when viewed through a constructionist perspective. An experienced thinker may argue that concepts like "popular will" lack tangible substance, making them mere constructs without material worth. Without a solid foundation, the inherent value of these ideas becomes confined to a discursive or academic context, which limits their practical applicability and impact. This viewpoint calls for further exploration of how we assign value to abstract concepts and the consequences of this valuation within societal frameworks. Knowing that his concepts about the Orient are essentially material-less ideas with a non-negatable absence of matter. Here, I quote his description of the Orient from the book *The Question of Palestine*: "Until roughly

everything to the East of an imaginary line drawn somewhere between Greece and Turkey was called the Orient” (Said,1979, p. 3).

Said’s work is based on ambivalent pusillanimous assumptions as he mentions that the Orient is an imaginary line between Greece and Türkiye. Greece as a metaphor for Western logic and Türkiye as a metaphor for the Islamic world have been distinguished by a simple imaginary line. Said claims that his retrogressive identity was rooted in the land of Palestine, he also advocated for the right to return to the native land for the people who were forced to leave their native space or voluntarily left the place for some maladroit political reasons. He constructed a malevolent and rigid boundary of his concept of nativity. However, he further constituted an agreement of co-existence, which was certainly an altered form of his concepts of nativity and home. A fragmented version of dislocation had naturally been altered when Said started living in different countries and accepted them as his homes without any gratuitous ambivalence. His concept of origin is based on a cognitive distinction when one successfully recognizes the distinction or societal difference by making a comparison with others’ cultural lives, one designates one’s identity. This distinction is natural as it develops through the mutation of concepts, particularly when the person learns about the archival treasure that the society possesses and the way the people negotiate with their political mirror images. Mitchell quoted Derrida in his article as: “the possibility of a radical mutation of human thought” (Mitchell, 2007, p. 277).

The possibility of radical mutation in human thoughts does not sustain acute consistency, which may be considered a disclosure of dialogism. Said believed in the radical mutation of thoughts, and the followers of Edward Said must keep this fact in

mind that while deciphering his concepts, the repository of individual endeavor should also be considered his formative argument. The same applies to Said's concept of origin, as he radically altered the traditional concept of origin by letting it be an open-ended narration and also an inclusive enclosure. He viewed the individual agency with a critical and skeptical narrowness to surface the political bifurcation dwelling deep down in the discourse of ideology. Said mentions in his *Al-Ahram* article "Fifty Years of Disposition":

In the United States, celebrations of Israel's fifty years as a state have tried to project an image of the country that went out of fashion since the Palestinian Intifada (1987-92): a pioneering state full of hope and promise for the survivors of the Nazi Holocaust, a haven of enlightened liberalism in a sea of Arab fanaticism and reaction. (Said, 1998, p. 7)

From a structuralist's point of view, Said defined the relationship of meaning by making an explicit binary opposition, as most of his works do. The images of Israel and Palestine have been conceived distinctly. The state of Israel has been projected in terms of humanism in the way he structured Israel as "the survivors of the Nazi Holocaust" and "a heaven of enlightened liberalism." These terms have been textualized as signifiers with fixed meanings they are not. Binarism operates within a framework of semantically equal oppositions, where one signifier holds potent privileged status while the other remains in a position of perceived impotence. However, the enduring significance of binarism ensures that semantic equivalence persists despite these hierarchical distinctions. He bracketed the historical tragedy by benefiting from the play of language

meanings he intentionally gave Israel as a community with privileged status. As Derrida maintained, the languages are derivative, which means the words derive their meaning from other words, not from absolute truths. I derive the meaning of the Saidian perspective from the relational texture of the coinage he used in his writings. To maintain my position, I further my stance by taking the example of Saidian binary opposition, as he mentioned in the text above, for describing the people of Palestine, as he expanded the people from one region to the entire Arab world, as he mentioned “Arab fanaticism and reaction.” Arabs have been projected as absolute truth, particularly for Western readers here. Said is analytical, and analysis is not deconstruction because the analysis does de-framing and re-framing the same signified by different signifiers however, deconstruction is unlike analysis, it questions the finality of form and meaning. Said conceptualized the profound divergence by establishing an irrational binary opposition, strategically leveraging its appeal within Western intellectual circles, notably among survivors of the Nazi Holocaust.

Language is inherently un-centered, embodying the post-structuralist idea of indeterminacy that challenges the notion of fixed meaning. This perspective underscores the complexities of the textual and semantic frameworks surrounding any given text. Edward Said, in his article “Fifty Years of Disposition,” critically examines U.S. policy towards Israel, interrogating the intricate political relationships that shape the dynamics between the two nations. Through this analysis, Said reveals the multifaceted dimensions of power, identity, and ideology that underpin the geopolitical discourse surrounding Israeli-American relations. Language constitutes the perception of human thoughts, and this is what post-structuralism claims about its fundamental position. We need to

segregate the chronicle of meanings from the lingual structures, which inextricably reconstitute the finality with the structure of language. The concept of residual authenticity within textual narratives serves to reshape and influence the collective perception of the populace. Such texts function not only as vehicles of information but also as catalysts for altering the understanding and attitudes of common individuals toward broader societal issues. By examining the interplay between these narratives and public perception, one can discern the intricate ways in which literature and discourse contribute to the construction of cultural and social realities. Why commoners? Because people, in general, rely upon the constructs and structures as designed by the creators of texts, they are exposed to such structures quite frequently. The language processes the residual play over time and modifies the minds of the people. The continuous process of lingual play aims at procedural shifts and devious dispositions of people's conceptualization of the textual meanings. As previously noted, Said meticulously formulated a series of binary oppositions that diverged starkly from structuralist norms, reflecting perhaps his deliberate disengagement from established positional apathy. The cultural praxis of terminologies designs the frame of mind as an older and contemporary political scenario structure.

Contemporary political terminologies such as Terrorism, Weapons of Mass Destruction, Third World, G8, and several others have their innate oppositions in themselves, which establish a new set of hierarchies. This is how the knowledge system is used to supplement the economic system of capitalist democracy in the contemporary global arena. Edward Said bracketed the human conceptualization in many ways. However, this conceptualization has one thing in common, which is the concept of socio-

economic Otherness. The societal fragmentation in religion and economy is evident from these constructs. Edward Said's above-mentioned comment from the *Al-Ahram* article forms the supremacy of Israel by constructing the image of Israel as progressive, enlightened, and a community with a liberal outlook. As the deconstructive method does not believe in the unquestionable metaphysical assumptions, we do find that the unquestionable assumptions constituted by Edward Said by making a binary with the Arab world by marginalizing, reactionary, and fanatic, are not based on the fulcrum of semantic equivalence. Edward Said criticizes the US policy of cementing the gap between the residents of the same territory by making an opposing binary. The construct of binary was inappropriate as the people had different historical legacies stretched on the historical and territorial timeline. The survivors of the Nazi holocaust have been elevated by making their binary with the victims of occupiers. Israelis, as immigrants and survivors of the holocaust, have never attempted to re-locate home, historical fixation, and centrality of position.

Before the first intifada on December 8, 1987, the people of Palestine had not yet reached the state of a severely dismantled group. However, how Said presented Israel from the US perspective inadvertently elevated Israel's status to that of a dominating power within the Arab world. Said persuasively engaged the sentimental readers obsessed with their political bias by administering his material position by mentioning and propagating the US perspective in journalistic writings in particular. Edward Said's attempt to construct the hierarchical oppositions by shadowing the extrinsic maneuver of the struggling people interprets them as the determinant elements of the comparison. The US policymakers dubbed Israeli society as an enlightened liberal social fabric. The use

of the adjective enlightened makes its comparison with the rigid, dark, and confined theocratic outlook of the opposing society, which is Islam as a religion and Muslims as a religious society. The opposite of liberalism is conservative. The people who are ignorant and reject the principles and basics of liberalism are naturally considered conservatives. The Centre of the debate exists and occupies its pivotal position in academia as a synesthetic metaphor because of its incoherency with the co-existing hierarchies. The hierarchies which exhibit the centrality of any perception or speculation are unwittingly constructed. It has been speculated that liberalism as a cultural outcome of Israeli society contributes positivity to Israel's social and economic development, so its essence of contradiction with the other phenomenon is that it can be internally substituted. Liberalism has been projected as the matrix of positional presence. Due to infinite actualization and cultural association with the capital democracy and American society, Israel naturally becomes their close ally.

The same principle does not work for the Palestinians, although the community shares the same space and place with the Israeli people. The basic reason for the absence of ideological totalization on the part of Muslims is that it makes them secondary and dislodges them from the main totalitarian discourse. As Derrida opened the debate on the immensity of play and significantly nullified the presuppositions and logocentrism approach towards the finality of meanings, how come the works of Edward Said can be considered the verdict of his analysis of Western episteme as final and authentic? As Said discussed the epistemic dilemma of the West in his groundbreaking work *Orientalism* (1978) and latterly in *Culture in Imperialism* (1993), by deconstructing and rejecting the cultivated tradition and sagaciously putting up self-interpretation, both are seriously

mighty positions that are problematic in deconstructive critique. So, his assertions, in general, put the impact of truth on the minds of his general readers/audience, who are normally not exposed to the political interior of such illusionary texts. The works of intellectuals, particularly those who are highly political, do exhibit agency on the grounds of self-evidence, which has been dubbed as a 'metaphysical heritage' by Derrida. (SP-3/5). Said's article "Fifty Years of Dispossession" starts with this statement: "Peace is not now, and Israel shows no sign honoring the *Oslo Accords* of 1993. The only way forward is for Palestinians to renew the struggle" (Said, 1998, p. 7).

Edward Said suggests Palestine's struggle; however, it holds a multilayered meaning. He advocated for their defiance against political adversity and the commencement of armed resistance. The underlying implication of the text was to initiate a renewed struggle aimed at achieving socio-economic prosperity. The *Oslo Accords* of 1993 marked the inaugural political interaction between the PLO and Israeli authorities, purportedly undertaken autonomously but unexpectedly cloaked in secrecy. The Arab world, in particular, was not happy about the conditions on which the PLO signed the 400-page document, which did not give a guarantee to the Palestinians to live their lives as independent people. However, according to the accord, the prime purpose of this peace-making process was to end resistance and reaction against Israel and the Jewish community.

Edward Said, widely respected for his pacifist political beliefs and advocacy for the Palestinian cause, paradoxically played a role in exacerbating conflict and solidifying regional tensions, which hindered the chances for resolution. Although the right of return for the Palestinian people was referenced in the accord, it has not been fully guaranteed,

particularly concerning the land that has been occupied by Israeli authorities since 1948. The question is why Said inflamed the people of Palestine to renew the struggle, as I have mentioned above, the way I perceived this. The people from both sides of the geographical territories, Israel and Palestine, were deprived of peace, and they wanted an end to the regional conflicts and social misunderstandings. In terms of material gains, it was a loss for both communities. To understand the Palestine-Israel conflict, let me describe the material side of the conflict. The major point is to locate the material essence of a conflict and to locate and identify the conflict. When different communities live together in a territory as a cohesive group, one thing that keeps them unified is their shared objective and consciousness. There arises a conflict when the people residing somewhere lose their ideological center later; this social fragmentation brings material loss into society. The collective consciousness stagnates, altering the meaning of integration and unification, prioritizing individual gain. Resultantly, the hidden hand behind the agenda takes over the situation. Legitimacy, economy, strategy, the balance of powers, sovereignty, institutionalizing integrity, and others gradually start decaying, and the hidden hands efficiently work behind the curtain. De facto operators paralyze the system's functionality and provide alternatives, and these alternatives function according to the actors' will.

During times of institutional instability, mediators play a crucial role in facilitating the peacemaking process, a notion supported by Edward Said. However, my analysis suggests that the operational alternatives he proposed failed to restore the institutional equilibrium between the two powers involved. This highlights the complexities inherent in the mediation process and raises important questions about the efficacy of Said's

intellectual contributions in addressing the underlying power dynamics. Israel got more strength, acquired more, occupied more territory, enforced its position in the global arena, and, most importantly, strengthened its economy in the global market. Contrary to this, Palestine was further marginalized and faced numerous problems. I realize that sustainable peace processes historically favor capitalist democracies over victimized communities. This perception is widely held among people who primarily view the UN's role as safeguarding market economies. It is quite evident from the pages of history that capitalism never wants to end conflicts without its material gains, and it has been maneuvering to give rise to global conflicts.

The use of different words and their collocation by Edward Said in his articles needs a deep study of their political use. A general collocation comes to the mind of a common user as it is commonly used in the community, primarily based on standard sets of word collocations that traditionally come together.

However, an intellectual like Edward Said, who coins his jargon and devises a distinctive collocation, needs to be deciphered carefully as the ordinariness of the specificity has a deep purpose and meaning. The deep structures of the collocative variants in his journalistic writings have an authoritative impact on the people who read him and subscribe to his thoughts in general. The superficial straightforwardness in the text functions as the pattern of continuous deferral in the meanings. The structure of Saidian texts is based on dichotomies, but the urge to institutionalize the structural value of his ideology as the absolute truth about nationhood and identity has a solid string or inseparable chain of changing signifiers. His collocations have distinct transcendental origins that have illusionary impacts on the readers, and they believe in the finality of

meaning, which essentially does not exist in his works, particularly in his magazine articles. The difference from traditional settings uncovers the internal textual inconsistencies that may be measured as positionality conflict.

Two of the node words used by Edward Said in *Al-Ahram* will be deciphered here to locate his internal conflicting positionality. A Corpus-based Study of the collocation of Edward Said’s journalistic articles in *Al-Ahram* by Amir H. Y. Salama & Waheed M. A. Altohami was published in *International Journal of English Linguistics; Vol. 9, No. 6; 2019* examines the node-collocations from the articles, and the table they provided on page number 436 gives the details of the 10 most used collocations by Edward Said. They have not provided any external political detail about the positional use of collocative structures. However, it needs to be understood profoundly why the deconstructive method will be applied. I will focus on just two node collocations based on the details they provided, as outlined below:

Table 1

Collocations

No.	Keyword	Collocate	MI	T Score
1.	Israel	Supporters, Challenge, Support	5.88	2.20
2.	Palestinians	Killed, Under, Against	5.61	2.94

The discourse surrounding the Palestinian people often reflects a structural categorization that marginalizes their identity, framing it primarily through themes of

violence, absence, and oppression. In contrast, the portrayal of Israelis tends to emphasize their backing by global powers as well as their role as proponents of the peace process, even amidst the challenges posed by the ongoing conflict. This dichotomy not only influences public perception but also underscores the broader geopolitical dynamics at play in the region. However, this collocation can be reversed as Palestinians can also be defined as the ones who kill, who stand against, and who want to keep the enlightened Israeli society under their control. It will be equally valid for the Israeli people who support and challenge the fanaticism of the Arab world to establish peace in the region. Considering the first interpretation of collocative sets, Edward Said stated that the positional alienation of Palestinians was established due to their claims of lacking support from any external forces. If Israelis demonstrate their power by removing a community from the land they occupied, it will be and is being considered an accepted norm by the global community, as it has been the traditional practice of the powers and colonizers throughout history. So, the conflict between Palestine and Israel should not be treated as an ordinary regional conflict and should not be analyzed based on generally practiced ethical grounds even after the inception of UNO.

The power and aggression have been enormously recognized by people across the globe. We need to understand the term 'people' for that matter because the UNO is functioning under the great stress of the great nations and takes a bow before these powerful great nations. The system of UNO requires colossal changes because the interests of superpowers explicitly and calculatedly function according to the superpowers' desire, and this is not a subjective stance or over-generalization. As Andrew Boyed (1970) mentioned in his article entitled "The Role of the Great Powers in the

United Nations System,”: Every honest and realistic person knows in his heart that the United Nations is dead” (Boyed, 1970, p. 34). It was dead in the sense that the organization had been created by the great powers, primarily based on the assumption that they could closely cooperate to manipulate it for their common purposes.

It is a historical fact that has been properly documented, but for that purpose, one must be a neutral soul to reach a conclusion that is perhaps non-existent. The influence of superpowers is bolstered by the intellectual discourse fostered by figures like Edward Said, Noam Chomsky, and Michel Foucault. These intellectuals have carved out avenues that amplify the dominance of powerful nations' discourses on the global intellectual stage. The success of the political claims of a community is premeditated to perceive the result in terms of economic and material gains. What Palestinian people have been gaining is extremely disastrous, not only in economic terms but also in social terms the loss of lives in the region is a naked truth. I observed that statistics play a fundamental role in conflict resolution.

The issues are resolved by projecting human loss in such a way that they marginalize people and get the minimum amount of material gains. This is not a piece of fiction. Let me thoroughly investigate the politics behind the conflict resolutions in the previous century. The resolutions supplemented the aggressors in all aspects, and the suppressed communities got nothing substantive but a mere medal of identity, which was a non-material gain. Said juxtaposed Palestine and Israel through their external identifications, portraying Palestinians as marginalized and Israelis as both supporters and challengers. This underscores the narrative's potency, suggesting that Edward Said's global advocacy for the Palestinian cause was, at its core, a political construct. Beneath

the surface of his writings, internal conflicts emerge that interrogate his positionality. Said is often recognized for intentionally maintaining this complexity across different textual forms, particularly noticeable in his journalistic work. Said has been suggestive in his articles by supporting Israel to reach a peaceful settlement, contrary to this, he guided the Palestinians with a great and mysterious difference, especially in the case of Yasser Arafat, whom he utterly defamed. It appears as if he did not want a peaceful resolution but provoked Palestinians to go for an armed struggle against Israel. The finality of the meaning of Edward Said, as several critics considered, particularly those who considered him a staunch advocate of the Palestinian cause, appears questionable. Because it was Edward Said himself who used the different and extended meanings of the same terms in his writings.

Conclusion

Edward Said's intellectual corpus, with particular emphasis on his articles published in *Al-Ahram*, constitutes a profound engagement with the intricate mechanisms of political discourse through the conceptual framework of Saidian constructs. His oeuvre elucidates the entrenchment of binary oppositions within Western epistemological paradigms often predicated upon implicit assertions of cultural and ideological superiority. By systematically interrogating these oppositions, Said unravels the latent assumptions and hegemonic ideologies that underpin them, thereby destabilizing the ostensibly universalist claims of Western thought. Situated within the critical epistemologies of poststructuralist theorists such as Jacques Derrida, Said's analytical approach employs deconstruction as a methodological tool to disclose the

concealed power dynamics embedded in these binaries, facilitating a more nuanced comprehension of cultural and political contestations.

A notable dimension of Said's scholarship is his unrelenting focus on the Palestinian struggle, which serves as a paradigmatic case study of the broader issues of dispossession, identity, and resistance. His seminal text, *The Question of Palestine*, foregrounds the existential and ideological facets of Palestine, depicting it simultaneously as a lived memory and a contested political imaginary. Within these writings, Edward Said critiques the inherent inadequacies and failures of diplomatic endeavors such as the *Oslo Accords*, which he perceives as symptomatic of the asymmetries of power and the broader geopolitical context of coloniality. His analysis further underscores the necessity of reinvigorating the Palestinian cause, advocating for a reconstitution of its ideological and strategic imperatives in light of the multifaceted challenges posed by both internal divisions and external pressures.

A corpus-based linguistic analysis of Said's *Al-Ahram* articles reveals his complex engagement with the lexicon of resistance and power. His use of collocations, which occasionally reinforce negative representations of Palestinians, reflects the deeply entrenched ambivalences and contradictions within his rhetorical strategies. These linguistic patterns illuminate the broader tensions inherent in articulating a subaltern perspective within the global discursive arena. Despite such complexities, Said's extensive body of work remains an invaluable repository for critical interrogation of themes such as identity construction, power asymmetries, and the enduring legacy of colonial structures in shaping contemporary political landscapes. His writings invite sustained scholarly dialogue on the intersections of culture, politics, and ideology,

thereby contributing to a more sophisticated understanding of the challenges and possibilities of resistance in postcolonial and neocolonial contexts.

3.2. Identity: A Farewell to Absurdity

The concept of identity has been a significant historical concern for humanity, characterized by the continuous negotiation of differences about others. This dynamic interplay reflects a fundamental aspect of self-appropriation within the natural world, highlighting how individuals and groups assert their distinctiveness while engaging with their environment. The ongoing discourse surrounding identity is not merely a social or cultural phenomenon but deeply intertwined with our existential relationship to Nature itself. Over time, this notion of thinking differently rather than supremely turned into a popular social discourse. It inspired the intellectuals, making it a separate academic discipline by detaching it from public overgeneralizations. Traditionally, identity discourse was based on common concerns of the social actors and the mental state of the people sharing an agreed-upon ideology. Gradually, the debate between type-identity theory and social identity theory turned into a political bias in the 20th century. To me, critics like Edward Said magnified the discussion on identity politics on a larger scale and made it a massive knowledge-producing agency. As Peter Buckley, a renowned business scholar from Leeds University UK, reiterates in his article, “Internalization theory is, by its nature, comparative (internal versus external, location A versus location B)” (Buckley, 2014, p. 240). In business terms, the internationalization theory is based on the binary opposition of us and them. Here, ‘us’ and ‘them’ are not only confined to the commodification of goods but of ideas as well.

The discourse of ‘we’ and ‘they’ seizes the attention of culturally heterogeneous societies such as African, Indian, and Arab. Which were administered by the foreign oppressors throughout their history. I have purposefully used the adjective ‘foreign’ with oppressors to detach Indigenous autocrats from mainstream colonial power politics, which alters the autonomy of subjugated societies and societies that encounter aggressive forms of cultural engagements. This narrative transforms the intrinsic anxiety of the cultural centers, which empirically governs the generating processes of the native individuals, nativity, and permanency of rooted ambiance. The discourse of ‘we’ and ‘they’ problematizes the traditional identities of the natives to serve the interests of the outsiders. Historically speaking, there have been two classes since the inception of society that composed a unique presence of social integrity instead of social dichotomies: they are powerful and powerless, although these two classes have a metaphorical and actual hierarchical order. No society has ever existed without a strong combination of both elements. Here, the question arises: how do these classes experience the immensity of their social diversities? Is identity a natural phenomenon, as Paulin Djité believes that 'identity is the everyday word for people's sense of who they are?' (Djité, 2006, p. 6).

This generic notion epitomizes a collective sensibility of people from diverse cultural backgrounds living together to exercise authority. Their sense of “who they are” is derived from their common interests and shared cultural sensibilities and interdependencies. The projection of ‘we’ as a unified force was exhibited during the wars, especially the holy wars. The holy warriors gave their lives for a collective purpose, which is generally extracted from the revealed texts and used to magnify the war

strategies. This is what Michael Vlahos mentioned about the notion of fighting for sacred wars in his book *Sacred War in World Change* (2009), calling it the liturgy of identity. This includes the heterogeneous ethnic societies in one string, which is generally the religion or religiously constructed nationalism. However, the backdrop of reigning cultural debates and narratives of identity primarily sketched around the dislocation of centers. I am not referring to the set of diversities related to biological differences between men and women but trying to focus on humanism as a structural component of identity politics, which was latterly displaced badly by a deceitful armory of fundamentals of societal preferences, mainly as a one-binding force. That leads society to auto-ethnographic trajectories. The text discusses the phenomenon of cultural politics overshadowing central discourse, emphasizing how individuals have crafted their interpretations of political correctness. Edward Said's work is referenced to illustrate how he celebrated diversity, seeking to uncover societal parallels that reveal underlying biases or unacknowledged preferences. This analysis underscores the complex interplay between culture and politics, highlighting how personal and collective identities shape political narratives and discourses. He ran his poignant claims about identity, which seem ambivalent when he relocates his self-sufficiency regarding identity.

In *After the Last Sky*, he posits that identity—who we are, where we come from, what we are—is difficult to maintain in exile...we are the 'other,' an opposite, a flaw in the geometry of resettlement, an exodus. Silence and discretion veil the hurt, slow the body searches, and soothe the sting of loss (Said, 1986, p. 16). Here, Edward Said portrayed dispossessed Palestinians and other marginalized cultural identities in their writings and advocated them on different fronts by superseding his idea of identity. It is

precisely difficult to synthesize with the collective identity as a displaced individual and represent a sum of the identity of the people who subscribe to a holy center or locate their existential links with the holiness of a single center. The evident theme of an integrated ethnic group is a center, not some geographical roots. Ironically, several multicultural and developed countries gathered around the confronting arena of chaos for an agreed-upon political purpose that makes them a competitive force. Said, who was deeply engrossed in his past and seeking any remnants of his experiences in his homeland(s), authored several works on Palestine. Despite his scholarly contributions, he inadvertently neglected to reconcile the theoretical underpinnings with the practical implications or feasible political strategies. The complexity of political affairs and emancipatory debate in his works made the stubborn believers of the ontological texts believe him blindly.

The challenge of identifying both confronting and flattering forms of decentrality was often perceived as insurmountable, particularly during an era when Edward Said's contributions were widely revered for their exploration of cultural identity and their advocacy for marginalized communities. The books Said produced about his homeland included *The Question of Palestine* (1979), *After the Last Sky* (1986), *The Politics of Disposition* (1994), *Peace and Its Discontents: Essays on Palestine in the Middle East Peace Process* (1996), *The End of the Peace Process: Oslo and After* (2000) as well as some articles in other journals have the same unified signified. In the above-quoted text, Said deftly narrates the psychological chaos that disorients one's concept of identity, especially in exile. This is a metacognitive discovery of 'one's' complex self. It is a method of loss-fixation, not reactionary politics. What Edward Said has been glorifying in his works throughout his intellectual pursuit turns his claims into impassioned

archeology of positions. It is deemed appropriate to argue that if a behavioral change is more consequential than circumstantial variants, it may alter one's evaluative currency. He raised an identity question, as traditionally claimed that the identity is retrieved from memories; however, the attitude is constructed, as mentioned by Norbert Schwarz and Gern Bohner in their article *The Construction Attitudes*: "When attitudes are needed, they are largely constructed rather than retrieved from memories" (Schwarz, 2001, p. 2)

Identity must be re-imagined if it does not validate individual memories. Perceptions should be corrected if based on fictitious information or heavily manipulated imaginations. When it comes to the political perception and complexity of identity, it needs to be understood in isolation. I am not challenging the ideas that Said shaped on flexible insights, but it is an undeniable fact that most of the time, ideas come into existence when they correspond to the turbulent times of one's life journey and create ideological imbalance and insecurity regarding representation. However, it is relatively unimaginable to construct an identity and apolitical and illogical state of being because all external factors maneuver to form one's identity. Dmitry Chernobrov (2019) articulates in *Public Perception of International Crises* that "in international politics, identities are temporal experiences of a boundary, which can be (re)drawn through (re)imagining the attributes that constitute it" (Chernobrov, 2019, p. 34).

Said theorizes the long-standing Western canons through the lens of discourse. In *Orientalism*, he exposes how Western intellectuals and academia perceive their Others, effectively dismantling the legacy of Western thought. Is it possible that these distant misconceptions have created an unseen boundary, ultimately dividing the world into two distinct realms? But this dissertation researches the bases that were political constructs

and created fallacies within fallacies, so the question arises: how can the overgeneralizations in independent creative works of the writers of the pre-twentieth century belittle the ideological communities for just maintaining their privileged status? It is undeniable that constructing identities involves developing consumer identities based on differences. According to Said: “Human identity is not only not natural and stable but constructed, and occasionally even invented outright” (Said, 1995, p. 332).

In his *Al-Ahram* article titled “A Real State Means Real Work” (1998), Edward Said expresses his contradictions by strongly opposing Yasser Arafat and the members of his authority regarding the declaration of a Palestinian state on May 4, 1999. He terms such declarations as funny and ironic in the same article. He now believed in more concrete and rational claims regarding nationhood and nation-state because he wanted a valid solution to concrete demographic and territorial problems. (Said, 1998, p.7)

Yasser Arafat’s worldview and the idea of nationalism were precisely Saidian because Arafat was constructing new boundaries for Palestinian identity as Edward Said imagined while deciphering the identity discourse. Because Said’s arguments about identity were flexible and lucid, they provided room to exercise the homogeneity of community in more open ways. While attempting to develop his arguments in *Orientalism* and, *Culture & Imperialism*, he used a post-structuralist lens to influence and convince the audience of cosmopolitan globalized culture and created a new center within the center. His paradoxes pragmatically challenge his alchemy of power discourse. Said appears more material and grounded in his article “Fifty Years of Dispossession” when he confuses autonomy and nationhood. The materiality of a system or a nation-state enables the people to target their significant issues, which keep them miserable and

weak in terms of politico-economic strength. His postcolonial debate gets altered and gets a new shape from the cultural model to the economic model, as depicted in his article:

Balfour's statements in the Declaration take for granted the higher right of a colonial power to dispose of territory as it saw fit. As Balfour himself averred, this was especially true when dealing with such a significant territory as Palestine and with such a momentous idea as the Zionist idea, which saw itself as doing no less than reclaiming a territory promised originally by God to the Jewish people. (Said, 1998, p. 16)

In his analysis, Said critiques the Balfour Declaration as an integral facet of the overarching British colonial endeavor. He observes that this declaration not only reflects the geopolitical ambitions of the period but also intertwines with the national sentiments of the Israeli populace. Said articulates that the mobilization of these sentiments is further complicated by the invocation of inherited religious authority, which he posits influences their desire for territorial relocation. This urge, he suggests, is framed as a divine mandate, thereby intertwining national aspirations with religious imperatives in the discourse surrounding statehood and identity. Religion is a philosophical idea, and in times of skepticism, the profligacy of absurdity to shape the concept of identity by the Zionist apparatus lays bare the confusion about identity. For the inclusion of a religious metanarrative to substantiate his theory, he challenged his lucid idea. Zeev Sternhell (1998) describes in his book *The Founding Myths of Israel* that Israel brands its movement as nationalist socialism.

