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**“Two Worlds that Do not Meet” Re-assessing The Tendency of
Devotion toward Civilization in The Girl in The Tangerine Scarf**

**Dissertation Submitted to the Department of English in Partial Fulfilment
of the Requirements for master's degree in Civilization and Literature**

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Dedication

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List Of Abbreviation

AFD: Alternative for Germany, Alternative für Deutschland.

HT: Historical Trauma.

COV: Clash of Civilization.

USSR: Union of Soviet Socialist Republics.

UN: United Nations.

USA: United States of America.

IU: Indiana University.

Abstract

This dissertation examines the manifestations of conflict between the Islamic world and the Western world in Mohja Kahf's *The Girl in The Tangerine Scarf* under the lens of Samuel. P Huntington's "the clash of civilizations?" theory. This semi-biographical novel provides the opportunity for many distant communities to witness the suffering of Muslim refugees and immigrants. The novel is a good model to highlight that difference and the intolerance and rebellion that accompanies it. It clearly highlights the terrible rift between Islam and the West by following the journey of the heroine Khadra Shamy, with an Islamic Syrian origin, customs, values, and identity in spite of the claims of rapprochement between the East and the West. Despite the fact that she went out to that Western world and wanted to be a part of it, it turns out that it does not accept her with her origins and beliefs then forces her to face an internal conflict that was a picture of the clash of civilizations. The study also analyzes the transcendent view that characterizes the West, the blinded western view of otherness and their distorted stereotypical view of Islam, using the descriptive analytical method in a scientific manner employing the theory of the clash of civilizations and analyzing the psychology of the protagonist of the novel, as well as the social, political, and psychological situation of immigrants being strangers where they live using the theory of historical trauma.

Keywords: Mohja Kahf, Clash of civilizations, Religion, Culture, Identity, Historical Trauma.

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General Introduction

“Two halves of civilizations do not make a civilization.”

Arthur Koestler

Literature in its various languages has a special magic and a miraculous ability to convey complex facts, experiences and feelings through words and clusters of sentences. It has the capacity to change the reality of many nations and the course of many societies' fates, as well as it was and still is able to create new historical paths. Literature thus, by its nature, is perfectly capable of reflecting ideologies and even the interests and struggles of society as ideological orientations. It easily reinforces our values, or it may cancel other values, and build our perceptions and ideas about ourselves and others, or it may destroy previous perceptions, as literature discusses a reality and draws our attention and feelings to things that we would not have paid attention to thus contributing to the formation of individual awareness.

Arab American literature does not differ from the rest of the types of literature in terms of rhetoric and the power of influence and make change. Recent works of Arab American writers have already given a voice to Arab immigrants, brought about a change in their reality, imposed an impact on their presence and strengthened their voices. Writers such as Etal Adnan, Edward Said, they use their works to describe the problematic state of culture and society they face, particularly the dilemma of racism, bigotry, contempt, and their social and political exclusion. One of the most famous Arab American writers is Mohja Kahf and what sets her apart from her predecessors is that she is a woman, there for her works challenge the false American stereotypes associated with Arab women specifically. Mohja Kahf is a well-known and reputable writer, whose

work is analyzed in this dissertation. A leading literary figure who contributes significantly to the Arab-American vision. She was born in Syria and then immigrated to America with her family due to political problems and grew up there. Mohja Kahf has published many works that dealt with the situation of Arabs and Muslims and the conflicts they constantly face in the diaspora. She focused heavily on the situation of the Arab woman in particular. Many of her poems talk about the Arab female. She even expressed her personal experience in the work at hand. She tries to combat prejudice and racial representations of Americans that portray them as inferior, weak, silent, and oppressed. Her writing explores the topics most relevant to her and the lives of Arab Muslim women living in the American West such as religious freedom, identity, beliefs, and many other important topics such as the status of Muslim women in America, and the recurring struggles that Muslim Arab women constantly face patriarchy, racism, and stereotypes...etc. All the Arab American writers have successfully conveyed the suffering of expatriate minorities and the world has become aware of the conditions they are going through on a collective or individual level.