The idea of nationalist socialism is also known as Nazism. The Israeli intellectuals and journalists consider this traditional coinage as the propaganda of the Palestinian Authority, which, in their opinion, dubs Israel as a Nazi-like state. A report by the Danish parliamentary foreign affairs committee was prepared on Nov 8, 2011, highlighting Palestinian media as the major game player to demonize Israel and label Jew population as highly inspired by the Nazis. Nan Jacquez Zilberdik and Itamar Marcus, who were the originators of this report, textualized their bias to belittle the Palestinian Authority. Itamar Marcus is from Jerusalem, Israel, and works as the director at Palestinian Media Watch. He co-authored the report with Nan Jacquez Zilberdik, who is a renowned author, translator, and subtitler and gives her services to Palestinian Media Watch as an analyst. Their most famous work, also a joint venture, is a famous book about Palestine entitled *Deception: Betraying the Peace Process* (2011). The book was not well celebrated in the Arab world as it advocated Israeli concerns to Arab critics and reviewers. The content of the book has been materialized by the documents gained from the Palestinian Authority and media. Efraim Inbar, who is a professor of political studies at Bar-Ilan University, Tel Aviv, and the president of the Jerusalem Institute of Strategy and Scrutiny, reviewed the book *Betraying the Peace Process* in the *Middle East Quarterly Journal* (2014), a journal which is published by an American think tank Middle East Forum, working since 1994. In his review, Professor Efraim Inbar responds to the content of the book in these terms:

It is not easy to read because the book meticulously and systematically compiles numerous public documents and statements in Arabic by Palestinian Authority officials and

institutions that prove, beyond any reasonable doubt, that the Palestinian leadership teaches its constituents to hate, to deny Israel's right to exist, and to envision a world without Israel. (Inbar, 2014, p. 59)

After reading the review, one can roughly imagine any apolitical stance in the text. It refers to the Palestinian media as a metaphor of lies and demonization to categorize the binary opponent as belittled, fake, untrue, hostile, and the power-hungry mechanism that not only misrepresents Israeli politics but misguides its people also employing (mis) using religion. Before disclosing the agenda behind Israel's National Socialism, it was inevitable to consider the claims of such intellectuals and scholars who address the Zionist concerns religiously, and the other forces manipulate the situation with equal force. However, the co-authors of the above-mentioned book provide some evidence from the Palestinian press to strengthen their position. The excerpt below has been taken from *Al-Hayat Al-Jadida*, an official newspaper of the Palestinian Authority. Considering this assumption, the interiority of the text defies the cultural absolutes and mediates with the flexibility of the narrative, in a sense, Israeli intellectuals invited the Palestinian scholars to construct a bridge upon people's missing links of identity, culture, and integrity. They must negotiate with the others' cultures and incorporate their position accordingly. The fundamental approach to seeing the chaos and complexities of territorial conflicts has been detached from the core center of space and place. Within the same geographical centers, history has located several partitions, and for that purpose, the best tool used to alienate the stakeholders was hate speech about Others.

Undoubtedly, such partitions or separations have been systematically cherished by capitalism. See the excerpt from *Al-Hayat Al-Jadida*:

Official PA Daily: Israel does experiments on prisoners like Josef Mengele "[There is] an entire system called 'slow death,' which the Israeli establishment uses against Palestinian prisoners... the Israeli jailers attempt to imitate the German Nazis, who were the first to use prisoners as testing grounds, for testing the weapons and the deadly drugs which they developed. The Nazi German doctor, Josef Mengele, was the most famous among them. (April 17, 2011)

Such extracts from different newspapers have been grouped in the report *Palestinian Authority Incitement and Demonization of Israel and Antisemitism* by Marcus and Zilberdik, dubbing the Palestinian press demonizing and misrepresenting Israel. By providing such evidence, they claimed that it is the Palestinian press and authority that are dismantling the peace process and inciting people from both ends. Edward Said, being a diasporic representative of Palestinian rights, had normalized his staunch thoughts about Middle East politics and his theoretical subjective rhetoric. In his *Al-Ahram* article "West Bank Diary" (1998), he asserts that many things have changed in the region, and a staggering socio-political scenario has been cultivated in the minds of a new generation living in Israel and Palestine. The article curtailed the gulf within his theoretical assumptions when he visited Israel, Palestine, and Egypt. He calls the change development in thoughts about Middle East politics as noted by some intellectuals. There is a confessional statement in his article, which should not be taken as ironic because

during his visit to Egypt to attend a Viva of his supervisee, what he negotiated with the Egyptian academics and intellectuals was the extension of his recent version of understanding Israel and Palestine. Said accepted the transpiring trends in a socio-political change in the regions, as declared by him in the article:

The occasion also allowed me to say how lacking my political formation had been in any knowledge about Israeli Palestinians, who had been regarded in the Arab world as little short of traitors for remaining as non-Jewish citizens of Israel.

(Said, 1998, p. 7)

Edward Said's redefinition of binarism represents a crucial aspect of his broader critique of Orientalism. He delineates the complex dynamics of identity among Palestinians living in Israel, who are often perceived as non-Jewish citizens and consequently marginalized as perceived traitors within the Arab discourse. This internalized dichotomy underscores a critical tension in Arab rhetoric, which Said contests. He argues that the reductive nature of such binarism fails to account for the nuances of cultural negotiations, thereby challenging the simplistic categorization of individuals and communities. Through this lens, Said's work prompts a reevaluation of the interplay between identity, culture, and power in the context of the Palestinian experience. People from the intellectual world had been objecting to his works for many reasons, and poor binarism was one of them, but his later statement expressed in a globally read newspaper expressed his earlier perplexities about the identity discourse. He was imprisoned by the past swirling around his memories and was battling against his new residual identity, which forced him to take distant positions about the culture and

identity. I would reckon his intellectual works as pure commodification of ideology, especially to turn knowledge politics into the free market, but absurd and misleading texts were no less than the products that provided lone cosmetic effects to conflicts and sufferings for the larger interests of the capitalists behind the curtain. The concept of normalization was again conflicting with his statement when he advised Palestinian people to maintain their identity with weapons to get their rights back from the Israeli state.

This is what Edward Said's work did during the political upheave in the Middle East. Edward Said twins his earlier thoughts by extending his ideas about the non-Jew residents in Israel, and the same applies to the Palestinians. He speaks about them as follows:

It now struck me, I said, that Israeli Palestinians had become crucial for our future as a people since, given their circumstances as non-Jews in a Jewish state, they dramatized the anomalies of nationalism and theocracy throughout the Middle East. (Said, 1998, p. 8)

His earlier stance about Israeli Palestinians was accommodative. However, his reflection on the same category is different as expressed in the text. An ideological change was taking place in Israel, and that was a modern wave of secularism. Edward Said, a Palestinian Christian, never defined his religious attachment through his actions or practices. By and large, his approach toward the general people was humanistic. The advent of secularism in the theocratic state of Palestine and the Nationalist state of Israel was a great development in terms of cultural homogeneity and political stability, and

both provided a conducive environment for economic stability and growth in the region. However, Said is accusing the Israeli Palestinians of dramatizing both ideologies in the Middle East. Secularism cannot maintain dialogue with Islam and cannot be culturally appropriated for religious societies like Muslims. The binary that Edward Said made in his article stands on the rigidity of Palestinians and the dialogism of the Israeli people. The acceptance of the debate of secularism by Israeli academia and intelligentsia gave a deep insight into the change in the thinking of Edward Said. At the same time, while addressing the people and meeting simultaneously with the Israeli and Israeli-Palestinian communities, it dawned upon him that secularism may replace the metanarrative of both regions, as he mentioned in the article: “ I recall vividly that I felt a sense of shared secular assumptions about politics, history, and the future” (Said, 1998, p. 8).

As a traveler of two worlds, he finds it challenging to determine the finality of his cultural identity. One world chose him as its resident, possibly suggesting that he was destined to settle there, while the other is the place where he was born to live, love, and yearn for connection. He methodically described his hyper-centrality in his writings, particularly while discussing the Middle East conflict in his *Al-Ahram* writings in the Arabic language. As he mentioned in the above-mentioned text, he was sensing secularism and its rapidly growing elements in Israeli and Palestinian intellectuals’ discourse. He provided an ideological substitute in the form of secularism to the people, not only for Israelis and Palestinians but also for the entire Arab world. As he illustrated his position in his 27th Sept 2001’s *Al-Ahram* article “Backlash and Backtrack”:

I have been arguing for years that our main weapons as Arabs today are not military but moral, and that is one reason why,

unlike the struggle against apartheid in South Africa, the Palestinian struggle for self-determination against Israeli oppression has not caught the world's imagination that we cannot seem to be clear about our goals and our methods, and we have not stated unambiguously enough that our purpose is coexistence and inclusion, not exclusivism and a return to some idyllic and mythical past. (Said, 2001, p. 1)

Said failed to maintain positional consistency in his understating of the term religion in all forms and contexts. Scarcely did he establish a sizeable pedagogy of secularism through discourse. His perplexing and subversive theoretical positions maintain conflicts, and this is one of the reasons that his intellectual standings have been assumed to be suspected. Most of the common subscribers to his thoughts hardly recognize the cultural discourse challenge as a form of hegemony rather, they negotiate with the other culture as an inclusive theme. While discussing Islam, Said swings between two opposing binaries that make his position confusing and intentionally multilayered for some economic purposes. William Hart maintains, "Said's hostile critique of religion stands in sharp contrast to his defense of Islam" (Hart, 2000, p. 76).

Edward Said stands as a pivotal figure in the discourse surrounding the complexities of the Muslim world, often critiquing the consequences of colonial influence in the post-World War II context. His journalistic writings shed light on the nuanced dynamics of the Middle East conflict while simultaneously highlighting the misrepresentation and misunderstanding perpetuated by Western intellectuals. Notably, Said's advocacy for separatism, rooted in ethnic and religious identities, challenges the

prevailing narratives constructed by those in the West, prompting a reexamination of their frameworks for understanding marginalized populations. His work ultimately calls for a critical reflection on the role that the Western intelligentsia plays in shaping perceptions of the Other, urging a more nuanced and informed discourse surrounding these communities. Contrary to this, he believed in cultural negotiations and postmodern enterprise for providing space for the postmodern secular theory. He dismantled his concept of binaries on which he constructed his *Orientalism, Culture, and Imperialism* and took meaningful and measurable concrete and material positions (in his point of view) for human development and progress. A much more realistic, concrete, dialogical, communication, and inclusive position represents the growth of his intellectual strength and a paradigm shift.

Conclusion

The discourse on identity has evolved as a critical axis of human existence, rooted in the differentiation of self from others and shaped by cultural, political, and social dynamics. Historically, identity has been constructed around shared ideologies and collective concerns. Edward Said's contributions expanded this discourse, transforming it into a profound exploration of power structures, cultural anxieties, and the processes governing individual and collective identities. Said underscored the fluidity and constructed nature of identity, challenging its perceived stability.

In his works, Said engaged deeply with the complexities of Palestinian identity, intertwining themes of exile, loss, and resistance. His reflections on nationalism, as seen in the example of Yasser Arafat's reimagining of Palestinian boundaries, align with Said's broader critique of constructed identities. However, his observations on Israeli

Palestinians reveal a shift from accommodation to a more critical lens, underscoring the contradictions inherent in nationalism and theocratic governance.

Said's nuanced understanding of identity underscores its intersection with political realities and cultural displacement. His insights highlight that identity is neither static nor natural but a product of historical, social, and political forces, often laden with contradictions. By foregrounding these dynamics, Said's work remains a cornerstone for understanding the complexities of identity politics in a globalized and fragmented world.

3.3. Edward Said's Territorial Worldliness: An Advocacy of Cosmopolitanism

I am not an Athenian or a Greek, but a citizen of the world. — Socrates⁵

For some scholars, the term worldliness is traditionally understood as a religious concept constructed in binary opposition to heavenliness and the divine order. It represents a framework of principles, assumptions, aspirations, and manifestations shaped by human agency and guided by individual desires. What appears, as a result, reflects the concept of sin in traditional theological bindings. So, according to that, worldliness is man-made, crafted, and designed to confirm human beings' existence based on cultural and ideological differences. To profoundly appreciate the metaphor of worldliness, we need to decipher the term kosmos. As Richard McDonough mentioned in his article entitled *The Religious-Cosmological Reading of Zettel 608*, the word "World" (kosmos) means 'orderly arrangement,' i.e., decorations; by implication, the world in a wide or narrow sense, including its inhabitant. (McDonough, 2013, p. 265) So, all such matters which are not heavenly are worldly and do not contribute to

⁵ Herod, A. (2009). *Geographies of globalization: a critical introduction*. John Wiley & Sons.

illustrating the glory of God. Later in the course of history, humankind developed several motives to materialize its existence in all forms of human expertise. He designed his identity tools by structuring stories, cultural legacies, language, literature, and war tools. Besides all this, humankind structured companionship to advance in human history, which later turned into ideological variants. As Friedrich Nietzsche wrote: “God is dead; but given the way of men, there may still be caves for thousands of years in which his shadow will be shown – and we – we still have to vanquish his shadow, too” (Nietzsche, 1882, p.167). This concept is generally ill-interpreted in debates. He claimed that the centrality of God has been removed or discarded with the inception of enlightenment. All perceptions and constructs of mankind’s unflinching philosophy were gaining their new shapes during those transformational times. The concept of worldliness has certainly changed, and the mini-narratives of territorial worldliness have been reshaped. I am not challenging pre-nineteenth-century narratives of nationhood and ideological differences; however, the way Nietzsche analyzed the changing mode of human history seemed explicitly a designed version of the denial of theocracy. Observing history in chronological order brings out the dehumanizing ideologies that bring further segregation in societies, but obviously, it is inevitable to locate the historical traces of one’s ideology, soil, home, and culture. However, the two great wars proved that the idea of nationalism had faded away. Cosmopolitanism fascinated the people who were suffering from the death of nationalism. Amidst the chaos of abandonment of identity, individuals across the globe were confronted with two types of literature: one glorifying the fading past and the second acknowledging the then-modified present. Edward Said, as an intellectual, seems to be the one who reimagined human history and texts to

foreground the politics of power structures, which provided oblique images of a community or territory to certain people. Here, we need to understand Said's position on geography and history, which functions as the backdrop of his intellectual journey, and it is also required to understand that his prophetic sensibility was a critique of existing power structures and an acknowledgment of materialism for assessable determinants. To attain the purpose, I will first see Said's reflections on his self-designed archeology of identity debate.

Edward Said ostensibly appears as a theorist who gave life to marginalized people by giving them a voice and helped orientalist to align their assumptions according to the 'facts' that he materialized in his texts. This proves what I have been continually forming as my stance of negating his political position. We need to analyze his texts closely to find his fluctuating position to avoid our positional ambiguity. To me, Said was primarily an advocate of cosmopolitanism. The nationalism, nationhood, and advocacy of the Muslim community, by and large, appear cosmetics of discourse at some levels. He formed the cosmopolitan discourse by educating the extinguishing voices, and he expressly gave the voice to that community that had taken charge of designing other's ontological perceptions. Intellectuals are misunderstood and misinterpreted, as Immanuel Kant has been considered the founder of contemporary cosmopolitanism. George Cavallar disagrees with it in his book *Kant's Embedded Cosmopolitanism*:

I claim that the interpretation of Kant as the key founding father of the new cosmopolitanism is largely unfounded. Without any doubt, there is some overlap (for instance, in terms of normative individualism or the focus on the

normative basis of cosmopolitanism), but he differs in many aspects from contemporary approaches. (Cavallar, 2015, p. vii)

There is a dire need to know Edward Said's evolutionary stance(s), especially the way he reflected in later journalistic writings. Was he a postcolonial scholar and an advocate of deprived people of Palestine - his old territorial fellows? He was not a parochial scholar, though; he had a vast experience of knowing different cultures and ideological outlooks of the societies he had been living in during his intellectual journey. His arguments regarding the home, as home attributes his territorial attachment to his homeland, reflect wavering patterns of thought because the dominant element is placed in his claim. Regardless of his strong association with Palestinian politics, besides accusations against the Palestinian leadership, the conflicts within his position were no less than a case of self-deception. The very essence of humanism and cosmopolitanism contest with the compartmentalization of humankind as a whole and representative of true human reflecting cultural harmony and respect, no segregation, no borders, no dialogical distance, common interests of human development and mutual respect remain a consistent theme of both the humanism and cosmopolitanism. While advancing his approach to Palestine politics, on the one hand, he favors the armed struggle of the Palestinian people, and on the other hand, he turns defensive by dubbing Palestinians as victims of victims. A single explicit change in an intellectual's position on delicate matters may raise questions about its receptivity in academia and intelligentsia, which turns lesser and unregulated. It can simply turn the table of dialogue. Without going deep down into the history of the Holocaust, the Nazi's mass murder and genocide, and

religion over nationality, I focused on Edward Said's attempt to maintain equilibrium in his anti-binarism. I derived my claim from his writings for dislodging the binaries as being sympathetic to Israelis. In the territories where dehumanization ideologies persist, the solution seems to be mere cosmopolitanism. This is what provides opportunities to distribute the sources equally. As far as the idea of humanism is concerned, it is a man-centered approach that provides equal opportunities for all individuals to flourish and to progress irrespective of ethnic identity, divinity, culture, and other barriers that may alter the human psyche for societal bad. Edward Said has been a staunch conformer of cultural differences and has provided knowledge to the marred societies to dig out their patron of superiority from the layers of culture and orientalist's misrepresentation. This approach was well celebrated among the marginalized and misrepresented societies, and they started locating their socio-cultural shape as a matter of self-actualization. Contrary to this, the idea of humanism seems to be a secular attempt to level the social deformity and provide them with a therapeutical and acceptable phenomenon. Said illustrates Humanism in his research article "Presidential Address: Humanism and Heroism" (1999):

Humanism is disclosure; it is an agency, it is immersing oneself in the element of history, it is recovering rationality from the turbulent actualities of human life and then submitting them painstakingly to the rational processes of judgment and criticism (Said, 1999, p. 285).

Edward Said discarded the concept of self-actualization and preferred rationality. Being rational is an anti-theory perspective. Chaos, fear, and miserable human conditions

were not acceptable to him. At the historical juncture of material understanding, he processed a corrective justification to settle down his provocative positions. That is why he finally reached a compromised gesture in his journalistic writings. The prominence of humanism as a doctrine of coexistence in the same region theoretically bridged the distances between ethnically and ideologically different nations. Such a response to the human struggle against prolonged and relatively unrealistic and unachievable dreams was a great move from Said. This hegemonizing of cosmopolitanism had implied economic purposes. In the 1970s, after the decline of the 1960s concept of corporate profitability, the concept of internationalization of markets, money, and business emerged. Capitalism functions in different modes, and one of the modes is intellectual assistance. In the annals of history, we see the intellectuals supplementing the leading hands by setting the intellectual grounds for them. It is just like Hollywood animated movies, when such movies are made, franchises from across the world get license-based agreements with the toy-based movies and then produce the toys. And in almost all cases, the producers of the movies earn more than the movie from the toy industry. These contemporary corporate tactics correlate with the industry to maneuver the consumers by providing quality toys from franchised all over the globe. The same happens in other cases when the new powers plan to take over the central charge; they use literature and theory as a subtext. Here, I can give an interesting example of a WWE wrestler, Muhammad Hassan, who was featured in WWE wrestling matches during 2004-2005. His original name is Marc Julian Copani, and he is now serving as a junior school principal. He was not a Muslim but an American Christian. His family migrated to the USA from Italy. During his training, WWE approached him to portray him as a

Jordanian-Palestinian Muslim. His entry into the arena with the background of Azan and then demonizing US policies and blaming US people for their ill behavior against Muslims after 9/11 were all symbolic and methodical. Sooner, Muhammad Hassan bagged recognition and fame from across the Arab world and was then considered a representative of Muslims all over the world. His wrestling career ended very soon when the UPN approached the WWE to stop showing him in WWE fights with immediate effects, and the reason behind this ban was the 7/7 bomb blast in the UK. This episode is not so simple to understand and believe; promoting a Christian as a Muslim and criticizing American policies in the ring, earning hate from the spectators and non-Muslims from all over the world, is not that simplistic and apolitical. What the war industry and policymakers wanted to achieve, they achieved in material form. Copani was (mis)-used for their ill-plot. This is how texts supplement capitalists' programs in an interview with Carina Nocon conducted on July 24, 2020.

Copani said Hassan was created to exemplify an Arab American who was upset at the unfair treatment and discrimination he received from other people. However, over time, the character developed into a “more radicalized Muslim and Arab young man, who was lashing out violently,” Copani told Vliet.” (Nocon, 2020)

The deconstruction of archaeological knowledge, through persistent and dedicated efforts, unveils numerous concealed realities. Marc Copani has analyzed the insular vision of power regimes, demonstrating how they influence audiences, readers, and the general public through the strategic use of social actors and scriptwriters. These

mechanisms contribute to the construction of a broader ideological framework designed to shape specific attitudes and responses within the target society. This process is further reinforced through material engagement with the community, ensuring the continued propagation of the intended narrative.

In the name of the pro-democracy protest in the Middle East and North Africa, the people started their resistance against indigenous regimes. Primarily, this protest had economic complaints against the states. As global hearsay, The USA is accused of Arab Spring in Tunisia, Egypt, and Syria. An interesting fact about Tunisia and Egypt is that both countries were leading the African nation, which was about to gain economic liberalization. As I have mentioned earlier, the concept of democracy is aligned with the economy and free market. The purpose of this text was to foreground the intellectual logic that works behind the curtain to create a space for the new capitalists.

Edwards Said's subjective account of his life does not meticulously record an interplay between his territorial standing, worldliness, and intellectual works because of the spatial movement from his native space to strange space[s]. It seems to me that he was on a constant journey of self-discovery and territorial appropriateness, both on literal and metaphorical levels. Complacency with the present state of mind never goes with the intellectual mind. They question the change of socio-political context and backdrop for defining self-actualization. As a commoner, what postcolonial text[s] reveals in the context of the subcontinent political arena, the realization of difference was not a fact before the colonizer's occupation. Latterly, the people of the subcontinent who shared the same spatial identity started manifesting differences in territorial approach and cultural understanding. These differences turned into contingent displacements of

ideology at later stages of identity crises. The social rifts are successfully altered with ambivalent disharmony and engagement. Rationally territorial worldliness as a vibrant discourse of change molds the grounded minds, sharing different ethnic and religious ideologies and engagements. This is how they were turned into binary oppositions, enjoying coherent cooperation as a developmental unified tool. It is not fiction that after the great migration, people of the same spatial milieu adopted the same cultural context once they were disowned in the times of the independence movement in united India. This transformation was innocent on the subscribers' part however, there is a deep political and economic purpose behind this decomposition and re-composition of the human social integrity and the set of faith and political ideologies. Edward Said was precisely experiencing the diversities of culture[s], and his morbid displaced ideology affected his ingrained identity at many levels. The transferal of the ontological pivot and exposure to the multi-cultural environment conceptually distorts the image of self and land. This turns into a misrepresentation of conformity and aspirations. The neurotic urge to foreground suppressed identity and territorial attachment symbolizes the refusal of the nexus movement, progress, and material gains. People who are desirous of living with the pains and pangs of preconception of identity overlook the material gains around them. Edward Said went through the same pattern of identity crises that led the people to hybridity and ambivalence. He avows in his memoir *Out of Place*:

I occasionally experience myself as a cluster of flowing currents. I prefer this to the idea of a solid self, the identity to which so many attach so much significance. These currents, like the themes of one's life, flow along during the waking

hours, and at their best, they require no reconciling, no harmonizing. They are “off” and may be out of place, but at least they are always in motion, in time, in place, in the forms of all kinds of strange combinations moving about, not necessarily forward, sometimes against each other, contrapuntally yet without one central theme. A form of freedom, I would like to think, even if I am far from being convinced that it is. That skepticism, too, is one of the themes I particularly want to hold on to. With so many dissonances in my life, I have learned actually to prefer being not quite right and out of place. (Said, 1999, p. 295)

Edward Said prefers to conceptualize himself as a cluster of flowing currents rather than a solid, static, independent entity. This dynamic self-perception facilitates his understanding of cultural hybridity, a concept he has engaged with extensively due to his experiences as a displaced individual since childhood. Through this fluid identity, Said could reconceptualize and contest traditional notions of cultural boundaries and integration. It is quite evident that a person whose intellectual journey shares different spaces and places feels confused about locating a solid and static center of self, which is ontologically and geographically not possible in the world[s] of conscious dichotomies. However, his writings construct an ethnic identity approach for the diasporic and geographically marginalized people, particularly for the people of Palestine. Said’s erudite insight regarding oppression and dominance of power centers makes his critique an academic theoretical perspective not because he attempted to form an identity but to

replace imperial ideology in cultural discourse no matter how [irr]-rationalized they were in their approach. The phrase "*cluster of flowing currents*," in my view, encapsulates a dialectical engagement with a parallel yet intricate reality—one that operates within a spatial framework negotiating an individual's self-perception and territorial proximity to construct a definitive sense of identity. Said's critique of the limitations imposed by state territoriality appears to reinscribe the imperialist discourse of centrality and the rationalization of superstructures within identity politics. However, I cannot assert with certainty that he was inadvertently conditioning his distant self to assimilate crises in a manner that would destabilize his formal identity.

Perhaps his metropolis experience allegorically detaches him from the rooted point that resides in his solid self and takes him away as a stream of consciousness, which he regards as the instinctual desire for self-discovery. When he further compares the state that he calls freedom, he categorizes one's desire to have a geographical identity. This freedom of play within his position makes his stance a confused one. Let me imagine how this confusion would work for the complex postcolonial intelligentsia, whose sole analysis is based on established themes. Such interplay challenges the disorganized absurdity of intellectual space. Said's lingering perspectives rather confessional confusions assume accidental displacement as out of place, which he reckons is a valid position. I found his view against the established norms of identity discourse as an explicit violation of the codes of decoloniality for the people who had been tagged as oppressed people. He further projects his general notion as "without one central theme." This indicates a non-dedicated fluid identity. This fluidity enabled Edward Said to effectively deconstruct the notion of a solid, static self. T.S. Eliot's synthesis of historical

sense, while primarily literary rather than political, also contributes to formulating the concept of the history of intellectual beings. By integrating historical context with literary analysis, Eliot provides a framework for understanding the evolution of intellectual thought and identity. T.S. Eliot defines historical sense in his article “Tradition and the Individual Talent” in these terms:

The historical sense involves a perception, not only of the pastness of the past but of its presence; the historical sense compels a man to write not merely with his generation in his bones but with a feeling that the whole literature of his own country has a simultaneous existence and composes a simultaneous order. This historical sense, which is a sense of the timeless and the temporal together, is what makes a writer traditional”. (Eliot, 1919, p. 9)

Although Eliot’s point of view eminently highlights the perspective of the past of a creative artist’s theme that centralizes his identity. However, developing a perception is important. Psychologists believe in five assumptions regarding perception. Dr. McLeod, S.A. in his article “Psychology Perspective” shares five common assumptions regarding perception in these words: The five major perspectives in psychology are biological, psychodynamic, behavioral, cognitive, and humanistic”. (McLeod, 2013, p. 5)

Keeping in view Eliot’s concept of perception, it is not only the pastness of history but of its presence also. Like Edward Said, Eliot’s idea of perception is controversial. An intellectual’s self-reflections can be considered an authentic rule of

accepted reality and ideology. Accumulative historiography and the possibility of brain-state and grounded reality are established in a speculative space. Again, I find Eliot's point of view equally fluid and least grounded. Eliot also dispenses the flow of the stream of consciousness about identity, makes the narrative political, and accomplishes the capitalist's agenda. However, he approached the historical sense with ambiguous notions. So, identity itself cannot draw a demarcating line between perplexed perceptions and academic postulates. Said's critique of identity is not emancipatory, his formation of Palestinian identity is confusing, rather more confusing when he speaks on imagined territories. Said is less ambiguous now and replaces his earlier thoughts in *Al-Ahram's* article, "A real state means real work." He writes:

The disadvantages of declaring a state seem to me far outweigh the advantages. Most importantly, a state declared on the autonomous territories would definitively divide the Palestinian population and its cause more or less forever. Residents of Jerusalem, now annexed by Israel, can play no part, nor be, in the state. An equally undeserving fate awaits Palestinian citizens of Israel, who would also be excluded, as would Palestinians in the Diaspora, whose theoretical right of return would practically be annulled. Far from uniting Palestinians, therefore, the declaration of a Palestinian state would divide them more than they have ever been before, rendering the notion of one Palestinian people more or less

void. In whose interest is such a result? Certainly not the
Palestinians. (Said, 1998, p. 2)

Said, an advocate for fluid identities over fixed ones, appears less resolute when it comes to the independent state of Palestine. His perspective has evolved towards pragmatism, emphasizing realism and tangible interests, reflecting established norms centered on material gains. His eloquent yet somewhat elusive critiques often masked underlying realities. He bolsters his arguments by invoking the right of return for the diaspora. However, his theoretical approach appears conflicted in attempting to reconcile a pastiche of his earlier notion of identity, which eschewed spatial consistency and did not necessarily reinforce or fortify identities. Is the idea of fluid identity being a displaced person attainable? Once you reorganize your cultural blindness you miss a certain number of grounded aesthetics that lead the people to skepticism which is supplemented by your own concocted but innocent philosophy. I do not reckon Said's exposure to material, solid, and commonsensical remedies to earlier follies as a U-turn but as internal enlightenment and discovery of intellectual conflicts perhaps less methodically discovered. Said assumes that sharing the same cultural courtyards is a more substantial material gain than the rhetoric of history. Such debates have been taken wrongly by the postcolonial societal configuration; these provided self-gratification and moral illusions only. However, Said's assertion about Jew-Muslim assemblage in Israel and representing them as natural inhabitants of the place is a progressive narrative that capitalism defines as plurality, despite the fact, that he still blames Israel for Palestinian disposition. When displaced people share the same space, there should not be any theoretical conflict between the people living on the brink of ideologies. Similarly, no such positional

conflict should reside in nationhood. The religious cult revises the episteme of difference, and it works as an ideological tool to draw a line of demarcation. As it happened in the subcontinent, the people of the subcontinent approved the narrative of the difference without thinking about the shared sensibility and culture, so they willfully embraced separatism. From a material perspective, separatism was religious. It failed to control cultural differences; both the territories of the subcontinent still share the same cultural identity even though their identity would be maintained if they discarded the cultural representations on moral grounds. Such renderings that materialize cultural differences are not generally appreciated in the suppressed societies; however, the authority starts playing its tricks by projecting the difference through cultural debate with the help of intelligentsia.

Conclusion

The notion of worldliness is often perceived as the binary opposite of heavenliness. It denotes human desires and worldly affiliations, forming the foundation of cultural existence. Matters that are not heavenly are classified as worldly. The devastation caused by major wars contributed to the dissolution of traditional notions of nationhood. Edward Said critically reimagined history and developed a self-constructed archaeology of the identity debate. However, his engagement with identity appears somewhat superficial, as he is fundamentally a proponent of cosmopolitanism. His conceptualization of home underscores its territorial nature, reflecting a complex understanding of identity and belonging.

Said initially supported the Palestinian armed struggle but later portrayed Palestinians as victims trapped within a cycle of victimhood. As a humanist, he

envisioned a peaceful resolution to the Palestinian struggle. In his memoir *Out of Place*, Said reflects his inclination towards multiplicity, stating, “I prefer to be a sum of different currents rather than a solid self.” This perspective aligns with his broader critique of rigid identity constructs and his nuanced approach to the concept of a Palestinian state.

Edward Said, advocating for a more inclusive and fluid identity rooted in cosmopolitanism, challenges the notions of geographical and cultural stability. However, this perspective proved problematic, as embracing cultural blindness complicates the alignment with fluid identity. A pertinent example is the subcontinent's partition, where a failure to acknowledge shared cultural sentiments led to liberation movements culminating in division. This disregard for common cultural ties resulted in the creation of two distinct nations, highlighting the challenges inherent in adopting a fluid identity without recognizing existing cultural dynamics.

3.4. From Idealism to Materialism

The ideal is nothing else than the material world reflected by the human mind and translated into forms of thought. Karl Marx⁶

Benita Perry in the acknowledgment part of her book *Postcolonial Studies: A material critique* (2004), mentions late imperialism as, “a capitalist world-system, uneven development, exploitation, inequality, injustice, conflict, class relationship, resistance, and struggle” (Parry, 2004, p. ii). It is not a fabricated reality but rather an evident element that the originators of colonial apparatus had material notions in their minds which they executed as a sacred project of material development, to enlighten the subjugated people of their colonial setups. They institutionalized binarism in the regions

⁶ Engels, F., & Marx, K. (1941). *Ludwig Feuerbach & the Outcome of Classical German Philosophy* (Vol. 15). International Publishers Co.

where they stayed for a long time and developed an indigenous interplay of suspended ideology, about people's cultural centers. However, the natives were already encountering the bewildering discourse of prototypes about them, in which their ruling class was permeating the minds of people, so they initially welcomed the new enlightening space. The critique from the capitalists' perspective about the social and cultural change in the colonies considers the change as a reconfiguration of aimless and centerless socio-economic societies in various parts of the world. The structural materiality and development during the colonial era in the colonies are considered the sweet fruit of colonial projects. It is still a fashionable debate in some local circles that the colonial era was the best phase in history which changed the regions from orthodoxy, conservative outlook, and poverty to modern, democratic, and economically sound regions of the world. The basic infrastructure is almost the same as was prevalent in old colonies, especially in the subcontinent Indo-Pak. This is one perspective of seeing colonialism; however, the hidden agenda behind such developmental projects needs to be foregrounded by relating them to the exploitation of indigenous resources in the name of these projects. The gains of all the colonial material projects were much more than that of what we found in the archives of history. Benita Parry is of the view that differences in socio-cultural outlook were a random thing in the societies before they were colonized; however, the imperialists developed this difference densely and gave a repressive model to the Others to subscribe to the narratives that capitalism was designing for a better material outlook. And unfortunately, people and nations went deep down into these violent systems of discourse. Marxists believed in the interrelationship of text and its mechanics, the narrative of culture and identity, ideology and center work as

superstructures, and the people confronting their Others on socio-economic fronts. Terry Eagleton (2000) loudly defined culture as, “Culture is the child of a one-parent family, having labored as its sole progenitor” (Eagleton, 2000. p. 231).

This statement obfuscates the discourse on cultural integrity and challenges the sovereignty of the debate. Culture, conceptualized as a singularly parented entity, has been approached with a degree of sympathetic consideration. Moreover, the characterization of culture as a one-parent child appears to concretize its pragmatic disempowerment within the broader framework of social discourse. However, Marxists do not consider such cultural debates as the catalysts of progress and liberation. When *Orientalism* was published in 1978, it provided space for colonial episteme and thinkers to trace the track they had followed to establish their nationhood and difference. Marxist approach to navigating fabricated cultural romances faced academic negligence for almost three decades and cultural debate dominated the material discontinuity in the regions where materiality should have been the priority of foremost importance. Edward Said’s affinity with his nostalgia and remote cultural environment led him to share his perceptions to see the subversive accounts of history from a Western perspective.

Edward Said considered it as an intellectual response to raise the voice against the violence and ascendancy of the power centers. His prime intention was to speak the truth to the new form(s) of empire and challenge their temptations against their violations of international law, and against displaying their superstructure by decomposing weak nations. However, there are manifold truths, which need to be unpacked. Said has been criticizing the dominating powers which systematically misrepresented the Arabs and other Muslims. Their (Muslim) characters and characteristics are formed in popular and

intellectual discourse as meek, submissive, oblivious, primitive, and insane. The imperialist projects work on diverse levels, especially generating contesting rhetoric and zeroing the distance deep down into history. The discourse of political actualities among the ethnic identities in a specific territory allows the empire to construct its space through the political discourse as we find in the Subcontinent Indo-Pak, Algeria, Palestine, and the Caribbean islands. Belmekki Belkacem describes in his article “The Impact of British Rule on the Indian Muslim Community in the Nineteenth Century” (2007) that initially, the British Raj adopted a non-interference policy. Still, latterly, the dominant notion of white supremacy established its roots in occupied lands, and British missionaries found it a moral and religious responsibility to redefine the character of the people of the subcontinent. They started consolidating their regulatory discourse with inane disrespect for the colored people in South Asia. The difference between old norms of colonial objectives and post-World War II socio-political hegemony is the method of the project application. US ascendance is the latter project exercising its strength with the help of unanimous support of capitalism, which is one of the major stakeholders in constructing the new world order. It is not mysterious to find US dominance enveloping the globe from thousands of miles away, because the mass media and intellectuals are playing their assigned roles perfectly to demonstrate the power of the United States of America in spheres of life. In South Asia, partition discourse engraved its place in people’s minds through the inceptions of political parties. People found their representatives without even knowing the politics behind this new development. It engaged the resisting power of the people in identity discourse and solidified their interests by creating chaos and uncertainty. It worked for them, but they failed to finalize their entire debate if identity

faced a strong push from political others. After the death of the bipolar world, the USA stood dominant in a unipolar world. The US projected its strength as the sole power to manage peace processes independently but under the umbrella of UNO, unlike orthodox political powers. We know Said's stance against the US was a scholarly construct that was designed to articulate the ambitions of deprived people. In *The Guardian*, Noam Chomsky describes Edward Said's cultural position in these words:

Edward's in an ambivalent position about the media and mainstream culture: his contributions are recognized, yet he's the target of constant vilification. It comes with the turf if you separate yourself from the dominant culture. (Jaggi, 1999, para. 4)⁷

Said's distinct intellectual sophistication and authoritative positioning ensured his sustained prominence in global media. However, this visibility often resulted in the underrepresentation of the inherent contradictions within his discourse. The widespread acclaim for Said's perspectives contributed to their broad acceptance on a global scale, despite their potential to engender epistemological misdirection—particularly among individuals directly grappling with identity crises. The identity crisis had been constructed after tireless efforts of the minds of people who had lost their space. As Chomsky describes Said's articulation as ambivalent positions both in historical and temporal stages, his claims portray long-time existential disability, resultantly the people like him cannot show affection for their adopted land. If it is accepted as the trauma of a

⁷ Quoted in Maya Jaggi, "Out of the Shadows," *The Guardian* (September 11, 1999)

displaced signifier, Said's claims about Palestine turn nullified. Said in *After the Last Sky* (1986) explains his sense of loss least compellingly in these words:

Our truest reality is expressed in the way we [Palestinians] cross over from one place to another. We are migrants and perhaps hybrids, in but not of any situation in which we find ourselves. (Said, 1986, p. 168)

Upon his acceptance of a displaced Palestinian as a hybrid soul, the validity of his grandiose assertions as a standard framework of discourse becomes questionable. The intellectual's self-aggrandizing endeavors cannot undermine the United States' hegemony in the realm of political discourse. Some intellectuals verify American imperialism for different material reasons as it is 'good for a vast portion of the world's population' (Kagan, 1998, p. 26). Contrary to this claim Klare reveals the US war intentions as "all about oil" (Klare, 2003). The Same political strategy must be applied to the other powerful forces. Edward Said describes political resistance as a better way to struggle against imperialism than armed struggle, in his *Al-Ahram* article entitled "Inside the other Wilaya" (1998, June 4):

Most of the great liberation struggles of the twentieth century were unconventional in that they were ultimately won not by armies but by flexible, mobile political forces who relied more on initiative, creativity, and surprise than they did on holding fixed positions, the firepower of conventional armies, and the sheer weight of formal institutions and traditional establishments. (Said, 1998, p. 2)

The liberation movements of the twentieth century manifested distinct and context-specific characteristics across diverse geopolitical landscapes. Said's misinterpretations of these struggles suggest a politically unrefined analytical framework, which appears incongruous with the intellectual rigor expected of a serious scholar. Throughout the twentieth century, the majority of colonial powers encountered armed resistance as a strategic mechanism employed by indigenous populations to contest foreign domination. Also, the forces that wanted to dismantle the foreign regimes remained staunch about their positionality about the liberation, for they fought against the colonizers with maximum force. The British Raj faced numerous armed resistances during their stay in India for almost 300 years. Unfortunately, they were the ones who designed the Indo-Pak history for the people in general, they skipped their bitter experiences from history to establish their privileged status forever. Most of the evidence from the native people has not been incorporated into the regional history, however, folklore has preserved them, and occasionally some figures who sacrificed their lives while registering the armed struggle against the British Raj, appear in Indigenous literature as heroes. This not only happened in the subcontinent Indo-Pak but in many other colonies also, the colonizers from different regions but thinking of the same motives faced almost the same resistance. If we couple his understating of the kind of resistance that he has been propagating through his early writings, then things get confusing. There resides a lack of semantic connection and pragmatic authorial application. The political sensibility supplements the resistance movements but what history speaks of is considerably conflicting with the peace positions. The oppositions from both sides program the people's minds in a reactionary language that they challenge

the imperialists with all their available sources. Said focuses not only on pedagogical constructs but administrative ones also. I have found Said's dilemma resembling Albert Camus's, when intellectual responsibilities define the human misery in occupied territories and he found a remedy in human life standard as was in the case of Algeria, instead of denouncing the suppressor, he signified a peaceful socio-cultural harmony for both the suppressor and suppressed:

Kabylia. The tragic state of affairs in Kabylia, Camus believed, could be rectified by a change of policy that would introduce administrative, economic, and social reforms, facilitating a move towards a more independent existence for the people of Kabylia. (Camus, 1958, p. 928)

Camus seeks to reinforce the positionality of the oppressor while maintaining the fragile equilibrium of social order. In contrast, Edward Said appears to have engaged with U.S. think tanks in disseminating the hegemonic discourse of American power and fear through his scholarly interventions. Nevertheless, a dominant perception persists that he was a staunch advocate for the marginalized and a proponent of Indigenous struggles. It would not be an overgeneralization to assert that Said's articles in *Al-Ahram* present ostensibly unambiguous evidence supporting a particular political trajectory within his texts. While Said has consistently positioned himself as a defender of Palestinian rights and an advocate for the reclamation of their dispossessed land, a retrospective examination of his work reveals divergent perspectives imbued with conspicuous ideological intent. Does he highlight it in *Al-Ahram's* article entitled "What can separation mean?":

Perhaps our dream 20 years ago for a Palestinian state was realizable then, but today we have neither the military nor the political nor moral will or capacity to create a real independent Palestinian state. I repeat I can understand and, in many ways, support the idea of Palestinian independence if it could be achieved. But how are we to uproot 350,000 Israelis, how are we to empty the recently built Jewish parts of east Jerusalem, how are we to remove the settlements, and how are we to defeat the settlers and the army anytime in the present or near future? We have no way to do any of those things, and obviously, negotiations will not do it". (Said, 2001, p. 7)

Said had taken the then-contemporary war intelligentsia into a state of an impasse, where there was no viable solution. The above-mentioned statement of Edward Said is surprising and epitomizes the backdrop of an enterprise that works for material gains in different fields. To me Said felt in his later stage that mere sloganized politics wastes people's potential in diverse ways, so attempting to undo certain realities, which disallows persisting changes in narratives and denying facts disengages human development and material progress. This assertion exposes Said's purported innocence for specific reasons, notably the factor that elevated his prominence among the political echelon of the 20th century: his unwavering advocacy for liberation and the marginalized—a stance he subsequently retracted in his *Al-Ahram* article. The issue is not to unbox his false assumptions but to reveal his duality about the core issues of his time when the people followed him desperately. In the same *Al-Ahram* article Said

conclusively approaches the conflict between Israel and Palestine with a material lens. This time he foresees the separation as a dying ideology. In this way, he lessens the intensity of the conflict by putting into order the anti-democratic and absurd interests of the anti-humanist segments around. Edward Said writes:

So let us see these new partitions as the desperate and last-ditch efforts of a dying ideology of separation, which has afflicted Zionism and Palestinian nationalism, both of whom have not surmounted the philosophical problem of the Other, of learning how to live with, as opposed to despise, the Other. When it comes to corruption, racial or religious discrimination, to poverty and unemployment, to torture and censorship, the Other is always one of us, not a remote alien. These abuses recognize only the victims of unjust power, and these victims must resist all efforts to cause their further suffering. That is the platform of the future. (Said, 2001, p. 7)

The prime focus of Said seems to accommodate the difference and provide legitimacy to the irreconcilable socio-political rifts between ethnic identities because he thinks the undoing of history is not in favor of the people. This realization of Edward Said was confined to Israel and Palestine only. He did not change his position on *Orientalism* and identity discourse. By taking a single step, he joins the people standing despondently on the other side of history, and with just this step, the mark of absurd positions cannot be withered away from his intellectual persona. In this article, Said's choice of perspective is grounded and material, which represents his dwindling positions

mostly based on narratives. As mentioned above, “When it comes to corruption, to racial or religious discrimination, to poverty and unemployment, to torture and censorship, the Other is always one of us, not a remote alien.” He makes a prosperous advancement in his journey of political insight by displaying the essential components of a progressive society. When he mentions religious discrimination, poverty, unemployment, torture, and corruption, he means to address these material issues immediately. The backdrop of these suggestions is to create social sensibility and accept the idea of living together for better material gains as an organic force. For future aims at progress based on material justice, if justice prevails, no resisting voice against the rulers will be registered whatsoever. It is a strange development because this material awareness in Edward Said’s position is an entire paradigm shift.

This shift, or purportedly progressive trajectory, represents an advancement beyond a historical paradigm that ascribes undue significance to ethnic identities within global affairs—an assertion that is, in fact, contestable. In the later stages of his intellectual evolution, Said appears to have exhibited an increased alignment with the ideological framework underpinning the concept of the American Dream. A critical examination of the political heritage of American society reveals that the American Dream has functioned as a persuasive discursive construct, contributing to socio-economic mobility and the enhancement of material conditions—at least within the American sociopolitical landscape. American intellectuals have been adding more credit to the theme of the American dream to make it more practical and achievable. So, Edward Said finally found social inclusiveness and a humane approach better for the people who are suffering pain in Israel and Palestine. He established a binary opposition between Israel and Palestine

on ostensibly equal grounds. Through this framework, he rationalized the themes and methodologies, insights and behaviors, accomplishments and promises, predictions and strategies, identity and operationality, nationhood and nationality, ideology, and the nuanced concept of Jewish secularism.

Concerning Palestine and Said's contribution, his closest friend, Aijaz Ahmed, rationalized his position on a higher level. However, Aijaz's interpretation of Said's works deconstructs the vision on an ontological basis. The idea behind this deconstruction was not to give a value judgment but to provide the least deterministic concession to historians to locate a better solution in material justice. Aijaz Ahmad negotiates with the text in the following words:

When the dust of the current literary debates settles, Said's most enduring contribution will be seen as residing neither in *Orientalism*, which is a deeply flawed book, nor in the literary essays that have followed in its wake, but in his work on the Palestinian issue. (Ahmad, 1999, p. 161)

Knowing the fact that Aijaz Ahmad was a close observer of postmodern tendency in critical theory, which is why he considered postmodern critique as an emancipatory therapy. It is a historical fact that several critics and theorists have reckoned *Orientalism* and Said's essays as flawed based on certain conflicting evidence. Aijaz Ahmed dubs Said's works on the Palestinian issue as flawless and phenomenal, which is quite interesting. Aijaz criticized Said's positions vehemently as he objects to Said's theoretical attempts to decipher the Western mindset, which is based on assumptions, but at the same time, he was treacherously governed by Said's political rhetoric on the

Palestinian issue. However, we find the conflicts rather a step back from his earlier position in his article as mentioned above. It was not a trivial change on Said's end, which can be perilously given a dispirited epithet. In the case of Algiers, Said's demeanor was inclusive. He did not portray himself as a staunch believer of cultural politics only, for some scholars who had a close study of the cultural debate can find it a perfidious change. In 2000, Edward Said gave an interview with Neil Smith,⁸ which was published in *SAGE journal* in 2003. Said preferred sovereignty over a better human life. His repeated changes in self-discourse create insensitivity and innocent descriptions of Palestinian politics with intellectual paraphernalia. The facts on the ground entrench his sympathies for the settlers on Palestinian territory, as we noticed in his *Al-Ahram* articles referred to in the above lines. This transformation signifies the civic sense remodeling Said's approach or perhaps the development of his pragmatic sense of materialism. What Edward Said declares in the interview is quite sentimental:

It will be the only state in the world that I know of that will have no sovereignty, properly speaking. It will have autonomy, it will have a municipal government, and it will be responsible for the well-being of its citizens, but it will not be able to do what sovereign states normally do, namely control the borders and the things I mentioned. (Said & Smith, 2003, para 4)

If we closely read this statement, the word autonomy allows the people to choose their form of government, socio-cultural choices, form and the right to maintain their

⁸ Environment and Planning D: Society and Space 2003, volume 21, pages 635 ^ 651

identity and enjoy a progressive economy. Said mentioned that the people will have a municipal government that will be responsible for the well-being of its citizens, etc., but at the same time, he turns back from the progressive sense of the subscribers to his ideas of sovereignty. Speaking in contemporary capitalist terms, no nation enjoys soul sovereignty; there are internal and external powers that meticulously alter the concept of sovereignty by aligning with intellectual formation and crafting mesmerizing narratives for their people to maintain their difference from the rest of the World. New models of capitalist transformation have hijacked the sovereignty of even developed nations. Their policymakers are architects of communal diversity, embodying the principles of strategic essentialism. Edward Said, in this context, transposed his ostensibly fictional and absurd themes into political discourse, positioning himself as an anti-imperialist intellectual.

He concludes in “There can be no military solution,” another *Al-Ahram* article, that no military solution can ease the lives of the region. Furthermore, he deconstructs his old, constructed binary by assigning the same attributes to Arabs and Jews. His twist of ideology is simply meaningful when he articulates:

There can be no military solution to what ails us, Arabs and Jews alike. The truth leaves only the power of mind and education to do the job that armies have been unable to accomplish for over half a century. (Said, 2001, p. 5)

The struggle of the Palestinian people becomes questionable when Edward Said subverts his position into surrender, as mentioned above. This surrender may be for two reasons: first, he had learned about the gains of a free-market economy and the role of capitalism in general; second, he was working for the ruling establishments of both the

US and Israel as an intellectual ally of their greater game. Edward Said had been attempting to reveal the politics of colonial text(s) to uncover the mask of the forces that were establishing hegemony in the indigenous discourse. His indefatigable approach is meant to further the colonial discourse with an altering political engagement.

Said appears to advocate for a discourse of mutual endurance and the pursuit of a pragmatic resolution to the protracted conflict faced by both nations. His conceptualization of potential solutions remains inherently complex, as his mutualistic framework consistently positioned him within the continuum of prior experiential paradigms—an intellectual trajectory that may be aptly characterized as humanism. It was the time the neocolonial powers thought to establish their hegemony by establishing educational institutes; they thought that what armies and war strategies could not do, the curriculum design and internal motives of well-structured texts would do. This has been historical evidence of the function of education politics in the colonies. The allied forces established numerous educational institutes in Afghanistan during their 20-year hold. They planned to prepare a generation that could stand against the old jingoists of Afghanistan. But things changed so unexpectedly and rapidly. Contrary to this, the curriculum politics worked with absolute force in the subcontinent Indo-Pak and some other colonies. Here in this part of the world, what Sir Syed Ahmed Khan did at the local level, Said did the same in the name of empowering the marginalized people. He remained silent in his texts, but the deconstruction of his positional commitments in the texts as a combative strategy against the resistance reveals everything.

Edward Said's attempts to assign utilitarian meanings to opposition binaries for cosmetics of the then-contemporary ideology resonate with skepticism, especially to the

people who were profound devotees of the armed struggle for their narrative of independence. Said's intellectual enterprise was overwhelming for the marginalized Palestinian people during the suffocating times in the Middle East. Education has been used as a misleading operational tool to further the features of internal checks and power establishment as Machiavellian doctrine. It is interesting to see the paradigm shift in Said's political philosophy about the Middle East, as he establishes education as a system of providing alternatives to the struggle. Education can be utilized as a tool of power management and as an imperative tool that has been used in colonial history around the world. It negotiates with the complexities of the societies to earn material gains, for that matter. To understand the conceptual change and its socio-political impacts, I will present the example of Prof. F.D. Maurice from the nineteenth century and how he materialized the sermon of the change by providing an alternative paradigm to Christianity and social fixity through the English language and literature. His enormous contribution to social change and education is encountered in his theological interpretation of the Christian norms, and it is also a historical fact that he was forced to leave King's College on the grounds of his ideological standings. He can be honestly said to be the mind changer of the West in the twentieth-century social arena. He brought literature as an academic alternative to English academia and challenged the kingdom of Christ in *the Kingdom of Christ*:

It is altogether an empty, heartless, outside representation of things, sugared over with Christian phrases and conclusions. Everything leaves the impression upon your mind that the object is to supply a set of exceeding morbid appetites with a

most mawkish kind of pleasure and to produce a barren and mischievous self-contentment with which earnestness and reflection can never dwell. (McDonald, 2006, p. 4)

This is how the narrative takes a turn, and the cultural epicenter is changed. The modern economy utilizes academia to establish new fields of knowledge and opens new venues for exhibiting ethnicity. This ethnicity gains capital value and earns more economic worth. The more culturally diverse nations are suitable for capitalism.

Conclusion

Benita Parry (2004) critiques late imperialism as a system entrenched in capitalist exploitation, inequality, and resistance, emphasizing its material motivations and the institutionalization of binarism in colonized lands. This binary structure suspended local ideologies and centers of power, resulting in an indigenous intelligentsia that often regards colonialism as a progressive phase in history, overlooking its inherent orthodoxy and oppression. Terry Eagleton (2000) underscores culture's singular origin, describing it as "the child of a one-parent family" (p. 231), while Edward Said's *Orientalism* critically reoriented Western perspectives on their "Others."

Chomsky highlights Said's ambivalent position within dominant cultural narratives, acknowledging both his recognition and vilification for critiquing mainstream ideologies. Said's reflections, such as those in his *Al-Ahram* article, express his disillusionment with the feasibility of a Palestinian state amidst entrenched settler occupation and political incapacity. He pragmatically questions the possibility of reversing Israeli settlements and challenges the efficacy of separatist ideals, which he perceives as exacerbating divisions rather than addressing the core issues. Ultimately,

Edward Said critiques the struggle as a naïve pursuit of superficial rebranding that fails to resolve the fundamental problems facing the people.

3.5. Identity, Otherness & Displacement: A Trilogy of Deception

While Edward Said was articulating the colonizer's ideological construction of *Otherness* through his critique of Western metaphysics, it appears methodologically appropriate to examine his discursive positioning through a deconstructive framework to interrogate the possibility of a neutral semantic core within his multifaceted arguments. The endeavor to extract neutrality from political texts may seem inherently futile; however, given that post-structuralism problematizes the semantic voids embedded within linguistic constructs, I remain committed to identifying at least residual traces of impartiality or neutrality—an intellectual pursuit that, in many respects, constitutes a self-referentially deceptive exercise. The allurement of well-crafted text can guard the legitimate communicative failures to stand as unadulterated language formation. Astonishingly, the readers having critical insight find numerous contradictions and conflicts of positions of the trail meanings from apparently smooth and functional sentences. Such attempts bring them to the crossroads of metaphor. By and large, it is the language that constructs its metaphor. Said's implied thought was to dislodge the semantic force of the centers residing within the text[s] through a process formulated by Derrida, which he called *Trace*. We need to see the sustainability of his ideas by unfolding his linguistic architecture, the architecture with such a grandeur that it designed the undesirability of its subscribers in the opposite way. To trace out Edward Said's actualized positions, Derrida's concepts of difference, decentralization, metaphor, trace,

and decidability will be applied to find the real meanings of his thoughts in the text[s]. Derrida's deconstruction is a method that is based on the alternative meaning of a specific (chosen) text. Derrida talks about the metaphysical aspect of the textual representation, and it is obvious that it forms a pair of binary opposition, one side is always categorized as privileged. Theological and ideological texts produce such binaries in which the privileged are assigned presence, whereas the other opposition is characterized as absent. We must locate the presence of the text to see the possibility of semantic decidability. Sometimes, the writers reverse the order of their lingual axis to bring an element of confusion or undesirability that purposefully works for privileged opposition. Edward Said reversed the binaries that projected his works as an advocacy of the unprivileged and the reductively maneuvered absence. So, Said designed the Palestine-Israel political and cultural hierarchy. I find in a corpus-based study on Edward Said's articles in *Weekly Al-Ahram*, the researchers Amir H.Y. Salama & Waheed M.A. Altohami (2019) in their article entitled "Exploring Edward Said's Journalistic Collocations in *Al-Ahram* Newspaper: A Corpus-Based Approach" mentioned Said's strange binary opposition while mentioning Muslims in his articles, according to the study the node-collocative structure of Muslims and Arabs. Said methodically put the known pattern of binary as privileged/unprivileged, upside down and made a new pair of binary opposition by making collocations of social actors as Muslims & Arabs, or Muslims & Palestinians. This was a smart lingual move to use the alternative hidden meanings by replacing the 'ism' with a systematic description of absurd and decentralized collocations. Deconstruction locates the inner/internal contradictions of the text(s) and finds out the imposed and quoted centers from the acknowledged text(s). The problems regarding the

centers co-exist with the defined units of language. Principally, Edward Said deconstructed the texts of Orientalists with a focus on their representation by claiming their misrepresentation. But the study of his texts gives us a destructive insight into his framework of mind. However, you cannot deconstruct a text by keeping a certain meaning or position in your mind. The signs that the colonizer or powerful centers have been developing to establish their hegemony were constructed based on binary opposition. When you break the binarism by locating some other meanings by surfacing the multiple meanings that surround the orbit of the signifiers that deconstruction puts the established but constructed facts upside down, then you construct a new hierarchy of possibilities that becomes so difficult to anticipate the definite meanings. My objective is to examine the extent to which Edward Said steadfastly applied deconstruction to critique the outputs of power structures. However, if his works maintain their integrity post-deconstruction, this suggests that he functioned as an instrument of contrived intellectualism. Such a position rendered the entire discourse suspicious and devoid of combative rigor. The configuration of self from absurd and scattered images has been an intellectual argument and an effort to construct remote history from a contemporary perspective. In the case of Edward Said, things happened as an attempt to reinterpret the accentuating disorientation of binarism's blame game. Here, I would investigate the deconstructing method of Said on Orientalists' texts and would apply the same to his texts to circumvent semantic entanglement, which we have been observing for several decades.

Difference by Ferdinand De Saussure and Différance by Jacques Derrida both attempted to understand the composition of a language system that incorporates the

meanings of its developers. Unlike Saussure, Derrida questions the hegemony of the Western binary opposition system that works for a controlling system. The same question was the major theme of Edward Said because the whole foundation on which his works stand questioning the hegemony of power through language/literature. It seems appropriate and productive to subscribe to the Derridean deconstruction to understand Edward Said's debate of Identity, Otherness, and Displacement. For example, in the text from *After the Last Sky* (1986), Said used the sum of structural meanings which were based on Saussure's concept of difference, and binary opposition in general. Said's conceptual framework for representing Palestinians as an invisible entity functions as a strategic mechanism for first establishing their visibility—an endeavor intrinsically linked to the dynamics of power and knowledge production. The hegemonic structures, forged through textual authority and imperialist expansionism, have historically contributed to the construction of visibility as a marker of legitimacy. For decades, Palestinians were systematically rendered absurd and invisible by media opposition and intellectual discourses that deliberately propagated reductive and delegitimizing representations for a global audience. Consequently, their identity was reconfigured into a discredited, decentered, and oblique construct. Edward Said's intellectual intervention sought to disrupt this political marginalization, reinserting Palestinians into the global discursive arena and countering the predominant visibility of Israeli representations, which had been deeply entrenched in media narratives, fictional portrayals, and hegemonic discourse.