The novel under analysis in this thesis entitled *The Girl in the Tangerine Scarf* the novel talks about the Syrian-American life of Khadra Shamy in America. It bears a semi-autobiographical perspective on the author having actually grown up cavernous in Indiana at the same time. Her circumstances intersect with those of Khadra a lot, but she denied that the novel is autobiographical as much as it is a personal experience mixed with imagination, by integrating her personal journey as a Syrian Muslim woman in America. Kahf uses her novel to delve into many aspects of life, including those that depict taboos and border issues surrounding Muslim Arabs, especially Muslim women.

This study will be an important reference in first revealing the gap between the civilization of the Islamic world and the Western world and does not seek to beautify the relationship in any way,

but rather the limits of coexistence between them were clearly and explicitly addressed at all levels. The novel also addresses the different levels of discrimination, intolerance, and racism that Muslims and the Arab diaspora face owing to persecution in America. In addition, it will help readers understand the inner struggles and difficulties that hybrid cultures create in young immigrants and the negative psychological impact of rejecting the essence of humanity and its pure beliefs. Along the same lines, this study gains importance from the fact that it will help reshape and correct the misconceptions and stereotypes circulating around all media platforms and others, which in turn will lead to insights into the lives of immigrants and the ongoing cultural struggles they face in exile.

As mentioned before, the current work examines and assesses the conflict between two civilizations faced by Muslims using the protagonist as a reference. The study illustrates Khadra's continuous struggles with Western society, stereotypes and intolerance, and her continuous attempt to keep pace with Islamic and American civilizations at the same time, despite their contradiction. Therefore, a deep reading of the novel using the theory of the clash of civilizations by Samuel Huntington sheds light on the struggles facing Khadra Shamy, her family, and many other female characters. This thesis seeks to provide answers to the following main question: To what extent was the novel able to draw the boundaries of the relationship between the Islamic world and the Western world in terms of cultural clash? To answer this question, this study will attempt to answer the following sub-questions: Was the religious factor a major cultural cause of the conflict between Western and Islamic civilizations in the novel? How does the novel explain the aggressive American Western rejection of Islamic culture and traditions?

Several researchers have shown interest in topics similar to ours, especially identity, and have used *The Girl in the Tangerine Scarf* as a sample for their research due to its richness in

controversial topics. The novel describes exactly the difference between the Islamic and American worlds. It is clear in this regard, following the journey of the main character Khadra from childhood to adolescence to adulthood. The studies that were conducted analyzed the novel from different angles, such as the concepts of the duality of culture, homeland, religion, and diaspora, where the novel formed the focus of attention that attracted scholars, writers, and intellectuals to discuss the situation of Muslim women in the use of the novel.

Out of the several previous research one can mention (Orientalism and the iconography of the veil in Mohja Kahf's *The Girl in The Tangerine Scarf*) by Hanaà Berrezoug the article was devoted to highlight the experience of Arab Muslim American women in the United States and mainly the Islamic practice of veiling and its effect on their experience as citizens. Another research (the main character's Islamic identity constructed in Mohja Kahf's *The Girl in The Tangerine Scarf*) by Achmad Dian Irwansyah in this thesis the main aim was to study the construction of Khadra Shamy as a traditional Islamic character midst the intolerant west. (Encounter, Clash, and Confluence: Mohja Kahf's *The Girl in The Tangerine Scarf*) by Sara, this article endeavors at first to study the relations and conflicts between the protagonist Khadra and her homeland Indiana and USA in general where she has attempts to create her own safe, homelike space.

Furthermore, the dissertation entitled (Investigating Identity Construction in Mohja Kahf's *The Girl in the Tangerine Scarf*) by Chemmar Fatima Zohra addresses the process of self-creation identity of Muslim American women, which is a constant issue that Muslim Arab women immigrants generally confront. Moreover, (Culture analysis in Mohja Kahf's *The Girl in The Tangerine Scarf*) by Nurfadhlina Sulaiman and Sofyan and A. Gani Kismullah A. Thalib investigates the elements of culture implied in the novel. It investigates three aspects: the five cultural elements found in the novel, and Kahf's description of social and religious common facts,