In a sense, invisibility was visible to Edward Said and that was the semantic chain that remains there till a critical lens finds the trace of meanings, as done by him. However,

turning the Palestinians into people visible to all was a strategic enclosure against the structuralist binarism, people against people, I mean Palestinians as people and Israelis as people which was an aimless binary. Because once the privileged status of one segment of binary opposing was deferred and the other's unprivileged status was produced as a concrete one amongst the pyramids of privileged, it was hard to maintain the imbalance. For the typical readers and actors, it was a distinctive effort to surface the non-existing, but for the readers who believe in the close reading of the text, it is revealed that the process assigned the same unprivileged status to the Palestinians. As I supposed a close reading of Edward Said's text reveals some interesting rather surprising results because the collocation, he made in articles speaks reality and brings out the politicality of the author before us. The following is an example from the corpus study of his *Al-Ahram* articles (2019):

Figure 1

*Corpus Study of Al-Ahram Articles*⁹

ijel.ccsenet.org		International Journal of English Linguistics	Vol. 9, No. 6; 2019
N	Concordance		
1		final session admitted that a grave injustice was committed against the Palestinians , and that the essence of Zionism was that it was a	
2		systematically have been stealing their land and an army that has killed Palestinians by the thousands. Thousands more have been imprisoned,	
3		✓ I do not want to press the analogy too far, but it is true to say that Palestinians under Israeli occupation today are as powerless as Jews	

As a deconstructive strategy, I need to see the political bias in sentence # 3 and interpret its concealed connotations. This sentence has become incredibly critical

⁹ Image: Screenshot taken from *International Journal of English Linguistics*, Vol 9, No.6; 2019

because Edward Said has revealed the comparison by using the word analogy. He decisively sanctioned the corresponding similarity to both parts of the binary. But as I have said earlier, we need to see whether that dichotomy makes a real binary opposition or not. If not, then what is the intent of making them equally victimized? There is an intrinsic tension within the text. Deconstruction does not destroy the meaning rather, it provides multiple meanings that can be based on assumptions. But as these assumptions cannot be inappropriate with the context, they reside within the semantic trace of the text. So here I am questioning the meaning of the text mentioned above and dubbing them as unstable for many reasons. First, we may see the placement of the social actor. Palestine in the channel of hierarchical opposition has been shown as governed by Israel, but Palestinians are being portrayed as powerless as Jews.

If it was an attempt to deconstruct the existing political scenario of that time, then projecting the visibility of Palestinians could be a heroic effort but the problem which occurred while challenging the enormity of articulated dominance from Israel required a great amount of synthesis. Locating the autonomous centrality from both overlapping cultural entities was not rightly put in the text by Edward Said. That is the interplay of sign and symbol, which maintained the power in his texts, representing him as a man embracing central uncertainties.

However, Derrida denies the structured centrality of meanings because there is an infinite relay of meanings of one signified as a chain of signifiers. This inevitable deferment of signifiers reflects that the signified must be taken as a conventional philosophical or cultural meaning. Claude Levi-Strauss's anthropological structuralism is based on the method of contrasts, known as a binary opposition. Said's whole

postcolonial sensibility reflected in different texts is based on a structural debate. His text is enriched with explicit binaries such as “we are others”. The classification of the term ‘others’ is fundamentally based on contrasts such as Others vs Native[us], Exile vs Return, and Silence vs Speech. We are aware of the concept of the interplay between the construction of meanings and language. A structuralist’s innate desire while textualizing cultural affinity is to establish a center or a point of reference. If one attempts to find one’s cultural standing among fellow beings, one will designate one’s location within the structure, rather no place and space out of structural boundaries will exist. This notion designates an unquantifiable truth that subsequently establishes its originators’ meanings. To understand this, I exemplify here by giving an evident structure from our daily lives that in the presence of an unqualifiable abstract reality, language helps to generate measurable and substantive power structure logos which are derived from tradition, history, or (revealed) texts. There resides an authority that configures philosophical dynamics within art, literature, culture, and its practices. Edward Said was not a man of micro-objectivity; he practically institutionalized his inflexible cultural logos to detach his centers from the other side of binary but in fact, his very sets of binary oppositions do not independently exist. His deliberate reflections upon marginalized (as per his understanding) camps reveal a typical and unsatisfactory mind. How Said disengages himself from the above-mentioned position when he was obsessed with binarism in his *Al-Ahram* article, “The Other America”:

The great fallacy of Fukuyama’s thesis about the end of history, or for that matter Huntington’s clash of civilization theory, is that both wrongly assume that cultural history is a

matter of clear-cut boundaries or of the beginnings, middles, and ends, whereas, in fact, the cultural-political field is much more an arena of struggle over identity, self-definition, and projection into the future. (Said, 2003, p. 4)

Said's approach to cultural history seems post-structural. He terms his previously described difference and *différance*. Here he discards his old attempt of constructing the logos and other realms of binary, as a merged, unsettled, infinite set of meanings. Perhaps he had subscribed to Derridean interplay of language. Said's positional recovery from the abyss is perhaps an attempt to verify globalization, which does not translate the clear-cut cultural boundaries as separate identities. If there are "no clear-cut beginnings, middles, and ends" and the "cultural-political field is much more an arena of struggle over identity, self-definition, and projection into the future" (ibid,2003)., then the whole thesis of Edward Said is defeated by himself. Hence the concept of Others is a vague and highly political term that was potentially constructed for some economic gains perhaps, or for the realignment of disproportionate discourse for establishing the hegemony of a new Western self over non-Westerns and Americans alike.

However, unlike natural sciences, social sciences need to be evaluated on different grounds. All that we do have, are the perspectives that weave our heterogeneous world around us. In a way, this world is a sum of our aspirations, dreams, interpretations, understandings, desires, and play of language(s). All these attempts to interpret the phenomenon are well-intentioned and an assemblage of humanness. Edward Said's critique of culture(s), identity, Western bias, and human agency in the surge of capitalism, has a sense of belonging in the societies which has been discussed in most of

his celebrated works. Undoubtedly Edward Said talked about the politics of power, the exigency of language, and the voicing of the unheard, particularly in the Islamic world that was being victimized by the power-centers for that matter. Some critics reckon Edward Said was a man of the postmodern world because he served the intents of the market to assign an identity to the marginalized people so that they may be served by free market tools accordingly. In the world of a free economy, the people are clients or purchasers. Once you lose your purchase power you are ineffective in the realm of social development and your role becomes non-progressive. Now, identity, which I referred to earlier, is said to be a constituent determinant that the people around the globe have been aspiring for decades. The location of that formative identity is impossible in a unified independent cultural setting, like how is it possible to maintain cultural separatism in which a dogmatic binding force of any narrative keeps the people as a united force. According to the Cambridge Dictionary, a society is an organized group of persons associated together for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. It means people devise different doctrines for maintaining their social structures and identity. The structures of some of the oldest societies foreground their agreed-upon civic sense, diverse but open-handed political rationality, and adequate structural insight. If we deconstruct the societal structure, we encounter multiple epistemic and ontological eccentricities that equally manage such positional diversities. Different theorists theorize these differences on different rational grounds, excluding the missionary ones. As in *The Communist Manifesto* (1848), in Marx's terms: "Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other—Bourgeoisie and Proletariat" (Marx, *et. al* 1848, p. 1).

Marx viewed society concerning the conflicts the two major classes faced. Through a deconstruction lens, this social conflict that brings equilibrium to society needs to be resolved to attain better social conditions. Keeping the politics of capitalism aside it seems a rational claim that Marx wanted to strengthen the social fabric by keeping the people united with a single string. The purpose of this deconstructive narrative is to supplement the idea of a societal binding force in all sorts of societies around the globe even the socialist ones. The primary cause of disagreement between the Bourgeoisie and the Proletariat revolves around production. The capitalist owns the means of production, while the working class sells their abilities, skills, and powers to strengthen the economic system, which ultimately gives more power to the capitalist. If we closely see the composition of the modern economic system, its survival lies in the existence of both camps: the bourgeoisie and proletariats. However, such confrontations substantiate different ideological centers just like all other ideologies for which societies have been fighting.

The historical timeline manifests that the social groups from distinct parts of the world diminishing their subject idealisms have been asserting their common authoritative goals, especially for attaining their territorial and economic autonomy. There resides a paradox within because no group of people may be considered a unifying force if it does not agree upon a political stance. Moreover, the structural hierarchies and execution of power without a well-gelled ideological diversity as a controlling agency to the people is an integral norm. Intellectuals and social theorists play with the anatomy of episteme by detecting the drifts from the binding force and igniting the differences by substantiating them with the subjectivity of individual ideas. This is what Marx defines as false

consciousness. Edward Said mentions in his article “Citizenship, Resistance and Democracy”:

Certainly, it is true that Western European countries like France, Britain, Germany, Italy, Switzerland, and the Scandinavian states have large non-European immigrant communities in their midst for the first time in history. The result is that no culture, civilization, or nation can truly separate itself into a pure and an impure, or hybrid culture; there are no insulting cultures or civilizations, nor have there ever been. (Said, 2017, p. 25)

This perspective elucidates a distinct form of ambiguity, specifically a positional confusion, rather than overtly suggesting a positional conflict. When we consider a cohesive and rigorous social practice, subsequently termed culture, where notions of purity or impurity are irrelevant, the discourse surrounding the "Other," inferior cultures, and hybridity emerges as predominantly a matter of discursive politics. And this is what he mentioned in *Culture and Imperialism* (1993). Said defines culture as:

As I use the word Culture, means two things in particular, first of all, it means all those practices, like the art of description, communication, and representation, that have relative autonomy from the economic, social, and political realms and that often exist in aesthetic forms, one of whose principal aims is a pleasure. (Said, 1993, p. xii)

The sum of ‘all those’ practices is culture, according to Edward Said, but the question arises: what does that sum of all practices mean? Is it an agreed-upon ideology or a set of practices that come into existence after a rigorous debate among the cultural identities of a society, or is it a set of norms that are prescribed and suggested to the people? Human history’s non-academic discourse exhibits a cultural synthesis. At times, a dogmatic society represents a notion of resistance based on its asserted meta-narrative, despite the fact they never disown their Others on ideological differences. So, the question is, who designs this sum? Said answered this question in his article “A Ridge across the Abyss” (1998), which he wrote for the *Al-Ahram*, he substantiates his answer as:

Unfortunately, all known systems of education today are still covertly or implicitly nationalistic. To some extent, this is an exigency of language, context, and existential reality; if you are French, for example, you must learn the national language, learn the country’s history, and understand its society to live in it. In less liberal societies, there is even greater urgency to teach young people that their language and culture are -pre-eminent and, by inference, that others are either less important or in some way so foreign and undesirable as to become an unattractive Other. (Said, 1998, p. ii)

Here, we find that it is the system of Education that designs people’s thinking process and their Others if they are lesser liberal societies, but on the other hand, the societies that subscribe to the patterns of self-denial in their education system seem more

progressive. This is a false dichotomy of education as a system that enables capitalism to substantiate illusionary milestones for its consumers through curriculum design and narrative techniques.

Curriculum designers assert their authority by perpetuating the ongoing struggle among social segments within educational texts. This structural aspect of society remains consistent across cultures, reflecting a globalization initiative. What we observe is the intellectual displacement precipitated by the dynamics of the free-market economy. The magnitude of financed Otherness is much more than the orthodox society that Edward Said referred to in the above-mentioned text. Religious authority and its intolerant version are no longer in the hands of pseudo-practitioners these days because there is an endless check on them, both internal and external. We have institutionalized the check on dogmatic mindset, but contrary to this, there is no alternative available to the free economy's Otherness, which has been quite methodically engaged in the concerns of life and existence. As cited by Ermarth, he mentions the power of the corporate world in his chapter entitled "Citizenship, Resistance, and Democracy" in the book *Rewriting Democracy: Cultural Politics in Postmodernity* by Elizabeth Deeds Ermarth and how it shapes contemporary minds. His position is reflected in the following words:

Corporate thinking on globalization has won over consciousness to such an extent that, in my opinion, it ought to be the role of education to foster the spirit, not of conformity but resistance, of individual agency rather than of collective determinism. (Ermarth, 2007, p. 57)

Corporate thinking, manifested through design structures, politicizes societal differences. Said underscored the significance of education, asserting that its foundational structure delineates boundaries, functioning as a tool for ideological governance. In the contemporary corporate milieu, there is a resurgence of ideological control through the educational system. Edward Said introduced ambiguity by questioning whether the centers of corporate thinking should be regarded as distinct entities constructing truth through education or whether education should remain disassociated from corporate ideology.

Conclusion

Edward Said's intellectual engagement with the concept of Otherness critically examines the dynamics of power and representation inherent in Western metaphysics. Employing Derrida's deconstructive methodology, the analysis seeks to unravel Said's nuanced positions by tracing the interplay of binaries, metaphors, and semantic structures that underpin his writings. Said's method, rooted in Saussurean notions of difference and binary opposition, subverts conventional hierarchies by inverting privileged and unprivileged categories, thereby exposing the constructed nature of these dichotomies.

Through a deconstructive lens, the inherent contradictions and imposed centers within Said's texts, such as his reflections in *After the Last Sky* (1986), become sites for interrogating latent political and cultural biases. His deliberate use of analogy and binary formations reflects a critical yet unresolved engagement with structuralist frameworks. This tension becomes evident in his critique of Francis Fukuyama's "end of history" thesis and Samuel Huntington's "clash of civilizations" theory, where Said rejects fixed boundaries and static narratives in favor of a fluid, contested field of cultural and political

identities. This shift aligns Said's later work with post-structuralist thought, particularly Derrida's concepts of *différance* and the instability of meaning.

Said's evolving perspective also challenges the intersections of education and corporate ideology, questioning whether educational frameworks should construct truth in alignment with institutional centers or remain autonomous from corporate influences. This ambiguity further complicates his intellectual legacy, presenting a multifaceted approach that oscillates between structuralist and post-structuralist paradigms.

In conclusion, Edward Said's intellectual trajectory reveals a profound engagement with the deconstruction of hegemonic ideologies and the instability of fixed meanings. By applying Derridean principles to Said's work, one uncovers a complex interplay of contradictions and reinterpretations, highlighting his critical stance toward power, identity, and representation. This layered analysis underscores the enduring relevance of Said's thought in deconstructing dominant discourses and reimagining the cultural-political landscape.

CHAPTER 4

AN INSIGHT INTO PALESTINE POLITICS

Made weak by time and fate but strong in will. To strive, to seek, to find, and not to yield.”
*Lord Alfred Tennyson*¹⁰

Following the publication of his seminal works, *Orientalism* (1978) and *Culture and Imperialism* (1993), Edward Said increasingly foregrounded Palestine and Yasser Arafat as central thematic concerns, particularly within his journalistic contributions to *Al-Ahram Weekly* from 1998 to 2003. As both a social and academic critic, Said engaged in a rigorous intellectual articulation of the Palestinian issue, strategically embedding it within both scholarly discourse and journalistic interventions to underscore its geopolitical and ideological significance.

Primarily, he was not a journalist but a thinker and a theorist; his views about different political personalities, issues, and cultural discourse gave his readers a deep intellectual insight. Yasser Arafat was an active socio-political actor from Palestine when Said was synthesizing his positions in weekly *Al-Ahram*. The Palestinian people's bond with Yasser Arafat tells a different story, as we find in Edward Said's articles. Amir Salama explores in his corpus-based study (2019), "Said is so explicit in his ideological stance on Arafat as a seemingly dysfunctional leader of the Palestinian people" (Salama et al., 2019, p. 431). Said used disgracing collocations for Yasser, such as "Yasser blind" [to the fact], "servile acquiescence," and "a docile partner". These pejorative remarks project the then-president of Palestine. Still, Yasser Arafat was considered a daring and prominent political leader from Palestine who turned himself into a voice for the people deprived of freedom and basic rights. On many occasions, he asserted his position

¹⁰ Tennyson, A. (1972). *Ulysses. 1842*. The Poems of Tennyson.

courageously and attempted to convince the world community to know and accept the concerns of the victims about their homeland occupied by the people who had gotten territorial control with the help of some of the great powers of that time. However, Yasser Arafat, as a major political leader of Palestine, was never disgraced by intellectuals in general because his efforts to bring peace to the region were quite workable and appropriate. He had strong reservations about Israel, and as a young leader, he loudly expressed his views during his speech at the UNO Security Council in 1974. His loudness with an almost threatening tone was noticed by the world leaders and the newspapers of the entire world, giving him a major space in the global political fraternity. This strategy worked rightly for Yasser Arafat because he was the one who was considered a representative of the disappointed and deprived people in the global arena. The following excerpt from his speech reveals how strongly he spoke about his people: “In one democratic state where Jews and Moslems live in a justice equality and fraternity state, he said, all Jews “now living in Palestine” could become citizens without discrimination”...“I have come bearing an olive branch and freedom fighter's gun. Do not let the olive branch fall from my hands” (UNO General Assembly Speech, 1974)¹¹

This was Yasser Arafat, with an eloquent presence among the world leaders highlighting the Palestine issue while wearing a gun holster. A PLO spokesperson revealed that he had persuaded Mr. Arafat to remove the pistol before entering the hall for his address, where he forcefully advocated the case of Palestine before the world like a statesman. *The New York Times*, dated Nov 14, 1974, declared Yasser Arafat the PLO

¹¹ <https://www.nytimes.com/1974/11/14/archives/dramatic-session-plo-head-says-he-bears-olive-branch-and-guerrilla.html>

leader and a statesman willing to reconstitute the status of Palestine according to historical evidence. On this occasion, the Palestinian leader was enormously applauded by the world leaders, whereas the Israeli benches remained empty during his address, which established their (Israelis) obfuscating behavior during the rigorous times. *The New York Times* gave the front-page space to Yasser Arafat's assiduous presence. It was Yasser Arafat who named the Israeli regime "Zionist Imperialism" while addressing the world audience. Amid pomposities of media hullabaloo, a renowned and well-established American newspaper, *The New York Times*, was portraying Yasser Arafat as a volatile but enigmatic leader. It was a politically crafted piece of falsification that presented Arafat as a diminished character and a preposterous political figure. In an interview that Edward Said had with Cindi Katz and Neil Smith on September 8, 2000, in New York, his clenching tone was devastatingly textualizing his positional defeat. He had perhaps understood the vulnerability of the plain stance of liberation, although a little obscure but strenuous about coexistence, he unrelentingly debased his followers in Palestine in general and Muslims in particular. The way Edward Said expressed his revulsion from his stance on Palestine in an interview he gave to Cindi Kurtz & Neil Smith (2003) in *Environment and Planning D: Society and Space* 2003:

Liberation is a word that you do not hear anymore. Go back to the early part of this year in Lebanon. This was the only example in our recent history where territory was liberated from the Israelis, namely in South Lebanon, thanks to Hezbollah. (Said, 2003, p. 640)

This stance is remarkably interesting because Edward Said paid tribute to the armed struggle of Hezbollah. Attributing the armed struggle of a militant group with the narrative of liberation simply provides us with his conceptual outlook and the way he wanted to see the solution to conflicts in the discursive politics of the region. Hezbollah defeated the Israeli Army and pushed back them to their territory with force in the southern parts of Lebanese soil. Israel kept its hold of this region for 18 years and declined in May 2000. Yasser Arafat himself had a soft corner for Hezbollah, and he had a meeting with its armed group in 2002, which was reported by the media as a terrorist group. The involvement of Iran and Syria was also reported as the backhands of Palestine issues. Hezbollah was primarily a Shia jihadi group, so naturally, they had a strong ideological bonding with Iran. These are the two important reasons that, to date, the USA and Israel still have political grudges against Iran. A few factors need to be brought out of the fantasies, and one of them is Edward Said as a real voice for Palestinians (who were deprived of basic human and native rights). If Yasser Arafat and the leaders of the guerrilla group of Lebanon Hezbollah had agreed upon the same agenda, what made Edward Said keep on lambasting Yasser Arafat, who was truly considered the voice of Palestine and the Arab world across the globe?

This change was a worthy fit for the established free market because, in the mayhem of happenings, the economy does not flourish and vindicate hostility. Hence, it undermines the conflicting rhetoric in the region to establish the business when prejudices gesticulate in their aggravated form in the global economy that functions automatically to straighten out the issues. Mentioning Hezbollah in an interview in 2000

was incredibly significant, Lebanon was on the verge of its 2nd Israel-Lebanon war. Said's dialogical anxiety represents the state of the behavioral maelstrom, one of the reasons may be his generic conflict with Yasser Arafat, who was then PLO leader and the president of the Palestinian state. Said found a hardcore armed resistance as a solid and discursive strategy for independence. *34 Days*, authored by Amos Harel and Avi Issacharoff and published by Palgrave in 2008, examines the Lebanon War, sparking a discourse on Israel, Hezbollah, and the broader conflict in Lebanon. Over decades, tensions between Israel and Lebanon have escalated, exacerbated by Israeli settlements and its perceived asymmetrical strategic alliances with global literary and academic circles. This dynamic has transformed genuine conflicts into contentious controversies. Yasser Arafat had continually been dubbed as one carrying the weight of frequent political failures on his shoulders. I found Edward Said's perfunctory details about Yasser Arafat and some of the anti-Arafat camp's contentious details about the president of the Palestinian state to be remarkably the same. In 2003, Barry Rubin, who was an American-born Israeli writer and had a great interest in Middle East and Arab affairs, authored a book in collaboration with his wife, Judith Colp Rubin. The title of the book was *Yasser Arafat: A Political Biography*. Rubin also remained the Editor of a globally known *Middle East Review of International Affairs*. A book review of Barry Rubin was published in 2004 in the strategically important US *Naval War College Journal* entitled *Yasser Arafat: A Political Biography*. The reviewer C.J. Krisinger asserts that:

The Palestinian people would have been better off as citizens of Israel. That is a conclusion one can reach after digesting the political biography of Yasser Arafat by the veteran Middle

Eastern writer-reporter team of Barry Rubin and Judith Colp
Rubin. (Krisinger & Rubin, 2003, p. 188)

The review also mentions other weak personality traits of Arafat, such as “he is petty, arrogant, megalomaniacal, and disingenuous” (ibid., p189). Such comments are deemed to me as moral policing rather than political policing by manipulation strategy through hate discourse. Some become impeccably harsh by sustaining their biased judgments; however, others’ locus functions as an appraisal of a personality’s disengagement. Intellectuals like Edward Said do not conform to the missionary visions that elevate and construct political figures by theoretically highlighting their repeated failures and human errors. Edward Said, in his *Al-Ahram* article “Paying the Price for Personal Politics,” regards Yasser Arafat as “a man victimized by his vulnerability and selfishness, the embodiment of his people's surrender and humiliating defeat” (Said, 1999, p. III).

Such broad categorizations by an intellectual suggest an underlying agenda systematically propagated through discourse. Edward Said recurrently characterized Yasser Arafat as exhibiting megalomaniacal tendencies, a rhetorical positioning that suggests the construction of a binary opposition. In comparative analyses of leadership within the Arab world, Israeli governance, and Western political structures—including American counterparts—Arafat emerges as a figure who has left a substantive political legacy. However, the intellectual deconstruction of Arafat by pro-Israeli scholars systematically undermined his global stature and diminished his political charisma. The critique that Said advances in *Culture and Imperialism* regarding the discursive subjugation of victims—wherein they are strategically represented as politically inferior

in mainstream media to consolidate hegemonic power—finds a parallel in the case of Yasser Arafat, whose portrayal was similarly subjected to ideological marginalization.

However, his image was eclipsed and obliterated with maximized force by many media fronts, but the way Edward Said maliciously painted him put him into a different leadership apartment. In several interviews Said gave to mainstream media, he termed Yasser Arafat as a man of weak willpower, a man with a subservient approach, and the one who destroyed the Palestinian cause, which was Palestinian self-determination and liberation. Interestingly, in an interview, while suggesting a peaceful solution to the Palestine issue, he suggested the method of dialogue for both nations, and he categorically mentioned in the interview: “I always believed that the only resolution is (Dialogue) not through Armed struggle.”¹²

Figure 2

Edward Said on Yasser Arafat



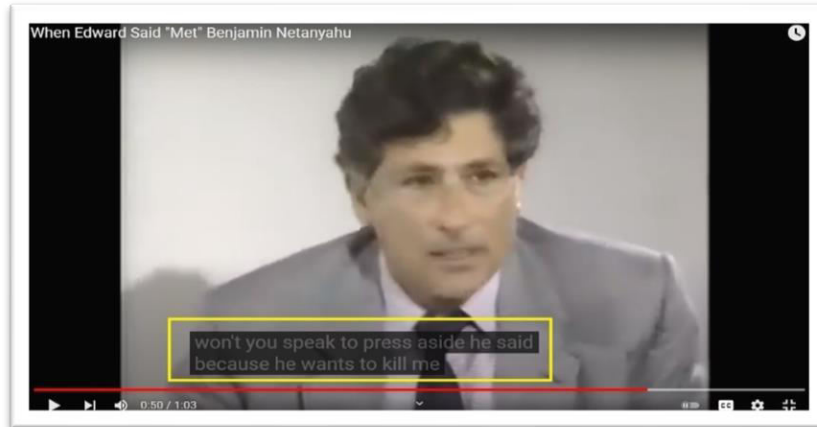
¹² <https://www.youtube.com/watch?v=ClevN70JwC4>

This statement forcefully represents Edward Said's opinion about the armed struggle. This interview was conducted in 1994, but in his later media encounters and his articles, he has been advocating the armed struggle by the Palestinian leadership. This change was not an anomaly but rather a glaring shift to benefit the armed industry and project Israel as a soul-controlling force in the region indirectly. In another interview, he projected himself as a threatening figure to the Israeli delegate, who chose to stay in another building where Said was staying. The delegate was Benjamin Netanyahu, who was then Israeli ambassador to UNO. Said mentioned that during a TV show, when the anchor asked Edward Said why you do not want to stay with the Israeli ambassador, Said responded that he did not have any issue staying with the Israeli ambassador. It was the Israeli ambassador who did not want to stay with me because he thought I would contaminate the building.

Said further divulged that during the TV program, the moderator addressed the audience and declared that Edward Said and the Israeli ambassador did not want to speak to each other. Edward Said corrected the moderator, saying that he did not have any problem speaking to Netanyahu. And then, the moderator asked Benjamin Netanyahu why he would not speak to Prof Said; he said that he (Said) wanted to kill him.¹³

Figure 3 *When Edward Said "Met" Benjamin Netanyahu*

¹³ <https://www.youtube.com/watch?v=TZNGZMczS1o>



This discourse portrays Said as a perceived existential threat to Israel. It exemplifies a prominent capitalist strategy of constructing individuals as figures potentially threatening to others, thereby enabling financiers to capitalize on such perceptions for economic gain. All such books are considered controversial and are sold like hotcakes, and the same is the case with political celebrities. I give a slightly horrendous example here about Colonel Gaddafi, who was killed by the rebel fighters of the National Transitional Council during the Battle of Sirte on October 20, 2011. When the rebels attacked him, he was severely injured, and before he died, he was sodomized with the bayonet. His last words were, "What did I do?" The purpose of mentioning this incident is to enable the readers to read between the lines. The man who had ruled his land from 1961 to 2011, how cruelly and brutally his life ended. After his death, the movie *The Dictator*, depicting Colonel Gaddafi, was made. It was a political satire on the Gaddafi regime. The way Colonel Gaddafi was projected in the movie punctures the West's anti-racism ideology; it was a furiously racist movie that portrayed Gaddafi's character - the silliest of all amongst his type of people. This was not an A-rated movie, but rather a low-budgeted second-rate movie with a prime objective to make fun of a deposed

political character and to present him as an ill-fated person for the Libyan people. However, it had other implied intents also. Libya, after Gaddafi, was undergoing the great violence of history; there was a rise in uncertainty, exploitation, corruption, zero economic sovereignty, tribal clashes, and many others. The rebels were said to be supported by the USA and European Union, and the project behind the end of the Gaddafi era was providing space for Capitalist Democracy. The contemporary model capitalism has offered is known as capitalist democracy, which is now being implemented with a religious spirit. However, the people who project and follow this ideology believe that this act would help the countries turn into welfare states. As far as Edward Said is concerned, his untenable positions are trivial for many reasons. I reckon his waffling and elastic exploration of self-conceited absurdity is confusing, misleading, and a tool for helping democratic capitalism in the Far East in general and in the Arabic world in particular. He focuses on democracy in one of his articles in *Al-Ahram* entitled “A Desolation, and they Call it Peace” in these words:

No, our battle is for democracy and equal rights, for a secular commonwealth or state in which all the members are equal citizens, in which the concept underlying our goal is a secular notion of citizenship and belonging, not some mythological essence or an idea that derives its authority from the remote past, whether that past is Christian, Jewish or Muslim. (Said, 1998, p iii)

Here, we see that the narratives of self-determination and liberation have explicitly renewed with the project of democracy. The stance is advocating a secular

commonwealth state, having no pride in connection with the 'remote' past and religion. It is an interesting move because this discourse stands as an illegitimate claim about the Palestinian struggle for an independent Muslim state, which has been the core of their political ideology. At the same time, Said suggested this solution to the Israeli people, which is considered a die-hard religious state since its forced inception. Who will benefit from this solution? If such an approach were to gain widespread acceptance among the populations of both nations, the military-industrial complex would encounter significant constraints within a society governed by humanistic principles. This paradigm shift would inherently foster a socio-political framework wherein mutual respect and the protection of fundamental rights become foundational tenets of collective coexistence.