and her description of problems faced by Khadra because of cultural differences. (Huntington And His Critics: The West and Islam) by Glenn E. Perry was very useful for our study, as the article gave us a detailed explanation of the most important details that Huntington touched on the relationship of the West and Islam in particular among the political relationships that he mentioned in his book and article. In addition to these articles, (*The Girl in the Tangerine Scarf: Diasporic Muslim Identities in Literary Representation*) by Lin Ling examines how the religious diasporic hybrid identity is mobilized within the female protagonist, Khadra Shamy, including how she struggles to negotiate her identity across different cultural terrains and gendered, racialized, intergenerational configurations. It attempts to show how these literary representations construct and help conceptualize the ways we understand diasporic Muslims in the US. Arab American Muslim Women Writers' Discourse towards Identity Re/Construction: A Study of Mohja Kahf's *The Girl in The Tangerine Scarf*, Islam & the West: Testing the Clash of Civilizations Thesis by Pippa Norris and Ronald Inglehart targeted to shed lights on the counter narratives these women established and to picture Arab Muslim figures who have affected positive and significant changes in the world of woman literature. It also demonstrated that living in a Western country and experiencing marginalization and racism does not mean entirely losing sense of identity.

All the above works have been carefully selected and reviewed because they are somehow related to this study at certain points, and the idea to be discussed in the study has already been touched upon in each of these works in a limited and separate way. This study speaks in detail and specifically with the emergence of the theory of the clash of civilizations in the content of the novel, moreover the difficulties faced by Muslims living in the West and the Western rejection faced by Arab Muslims, including the internal diaspora from their struggle to accept and adapt to

the new foreign culture, in addition to their external struggle against Racism, discrimination and the low view of them as another.

The pure aim of this dissertation is, first, to assess the ability of literature to remain a mirror that reflects the reality of the world and how it conveys some facts partially or fully inspired by lived reality, as well as to convey personal experiences in a literary and aesthetic way through words. Since this research aims to reveal the struggles of Muslims and Arabs living in Western societies, it resorts and intends that the results of the research be a witness to how Huntington's theory is embodied in the world and in global politics through several points of view, one of which is literature. In addition to being able to empathize with individuals who live every day from the perspective of an account, titles, or evidence to prove a theory, being able to look at their feelings and thoughts as human beings with concrete experiences.

Structurally speaking, this study is divided into two main chapters. The first chapter will be mainly devoted to the historical and the theoretical foundations in order to set the base for this study. It is under the title *Shedding the light on the theoretical aspect*. In the light of its title, this chapter evenly going to be divided into four main sections. The first two sections are going to be devoted to speaking about Syria in the 1970s: Socio-political context and the Syrian immigration and Historical Trauma. The third section is going to discuss the Clash of Civilization Theory and how it is related to the novel events alongside the changes and the danger that came upon Muslims and Arabs in the diaspora from a Huntington's perspective. The fourth sections will be mainly about the psychoanalytic theory, in which the focus is on the protagonist psychology and personality changes due to cultural conflicts.

The second chapter under the title *Two parallel worlds, refusing each other, What about the one between the anvil and the hammer?* will be an analytical framework. It is going to be divided

into three sections as well. The first section is going to address the boundaries of the relationship of the Islamic world and the Western world through shedding light on Khadra's personal experiences. The second section is going to throw light on the absolute rejection of Islamic cultural and religious presence within the bosom of the Western world. Meanwhile, the third section is going to discuss the state of betweenness in *The Girl in The Tangerine Scarf*, Is Khadra Shamy to accept or to conflict?

CHAPTER ONE

Syria during the seventies, Immigration, Historical and Theoretical Background

Mustafa Sa'eed, explained in an interview:

I have redefined the so-called east-west relationship as essentially one
of conflict, while it had previously been treated in romantic terms

(Mahjoub, Friday 20 February 2009)

It is believed that the work in our hands caused the same effect as Mustafa Saeed's works, it draws down the boundaries of East-West or Islam-West relationship to a conflict based one. *The Girl in The Tangerine Scarf* by Mohja Kahf, the Syrian writer and poet, who moved to America in the 1970s after her family became embroiled in political problems. She is both the daughter and grand-daughter of Syrian exiles; her mother's father was a former Syria parliamentarian exiled for his opposition to the Baath regime, and her father was exiled for his membership in the Muslim Brotherhood. Most of her books deals with the topics of cultural disharmony and overlap between American Muslims, religion, Islam, morals, gender relations, politics, and especially identity, she confirmed that they are very important aspects of her work. Since it was already mentioned that the current work in our hands is a semi-autobiographical one, it is expected that many aspects of her life were reflected in the novel, especially the issue of Syrian political problems, as well as the Syrian conditions in the seventies, since she lived through the period and also her experience as an immigrant to the West. *The Girl in The Tangerine Scarf*, a coming-of-age tale set in Indiana, where Ms. Kahf spent much of her own childhood. The specific genre of literature evokes the mixture of pride and shame involved in being an "other," with characters living the tug of war between assimilating and maintaining the habits of a good Muslim. "Islam makes you this other race," Ms.