The battlegrounds will turn into playgrounds, pens will replace guns, and the amount spent on unproductive measures and the purchase of arms will be spent on the development and betterment of human society. In conclusion, this eupepsia will flourish in tales, and the world will end with dreamy calmness, people sleeping in the arms of their cultural and geographical neighbors. It seems a fictional, rather dictatorial work that provides only an escape hatch to the people to take a textual dose every day and have a tight sleep, forgetting about the ailments and miseries of society and a global community. It will be the death of the arms industry, the largest of all the industries that are consuming the precious assets and lives of people across the globe. A man of such caliber who could change the destiny of people kept them engaged in the surface pleasures of dreaming about a bright future, thinking about the glorious past, and living nowhere as a social identity. Such positional limbos give only uncertainty, and as long as time creeps into the future, the new generation forgets the past, and their narrative is

eclipsed in a way that they forget about the demographical change in the region, and the prime ideology is disowned. Edward Said's historical presence regarding Palestine was also contestable by the Israeli intelligentsia. They regarded his propelling thoughts as biased, unjust, distorted, and politically improper about Israel. As a general social practice, people value the intellectuals by their oppositional voices. The more people speak about one's daring attitude in speech and writing, the more unvoiced people would gather around the intellectual magnetic field, as we saw in Edward Said's case. Said demonstrated awareness of contemporary propaganda mechanisms, as articulated in *Al-Ahram*, where he exposed Israeli strategies aimed at reshaping narratives to suit their political objectives. Interestingly, he criticized the Israeli media for portraying Yasser Arafat in a dehumanizing manner, highlighting its impact on political perceptions. Observing such a paradigm shift in his approach regarding Yasser Arafat is very strange, especially when you know his art of dehumanizing Yasser Arafat on many occasions, both in spoken and written forms. He mentions in his article "Israel, Iraq, and the United States," published in *Al-Ahram* on Oct 10, 2002, "Sharon is now Israel's prime minister, his armies and propaganda machine once again surrounding and dehumanizing Arafat and the Palestinians as "terrorists" (Said, 2002, p. 3).

Despite Yasser Arafat's stature as a prominent Palestinian political figure, the Israeli authorities' treatment of him was profoundly dehumanizing. However, Edward Said's ongoing criticism of Arafat was not exempt from scrutiny. Considering Yasser Arafat as tantamount to Palestinian people in respect of their status as freedom fighters disregarded his own earlier positions, which he had been consistently taking against Yasser Arafat. Said, as an emblem of ideological sanctity, remained a key figure in the

USA and the world for many decades. Critics have challenged Edward Said on multiple fronts for various reasons: some have accused him of being a spurious scholar, others have labeled him biased, and still others have gone so far as to assert that he intentionally misrepresented data in his writings. I am relating these purposeful positional changes and conflicts with his intentions to provide space for material debate. Such a claim may appear a little loud, but the backdrop of different political upheavals and the underpinnings of Said's claims helped privilege opposition to his binarism. The purpose is not to do a psychoanalytical study of his imbalanced ideological stance but to re-imagine his framework of mind to locate the economic side of this great game. The timing, the text, and its interpretation aligning with the former colonial and neo-colonial forces go hand in hand to assist the free economy. It is a surprising fact that the global powers invested a humongous amount in the war industry for political gains, and investors invested their money to help such nations establish their status as developed countries that can maintain their status as superpowers in the global arena of nations. Contrary to this, the states that remained less interested in investing money in the health and care industries could do better for the global communities. It is an open secret that both industries create room for their products for victimized people. Major international players such as the IMF and the World Bank precipitate severe economic crises in developing and underdeveloped nations under the guise of development and knowledge dissemination. Globalization initiatives not only foster closer global social interactions but also integrate economies more closely with industrial sectors, often resulting in detrimental consequences. The academic texts within the interdisciplinary context institutionalize the conflicting episteme and blur the recognition process of realities by

eclipsing the sense. We need to further open the intents of Colonialism as a scheme of converting the culturalism of the societies into materiality. What were the discoveries the subjugated observed during the colonial era?

This is exactly the colonizer's agenda, which they applied in different colonies in the name of educating the subjugated and inferior people of the territories that they once occupied. However, the project of globalization, which is supplemented by the ideology of capitalist democracy, is professionally managed, and it is furthered by different teams of agents such as bureaucrats, bankers, politicians, policymakers, establishments, religious people, academia, and renowned intellectuals. IMF and World Bank design the policy for the countries that are deeply involved in the loan and remittance games, and their poor anticipation of monetary affairs and internal corruption (which is also a capital democracy's term) make them direct victims of such monetary institutes. Economic collapse and social unrest reciprocate with the same magnitude. Globally renowned economist and well-versed in mathematical economic affairs, Joseph E. Stiglitz, dissects the concept of globalization, broken promises, harsh economic policies, and the hidden agenda of these global economic institutes that get benefits from the crises and hijack the policies. The author of the book, who is a Professor of Economics at Columbia University, J. E. Stiglitz, has been the chief economist of the World Bank and has been the chairperson of the US President's Council of Economic Advisors. He also received the Noble Memorial Prize in Economic Sciences in 2001. Presenting all this information is to establish his status as a person who is well familiar with politics and internal policies, so his firsthand experience could be taken as authentic and credible. He writes in the

preface of his book *Globalization and Its Contents* (2002) about the process of policymaking and other affairs:

IMF prescribed outmoded, inappropriate. If “standard” solutions, without considering the effects they would have on the people in the countries told to follow these policies. Rarely did I see forecasts about what the policies would do to poverty. Rarely did I see thoughtful discussions and analyses of the consequences of alternative policies. There was a single prescription. Alternative opinions were not sought. Open, a frank discussion was discouraged-there was no room for it. Ideology, guided policy prescription, and countries were expected to follow the IMF guidelines without debate (Stiglitz, 2002, p. xiii)

The inflexible attitude and the enormous pressure of the high-ups of these monetary institutes during the internal talks while designing the policies reflect the planning of taskmasters. The way Joseph E. Stiglitz mentioned in his book exposes the duality of these organizations, as well as the mysterious agenda of some hidden powers that control these organizations. In my opinion, what you cannot do while sitting on a Tank or Fighter Jet’s seat, you can easily accomplish while sitting on the IMF and WB’s seats. There is no such device that can devastate humankind as much as money. The narratives are substantiated by virtues of economic powers and then applied to the people for economic gains.

Edward Said mentioned Sara Roy's study, *The Palestinian Economy and the Oslo Process: Decline and Fragmentation*, which was published by the Emirates Centre for Strategic Studies. Sara Roy is a senior research scholar at the Center of Middle Eastern Studies, Harvard University, and has authored various important books on the Palestine-Israel conflict. In the second decade of the 21st century, several ideological perspectives were changed, particularly in the post-9/11 scenario. The things changed their meanings deliberately. Some people reckon these changes as a shift in political gaze to the death of bipolarism. The end of the Afghan War and China's emerging economy have also provided us with different perspectives on contemporary realities. Said mentioned Sara Roy for proving Yasser Arafat's poor strategic, economic, and political capabilities, due to which the Palestinian people were facing enormous economic failures. However, there is a need to decipher the text of Sara Roy, which will explicitly establish the reason Said particularly mentioned her work in his articles "Occupation is the atrocity," "An Incitement to Revolt," and "Archeology of the Roadmap." Sara Roy speaks almost the same which Edward Said has repeatedly stated in his newspaper texts and other writings about the Palestine issue:

Even if a Palestinian state was declared in May 1999, the fifth anniversary of the Cairo Agreement, it would be very different from the one envisioned by Palestinians at the time of the *Oslo Accord* in September 1993. It will be a weak and increasingly impoverished state, almost dependent on Israel and other external forces for its survival. The "peace process," which was supposed to end the conflict between Palestinians and the

State of Israel and allow the Palestinians greater independence of action, has done quite the opposite, and tensions between that worst agonist remain. (Roy, 1999, p. 75)

Edward Said has also been contesting the *Oslo Accord* and eclipsing the ascending son of Palestine for unknown reasons. Numerous examples cited above support the assertion that Edward Said was portrayed as a pro-Palestinian scholar. However, his overarching advocacy for Palestine inadvertently bolstered democratic capital and facilitated Israel in solidifying its regional foothold. Sara repeats the same ideology in her writings, keeping the focus on the economy. For that, the prime thing that was required to achieve better economic conditions was the capital that established the people as Nations first, then the nation(s) are further categorized into several groups, representing different ideologies, ethnic backgrounds, geographical imbalances, socio-cultural differences, and geopolitical outlooks. Such segregation helps capitalism maintain its market and enhance the number of subscribers to its economic ideology. Reid Weiner was an international human rights lawyer and a member of the Israel and New York Bar Association who wrote a review essay in the *Cornell International Law Journal* (1996) entitled “Peace and its Discontents: Israeli and Palestinian Intellectuals Who Reject the Current Peace Process.” It was a review essay of Edward Said’s book *Peace and Its Discontents: Essays on Palestine in the Middle East Peace Process* (1995). Justus E. Weiner forcefully introduces the title of Said’s book, The title of Edward Said’s book, *Peace, and its Discontents*, as he would readily acknowledge, in error, that no “peace” exists between Israel and the Palestinians” (Weiner, 1996. Peace and Its

Discounts: Israeli and Palestinian Intellectuals Who Reject the Current Peace Process. *Cornell Int'l LJ*, 29, 501).

Weiner positions Edward Said as an uncompromising critic of Yasser Arafat, aligning his perspectives with those of Israeli detractors who opposed the Israel-Palestine peace process. While Said's textual engagements ostensibly construct his identity as an authoritative representative of the Palestinian cause, a deeper critical examination reveals an inherent discursive ambivalence that underscores his ideological conflicts. This argument is substantiated through an excerpt from Said's writings, wherein he vehemently critiques Israeli media for its systematic demonization and dehumanization of Yasser Arafat and the Palestinian people, particularly through their portrayal as *terrorists*—a rhetorical strategy aimed at legitimizing their marginalization. Wiener further speaks about Edward Said's lambasting attitude towards Yasser Arafat when he mentions, "Edward Said castigates Arafat for selling out the interests of the Palestinian people" (Wiener, 1999). Said thinks that Yasser Arafat will only acknowledge the rights of the Palestinians residing in Palestine territory. This agreement will not bestow the right to return upon the Palestinian population. Israelis, as residents of a disputed territory, have been projected as the people who are always in favor of peace talks, as Edward Said is considered a savior of Palestinians. However, Yitzhak Rabin, the former General and Israeli Premier, in 1995 was assassinated after addressing a large crowd in Tel Aviv.

The major theme of Rabin's address was efforts of peacemaking with his neighboring nation, Palestine. A twenty-five-year-old man, Yigal Amir, who was then a law student in 1995, full of hatred against Rabin's peacemaking policies, equipped with Nationalism and a gun, fired two bullets at his PM and shot him to death. He also injured

his bodyguard; now he is in jail serving his penalty. His act had entirely changed the whole scenario of the region's politics. This was a huge setback for both nations. It could be easily anticipated that peace talks were tactics to give space to Israel for strengthening its security matters. Said targeted another character under the veil, his legitimate home in the USA. As Amir Hussain Radjy asserts:

The root of the problem was the U.S. government—the “big white father,” Said caustically called it—never treated the Palestinians as equals to the Israelis; this is not merely a moral question but an inadequacy of U.S. diplomacy that foreclosed any agreement. The Declaration of Principles—the document known as the *Oslo Accords*—does not make a single reference to a Palestinian state, self-determination, or sovereignty but provides for a kind of “municipal self-rule” (as Said termed it) without committing to ending the Israeli occupation of the West Bank or Gaza. (Radjy, 2021, p. 19)

I have found Said's political dynamics of his newspaper contributions as carriers entailing and compromising interventions in Palestinian affairs to discard the old narratives of Armed struggle, which is why he keeps engaging the readers in the realization of failures of tangle success regarding their struggle for a separate homeland. He attempts to convince the Palestinians that the real face behind the bigger stage of politics in the Middle East is the US, as he named the US government a “big white father.” By using the adjective white color, he is managing to educate people about the colonizers because the majority of the colonizers in known history have been white

people. However, this was an attempt to divert the attention of subjugated people from the real culprits, which were Israelis. There is no second opinion that the suspension of peace talks, carefully planned devastation of the credibility of a politician in the region, deliberate patronage of propaganda, and aid to combat resistance were guarded by forces such as the USA and UK; however, the pivotal role regarding the unrest and injustice, radical power show, and imperial inclinations were being executed by Israel.

In conclusion, I mention that Edward Said's organized textual attacks on Yasser Arafat controlled the minds of the people who were around him obliquely. He also eclipsed Yasser Arafat by the plethora of his personal biases. He broke the communicative link between Yasser Arafat and the people of Palestine, who had a firm belief in him. He sabotaged the peace process by converting Yasser Arafat's efforts into non-productive and defensive. Said also materialized the conflicting narratives by reshaping Arafat's claims. As a representative of Palestine, Said diverted the minds of the global intelligentsia and of the people who were related to him to other petty issues, which created a dense fog between reality and fiction, and consequently, Israel, capital democracy, and the US flourished in countless ways. Edward Said's towering intellectual and literary persona as an anti-imperialist functioned as an operator of capitalist democracy in the Middle East by altering the ideological foundations of the victimized people, and still, in the 21st century, the struggle of Palestinians is a question mark and an unresolved global conflict. Contrary to this, the geopolitical and socioeconomic conditions of Israel are far better than those of Palestine. Edward Said, the sole peace lover, ignited the people who were already engaged in an armed struggle against Israel. Knowing the fact that the Palestinians lag in the tug of war, he encouraged them by

admiring them as brave fighters. In an excerpt from Said's article "Defiance, Dignity, and the Rule of Dogma," it is mentioned that: "Palestinians, armed with a few rifles and stones, are bravely defying Israel's military. The leadership is still acting like a supplicant in trying to re-open negotiations with Israel and the US" (Said, 2001, p. 3).

During such chaotic times of political uncertainties and grave confusion, when the victims are aimlessly consuming their energies and shedding their blood for a cause whose result is still a question mark, Said's approach toward the armed struggle is an attempt to justify all such movements. In other words, his signifiers for the solution to such infected lands lie in the armed movements. However, he already mentioned on some platforms that the solution to conflicts resides in peace talks. He aimed at targeting the Palestinian leadership that participated in peace talks with the community, which was globally supported by the trilogy of superpowers.

Conclusion

In conclusion, the intricate relationship between Edward Said's intellectual stance and Yasser Arafat's leadership reflects a complex dynamic rooted in the broader struggles of the Palestinian cause. While Arafat's historic 1974 address to the United Nations underscored his commitment to the liberation of Palestine—symbolized by his iconic metaphor of carrying both an olive branch and a freedom fighter's gun—Said's writings in *Al-Ahram* from 1998 to 2003 reveal a more critical assessment. Said repeatedly portrayed Arafat as a leader compromised by vulnerability, self-interest, and perceived submission to external pressures, employing phrases like "Yasser blind" and "a docile partner" to highlight his disapproval of Arafat's approach.

Despite advocating for dialogue over armed struggle in his 1999 article "Paying the Price for Personal Politics," Said's fluctuating perspectives on the means to achieve Palestinian liberation—evidenced by his admiration for Hezbollah's resistance—suggest ideological tensions in his critique of Arafat. These tensions are further illustrated in Said's later writings, where he lamented Arafat's victimization by Israeli propaganda and military aggression, as described in "Israel, Iraq, and the United States" (2002).

Said's perspective on the Palestinian struggle, as articulated in "A Desolation and They Call it Peace," underscores his vision for a democratic resolution untethered from religious or historical ideologies, a stance that appears at odds with Arafat's alignment with armed resistance groups like Hezbollah. This ideological divergence, coupled with Said's evolving critique of armed struggle, underscores the nuanced and often contradictory nature of his views on Arafat and the Palestinian movement.

Ultimately, Said's writings reveal a duality: on one hand, he emerges as a voice of Palestinian advocacy, challenging the dehumanization of their cause; on the other hand, his sharp critiques of Arafat's leadership reflect a broader intellectual and personal conflict with the methods and compromises inherent in political leadership. This duality captures the broader complexities of Palestinian resistance, leadership, and the pursuit of liberation amidst a deeply fraught geopolitical landscape.

4.1 Material World

Colonialism, as a structured system, institutionalized codified hierarchical frameworks to serve its beneficiaries, who were ostensibly autonomous conquerors of the pre-globalized world, in foreign territories. The business enterprise as the core of the

engaging system functioned for the colonizers. It is difficult to refute that dominant power structures reorganized local systems to serve their material interests.

This system of cultural hierarchism was encouraged by the local volatile forces to determine their material position. By and large, the entire project of colonialism was a business enterprise that enabled the conquerors to establish their military hegemonies. Besides all colonial activism, the second layer of anti-colonial discourse was creating its space in the cultural discourse of the colonies to relocate the space of subjugated communities. I uphold Said's stance that "An apparently deep and unquestioning desire on the part of most Israelis and Palestinians seems to be the need to exist in separate states" *Al-Ahram* – "What can separation mean". Here it is essential to understand the meaning of a separate state through the Saidian perspective. In general terms, the logic behind liberation is to embrace a new independent social attire as a separate state which would grant socio-political and economic independence from the hands of all power, but what Said understands is far more than mere liberation. He defines liberation in the article "What can separation mean", in these words:

It is eminently deserving that a people stripped of their identity, dispossessed of their land, and forced to undergo decades of oppression, exile, and military rule should wish to be restored to the community of nations as fully-fledged members. (Said,1999, p. 6)

Being a full-fledged member of the world community is not enough for a nation, there are some other elements that Edward Said thinks about as imperatives of being an independent nation. If you closely open the complexities of the comment mentioned

above the desirous binary of being a nation is to have an identity; the nation should have land to acquire. And the people should not merely be categorized as people but as functional communities. For a community, the people should have separate cultural variations. The surprising thing in the same article is that he advocates co-existence and dubs partition as the legacy of imperialism (*Al-Ahram* – “what can separate means”). He believed in co-existence and despite maintaining separation, he did not favor partition.

However, on an individual level, the human mind generally resides in memory, particularly in past experiences and attachments with significant objects or events. Such attachments generate corresponding links with the regional and cultural nativity that pose individuals’ identities. Most often, the objectifiable prototypes regarding identity discourse construct the presumed backpack of nativity and memory. An individual, as an ethnic entity, is primarily defined through the cultural space they occupy, a notion widely recognized in scholarly discourse. However, radical colonialists have historically exercised power without acknowledging the personal traits and human attributes of the colonized populations. Instead, they have strategically exploited their authority to manipulate and reshape economic structures for their benefit. That explains the center’s residual agency of expansionism. This is how they connect their past with the present moment in the ongoing history. Individuals, being independent souls, cannot retain their cultural identity that is why, while living in exile or a forced diaspora, people move as the representatives of linear history to attain their lost identity. Ernest Renan defines a nation as an entity based on acts of the free will of individuals forming a collective identity: “A nation is a soul, a spiritual principle.”¹⁴ Dudková, J. The Slovak film The

¹⁴ Dudková, J. The Slovak film The Border and the Problem of the Construction of Collective Identities

Border and the Problem of the Construction of Collective Identities. Memories are rooted in collective sufferings, which are generally exhibited through literature and other forms of art. These cultural representations are primarily historical imprints on human minds. It is almost impossible to discard the past that resides in the memories of people and constructs the collective consciousness of the individuals. The human mind processes the complexity through a prolonged conversation with the past and its contemporary sublimation of signifiers, which changed their cultural context with time, and this complex functions as a guard shield against contemporary socio-political anxieties, which may truly be considered a protective measure. Linda Elder and Richard Paul mentioned in their book *The Human Mind*, “At any given moment, our minds (that complex of inner thoughts, feelings, and desires) can be under the sway of our native egocentrism or our potential reasonability” (Elder & Paul, 2004, p. 37). Understanding native egocentrism is particularly crucial when analyzing texts related to origins, geography, or the ethnographic backgrounds of scholars such as Frantz Fanon, Edward Said, Homi Bhabha, and others.

In postcolonial debate, all such attempts to discard the past and scratch it away from the memory would be taken as an act of decolonization, which is less political but more a psychological act. It was systematically patronized on Caribbean Island for the want of getting rid of the suffocating past. The element of want is structured in the human mind(s) as a surrogacy process of feeling rooted in the soil once attained by physical birth. When an individual starts living in an immaterial world of discourse, his historical consciousness resides permanently there, no matter how far he moves between the grounded self and the chosen self. The human mind’s workability is immaterial; no

physical or material substance is observed to interpret the functional attitudes of minds however, material, natural sciences, and neurologists determine human attitudes by locating the material system of the mind's functionality. By and large, emotionality and attachments are not materially translatable. While living in a world of matter, there is no room for non-physical, non-material objects; one needs to understand how a human mind gains its social outlook. It becomes more important when the theorists embrace their paradigm shift from an absurdity, non-material approach to the world of materialism. A tangible material impetus underlies political constructs and discourse, often compelling independent and non-aligned intellectuals to align with material considerations. This recognition became a significant aspect of Edward Said's intellectual development in his later works.

Before this shift, Said's approach was primarily abstract and centered on non-material constructed realities. His intellectual framework, characterized by unexpected insights, operated in a somewhat self-contained manner. In *Al-Ahram* journalistic articles, what I observed is his sane and material move to understand the politicality of constructs. As he asserted in his article "Collective Passion":

Political rhetoric in the US has overridden these things by flinging about words like "terrorism" and "freedom," whereas, of course, such large abstractions have mostly hidden sordid material interests, the efficacy of the oil, defense, and Zionist lobbies now consolidating their hold on the entire Middle East and an age-old religious hostility to (and ignorance of) "Islam" that takes new forms every day. (Said, 2001, p. 5)

Edward Said exposes the political and economic drives behind terms such as terrorism and freedom, which served rewardingly to powers to establish their hyper-strength in the arena of political discourse, which also functions behind the politics of contemporary war jargon. His stance in the newspaper article deciphers the entire system of knowledge production. This is a grounded fact rather than an alternative approach to seeing the constructs and discourses, especially when he interprets the above-mentioned terms in a material sense. He translates the material bindings that reside deep down in these political constructs. The same applies to his ideas and theoretical approaches in a diversified way.

Said's cultural debate genealogically functions absurdity and puts the human psyche into ungrounded skepticism, which is a non-progressive order of human merits in the world. The cultural debate has moral authority in discourse; however, this can be taken as an act of neologism. This debate has engulfed the rationality and grounded realities of human societies, particularly the societies that faced turbulent times during their journey to achieve identity. On paper, the nations that have been involved in the cultural debates are still contesting on the economic fronts to prove themselves as different people residing in different geographical environments, but their people are getting poorer and poorer, they have been spasmodically turned into culturally fragmented societies, far away from the elite-aestheticism and benefits of globalization that materializes the cultural uniformity and worldliness. The number of countries facing economic depression, political uncertainty, cultural absurdity, and decentralization shows that most of them remained involved in the cultural debates, kept engaged in narrative games, and kept aside the material progress of the people in general and the

countries in specific, which sent them to the back rows and now they are contesting with the fate at different fronts, amorally at the economic fronts.

Edward Said loudly mentions his material concerns in his *Al-Ahram* article entitled “Trying, again and again,” published in 2001, in such terms, “What the Palestinians are left with are material sacrifices which make Israeli "concessions" look like child's play” (Said, 2001, p. 4). Through the process of history and material awareness, his theory turned into a matter of identity fixation only, and in this process, the resolve to achieve a better socio-economic value amongst the nations turned into a less motivated motive. The history of struggle and resistance is full of dark and red themes of Otherness, which had nothing to bring prosperity to people’s lives if they could have negotiated with the people who ruled them. This thematic transformation was a result of the economic comparison and the significant issues of the postcolonial societies. The relational aspect of identity functions on conditionality and in a scientific way, which has categorized the struggle in unusual ways. Service to humanity is considered an ensemble strategy of the capital market, though it suspends the very soul of selfhood. If such suspensions do not benefit those striving for improved socio-political conditions, then what is their intended purpose? This is what Edward Said conceptualized in his article. The prime aim of all economic activities is to help the marginalized communities uplift their socio-economic standards by subscribing to capitalism; however, what and how do these monetary organizations such as IMF, World Bank, Asian Development Bank, Islamic Development Bank, and many others operate is known to everyone. Their interventions in policymaking and structuring local market economies for capital economic gains have been disclosed at many fora. In analyzing the aforementioned text,

we encounter a different Edward Said—one who is keenly aware of the imperialist doctrine of power and highlights the material gains of the Israeli authorities.

He emphasizes more on the *Oslo Accord* and considers it a pretext for political and material loss for Palestine. In 1993, PLO and Israeli authorities signed a declaration to resolve the Palestine issue. It was a decent step forward to resolve the deadliest and burning issue during the second half of the previous century (Its current situation is not less than miserable and unresolved), but many veiled circumstantial realities did injustice to the people of Palestine. In material terms, the *Oslo Accord* (1993) was a document of retreat, but on the other hand, it was a positive gesture to accept the cultural consciousness of the Palestinian people. However, how Said's message was strategically shaped by his dual positionality portrays him as someone who simultaneously subscribed to the metaphysics of discourse and ethnic idealism, ultimately serving the material interests of Israel. While many cultural narratives and political ideologies may appear to be well-founded concepts, the lack of a coherent and practical course of action renders them metaphysical constructs—effectively leading to economic inertia within the framework of capitalism.

But when it comes to confusing and conflicting ideologies, the subscribers of such ideas and concepts wander into the judgmental void because such measures were taken during primitive ages as defending shields. The kind of history that historians and philosophers preserve appears mischievous when idealism and immaterialism turn into an ontological debate over space. The space is a residual objective in the multilayered meaningfulness of nationhood and nativity. Said takes a curious turn back from his

idealist stance to material one by asserting his move in his article “Trying Again and Again” in *Al-Ahram*:

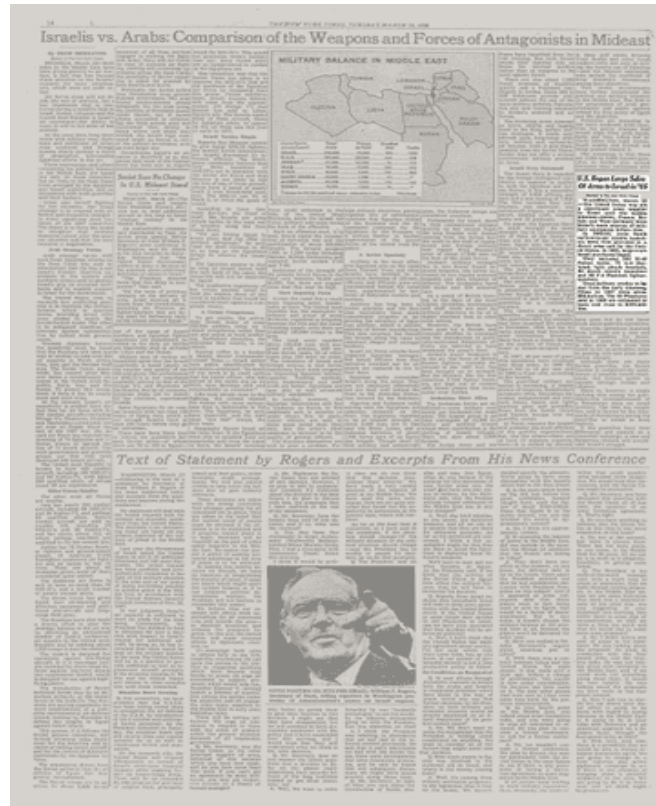
Whether we like it or not, historical Palestine is now a bi-national reality suffering the devastation of Apartheid. That must end, and an era of freedom for Arabs and Jews must soon begin. It falls to us to try now to provide the signposts for a new era. Otherwise, it is easy to foresee years more of fruitless and costly struggles. (Said, 2000, p. 4)

Said’s reconsideration of his stance reflects his internal conflicts and uncertainties regarding his previously firm positions on the liberty and identity of the Palestinian people, which were rooted in geographical attachments and the historically entrenched notion of land possession. The idea of adjustment for the sake of a better lifestyle for both contesting nations, i.e., Israel and Palestine, seems discursive and workable; however, the entire political logic of postcolonial identity collapsed within no time. The sacrifices and bloodshed that both nations have been investing in the project of embracing cultural purity and attaining different geographical identities have become question marks within a tilt in the Saidian approach. The man who dubbed Yasser Arafat as a leader with no decision power and a sense of loss takes an entire 360-degree turnaround from his previous thoughts. To me, it seems sensible for many reasons, especially when you are residing in a global village and can never live an alienated walled life and your dreams are structured upon the same material fabric that the global communities subscribe to in general, and you are subscribing to the same constructed commodification of social lives. Such narratives of marginalization and debates on identity, culture, and

separation provide no material gain to the people who consume their energies and strategic assets in an aimless struggle to gain separate identities that are not concrete in their structures and provide no guarantee to the people to live for something impossible to attain in its pure form. Here, Edward Said is politically representing the people of a territory that has nothing to do with identity because, based on a religious difference, it is purely an insane thought to assume living in isolation, but when you are allowing the people of other religions to reside in your territory being a part of your community, the idea of ethnocultural purity fades away. Peace in its real essence lies in accepting the constructed Others as fellow global partners, which seems to be a workable approach for the communities to live a functional life, and this is what Edward Said gradually understood over time. His towering project of *Orientalism*, which addresses the people's idealism and cultural purity, may be termed as an attempt to serve the capital market to determine the surveillance spots. The arms industry behind the entire project of narrative games gained tremendous economic benefits. Edward Said's rational approach in this regard is quite evident when he brackets the political and hardcore struggle of Palestine's people as a fruitless attempt. There are some interesting facts about the Jewish population in the world who not only faced the devastation of Jewish heritage but also the trauma of displacement, and both remained their destiny for at least two millennia. This started during the era of The Roman Empire.

Figure 5

Israelis vs Arabs



During the Islamic Empire (700-1200), during the Crusade (1095-1272), and in the Modern Period (the 1800s to present), Palestine remained under the control of the Ottoman Empire for 400 years, but nothing substantial was done for the people living there. The Jewish migration to the new land with no aspirations ultimately established them as one of the strongest nations in the world. After the expulsion from Europe, the two countries which aided Israel with military equipment were Britain and Germany. As mentioned in *The New York Times* on March 24, 1970, on page # 14, the US started providing and selling its military equipment to Israel in 1965.

Palestinian people who were the aboriginals of the territory before 1948 were not considered the people for many reasons, and in economic terms, the people who had minor status in a free market were not the people, so the migration of Jews opened a new

market in the region and conflicts furthered the requirements of military equipment and other allied industries. I am presenting here a screenshot of the comparison of Israeli and Palestinian economies with the belief that it would unpack certain realities.

Figure 6

Comparison of Israeli and Palestinian Economies

		Israel		State of Palestine	
Gouvernement					
Annual GDP [+]	2021	\$481,591M	↗	\$18,037M	2021 Annual GDP [+]
GDP per capita [+]	2021	\$51,416	↗	\$3,451	2021 GDP per capita [+]
Debt (\$M) [+]	2020	291,776	↗	8,760	2021 Debt (\$M) [+]
Debt (%GDP) [+]	2020	71.67%	↗	49.29%	2021 Debt (%GDP) [+]
Debt Per Capita [+]	2020	\$31,667	↗	\$1,676	2021 Debt Per Capita [+]
Deficit (\$M) [+]	2020	-44,069	↗	-943	2021 Deficit (\$M) [+]
Deficit (%GDP) [+]	2020	-10.83%	↗	-5.31%	2021 Deficit (%GDP) [+]
Expenditure (\$M) [+]	2020	184,628.3	↗	5,364.4	2021 Expenditure (\$M) [+]
Education Expenditure (\$M) [+]	2018	23,034.6	↗	865.8	2018 Education Expenditure (\$M) [+]
Education Expenditure (%Bud.) [+]	2018	15.52%	↗	17.71%	2019 Education Expenditure (%Bud.) [+]
Gov. Health Exp. (\$M) [+]	2000	5,681.4			
Gov. Health Exp. (%Bud.) [+]	2017	11.93%			
Defence Expenditure (\$M) [+]	2020	22,897.5			
Defence Expenditure (%Bud.) [+]	2020	12.09%			

In the language of humanism, the borders are mere geographical constructs mostly disrespected by the neighboring countries for numerous irrelevant reasons. I am not disregarding their struggle, but according to the early Edward Saidian approach, the concept of identity was static, not flexible, and fixed. What makes it different is their struggle to move from one place to another to live in a social space where their economic space may also be designated and redesigned. The same applied to the people of

Palestine. Edward Said gained insights through the process of reimagining history, which helped him understand the consequences of partition as a colonial project aimed at further fragmenting the central regime of religion, a process systematically influenced by foreign traders. Unlike the imperial and neo-colonial powers, which occupied the new lands to strengthen their economies, the local communities of the colonized lands were struggling to establish their local markets. However, in most of the cases where people are exercising their resistance, they consider their resistance as a benevolent and fundamental right to live as an entirely diverse cultural identity. In a contemporary sense, it is impossible to retain their identities by merchandising with adroitness. However, not a single society can claim theirs as a pure cultural identity in the world. Historical materialism fills this void with dialectical debate, and innocently, these ideals turn into transcendental idealism, as Kant labeled in *Critique of Pure Reason* (Kant. 1781). All such ideals that remain inaccessible turn into meta-narratives, including Edward Said's. However, labeling the struggle of the people for their rights and self-determination as futile exercises is harsh, even though the internal fabric of this stance knits humanism, which is also an idealist approach to living in a world of difference and desires. However, the question still exists regarding the agreeable solution to such conflicts. Surprisingly, when nations reach the solutions to conflicts, the amount of colossal damage that had hit them pushes them back again.

In modern-day politics, where consumerism has penetrated the very roots of ideological centers, it is difficult to deny the concealed intentions of material politics. The sole purpose of constructing identities and marginalized circles in the free trade world is to produce an environment of cultural production and reproduction for earning

a vast range of material benefits. In general, material politics is highly an economic collocation; however, cultures as a product of the post-colonial world have been a befitting commodity as they cherish their identity over economic stability. To understand the ambivalent politico-economic alliances of such narratives and political conflicts, it is essential to expose the underpinning of the concealed apparatus of discourse that formulates the nexus between idealism and materialism. As Daunton and Hilton define in their book *Politics of Consumption*, “For many critics, this incoherence inherent to modern-day consumer politics explains the failure to create a potentially unifying consumer consciousness or even a single definition of ‘the consumer interest’” (Daunton & Hilton, 2001, p. 75). The contemporary capitalist model provides a coherent and prolonged framework to deepen its roots in society and bring out the cultural dichotomy as an institutionalized product. The free market, at the same time, bridges the distances, it minimizes social integration by constructing positional walls around the societies, sharing the same territories.

Conclusion

Colonialism, as a system, established codified hierarchical structures designed to benefit the colonizers, with the business enterprise serving as the core mechanism for their exploitation of alien lands. Edward Said’s analysis of Israeli-Palestinian relations underscores the deeply ingrained desire for separation into distinct states, which he attributes to historical dispossession, oppression, and exile. In *Al-Ahram*, Said describes liberation as the rightful restoration of displaced people to the global community as fully recognized members (1999).

Said's journalistic works reveal his nuanced understanding of the material and political dimensions underlying ideological constructs. In "Collective Passion," he critiques the U.S.'s political rhetoric, which obscures its material interests—centered on oil, defense, and Zionist agendas—behind abstract notions of "terrorism" and "freedom" (2001). Similarly, in "Trying Again and Again," he acknowledges the harsh realities of bi-national existence in historical Palestine, likening it to apartheid. He calls for an era of shared freedom for Arabs and Jews, emphasizing the urgent need to redefine political frameworks to avoid further futile struggles (2000).

The economic disparity between Israel and Palestine, as evidenced by 2021 data, further underscores the imbalance of power and resources. Said's shift from idealism to material realism highlights the necessity of addressing these structural inequalities to pave the way for a sustainable and equitable future for both nations.

4.2. Said Deciphers History

"Those who cannot remember the past are condemned to repeat it." George Santayana¹⁵

History labels and strengthens an individual's moral, cultural, and political standings. From where they belong, they survive only by owning it, a natural phenomenon related to manifesting existence. In this world, as ordinary human beings, everyone is a son of soil who embraces every aspect of worldliness to fill the personality gap, and this is what we call a cultural acknowledgment of individuals to history. Glorifying oneself by remembering the past is a postcolonial aspect of colonialism that

¹⁵ Santayana, G. (2011). *The life of reason: Introduction and reason in common sense* (Vol. 1). mit Press.

enables the victims to denounce the sacrilegious behavior of their old foreign masters. Recalling the past and attempting to locate the center of the pure past has been a favorite and fanciful concern of the writers and critics, especially the voices looking for reasons of liberation and nostalgic identity. The intellectuals who experienced the dying past and declining colonialism in their region brad the forthcoming change and rising of the old sun, the sun which once had taken them from the darkness. Their states, kings, races, tribes, and governments that had acknowledged the cultural negotiation with the colonizers' narrative cannot relocate in pure form. History, culture, and even ideological narratives transform the shape, and this evolution makes the world of difference as beautiful as we find in fictional stories.

Edward Said experienced the fragmented history through the subjective diasporic lens. As a child and then a teenage boy, he migrated from one place to another, resultantly his spatial centrality was profoundly dismantled. We need to understand the fact that history is not the sum of the different experiences of multiple cultural expositions and hybrid perplexities of an individual because this is considered an individual's trauma and experience, which cannot be a consoled representative knowledge for the people and societies where that individual has been moving and finding the place to live for a certain time. His consonance has been a continuous theme of his plethora of work. As a layperson, the questions may be asked about the perceptions, sensations, and inspirations that Edward Said has been exhibiting in the text and why they should not be considered an intellectual's perceptive confusion. Perhaps they may be boxed as forgetfulness or other traumas that the people face during displacement, but I am not doing Said's psychoanalysis, my concern is to determine Said's perception of history and the way he

has been deciphering it in his different writings. My primary focus is to analyze his philosophy of history and identify the conflicts and anxieties present in the way he interprets historical narratives, particularly those related to his past. Additionally, I aim to explore his later perspectives on history as expressed in his journalistic articles for *Al-Ahram* magazine.

History articulates the past in a fictionalized way or vice versa. It processes the loss in an irrecoverable, profound way to preserve the mythological events and realities of the past. Different nations preserve their real and mythological events and make them metanarratives by assigning them a religious status, which is generally considered an amicable approach toward history. This is why adherents rarely challenge prevailing narratives and often take pride in embracing them. To illustrate this point, consider the following analogy: individuals who unite, fight for their communities, and even sacrifice their lives do so in adherence to specific narratives—some culturally constructed, others rooted in religious absolutes, and some shaped by political agendas. This is how the love for their country and people, as a metanarrative, is infused in their minds, and they willingly die for the nations' pride and prestige. No one can deny the fact that all such narratives are developed through texts to incorporate history. So, history is a particularly important cultural science.

The chronicle of amiable subtlety uplifts a nation's pride. In an assiduous debate about keeping the memory alive, historians quote the callousness of the past as a counterpoint to history's paranoia. Perhaps the glittering papers of historical myths coin the people's aspires and preserve that for long as an eternal reality. Particularly in the case of subjugated people, the intellectual enterprise hosts deliberate positional chaos or

uncertainty about the past as a strategy to lay the foundation of a new knowledge-based industry. The past is projected as a blurred but achievable phenomenon by overbearing debate in several types of texts, literary in particular. While engaging Palestinian aspirations and dreams with his intellectual discourse, Edward Said played his role as a crafty cultural negotiator. While indirectly addressing his Israeli audience, he stated in his article “Methods of Forgetting”:

No society should be in the grip of the past, no matter how traumatic, or allow instances of collective history to determine attitudes in the present. (Said, 1998, p. 7)

Said articulated his positions with a gripping and often taunting tone, intensifying the trauma and suffering endured by Palestinians under Israeli policies for decades. He deliberately framed the process of historical erasure as an injustice, seeking to preserve this collective pain as a means of sustaining Palestinian engagement in resistance politics. This approach appears to contradict the broader themes of postcolonialism. Furthermore, the perpetuation of conflict serves as a crucial mechanism for sustaining the contemporary war economy. Mostly, we find in the regions where resistance takes place, or the people contest with their opposition, we find the race to exhibit power is exhilarating. These wounded regions are surrounded by other countries which want to protect their strategic depth by cementing their defense, in a way, they serve the purpose of the war industry by spending their economic resources to strengthen the war economy. However, persuading the subjugated people to stand firm against the colonizers, even if there is an opportunity for coexistence, is certainly sick humor if they go deep down into the chaos and uncertainty. This could have been a better option for a man full of emotions

and attachment to the soil. Because of other positions, Edward Said has taken steps back, representing him as a man of thorough intellectual spatiality for multi-meaningfulness. The comment of a leading Palestinian politician who has been a spokesperson for Yasser Arafat vividly states that for starting a fresh journey, he and his nation is ready to forget the past. It reveals that they had accepted the history of long cultural, geographical, and political negotiations, and by remembering the past, they could not progress and survive. So, we must see the role of intellectuals like Edward Said, who gives an insight into differences because the concept of difference introduces them to the spirit of fragmentation, alienation, and separatism. There is a strange contradiction in his viewpoint about history in an *Al-Ahram* article entitled “New History, Old Ideas” (1998). He, as a lifelong public intellectual who had inspired the generations, makes a mess of his ideas about history:

It is certainly true that the great political importance today of the new Israeli historians is that they have confirmed what generations of Palestinians, historians or otherwise, have been saying about what happened to us as a people at the hands of Israel. And, of course, they have done so as Israelis who, in some measure, speak for the conscience of their people and society. But here, speaking self-critically, I feel that as Arabs generally, and Palestinians in particular, we must also begin to explore our histories, myths, and patriarchal ideas of the nation, something which, for obvious reasons, we have not so far done. (Said, 1998, p.7)

This comment, in a derisive manner, dislodges his idealistic stance, which he has been advocating during his entire journalistic career for Palestine and wishing for peace for the people living in the region. On the one hand, he had been making the analogy of the residents of this region as people vs people; on the other hand, he mystifies people's understanding of the narrative of peace and coexistence. Here, in the above-mentioned text, he categorically states that the new Israeli historians have educated their community by portraying the Palestinians as victims. This development was good and healthy for the idea of coexistence, but unexpectedly, in the next few lines, he addresses Palestinians to forget about this narrative and look for their history, myths, and patriarchal ideas of the nation. An intellectual figure educating Americans and students worldwide, residing in some of the world's most developed and powerful nations, is imparting gender-biased intentions through his texts intended for the Palestinian people. For an admirer of Edward Said, this revelation was disappointing, and he disgracefully catapulted himself by putting people in an obnoxious situation. He maligned the Arab culture by the force of colonial rhetoric. This will turn into a separate debate if I take up his comment as derogatory, based on formulaic internal biases. Israel, as an orthodox religious state, had embraced cosmopolitan modernity and had brought socio-cultural changes in its society to keep its socio-economic pace along with the nations that were patronizing its anger and aggressions against the Muslims of Palestine. Israel's better economic conditions have found different economic avenues for its products in the global market. Edward Said's suggestion to Palestinians was to dig out their past in its purest form (However, his perceptions about Islamic Culture seemed altered and designed). My concern about history is what history gives to individuals. Does connecting people with history support

their self-integrity, pride, and continuity? Or does it elevate people's economic condition and socio-cultural manifestations? In my opinion, the identity discourse is deeply attached to the people's history. At least history (not for all nations) provides the nations with their ideological and cultural centrality. Overall, it is the sum of all the matters which I have mentioned above. This is how the nations demonstrate their rambunctious self-consciousness.

Said furthers the debate of history and makes it important for Palestine in particular by considering national defense and national unity as defensive shields. The undemocratically elected Palestinian leaders' corruption had been swept under the carpet. This is entirely a matter of system and continuity. His narrative is replacing the prime motives of the Palestinian liberation movement with administrative and functional anomalies. As I have mentioned in my thesis at many places, Edward Said worked for capitalist democracy. His frequent ideological divergence and cultural disagreements with his positions and textual swings gave nothing to the Palestinians in general and especially to the world deprived of a better social standard, which was running after the cultural debate also. He attempted to redefine the cultures, systems, and assumptions in the light of his perceptions about history. Certainly, I regard these shifts as his gratuitous perceptions. Edward Said orchestrated a deliberate plan and program, meticulously executed through his textual interventions. *The Guardian* magazine published an adaptation of Edward Said's book *Orientalism* in the new edition, where I found Edward Said's statement as confessional. Here I do quote:

My idea in *Orientalism* was to use humanistic critique to open up the fields of struggle, to introduce a longer sequence of

thought and analysis to replace the short bursts of polemical, thought-stopping fury that so imprison us. (Said, 2003, p. 6)

As a humanist (as the world knew him), he had a specific plan to design a testimonial version of agreed-upon texts for both the territorial counterparts. It sounds good at the surface level that by discarding the ideological positions of both the oppositional states if they embrace each other's coexistence because of humanism, there could be a no better solution for the people who have been suffering the rage of each other for many decades. This is, however, an utterly utopian thinking if this is the solution to the conflicts, then why do we spend trillions of dollars on UNO and other organizations; why are the nations excessively involved in an arms race? Said, being a very devoted advocate of humanism, encounters all such efforts in his journalist article in *Al-Ahram* magazine. His positional swings were methodically adopted by the audience and readers. He came up with a different face while writing, especially for the Arab world. He could effortlessly rearticulate his narratives according to the market discourse to accommodate his material sense of gain. And he had developed a logical interpretation for his maneuvering positions. One of his articles entitled "Inside the other Wilaya" (1998) starts apparently with a glimmering opening, "Whether political or military, modern conflict is rarely static. One side takes a position and holds it but must also use maneuvers and mobile tactics to protect that position" (Said, 1998. p.5).

There seems to be a sustaining romance of strategic depth existing in Edward Said's positions about military tactics and war philosophy in the above-quoted lines; however, there are two prominent things to notice: one is a political position, and the other one is a military position. Undoubtedly, military tactics go into the trashcan without

maneuvering aesthetics and strategic moves, and this is how great warriors and armies have been adopting during wars to dodge their military opponents. Principally, it is fine with military affairs; however, political maneuvering does reflect uncertainty, criminal self-interest, and the aftermath of the death of consciousness. Said mentions alongside the military conflicts, the political conflicts are un-static, in general. This shows that he understood the dialogism in political positionalities and had room for the change in positional stance. Contrary to this awareness, he was barring people from negotiating with their opponents and restricting themselves to their traditional political and cultural positions. If persuading Palestinians to maintain their particular nationhood by discovering their historical self was his mobile tactic, we don't find any clues where he confessed such exuberance. His habits of reshaping and reordering the old positions continued till his death, which gave nothing but an absurd dream to the eyes of despair and dejected people of Palestine who are still eating the fruits of Said's miscalculations, confusions, deceitful conformities, and elucidation of academic life. When Yasser Arafat materialized through the political dialogues, Edward was there to destroy those efforts through his remarks about Yasser Arafat and the mutual dialogical development between Israel and Palestine. Edward Said, with his sheer intelligence, fervently made the people of Palestine politically, intellectually, culturally, economically, and politically subordinate to the Israeli camps.

Said appears to be an intellectual grappling with the trauma of history, a phenomenon commonly experienced by individuals who, whether forcibly or voluntarily, leave their homelands and attempt to reconstruct their concept of home. The experience of displacement had a profound effect on Said's understanding of place and

space. Generally, those who leave their native lands retain memories of them as integral fragments of their identity and consciousness. They often experience a sense of incompleteness and seek to establish new connections with their adopted land, typically based on cultural proximity. The formation of such bonds serves to bridge the gaps in the identities and memories of displaced individuals.

Their cultural negotiation finds a shared sensibility in each other, and they form a new place and space for coexistence. What Edward Said thought is interesting is that he had developed a new perception of homelessness and displacement. Said had dedicated his life to the pleasures of exile, as mentioned in his book *Reflections of Exile* :

While it perhaps seems peculiar to speak of the pleasures of exile, there are some positive things to be said for a few of its conditions. Seeing ‘the entire world as a foreign land makes possible originality of vision. Most people are principally aware of one culture, one setting, one home; exiles are aware of at least two, and this plurality of vision gives rise to an awareness of simultaneous dimensions, an awareness that—to borrow a phrase from music—is contrapuntal. (Said, 2000, p. 186)

I regard his notion of seeking pleasure from exile and taking refuge in it (however, discussing it is an odd thing for him) as his positional nauseating, a serious confession that has deciphered several confusing states about home, history, and his concept of the son of the soil, his geographical associations, and his debate on cultural and worldliness.

He discussed the originality of vision by seeing the entire world as a foreign land. Again, he said in the latter part of the same paragraph that the people who reside in one place, their culture, and their concept of home and setting remain one. In other words, their world remains stagnant or limited, which he terms as territorial limitation and anomaly. By closely observing its inner texture, I would openly declare that Edward Said was in favor of cosmopolitanism, globalization, and their handlers of the idea of capitalism. He believed that living and experiencing different centers (at least two) enable people to exercise their analytical power to value a better cultural environment. This is a crafty illusion that he skillfully used to mislead the Arab world and the Palestinians in particular. The Palestinians have been sacrificing their lives for a homeland where they would live according to their history, identity, and ideology. This is what he had been propagating for years, especially when Yasser Arafat and the Israeli administration reached a workable solution. Living in a world of hyper-dreams is not a political exercise; the liberation movement and cultural debates are not a fiction thing where one can easily go into the abyss of futility. This is exactly what I found by doing close readings of his different texts. He was ambivalent about his status. He applied his ambivalence to the community through his writings; he considered his illusions as the community's issue, but that was however not the case. In this world of paradox, we hardly find any intellectual who will not have contradictions and confusion in his works; however, an absurdity at such a great level has invisibly sabotaged the peace process in the Middle East. He established the philosophy of dislike; he regarded every positive strategy suggestively as an anti-Edward Saidian thing. Perhaps these were the reasons that kept him engaged in writing academic books. Edward Said had been changing his positions

as he remarked about himself: “By that time (1978, the time of *Orientalism*) I had begun to lose interest in Foucault” (Said, 1987, p. 267).

In 1996 he declared losing interest in Foucault. It means he had lost interest in post-structuralism showing that he had alienated himself from the debate of structuralism and deconstruction. But what I found was that this so-called alienation was a strategic move to maintain the personal writings uninfluenced. The aimless servitude of textual dominance and the politics of rhetoric made him popular among the young Arabs. To conclude Edward Said’s fluctuating and concocted positions about history emerged as a triumphant narrative for the capitalist democracy. The entire Arab world was focused, and the change in the system is still a highly challenging task for capitalist democracy. To achieve this target, the people need to remain in continuous political turmoil so that their innate capabilities to bring change cannot fade away. However, the war industry keeps on constructing Indigenous militant groups to keep the industry charged to fuel the conflicts. My opinion about Hamas and Ismail Haniya’s political strength in the region is that all such groups that contest the power with armed struggle help the war industry in either way. The dominant preoccupied approach of Edward Said was to generate secular criticism in the religiously dominant spaces/places. By making his incomplete binaries, he gave space to intellectuals to fill the void with the possibility of meanings so that the materially suitable meanings may be incorporated into the cultural discourse. And Said successfully administered his ideas through the power of intellectual conviction. Still, the post-Edward Saidian world is competing against the human agency in multiple ways to unpack the agenda of capitalist democracy where history has no room to exist.

Conclusion

Edward Said's nuanced and often paradoxical views on history and identity offer a critical challenge to conventional postcolonial narratives, reflecting both the complexities of historical memory and the tensions inherent in addressing identity in a rapidly evolving world. Said recognizes the centrality of historical memory in shaping individual and collective consciousness, asserting the need for societies to engage deeply with their pasts. This engagement, however, must be approached with care; while acknowledging the political and cultural importance of historical narratives, particularly in the context of the Palestinian struggle for justice and recognition, Said also critiques the tendency to allow history to dominate contemporary attitudes and actions. He warns against the dangers of becoming imprisoned by a singular interpretation of history, advocating instead for a more dynamic and reflective engagement with the past.

This duality in Said's thought is particularly evident in his writings on the Palestinian experience. He emphasizes the political imperative of constructing and maintaining historical narratives to affirm Palestinian identity and resist the erasure of their history. Simultaneously, he advocates for critical self-examination within Arab and Palestinian communities, urging them to scrutinize their own historical constructions and myths. Central to Said's approach is his commitment to humanistic critique, which he articulates in *Orientalism* and expands upon in subsequent works. He advocates moving beyond the confines of polemical or reactionary discourse, instead embracing a long-term, nuanced perspective on cultural and historical struggles. This humanistic framework emphasizes the importance of understanding and contextualizing historical and cultural phenomena within broader, interconnected structures of power and meaning.

By doing so, Said envisions a form of critique that transcends immediate conflicts, offering a more profound and lasting engagement with the complexities of identity and history. Said's reflections on exile further deepen his exploration of history and identity. He views the diasporic condition as offering a unique vantage point from which to engage with the world, emphasizing the value of multiplicity and the ability to inhabit multiple perspectives simultaneously. For Said, exile represents both a form of displacement and a potential site of creativity, enabling individuals to challenge rigid boundaries and engage with diverse cultural and historical contexts. This perspective on exile reinforces his broader critique of exclusivist or essentialist approaches to identity, advocating instead for a more fluid and dialogic understanding of the self about history and culture.

Ultimately, Said's writings present a multifaceted and critically engaged understanding of history and identity. He resists simplistic or reductive interpretations, recognizing both the necessity of historical narratives in asserting identity and the risks of allowing these narratives to become static or deterministic. Through his work, Said challenges readers to confront the complexities of individual and collective memory, urging a balance between acknowledging historical injustices and cultivating a reflective, forward-looking engagement with the world. In doing so, he enriches postcolonial thought and offers a compelling framework for rethinking history, identity, and the human condition.

4.3. Edward Said on War

He who does not malign does not live serenely. Theodor Adorno¹⁶

From the onset of the first wave of the Palestinian Intifada in 1967 to the signing

¹⁶ Adorno, T. (2005). *Minima moralia: Reflections from damaged life*. Verso.

of the *Oslo Accords* in 1993, Israeli forces were responsible for the deaths of numerous Palestinian civilians. Palestinian protests and outrage against the occupying Israeli forces frequently garnered significant global media attention. In such a turbulent political landscape and amidst ongoing violence, the primary concern for any humanist should have been the urgent cessation of daily bloodshed. This notion aligns with a genuine commitment to peace and reflects the priorities of those who sincerely advocate for humanitarian principles. Edward Said as a political activist was the one who opposed the *Oslo Accord* 1993, which was documented between Israel and PLO. It is a known fact that the *Oslo Accord* between PLO and Israel was a step forward for the peace process for the infected region, but the process ended drastically as US President Bill Clinton left office. One of the primary factors contributing to the misinterpretation of the series of accords appears to be Edward Said's limited understanding of the prevailing political circumstances at the time. Some political leaders from Palestine also opposed the *Oslo Declaration*, such as Mustafa Barghouti, a Palestinian activist and politician who had also served as the General Secretary of his party, the Palestinian National Initiative. Mustafa Barghouti who was a left-wing Palestinian National Initiative claimed, as mentioned by Varinda Sahai, "Oslo was the greatest idea Israel ever had. It let them continue the occupation without paying any of the costs." (Barghouti, 2021, p. 1094). Several prominent leaders from the international community also opposed the *Oslo Accord*; however, Edward Said's opposition was distinguished by its methodical approach and theoretical soundness on multiple grounds. His position was confusing though. He targeted Yasser Arafat at multiple levels, engaging in character assassination; his defamation caused his followers to follow him blindly. Modern capitalist strategies

gather supporters from all segments of society. Said who was admired by the Muslim world for his intellectual advocacy for the Muslim and third-world countries was equally defamed by numerous Anti-Said-Critics and the title 'Professor of Terror' for him was one of his opposing political gestures. Renowned neo-colonialist Paul Berman textualized the Marxist backdrop of the discourse of terror by theorizing some of the intellectuals whose prime response was to favor the conflicts which he defined in his book *Terror and Liberalism* (2001), for him, intellectuals like Edward Said helped the Muslim totalitarianism to find its space in Western academia and also provided the pedestal to function their political aims for achieving their hardcore interests. The rupture of the Anti-Semitic debate in Western academia by pro-Islamic fascism had created a new cult of positional paranoia, particularly among the people who lived in these infected places like Palestine. Edward Said's approach to victim politics arguably did not support the Palestinian people effectively, as he seemingly did not advocate for political stability in its conventional form. His positions frequently shifted dramatically, reflecting a lack of consistent strategy. Besides denouncing the state of Israel, Edward Said projected Israel's progressive and positive outlook in his article "Defiance, Dignity, and the Rule of Dogma" as:

I must confess that the thought hadn't occurred to me, even during those long years when Israel was unthinkable in the Arab world and even when one had to use euphemisms like "the Zionist entity" to refer to it. After all, I found myself asking in return, that two major Arab countries had made formal peace with Israel, the PLO had already recognized it

and was pursuing a peace process with it, and several other Arab countries had trade and commercial relations with it. Arab intellectuals had made it a point of honor not to have any dealings with Israel, not to go there, not to meet with Israelis, and so on, but even they had been silent when, for instance, Egypt signed large deals selling natural gas to Israel and had maintained diplomatic relations with the Jewish state during frequent periods of Israeli repression against the Palestinians. How could one possibly oppose analyzing and learning everything possible about a country whose presence in our midst for over 50 years has so influenced and shaped the life of every man, woman, and child in the Arab world? (Said, 2001, p. II)

From this excerpt taken from his article, he appears to portray Israel as an emerging economic partner of the Arab world. He reinforces this position by specifically referencing Egypt, which had entered into a business agreement with Israel on a gas project. Said expressed discontent with the broader Arab world, which largely opposed economic engagement with Israel. There remains strong resistance within Arab countries against any such economic relationship. The recent development in the Arab world has been seen in the UAE-Israel diplomatic relationships which were seen as a shameful act by several Islamic countries. However, several countries have backdoor diplomatic terms with Israel. Edward Said focused on exploring the potential opportunities for trade with Israel. He wanted people from both sides of the territory to construct their social and

academic relationships with each other. Still, in the 21st century, websites and other intellectual contacts with Israeli academic intelligentsia are banned in most Muslim countries. This is what Edward Said mentioned in his article that he wanted to see people living together, sharing information, and learning about each other. He regarded it as a more effective strategy to acquire firsthand, direct knowledge and a deeper understanding of those who had been maligning the intellectuals of the Arab world.

In reality, Edward Said's work often contributed to Israel's image-building. His writings frequently criticized Muslim leaders and Muslim states for adopting a narrow and fragmented perspective on totalitarianism and capitalist democracy. He mentioned in the same article the defensive measures of the Islamic world that close its eyes from its opponents. It is simply an example of the sheer inability to deal with the problems. Knowing this angle of Edward Said's personality is incredibly significant when he produces a contemporary political approach. Conflicts and wars supplement each other, and they have relentless patronage for each other. Conflicts continue into the realm of theocracy and cultural episteme. When a global geopolitical issue becomes the subject of academic inquiry, it is imperative to scrutinize the underpinning influence of capitalism. A widely employed strategy characterized by systematic organization involves reframing conflicts as academic debates—an approach that reflects a form of political pathology. Underpinning this process, religious metanarratives operate as unseen forces that shape discourse, guiding it through phases of affirmation, contestation, and eventual disengagement.

Although religious forces have been using socio-political conflicts to establish their privileged hierarchical order in society, the academic denial from the office bearers

has also been used to cement the demonic discourse. Palestine as a land of the three dominating religions of the world has a unique status, not only in the global community but also in the central realm of knowledge. The tales of Palestine from three different perspectives cannot be the same which is a common fact. This difference in perspective is a foundation stone of conflict. For ages, three prime religions; Islam, Christianity, and Judaism have been critically questioning other religions' association with the Holy Land. However, the best-suited solution for any conflict is embedded in peace. All such efforts that could bring a peaceful settlement could be reckoned as a step ahead of the muddling and chaotic spot of uncertainty. Edward Said explains the position of Israel in the introduction of Christopher Hitchens' book *Blaming the Victims* (1988):

The 'Arabs' left Palestine because their leaders told them to; the Arabs were out to destroy the Jewish state, and since they were already in league with Hitler, their opposition to Israel was essentially racist and fascist; Israel was a democracy whose 'right' to existence was religious, was morally correct (since no one had suffered more than the Jews), was historically inevitable (Said, 1988, p. 7 & 87).

Here Edward Said advocated Israeli migration from Europe to the land of Palestine and he dubbed this migration a sacred act because he marked it as a religious act just as Jews themselves thought of it. Here Edward Said himself is in league with Israel. On the contrary, he blames the Arab world for thinking of them in association with Hitler, who killed more than 7 million Jews in the Holocaust. The act of Hitler seems to have been nullified by Edward Said, but there is an internal conflict behind the texts,

which is Said's hospitality to the Arab world. He bracketed a community that was historically proven victimized during the Second World War and faced backlash and colossal suffering. Said justifies not only the act of forced occupation of the land but also the gradual creation of Indigenous space for modification of positional center and establishment of distinctive versions of the truth.

Edward Said, a preeminent scholar, was widely regarded as a paragon of peace-loving intellectualism. Intellectuals globally venerate him as a stalwart advocate for the rights of marginalized populations, particularly those inhabiting former colonies or grappling with questions of identity and autonomy. His intellectual voice magnified the Palestinians and their political issues on the global front. In the wake of the postcolonial debate on the political matters of liberty and independence from the old colonies, Edward Said was purportedly magnified as the sole voice who voiced for the people during the ruinous times of previous centuries. The general perception of his colossal efforts can be witnessed through numerous articles and several books that speak of his untiring struggle for peace. You hardly find any person from both the camps (power centers and centerless powers) who will demonstrate their ill feelings about Edward Said's blatant efforts to bring peace and resolutions to the age-long issues faced by different communities. Apparently, things worked for him, he was a personified kingdom of peace and human rights. However, a thorough examination of Edward Said's intellectual and journalistic oeuvre reveals numerous perplexing and contradictory positions. Certain anti-Said intellectuals of his contemporaneous period vehemently repudiated his ideas, strategically dismantling what they perceived as his specious and academically unsound arguments. This concerted effort to discredit Said's work was ostensibly driven by their

desire to assert their intellectual dominance and mitigate the ideological suffocation they experienced within the exile communities where they resided due to various political exigencies. The rational attitude for rejecting the unfaithful work of research by an intellectual like Edward Said is to find the interwoven conflicts dig out the patterns of mystification and illusions for the readers and then let the results come out naturally. I have repeatedly asserted that Edward Said systematically advocated for armed resistance among the Palestinian people while simultaneously supporting the peace process and emphasizing the necessity of fostering an environment of coexistence in the Middle East.

On many occasions, his works seem exploitative. He was immensely confusing in his writings for many reasons as his intellectual polarization regarding the war and peace had abandoned the thought process of Palestinian political intelligentsia. Moreover, Said's continuous maltreatment of the Palestinian leadership brought them moral blindness. The disregard for sanity at the time of political cholera created a space for capitalism to establish its war infrastructure and to uplift the economic condition of the stronger side of the binary.

Edward Said was primarily an anthropological critic who expressed his concerns through texts and projected the idea of coexistence for a peaceful world. I have consistently argued that Edward Said strategically encouraged armed resistance among the Palestinian people while also endorsing the peace process and emphasizing the imperative of cultivating an atmosphere of coexistence in the Middle East.

Since his prime concerns as a humanist were to uplift the overall human condition, his vigorous advocacy for the oppressor in an implicit manner had made him a shallow intellectual particularly while discussing the Israel-Palestine issue. On one hand, he

significantly favored the peace process, he did not leave advocacy of the oppressor on the other hand. As it is evident from his texts that Said advocated for a secular capital democracy and also cemented the concocted discourse of traditionally different history for the people of Palestine:

Regressively, we can speak of the clash of civilizations, or it might be possible and, in my opinion, certainly better to expand our understanding of human history to include all those Others constructed as dehumanized, demonized opponents by imperial knowledge and a will to rule. (Said, 2000, p. 7)

In addition, the most conflicting suggestions he gave to the US worked for the neo-imperialist state. He called the US an imperialist state. He foresighted the forthcoming rivalry between the US and China. It was a new world and a new America after 9/11. Obviously, as an injured green anaconda, its repulsive moves were rightly anticipated by the rest of the world, especially by South Asia and Afghanistan. The following excerpt from his article “Collective Passion” published in *Al-Ahram* on 26th Sep 2011 shows how he painted the future state of affairs quite accurately:

It is important to remember (although this is not at all mentioned) that China will soon catch up with the US in oil consumption, and it has become even more urgent for the US to control both Persian Gulf and Caspian Sea oil supplies more tightly: an attack on Afghanistan, including the use of former Soviet Central Asian republics as staging grounds, therefore,

consolidates a strategic arc for the US from the Gulf to the northern oil fields that will be very difficult for anyone in the future to pry loose. (Said, 2001, p. 3)

After the publication of this article, the US forces attacked Afghanistan on Oct 7, 2001. If we look closely at the text, we see the retributive strategy of the US designed by Edward Said. We also see the US and EU war on terror spanning over 20 years and damaging the Afghan infrastructure to ashes. Text(s) and theory are not innocent; the same applies to the creators of the texts and formulators of these theories. Post-modernism vandalized the concept of nationalism that had contributed to failing colonialism. Nationalism gained a dogmatic outlook and turned colonialism into pieces. However, after several decades the inflamed nationalism needed to be ended and, in this regard, intellectuals like Edward Said provided the philosophical and intellectual support to end it methodically. The entire globe which had gotten its new shape had turned into multi-ethnic, multi-lingual groups and nations. These nations were getting stronger and stronger and the instinct of survival of the fittest could lead them with a more devastating pace to a blind alley where no one could survive. Said's book *Orientalism* destroyed all separate and small groups and turned the entire world into two groups. Now people could associate themselves with either of these spheres: Orientalists or Occidentals. The general reader is not well versed in the politicality of the texts which generally provide them safety from the random powers to exercise their political existence.

Edward Said is widely regarded as an intellectual icon known for his advocacy on behalf of marginalized populations and his efforts to resolve conflicts and promote societal peace. This raises the question of why Said consistently criticized Western

perspectives on Muslims. From my perspective, by denigrating and criticizing an individual or phenomenon, one can inadvertently contribute to their development as a formidable entity. Most Edward Saidian accounts have cemented the degraded and lowered status of targeted people; however, he purposefully constructed the political monsters. Monster-making is not a new phenomenon in politics. Said had an opinion that denoting monstrous attributes to the subjugated people or turning them into animals allowed the colonial powers to rule over regions and people. Eveleen Richards a history professor at the University of Sydney mentions in her article “A Political Anatomy of Monsters, Hopeful and Otherwise” (1994), “Monsters have challenged the boundaries of human identity” (Richards, 1994, p. 337).

In the light of this text, monsters (political) are creatures that have extra-human qualities. They can undo human boundaries, challenge the vulnerability of human status, and brazenly exercise their powers against humans. They can be termed as superheroes but knowing the difference in political design, labeling some characters as superheroes is a highly political act, which is cosmetically hardened and then demonstrated sanctimoniously before the people. The underpinnings of this munificent devious game are hard to locate until you deconstruct the constructs. In a way, the binary opposition of the monster and the superhero functions on the same principle; it equalizes the power oppositions by delimiting them according to the given situation. We see the superhero fighting with the monsters, villains, and other negative characters, but as Umberto Eco described the qualities of Superman in his essay “The Myth of Superman” as a force that never gets old, never consummates, never eradicates poverty, and never ends the human miseries. It helps individuals in many ways but never helps a whole community. It

maintains its power by occasionally exercising its supernatural forces. The parallel Superman is a monster with the same magnitude of supernatural force, but all its forces are used against human beings. Despite his evil designs, there is always a heart for some or at least one human being, especially for a lady/heroine. But what if the monster destroys the world and simultaneously heals the wounded humankind; what if the monster brings evil to project its pride, and then bows before some of the phenomena, narratives, and people to pretend as if it is the one that could bring the people out of chaos, turmoil, miseries, and tragedies. This reflects the operational patterns of colonial powers and mirrors how certain nations continue to function on a global scale.

Such dual-faced monstrous nations are projected as positive peoples contributing to a humongous amount of service to bring peace and harmony to the entire world. This was Edward Said who provided cushions to the USA to exhibit its monstrous interior in the form of glittering, glowing amiably. Said did the same for Israel by projecting Israel's negative and monstrous image, presenting it as a threatening nation that could execute force for its socio-economic interest in all possible manners.

Conclusion

Edward Said's perspective on the Israeli-Palestinian conflict can be characterized as multifaceted and frequently contentious. As a prominent intellectual and political activist, Said's critique of the *Oslo Accord* in 1993 reflects his disillusionment with the agreement's efficacy in addressing the core grievances of the Palestinian people. Despite the accord being heralded as a milestone in the peace process, Said opposed it, perceiving it as a mechanism that allowed Israel to perpetuate its occupation without significant accountability, as noted in Varinda Sahai's observation of its strategic implications.

Said's critique of Yasser Arafat and his leadership further exemplifies his disapproval of what he considered a compromised and ineffective Palestinian leadership. This critique, while arguably aimed at fostering accountability, also risked polarizing Palestinian factions and undermining the coherence of their political struggle. His approach, often framed as 'victim politics', has been critiqued for not aligning with conventional strategies for achieving political stability.

In his writings, Said's analysis of Israel's role and relationships within the Arab world reveals a nuanced perspective. For instance, in "Defiance, Dignity, and the Rule of Dogma," he acknowledges Israel's entrenchment in the regional socio-economic and political fabric, even pointing to Egypt's commercial dealings with Israel as a paradoxical reality amidst the broader Arab resistance narrative. Similarly, his commentary in Christopher Hitchens' *Blaming the Victims* critiques the reductive narratives that have historically framed Arab opposition to Israel, challenging simplistic portrayals of the Arab-Israeli conflict.

Said's intellectual approach juxtaposes Israel's ostensibly progressive image with its geopolitical and socio-economic policies, which he views as exploitative and oppressive. By doing so, he illuminates the complex interplay between regional power dynamics and international influences, particularly those of the United States. His critical engagement with these issues often presents Israel as both an aggressor and a force whose strategic maneuvers demand analysis and comprehension, even within the Arab intellectual and political spheres.

In conclusion, Edward Said's work remains a pivotal but polarizing lens through which to understand the Israeli-Palestinian conflict. His critiques, while rooted in a

commitment to justice, reveal the inherent complexities and contradictions of advocating for Palestinian self-determination amidst entrenched geopolitical realities. His intellectual legacy, therefore, disrupts established narratives and calls for a critical reassessment of both Palestinian strategic approaches and global perceptions of the conflict.

4.4 Said Engages with Literati

From the political commentary to the interpretative resonance of literature and criticism, Said's conceptualization of actuality, purity, identity, culture, and political implications radically define his dominant notion of un-decidability. He engages the existing traditions with hierarchies and structures them by exemplifying the political meanings that reside deep down in literary constructs. In an interview he gave in 1976 to *Diacritics*.¹⁷, he defined his kind of responsibilities as a critic, “ My whole background in the Middle East, my frequent and sometimes protracted visits there, my political involvement: all this exists in a different box from the one out of which I pop as a literary critic, professor, etc.” (Said, 1976, p. 30).

In this context, Said defensively distances himself from his ethical, regional, and cultural connections to the Middle East by asserting that his extended stays in the region did not contribute to his intellectual framework. It seems to be his attempt to register his non-aligned position (which neither existed) with his surface politicality in the texts, which his readers and critics generally criticized. The complexity of Said's character is evident when he kept his intellectual realm as a different entity from his concept of home and association with mother soil Palestine.

¹⁷ *Diacritics* is a quarterly peer-reviewed academic journal established in 1971 at Cornell University and published by the Johns Hopkins University Press.

Said's approach to literary intellectuals and literary criticism in 1976 characterized him as a political representative of human culture, society, and human lives because, by and large, his prism of position was complicated at that time. He was of the view that his involvement in Middle East politics and works of criticism are two separate and different matters. However, his centrality is on the interpretative mode of literary criticism that shows a writer cannot alienate him/herself from the socio-cultural and geopolitical circumstances around him. In contrast to creative literary compositions, criticism, and political discourse, the author of analytical texts must adopt a solution-oriented approach. It is the paramount duty of the critic to not merely elucidate the issue but also to propose viable resolutions. Failing to do so would reduce their work to mere journalism, devoid of the substantive analytical rigor expected in academic scholarship. He found a midway between the traditional approach to locating the meaning of texts and the postmodern way of discovering the multiplicity and multi-meaningfulness of the text. But we found in his later course of intellectual discovery that he attempted to show politics from the perspective of culture and identity.

His concerns were away from humanism, in a way, he made politics and literature interchangeable entities. He, as a homeless person, remained in a state of exigency and could not read about the materiality of the text. Below is the text for Edward Said's book *Beginnings: Intention and Method*, which foregrounds his conflict regarding literary criticism. It is as if one wants to be a liberal humanist and a postmodernist at the same time. He perhaps innocently circumscribed his academic and non-academic range:

Problems set in when one interpreter asserts unilaterally that a novel, for example, means something very specific and only

that, or when a reader says that novels should mean x or y and not a, b, or c. Many of the major cultural debates of recent years are about such issues, so I can neither pretend here to deal with all of them nor to settle every question. All I want to demonstrate is that interpretation itself is and must always be, for the sake of culture and a decent coexistence for citizens within it, a many-sided and unending thing that can never be settled once and for all. (Said, 1975, p. 30)

Said simultaneously challenges and reinforces his seemingly contradictory positions; however, in the preceding section of his discourse, he validates the multiplicity of interpretations while distinctly distancing himself from the postmodernist objectives of critics in his textual analysis. This approach can be characterized as an anti-denial state of validity. Yet, in the concluding portion of his argument, he constrains the scope of criticism by limiting it to cultural discourse. Moreover, in *The World, the Text, and the Critic*, he advocates for principled harmony and coexistence within communities, emphasizing the ethical dimensions of intellectual engagement.

When it comes to literary texts -- novels, poetry, and drama -- and how they are taught in schools and universities, the whole question of what is "suitable" for the young is immediately engaged. Literalism in the interpretation of literature is simply and plainly out of place. Otherwise, there is only dogmatism". (Said, 1999, p. 9)

Edward Said approached literature through a postmodern lens, with a particular focus on the moral and ideological dimensions of literary discourse. His primary concern lay in the critical examination of the ethical and doctrinal implications of literary texts. Regarding his interpretation of literary works, he viewed literalism as a reductive and problematic mode of analysis. Such an approach, when applied rigidly, often leads to severe and unnuanced critiques, undermining the complexity inherent in literary interpretation. Interestingly, he construed postmodern sense out of the binary opposition that he constructed while discussing the literature. As mentioned above, I found his interpretation prevaricated when he bracketed the binary moral and immoral in the same newspaper article. His acquiescence to the traditional worldview of literature seems obscure, like many of his earlier positions. He ought not to have accepted the traditional binarism; rather, he should have discarded this because, after all, his perspective has been immensely post-structural. However, I drew this from his multiple vague negotiations with text, and his extracted meanings seem sanctimonious to me at certain times. In an interview with 'boundary 2'¹⁸ published in the spring of 1993, Edward Said was asked an interesting question about his conflicting positions. The question was:

On the one hand, you refer to dispersal and the absence of a center, but then, on the other hand, you talk about the mechanisms of what you and others - you and Chomsky, in particular, have written about the manufacturing of consent, which is extraordinarily centralized. (B2, 1993, p. 2)

¹⁸ *Boundary 2* was established in 1972, often stylized *boundary 2*, is a quarterly peer-reviewed academic journal of postmodern theory, literature, and culture.

Before delving into the critic's subsequent response, it is pertinent to reaffirm my stance that Said has consistently served as a perplexing textual producer imbued with capitalist influences, and Edward Said's unyielding perspective perpetuates this state of turmoil. This is exactly what the interviewer has inquired from Said. How is it possible for your claim to be modern and postmodern, structural and post-structural at the same time? Such consolidated conflicts create a hindrance to digesting the critic's self-actualized position. The 'dispersal or absence of center,' as mentioned in the question raised by the interviewer, is conscionable. It inherits the permanency of simple but, to some extent, traditional and conservative meanings, which stamp the dogmatism of the semantic attitude. Literature is seen as a literal expression, and literature is the system of the interrogative tool through which the deep-down metaphorical meanings are established; both can be exorbitant as expressions. Edward Said's prime position while writing *Orientalism* was investigative engineering in the form of tests. His claims on the foundation through which he engineered his spineless arguments were based on the same pattern that engaged his readers. The generalized fictitious excerpt from the non-authentic sources was challenged by several critics; however, for whatever reasons the arguments of Said were challenged, tracing the positional conflicts seems academic, which can be easily found in his writings. While materializing *Orientalism*, he remained obsessed with generalization. Such emotionalism as a highly political notion makes the works of art and literature less impactful, but that was the reason that the debate of *Orientalism* flourished in the societies. Liberal arts and literature manifest human life and preserve their aesthetics for the next generations. This definition has become a cliché but perceptible enough to dig out the multiple shades of meaning out of the text. Some

shades seem out of place, and some are not mystified and non-fixated entities; however, in every case, the denial of the text's grounded sovereignty and its liveliness is never considered an eloquent way of reading them. However, Edward Said makes the backdrop of literary representation confusing one more time. While annexing his position with subjectivity, he established his claim in *Al-Ahram*'s article "Literature and Literalism" (1999) in the following words:

Anyone who mistakes literature for reality, thereby treating it literally, has a severely deranged view of things; remember that one of the first and greatest novels ever written, Cervantes's *Don Quixote*, is about a man who makes precisely that mistake and is therefore considered to be crazy. (Said, 1999, p. 1)

According to this claim, considering literature as reality will be a mistake, this factionalism of understanding the text has multiple, mystifying layers that easily challenge a huge amount of text. Creative writers and critics like him have been producing and are still producing. Oscar Wilde mentions in his essay *The Decay of Lying*, "Literature always anticipates life" (Wilde, 1891, p.35). It does not copy it but molds it to its purpose. Oscar Wilde's interpretation of literature envisages that life acts on the squabble fixation of text into meanings. It is impossible to create literature in the state of nothingness as an objectless state, which is unimaginable and impossible in the world of matter and material. So, such autonomous negotiations, which turn out to be literature, stand meaningful, they are the reality as defined by Oscar Wilde. Treating the literature on a literal level is still not detracting or confusing because most creative works are not

metaphorical, and if they are constructed upon metaphorical grounds, the metaphorical atmosphere remains reader-friendly or communicative because that is the prime purpose of literature. It is produced for the human beings in their language(s) to attain multiple purposes, either political or economic. For a grounded understanding of literature, perhaps your concept of home needs to be well proved because Edward Said lived on cultural and geographical edges, his understanding of literature seems confused and contradictory because he has been a structurally inspired negotiator with the works of literature in the past through which he fed his intellectual works and quite contrary to this he had post socialist attitude. In the later course of his intellectual pursuit, he had rather been materializing the material aspects of the contemporary world. Said was aware of the change in centrality, and he knew that his critical gaze would create a separate market if he chose to become an eligible voice for disposed Palestinian people. The Palestine issue was not specifically his concern or the US and Europe's, but the capital market cherished his works from Muslim and third-world countries. The insensitivity of cultural debate and discourse of conservative identity have traumatized the newly independent nations for no purpose. This brought distance between the political neighbors, and they turned into enemies. And this was a well-engineered craft that intellectuals like Edward Said did, perhaps not innocently. The subcontinent post-independent scenario was not confusing, and the debate of cultural purity and identity was not woefully impaired, but the magnitude of polarization and identity fixation gained momentum during the 70s. Orthodoxy as a political carrier was adopted to exterminate the cultural harmony and spatial balance in Pakistan and India to provide space for a fertile cosmopolitan political economy and history that has kept the record of further identity crises and indigenous

colonization. Such tools are developed to remind the newly born nations or the nations that have been facing the oppressor's harsh political pressure to undo their (oppressed) identity to develop new market avenues. Resultantly, it creates fragmentation, which is still hovering over harrowing misdemeanors and mischievous political failure. However, Edward Said's idea of disengaging life from the literary challenges his conclusions, which he used to materialize his works. He believed that power alters and subjugates ideological positions by using the text(s) to create its powerful impact on them or, as Gramsci named it, Hegemony. His narrative fundamentally rises high on the ground, which takes from literary works that are not generated or produced in a vacuum or state of lifelessness. Edward Said, while giving an interview to *boundary 2*, a quarterly peer-reviewed academic journal of Duke University California USA, remarked: "The intellectual is not a neutral figure; he or she is not really somebody who is standing above it all and just pontificating, but somebody who is somehow involved in it" (Ibid, 1993, p. 2).

Intellectuals are peculiar about their diversity and interests, and they believe in the urgency of expression in a rational and promiscuous way to stand as a compelling figure, so most of the time, they highlight the faltering characters by operating them with careful handling of the text(s). Even when they lambast the disintegrated ideology, they remain cordial and occasionally euphemize the whole cycle of ideologic in textual form, despite the emotionality affair, they remain attracted to the human society, and what they produce may not necessarily get the consent of the life agents but at least a near to real manifestation of human society is well digested by the readers who may be enmeshed in the trauma. So, literary texts or political texts like Edward Said's can be disengaging

reflections of an intellectual. However, it sounds pertinent to say that foregrounding Edward Said's positional departure is incredibly significant because of his towering stature as a cultural theorist. The interesting thing about his public persona is his friends, critics, and himself.

Aijaz Ahmed is a renowned Marxist and a critic who resolutely disagrees with Said's most of the positions he took in his works and considers his seminal work *Orientalism* as deeply flawed and highly inflected prose in *After the Last Sky* (Aijaz, 1994, p.161). Still, he believes that Edward Said did splendid work without pursuing personal gain (Aijaz, 1994, p.160). Knowing the fact that Said used Foucauldian terms, the positionality of Gramsci, a paradoxical relation with Eric Auerbach, and the absence of an anti-hero in his works, Said has been greatly admired by Aijaz Ahmed as well. This liking, perhaps, was the acknowledgment of the daring intellectual attitude of Edward Said, as it is said that he received different life threats from the people who didn't want to allow them to be the Palestinian voice. The respect and honor bestowed upon Said defined him as an authentic scholar on cultural and Palestinian political matters. Foucault seems inevitably appropriate here as a reference to substantiate my stance about Edward Said's paradoxical position when history is considered a cultural product and economy as a spine of the state, and both need to go hand in hand. Foucault studies Marx, as mentioned by Aijaz Ahmad in *In Theory*, "He (Foucault) denies the narratives of history can be assembled at the twin sites of the state and economic production, which he deems to be exclusive originating sites of Marx's historical narrative" (Ahmad, 1994, p. 165).

Foucault has been a prime inspiration for Edward Said, so his inclination toward the concept of history is very intense and requires a broader understating and

interpretation of his ideology. What he materializes in the above-mentioned quote that defines the economic production and the idea of the state cannot go hand in hand by maintaining non-confronting positionalities. He delineates economic growth as a phenomenon with global resonance rather than regional specificity while characterizing history predominantly as a regional and cultural construct. History is often portrayed as a narrative replete with fictional elements and imaginative constructs. It exemplifies the turbulent experience and fading aspirations of the people who shape themselves as a nation on such devastating narrative complexities. As a result, the absence of cultural negotiations and zero harmony led the people to a disintegrated society that lives on the edges of augmentative but escapist fiction. Let us see how Said's narrative administered capitalism through his emancipatory model in the text. Following is the GDP data of Palestine in the years mentioned below. The value has been mentioned in US\$. The economic growth can easily be determined by making a comparison between Israeli and Palestinian DGP and growth per year.

Figure 7

Comparison Between Israeli and Palestinian DGP per year

Year	Indicator	Value (US\$)
1989	Gross Domestic Product (GDP)	99
1989	Gross Domestic Product (GDP)	311
1989	Gross Domestic Product (GDP)	952
1989	Gross Domestic Product (GDP)	962
1989	Gross Domestic Product (GDP)	970
1989	Gross Domestic Product (GDP)	976
1989	Gross Domestic Product (GDP)	977
1989	Gross Domestic Product (GDP)	978
1989	Gross Domestic Product (GDP)	979
1989	Gross Domestic Product (GDP)	980
1989	Gross Domestic Product (GDP)	981
1989	Gross Domestic Product (GDP)	982
1989	Gross Domestic Product (GDP)	983
1989	Gross Domestic Product (GDP)	984
1989	Gross Domestic Product (GDP)	985
1989	Gross Domestic Product (GDP)	986
1989	Gross Domestic Product (GDP)	987
1989	Gross Domestic Product (GDP)	988
1989	Gross Domestic Product (GDP)	989
1989	Gross Domestic Product (GDP)	990
1989	Gross Domestic Product (GDP)	991
1989	Gross Domestic Product (GDP)	992
1989	Gross Domestic Product (GDP)	993
1989	Gross Domestic Product (GDP)	994
1989	Gross Domestic Product (GDP)	995
1989	Gross Domestic Product (GDP)	996
1989	Gross Domestic Product (GDP)	997
1989	Gross Domestic Product (GDP)	998
1989	Gross Domestic Product (GDP)	999
1989	Gross Domestic Product (GDP)	1000

In 1977, per capita GDP stood at USD 500, experiencing a modest increase to USD 508 by 1978, coinciding with the publication of *Orientalism*, marking a year noted for deferred economic growth in Palestine. However, in 1979, per capita GDP in Palestine rose marginally to USD 575 from USD 508, reflecting a slight growth of nearly USD 65. To facilitate a comparative analysis, Israel's economic data for the same years illustrates a more pronounced advancement in its economy.²⁴

Figure 8

Comparison Between Israeli and Palestinian DGP per year

Year	Per capita GDP at current prices - US dollars
1988	4,339
1983	4,792
1979	5,814
1983	7,524
1983	7,227
1991	6,761
1980	6,270
1979	5,814
1979	4,607
1977	4,771

The data mentioned above establish the difference in the economic growth of both nations, one which had an urge of expansionism and the other which was suffering the aftermath of that urge. In 1978, Israel's per capita GDP was recorded at USD 4,607 amidst economic challenges. However, by 1979, it underwent a substantial increase to USD 5,814, marking a significant leap of USD 1,207. This stark contrast underscores the magnitude of Israel's economic advancement compared to the modest USD 65 increase observed in Palestine during the same period. And the same pace of economic growth can be observed in the following years. Now, the comparison does not reflect purely the effects of the publication of *Orientalism*. However, the data on economic growth speaks

a thousand times better and brighter than the words. Several intellectuals relate the economic progress of subjugated communities with colonialism, particularly about the subcontinent Indo-Pak, but a substantial number of creative writers and historians are there who relate the economic depression with the colonization as they looted the resources of occupied lands. Shashi Tharoor (2017), in the book *Inglorious Empire: What the British Did to India*, unveils the face of the colonizer in the following words:

The economic exploitation of India was integral to the colonial enterprise. And the vast sums of Indian revenues and loot flowing to England, even if they were somewhat less than the billions of pounds Digby estimated, provided the capital for British industry and made possible the financing of the Industrial Revolution. (Tharoor, 2017, p. 56)

For economic boost during the Industrial Revolution, the money from the subcontinent was treacherously transferred to Great Britain. Besides this enormous theft, the royal treasure and other precious and significant assets were also shifted to the Royal treasury. The best thing that the subcontinent could offer to the colonizer was a treasure and people's submissive selves who served the experts in all respects. The people also contributed a lot to strengthening the colonizers. However, they were treated contemptuously.

Conclusion:

Edward Said's intellectual legacy reveals a complex interplay between his roles as a literary critic, political commentator, and cultural theorist. His conceptualization of themes such as identity, culture, and politics is marked by a radical commitment to

undecidability, emphasizing the fluidity and multiplicity of interpretation. Said's assertion in *Beginnings: Intention and Method* underscores this view, advocating for an open-ended approach to interpretation as essential for fostering cultural dialogue and coexistence.

Despite his efforts to delineate his political involvement in the Middle East from his literary criticism, Said's work is deeply intertwined with his broader intellectual commitments. His acknowledgment in interviews, such as with *Diacritics* and *boundary 2*, reveals a nuanced perspective on the intellectual's role, rejecting neutrality and embracing the responsibility of critique. This stance, however, has invited contrasting responses, including Aijaz Ahmad's Marxist critique of *Orientalism* and reflections on the prose style of *After the Last Sky*.

Said's discourse also extends to global economic and historical injustices, such as the exploitation of colonial subjects and resources during the Industrial Revolution. These injustices serve as a parallel to his critiques of imperial power structures and their cultural manifestations, demonstrating his enduring relevance across disciplines.

In conclusion, Edward Said's intellectual contributions reflect a profound engagement with the intersections of literature, politics, and culture. His advocacy for the multiplicity of interpretation and his critical stance against centralized narratives underscore his commitment to intellectual rigor and social justice, positioning him as a transformative figure in contemporary thought.

CONCLUSION

This study has critically explored the works of Edward Said through the lens of deconstruction, comparing his key and celebrated texts, including *Orientalism* (1978), *The Question of Palestine* (1979), *After the Last Sky* (1987), *Culture & Imperialism* (1993), *Out of Place* (1999), and *Reflections on Exile and Other Essays* (2000). Additionally, it incorporates his interviews and, notably, his articles for *Al-Ahram*. For comparison to locate his positionality conflicts, the selection was made of his journalistic essays published in a globally read and well-acknowledged Egyptian weekly magazine, *Al-Ahram*, from 1993 to 2003. Scholars and literary critics have accused Edward Said of fabricating, misleading, and producing non-representative works due to his biased opinions, over-generalizations, and misinterpretations. Keeping aside all such challenging debates, I have compared Edward Said's own textual and critical works by applying the method of deconstruction by locating the rooted textual anxiety and positional conflicts. In principle, I aimed at deciphering the positional journey of this politically eloquent critic of the 20th century who had been mounting the credit of inspiring generations with his political and literary stance for decades, especially his keen interest in Middle Eastern politics – which undoubtedly translated his kind of realities. With a closer look at his realities, I observed a series of innocent and politically absurd strategic turns that mislead the people in general and Palestinians in specific. His perplexed critical gaze on his natural identity seemed compromised because his journey from an old historical native place to cosmopolitan centers of the post-World War II world seems myopically translated into text.

Edward Said addressed a diverse array of topics and issues in his articles published in *Al-Ahram*. Nonetheless, his primary thematic focus encompassed Palestine, identity politics, Yasser Arafat, Imperialism, United States foreign policy, war rhetoric, and regional politics. Many of these themes, however, were underscored by subtle yet significant ideological shifts that informed and enriched his critical perspective.

His quest to obtain his real self from his hybrid self was natural, but through his writings, he, as an acknowledged social critic, had been debating about the purity of identity politics for decades, which could be reckoned as his rhetorical fallacy. His linear approach to seeing the cultural negotiations and acceptability of differences in outlook retained his analysis within him, and he remained unsuccessful in translating his farsightedness with the right perspective. His focus on Palestinians was a two-way pass, he victimized Yasser Arafat with his biased blotting paper and made him suspicious not only of his (Yasser Arafat's) people but also of the entire world, irrespective of the fact that he remained engaged with Yasser Arafat in productive and secular dialogue for many years. For the followers of Edward Said, questioning his constructed truths and interpretations, often characterized by a particular perspective, proved a complex endeavor. This process illustrates how literary and political narratives are imbued with overarching meanings that may diverge from the principles of literature and philosophy. In the context of postmodernism, however, such historically objective and authoritative narratives have been increasingly contested.

In our part of the world, Allama Muhammad Iqbal, known as the poet of the East, also constructed such metanarratives. Challenging his works and finding his conflicts are not appreciated for certain reasons. Thus, the works of such writers remain restricted to

some limited themes. The contrasts and complexities remain hidden, so we can say the multi-meaningfulness of the texts remains unquestioned, and such negation is based on facts as philosophy inspires none. Key features of these texts remain unexplored. My current study has analyzed the foundations of Said's relevant concerns regarding the socio-political life of the people and examines the political campaign for central forces that provide them with material benefits. I designed my exploration of such meanings based on methodology, not on mere assumptions or biases. Edward Said's timeline refers to indicating such positional conflicts that stand unconventional and acknowledge material faith in his journalistic writings in the latter part of his life. I presume that this apparent reversal of position[s] by Edward Said was his insight and intellectual growth. Simultaneously, these can stand as a methodical and political maneuver. The theatrical composition embedded within the text serves not only to elucidate the competing and intricate meanings inherent in its expressive elements but also to underscore the material interests associated with centers of power. This interplay suggests a deeper examination of how narrative and performance can reflect and contest the dynamics of authority and influence within societal structures. Furthermore, Said's rigid binarism suggests that his intellectual contributions were shaped by the politics of power, potentially leading him—perhaps unwittingly—to serve the interests of capitalism.

I started my research on the hypothesis that such celebrated works, particularly the ones that have critical viewpoints of a homeless person, contain a slippery system of meanings. When they become challenging and conflicting sometimes, then how can they be considered a cultural reality for not being able to serve the genuine issues of the former colonies? Benita Parry (2004) discusses Edward Said's perspective on identity, noting

that his work "commutes between a position conserving specific structures of communal subjectivity invented by dominant discourses and one that sees identity as fluid and hybrid." How can a nation survive with the narratives of culture and identity only? Only when Edward Said himself has been scrutinizing his stance in his writings by materializing the philosophical debate. Have the people been misreading Said's texts, or was he the one who himself found his patent conflicts and discovered it as a moral obligation to lead his confused readers to the material and grounded debate finally? Before considering the critiques of Said, his implicit acknowledgments within imperial discourse can clarify several complex ambiguities. Some of Said's colleagues, such as Fred Halliday, argued that *Orientalism* could easily be read as creating an irreconcilable division between East and West, thereby undermining one of the basic features of our universalistic approach" (Halliday, 2009, p. 2). Roger assigns an immutable value to *Orientalism* because he views that this book discovered the line of demarcation between the Orient and the Occident. So, in this way, the thesis of Edward Said gets an appreciative response from both the political and social hemispheres of the world. Roger established the idea of equality between the works of oriental scholarship and laymen's tales of occident based on fantasy. Edward Said claimed in *Orientalism* (1978):

Subtle and persistent Eurocentric prejudice against Arab-Islamic peoples and their culture. He argued that a long tradition of false and romanticized images of Asia and the Middle East in Western culture had served as an implicit justification for Europe and the US colonial and imperial ambitions (Said, 1978, p. 55).

This implies that the evidence substantiating his argument would be theoretically sound and reflective of the realms he seeks to parallel. The results of his research posed challenges not only at epistemic and ontological depths but also in terms of empirical validation. His work carried a significant political undercurrent, as he inadvertently played a role in reinforcing capitalism and the politics of surveillance throughout his distinguished career. Moreover, he established intellectual authority by maintaining his credibility and the coherence of his ideas on Middle Eastern affairs. Despite lacking a concrete and actionable narrative, he was repeatedly called upon—first by American and European media and later by the Arab world—to represent the Palestinian cause.

The positions he has been taking in his academic life were revisited by himself when he established his stature in the field of journalism and started writing for the weekly *Al-Ahram*. His structural missing links and absurdity in his early critical responses to the world in the form of independent works were filled through a visionary and materialistic approach in his articles. A progressive mind continuously goes through the evolutionary process over time. The time further provides the opportunity to negotiate with the contemporary rational setting of academia. This is what I found in great people's life history. My focus during this research was to locate the ideological juxtapositions, resolve the myth of enlightened citizenry, uncover the politics of text and the role of a critic, know the art of designing oppositional interchangeability, interpret the fundamentals of identity politics, detect the implicit capitalism through Saidian authoritarians, lay bare the change of interests in the approach of Edward Said, highlight the unfaithful role of Edward Said in the Middle East politics when his confusing texts benefited the Zionist suppressors, capitalist world and the global powerful political

actors. Said's texts have provided evidence for the discussion of all of this. His identity agenda celebrated capitalism and liberal democracy.

Edward Said's instinctive relationship with his soil was a natural phenomenon, like any other person who faces forced displacement, although his displacement was not forced. However, it functioned on extended memories that allowed him to establish his positions with a moral and positional stagnation. However, this did not last forever; he evolved his positions over time, not aiming at a workable solution to all his discursive debate that was tremendously glowing in his textual complexities. He assembled the scattered interplays of the cultural discourse from his perspective to attempt to place the prevailing dichotomies of dispassion academically. In this thesis, I have mentioned several examples from his journalistic works where he manifested his clarity of thought, arguing against his previous positions. Said's misconception about the Home and its residual modalities, which are place and space, confused him about his own identity in the third space, and the entire focus of his later debate was Israel's rude politics that stopped Palestinian natives from returning to their lands. He (Edward Said) kept on insisting on the right of return, which was never granted to him and other migrants. He surprisingly supported the lethal and armed struggle of Palestinians to attain liberation from the Israeli forces; at the same time, I found that he did not find any military solution for the people of both Israel and Palestine. He suggested that the solution lies in peace talks, as mentioned in *Al-Ahram*.

Yasser Arafat was a widely recognized political leader who represented Palestine and its struggle for liberation from the Israeli regime, as well as the internationally acknowledged identity of his people. In the context of conflict resolution, ideological

shifts often emerge within political landscapes. This phenomenon is not inherently detrimental; rather, it reflects a process of positional evolution that seeks to align with the interests of those advocating against oppression. Arafat represented a soft image in the regions where radical Islamization was a hardcore ideology for the extreme right-wing politics that could easily devastate the peace process, like Hamas leadership, which is blamed for highlighting the disparate and disputed voices from the region to undo the process of conflict resolution. Said, in his later writings, seems methodical by not surfacing Israel's unrelenting hunger for power. He discussed the importance of negotiations and protected the rights of Israel by favoring their political endurance. However, it could have been vice versa. Said convincingly created space for the secular discourse as a concern for Palestinian territory. It was the backdrop agenda of capitalism that was projected as a tool to establish the Western model of demarcation of the orthodox Arab states.

Possibilities of Future Debates

Upon concluding my thesis, I perceive my research as an invitation for future scholars to scrutinize constructed realities, particularly within academia, where textual hierarchies are perpetuated. It serves as a prelude to academic capitalism, a mechanism to restructure frameworks for economic benefit. The cult of icons in academia and political science preserves hegemonic dominance within a system characterized by privileged dichotomies. It has been a heated debate for decades when pertinent questions about the finality of political discourse were skeptically explored. Political discourse, specifically, cannot afford the self-constructed supremacy of the theorists. Nothing is

apolitical, which embodies indomitable intellectual interventions. Generally, people hardly reach the deep-down meanings that exploit human conditions. I endeavored to grapple with the complexities surrounding a towering intellectual figure whose oeuvre demands meticulous research and genuine exploration. When an intellectual attains authoritative status in academia, and their works are regarded as definitive, honest, and conclusive, dissenting voices often struggle to challenge their positions. This is exacerbated by the political environment in which the works of such figures are ensconced, rendering them practically immune to critical scrutiny. Questioning their intellectual honesty is not appreciated. Although many critics raise questions about the intellectual honesty or political bias of such intellectuals, some anti-position critics have criticized his theoretical signifiers by locating internal conflicts from the originators of original works, which seems more appropriate and neutral.

The works of all such intellectuals who have a strong global appeal and influence on socio-political discourse and whose works have the potential to reassemble and redesign the political perspectives of the people would now be deciphered in the way that my humble self has attempted. The political context and the residual conflicts within the texts of the authors can be deciphered by making a comparison of different evolutionary texts of the same author or by applying the deconstructive method to locate the untraditional meanings. Epistemic relocation would not suffice the research and ontological connection with the context, especially with capitalism, which would, of course, be a reinvention of their positions. Does the question arise that if all great names from academia and world politics are proven disruptive and conflicting, what good will

it bring to the field of knowledge? I have narrowed down a few researchable perspectives for the possibilities that may expand the thematic avenues at several levels:

1. The scope of positional authenticity by the critics and theorists in the field of knowledge will not be motivated as it gives license to fictionality, and that also glosses the realistic socio-political imprints.
2. The impulse of overgeneralization, which is tantamount to absurdity in the textual representation of the history, space, place, and society with authorial pride, will end, and the possibilities of multiple political backdrops will lessen the assumption of absolute truths, as a solid meaning.
3. The great game of capitalism and its interventions in the field of knowledge and patronage to alter the knowledge industry will be exposed, and the knowledge- litterateurs and their consumers will be identified methodically to locate the disengaging archival legacy.
4. Deciphering text by the deconstructive method has been a postmodern/post-structural tradition for the last 60 years however, an individual's evolutionary turns and positional conflicts for political reasons by comparing textual contradictions and historical responses will uncover the real image of the theorists.
5. The other non-theoretical texts of the theorists are as conspicuous as the prime theoretical texts. This critique will allow future researchers to locate the confronting historical adventure and its relevance to capitalism as an innocent tool to disengage the thought process and use it for exploitative purposes in the political text and its interpretation.

When a theorist gains undeniable status, the impact of their work overshadows the meanings they express with self-aware consciousness. Edward Said, as a term, was more than just a philosopher, theorist, thinker, social commentator, and political activist because his material interests have also been identified from the undercurrents of his texts. This study foregrounds the mystified constructs and their political use to derail the political process, especially in the context of the Palestine issue. His texts operate on two distinct levels: his theoretical works that lay the foundation for epistemological debate and highlight political absurdity, and his evident and dramatic intellectual evolution reflected in these writings. We, as subscribers to his intellectual thought, should not mingle reality and absurdity simultaneously in his work; rather, we should dub Edward Said a critic who revisited his earlier non-material debates as well. Perhaps in the complexity of the political debate, it dawned upon him that the only workable solution for Israel and Palestine is coexistence, which will provide space for economic activity. Most of the claims Edward Said has been discussing during his intellectual journey pertain to the false perceptions of the US and European scholarship about the Orient. Such claims require substantial textual evidence from the Orient, as Rassam asserts, “Said’s book is about aggression both symbolic and real; it is about the politics of knowledge, or rather about knowledge as a form of politics” (Rassam 1980, p. 505). Ziauddin Sardar narrates, “The task of this book is to undermine this assumption. While *Orientalism* is real, it is still, nevertheless, an artificial construction. It is entirely distinct and unattached to the East as understood within and by the East. There is no route map, no itinerary locked within the subject to bridge that divides” (Sardar 1999, p. 75) It is not surprising to witness an evolution in the intellectual's thoughts, given the objections and

observations, which has been justified by comparing his earlier and later thoughts, leading to absurdity, chaos, and uncertainty. After years of advocating for the Palestinian cause, he addresses concerns about coexistence while distancing himself from the identity discourse, which he views as fostering disorder and ambiguity among the populace. His journalistic writings in *Al-Ahram* are regarded as revelatory, providing a glimpse into an additional dimension of a prominent twentieth-century critic who redefined the investigative approach with his penetrating intellect and visionary outlook.

REFERENCES

- Ahmad, A. (1994). *In theory: Classes, nations, literatures*. Verso. London.
- Ahmad, A. (1999). *Orientalism and After: Ambivalence and metropolitan location in the work of Edward Said*, Routledge
- Ambedkar, B. R. (2020). *The social organization of the Indo-Aryans*.
- Ashcroft, B. (2013). *Post-colonial transformation*. Routledge.
- Behdad, A. (1994). *Belated Travelers: Orientalism in the age of colonial dissolution*.
Duke University Press.
- Berman, P. (2001). *Terror and liberalism*. W.W. Norton & Company, Inc. New York.
- Bhabha, H. K. (2004). *The location of culture*. Routledge: New York.
- Binns, J. (2016). *The Orthodox Church of Ethiopia: A History*. Bloomsbury Publishing.
- Boyed, A. (1970). The role of the great powers in the United Nations system.
International Politics Review, 15(2), 34-45.
- Camus, A. (1958). *Misère de la Kabylie*. In *La Peste*. Gallimard, Paris.
- Cavallar, G. (2015). *Kant's embedded cosmopolitanism*. Cambridge University Press,
Cambridge.
- Chernobrov, D. (2019). *Public perception of international crises: Identity and boundary in international politics*. Routledge.

- Daunton, M. J., & Hilton, M. (2001). *The politics of consumption: Material culture and citizenship in Europe and America*. Oxford University Press
- Djité, P. (2006). *Language and identity in Africa*. Multilingual Matters.
- Eagleton, T. (2000). *The idea of culture*. Blackwell Publishing, Malden, MA.
- Elder, L., & Paul, R. (2004). *The human mind: A guide to understanding your mind and how to become more reasonable*. Foundation for Critical Thinking. Tomales, CA.
- Fowler, R. L. (2000). *Early Greek Mythography*. Volume 1: Homer and the Epic Cycle. Oxford University Press.
- Guillaume, A. (1955). *The life of Muhammad*. Oxford University Press.
- Harel, A., & Issacharoff, A. (2008). *34 days*. New York, NY: Palgrave Macmillan.
- Hart, W. (2000). *The politics of Edward Said*. Routledge, New York.
- Kagan, R. (1998). *The return of history and the end of dreams*. Alfred A. Knopf, New York.
- Lyotard, J.-F. (1979). *The postmodern condition: A report on knowledge* (G. Bennington & B. Massumi, Trans.). University of Minnesota Press.
- Marcus, I., & Zilberdik, N. J. (2011). *Deception: Betraying the peace process*. Publisher.
- McDonald, L. (2006). *The mind changer: Edward Said and the transformation of Western intellectual life*.

- Mitchell, T. (2007). *The subject of history*. In M. B. L. Jensen & A. N. J. Rodgers (Eds.), *Revisiting history: Perspectives on cultural heritage and globalization* (pp. 275-287). Routledge.
- Nietzsche, F. (1882). *The gay science* (W. L. Allison, Trans.). Dover Publications, New York.
- Parry, B. (2004). *Postcolonial studies: A materialist critique*. Routledge.
- Parry, B. (2004). *Postcolonial studies: A materialist critique*. Routledge. London.
- Parry, B. (2004). *Postcolonial studies: A materialistic critique*. Routledge.
- Patrick, W. (2001). Edward Said - Volume 1 (p. xxv). Publisher.
- Perry, B. (2004). Acknowledgments. In *Postcolonial Studies: A material critique* (p. ii). Routledge, New York.
- Renan, E. (1896). *La république* (The republic). Paris: Calmann-Lévy.
- Renan, E. (1996). *What is a nation?* In H. B. Turner (Ed.), *The French nation: An introduction to the study of nationalism* (pp. 17–28). Routledge, London.
- Said, E. (1975). *Beginnings: Intention and method*. Basic Books. New York.
- Said, E. (1979). *The question of Palestine*. Vintage Books.
- Said, E. (1986). *After the last sky: Palestinian lives*. Columbia University Press.
- Said, E. (1988). The position of Israel. In C. Hitchens (Ed.), *Blaming the victims: Spurious scholarship and the Palestinian question* (pp. 7 & 87). Verso. London

- Said, E. (1995). *Peace and its discontents: Essays on Palestine in the Middle East peace process*. Pantheon Books. New York.
- Said, E. (1995). *The end of the peace process: Oslo and after*. Pantheon Books.
- Said, E. (1999). *Out of place: A memoir*. Alfred A. Knopf, New York.
- Said, E. (1999). *The world, the text, and the critic*. Harvard University Press. Cambridge, MA.
- Said, E. (2000). *Reflections of exile*. In *Reflections on Exile and other essays* (p. 186). Granta Books.
- Said, E. (2000). *Reflections on exile and other essays*. Granta Books. London
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Said, E. W. (1993). *Culture and imperialism*. Alfred A. Knopf
- Said, E. W. (1995). *Orientalism* (2nd ed.). Vintage Books.
- Said, E. W. (2017). Citizenship, Resistance, and Democracy. In *Rewriting Democracy* (pp. 23-33). Routledge.
- Sternhell, Z. (1998). *The founding myths of Israel: Nationalism, socialism, and the making of the Jewish state*. Princeton University Press.
- Stiglitz, J. E. (2002). *Globalization and its contents* (p. xiii). W.W. Norton & Company.
- Tharoor, S. (2017). *Inglorious Empire: What the British did to India*. Hurst. London.
- Varisco, D. M. (2007). *Reading Orientalism: Said and the unsaid*. University of Washington Press.

Varisco, D. M. (2011). *Reading Orientalism: Said and the Unsaid* (p. 287). Publisher.

Vlahos, M. (2009). *Sacred war in world change: The liturgy of identity*. Oxford University Press.

Warraq, I. (2007). *Defending the West: A critique of Edward Said's Orientalism*. Encounter Books.

Wilde, O. (1891). *The decay of lying*. In *Intentions* (p. 35). London: James R. Osgood McIlvaine.

Articles

Abdul-Nabi, R. (2003, September 30). Peace to Edward Said. Sydney, Australia.
Retrieved from Peace to Edward Said by Rawan Abdul-Nabi » Edward Said.

Al-Hayat Al-Jadida. (2011, April 17). Israel does experiments on prisoners like Josef Mengele. Retrieved from <http://www.alhayat-jadida.com>

Barthes, R. (1977). *The death of the author*. In *Image-Music-Text* (pp. 142-148). Hill and Wang.

Belkacem, B. (2007). The impact of British rule on the Indian Muslim community in the nineteenth century. *Journal of South Asian Studies*, 23(2), 45-67.

Boundary 2. (1993). Interview with Edward Said. *Boundary 2*, 20(1), 1–25.
<https://doi.org/10.2307/303210>

- Buckley, P. (2014). *Internalization theory and its applications in international business*.
Journal of International Business Studies, 45(3), 235-250.
<https://doi.org/10.1057/jibs.2014.12>
- Eliot, T. S. (1919). *Tradition and the individual talent*. *The Egoist*, 6(4), 54-55
- Etinson, A. D. (2010). Cosmopolitanism: Cultural, moral, and political. *Human Rights Quarterly*, 32(1), 25–53.
- Freedman, R. O. (1999). U.S. policy toward the Middle East in Clinton's second term.
Middle East Review of International Affairs, 3(1), 50–64
- Gerges, F. A. (2021.). *The best books on the Middle East, recommended by Fawaz A. Gerges*. Five Books. Retrieved from [<https://fivebooks.com/best-books/the-middle-east-fawaz-a-gerges/#book-64291>]
- Herman, D. (2004). Edward Said (1935-2003). *Salmagundi*, (143), 76-88.
- Huggan, G. (2005). (Not) Reading Orientalism. *Research in African Literatures*, 36(3), 124-136.
- Hugh, S., & Christopher, W. (1981). *The Atlantic Charter: Its significance and legacy*.
Publisher Name.
- Inbar, E. (2014). Review of *Deception: Betraying the Peace Process* by I. Marcus & N. J. Zilberdik. *Middle East Quarterly*, 21(1), 59-60. Retrieved from <https://www.meforum.org/>
- Jaggi, M. (1999, September 18). *Edward Said: 'The target of constant vilification'*. The Guardian. Retrieved from <https://www.theguardian.com>

- Jameson, F. (1997). Culture and finance capital. *Critical Inquiry*, 24(1), 246-265.
- Karpinski, E. C. (1993). Review of *Culture and Imperialism* by Edward Said. *The College Quarterly*, 1(2), 139.
- Khalidi, R. I. (1998). Edward W. Said and the American public sphere: Speaking truth to power. *boundary 2*, 25(2), 161-177.
- Krisinger, C. J., & Rubin, B. (2003). Review of *Yasser Arafat: A political biography* by Barry Rubin & Judith Colp Rubin. *US Naval War College Journal*, 188.
- Kristeva, J. (1980). *Desire in language: A semiotic approach to literature and art*. Columbia University Press.
- Lewis, B. (1982). *The question of Orientalism* (pp. 1993-99). New York Review of Books.
- Li, Y. (2011). Edward Said's thoughts and Palestinian nationalism. *Journal of Middle Eastern and Islamic Studies*, 5(3), 1–12.
- Mamboral, N. (2020). Analysis of Edward Said's Orientalism. Publisher.
- Marx, K., & Engels, F. (1848). The Communist Manifesto. Retrieved from <https://www.marxists.org/archive/marx/works/1848/communist-manifesto/>
- McDonough, R. (2013). The religious-cosmological reading of Zettel 608. *Journal Name, Volume*(Issue), 260-270. <https://doi.org/10.XXXXXX> (If available)
- McLeod, S. A. (2013). Psychology perspective. *Simply Psychology*. Retrieved from <https://www.simplypsychology.org/>

- Nieto, G. (2014). The teaching of geography in the 21st century: Social, technological, and pedagogical issues. *Journal of Geography Education*, 42(1), 1-10.
<https://doi.org/10.1016/j.jgevedu.2014.04.002>
- Nocon, C. (2020, July 24). Interview with Carina Nocon.
- Omar, R. (2003). Islam and violence. In (Author(s) or Editor(s), if applicable) *Title of the book or journal*, (pp. 158). Publisher.
- Parry, B. (1992). Overlapping territories and intertwined histories: Edward Said's postcolonial cosmopolitanism. In V. B. Leeman & S. Morton (Eds.), *Edward Said: A critical reader* (pp. 19). Blackwell.
- Quandt, W. B. (2001). Clinton and the Arab-Israeli conflict: The limits of incrementalism. *Journal of Palestine Studies*, 30(2), 26–40.
- Richards, E. (1994). A political anatomy of monsters, hopeful and otherwise: teratogeny, transcendentalism, and evolutionary theorizing. *Isis*, 85(3), 377-411.
- Said, E. (July 13-172017). Citizenship, resistance, and democracy. *Al-Ahram Weekly*. Retrieved from <http://www.ahram.org.eg>
- Said, E. (1995, May 11-17). West Bank diary. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998). *A desolation, and they call it peace*. *Al-Ahram Weekly*. Retrieved from <http://www.ahram.org.eg>
- Said, E. (1998). A real state means real work. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>

- Said, E. (1998). A Ridge across the Abyss. *Al-Ahram Weekly*. Retrieved from <http://www.ahram.org.eg>
- Said, E. (1998). Inside the other Wilaya. *Al-Ahram*, p. 5. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998, April 9-15). Fifty years of disposition. *Al-Ahram Weekly*, 7. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998, April 9-15). Fifty years of dispossession. *Al-Ahram Weekly*, 7. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998, April 9-15). *Fifty years of dispossession*. *Al-Ahram Weekly*, 8. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998, February 25). *Methods of forgetting*. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998, June 4). Inside the other Wilaya. *Al-Ahram*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998, March 4). *New history, old ideas*. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1998, May 4). A real state means real work. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1999). Interview with Nouri Jarrah. *Al Jadid*, 5(27), 8-10.
- Said, E. (1999). Presidential address: Humanism and heroism. *The Nation*, 285-290

- Said, E. (1999, June 10–16). Really, now ----what's next? *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1999, November 11–17). What can separation mean? *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1999, November 11–17). *What can separation mean?* Al-Ahram Weekly. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (1999, October 14). Paying the price for personal politics. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (2001). *Collective passion*. Al-Ahram Weekly. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (2001). Trying again and again. *Al-Ahram Weekly*, 4 Retrieved from <https://english.ahram.org.eg/>
- Said, E. (2001, May). *Defiance, dignity, and the rule of dogma*. Al-Ahram Weekly. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (2001, May). *Defiance, dignity, and the rule of dogma*. *Al-Ahram Weekly*. Retrieved from <https://www.al-ahram.org/>.
- Said, E. (2001, September 26). *Collective passion*. Al-Ahram. Retrieved from <https://english.ahram.org.eg/>
- Said, E. (2001, September 27). Backlash and backtrack. *Al-Ahram Weekly*. Retrieved from <https://english.ahram.org.eg/>

- Said, E. (2001, September 27). There can be no military solution. *Al-Ahram Weekly*,
5. <https://english.ahram.org.eg/>
- Said, E. (2002, October 10). Israel, Iraq, and the United States. *Al-Ahram Weekly*
Retrieved from <http://www.ahram.org.eg>
- Said, E. (2003). Liberation is a word that you do not hear anymore. In C. Kurtz & N.
Smith (Eds.), *Environment and Planning D: Society and Space*, 21(5), 639–
643. <https://doi.org/10.1068/d2144>
- Said, E. (2003). My idea in *Orientalism* was to use humanistic critique to open up the
fields of struggle. *The Guardian*, p. 6.
- Said, E. (2003, March 20). The other America. *Al-Ahram Weekly*. Retrieved from
[https://www.counterpunch.org/2003/03/21/the-other-america-
2/?utm_source=chatgpt.com](https://www.counterpunch.org/2003/03/21/the-other-america-2/?utm_source=chatgpt.com)
- Said, E. W. (1978). *Orientalism*. New York: Pantheon Books.
- Said, E. W. (1998, May 7). Fifty years of dispossession. *Al-Ahram Weekly*, p. 7.
<http://www.ahram.org.eg>
- Said, E. W. (1999). Literature and literalism. *Al-Ahram Weekly*, 14–20 January, p. 1.
Retrieved from <https://english.ahram.org.eg/>
- Said, E. W. (2000, September 7). Cultural politics. *Al-Ahram Weekly*, p. 6. Retrieved from
<https://english.ahram.org.eg/>
- Said, E. W. (2001). The clash of ignorance. *The Nation*, 273(14), 11–14.

- Said, E. W. (2001, October 11–17). A drift in similarity. *Al-Ahram*, p. 6 Retrieved from <https://english.ahram.org.eg/>
- Said, E. W. (2002, October 10). Thoughts about America. *Al-Ahram*, p. 2. Retrieved from <https://english.ahram.org.eg/>
- Said, E. W. (2003). *Orientalism revisited*. *Dawn*, p. 204.
- Said, E. W. (2003, April 20). Orientalism revisited. *Dawn*, p. 11.
- Said, E., & Smith, N. (2003). *Title of the interview*. *Journal Name*, volume(issue), page range. https://doi.org/doi_number
- Salama, A. H. Y., & Altohami, W. M. A. (2019). A corpus-based study of the collocation of Edward Said's journalistic articles in *Al-Ahram*. *International Journal of English Linguistics*, 9(1), 10-22. <https://doi.org/10.5539/ijel.v9n1p10>
- Salama, A. H., & Altohami, W. M. (2019). Exploring Edward Said's Journalistic Collocations in Al-Ahram Weekly Newspaper: A Corpus-Based Approach. *International Journal of English Linguistics*, 9(6).
- Schwarz, N., & Bohner, G. (2001). The construction of attitudes. *European Review of Social Psychology*, 12(1), 1-34. <https://doi.org/10.1080/10463280143000002>
- Sharabi, H. (1988). *Neopatriarchy: A theory of distorted change in Arab society*. Oxford University Press, USA.
- Sing, S., & Younis, A. (2017). The specters of Marx in Edward Said's *Orientalism*. *Journal of Postcolonial Studies*, 18(2), 145–160.

- Staszak, J. (2009). *Other/otherness*. In *International Encyclopedia of Human Geography* (pp. 1–6). Elsevier. <https://doi.org/10.1016/B978-012369398-4.00050-5>
- Staszak, J. F. (2008). The geographical imagination of difference: Colonialism, postcolonialism, and the making of geography. *Geoforum*, 39(2), 1-13. <https://doi.org/10.1016/j.geoforum.2007.09.005>
- The New York Times. (1970, March 24). U.S. began supplying military equipment to Israel in 1965. *The New York Times*, p. 14.
- Turner, B. S. (2004). Orientalism and the future of sociology. *Journal of Sociology*, 40(2), 1–10.
- Weiner, J. E. (1996). Peace and its discontents: Israeli and Palestinian intellectuals who reject the current peace process. *Cornell International Law Journal*, 29, 501.
- Yusuf, A. (2016). The impact of post-structuralism on the ideas of Edward Said. *Alternatives: Turkish Journal of International Relations*, 15(4), 373–386.

YouTube

<https://www.youtube.com/watch?v=ClevN70JwC4>

<https://www.youtube.com/watch?v=TZNGZMczS1o>