Kahf told a literature class at Stanford University “I can’t not write ethnically, because my characters don’t eat pork and they do use incense.”.

What contributed to the spread of this type of literature is the new global trend, a new relationship orientation centred around everyone’s adherence to his own culture and identity. And it cannot be denied, today we see the adherence of the Native Americans to what remains of their culture, as well as the Africans and other Arabs, Asians, and various nationalities’ sincerity. A new era of global relations far away from the post-Cold war state, far away from the western influence phase, a new individual orientation towards civilization or culture in contrast to the nature of relations in the last century whether of religions, power, wealth, or ideological reasons. The source of conflicts in this age is civilizations as admitted by Huntington, for everyone will reject the different other. He wrote that cultural clash is a fact and a reality, he touched on many points on this subject to discuss several issues, facts, opinions, theories regarding these relations, their nature, present and future, according to many factors. One of the aspects he focused on is the relationship of the Islamic world and the Western world. Thus, in this chapter, we will discuss the socio-political and historical aspect of Syria during the seventies, as well as the Syrian migration, since Syria the country and the Syrian experience is an important and influential element on the content of the study, as it is an integral part of the novel, using the theory of historical trauma. Also, the theory of the clash of civilizations must be addressed, because the core of the novel is that conflict of the other, and finally the psychological aspect must be mentioned because all the elements of the theory are human beings using the psychoanalytic theory.

1- Syria in the 1970s socio-political context years of the coup and the rise of sectarian Syria

Syria has a long history of war, colonialism, immigration, and displacement, it has as a country a special characteristic due to its special circumstances which makes its past appears in its present. In order to understand and assimilate Syria's current situation one ought to go through its prior years, for it is indeed a country chased by the ghost of its past. Today, due to its previous wars, internal conflicts, political and military issues, many sieges, and economic collapses, as well as dictatorial domination, Syria suffers the dispersal of its people. The country witnessed many waves of migration to the West and extensive campaigns to flee it, thousands of women and capable men left the country to escape war, a governor, and different difficult social, political, and economic conditions. Despite being a rich country with many diverse natural raw materials, Syria has always been undeveloped and has not benefited from any of its wealth, this can be explained by of course colonialism, as well as by being a country that has suffered from sectarianism and discrimination due to ethnic diversity which caused many issues and internal conflicts. At the same time and despite the difficulties of the ethnic diversity it gave the country an attractive character, Syria carries in its shroud one of the most ancient civilizations in the world with a rich and varied heritage in all its cultural and artistic aspects. From its ancient history to its years of French colonialism, through the various wars it carried out, reaching the civil war and internal political instability, the country has a complex history. (History Editors) ¹

¹ History.com Editors. "Syria." *History.com*, A&E Television Networks, 10 July 2017, Online. URL: www.history.com/topics/middle-east/the-history-of-syria.

Its diverse and complex history has influenced its people and created great variety in it. Throughout the ages, Syrian cities have represented a geographical and economic center of attraction for all races in the Levant region or the Middle East. Groups and tribes of the Hebrews, Assyrians, Babylonians, Egyptians, Hittites, Persians, Romans, Greeks, Armenians, Turks, Kurds, Tatars and Circassians as well as Arabs flocked to it in the fourth millennium BC. And when the Arabs were the majority, its diverse people picked up the Arab tongue, therefore it became a mixture of Arabic-speaking sects. (Al moqatal)²

Whereas when referring to religious orientation the Syrian population despite its uniformity is characterized by some diversity in regard to it as well, the majority of the society were Sunni Muslims while the rest were small minorities of Kurds, Armenians, Turcoman, Greek orthodox, Alawis. This diversity as expected was reflected in the political view of the country, many Syrian political parties and their supporters reflected exclusively regional interests such as for ‘The “Resurrection”’ in Arabic, the Baath party. The Arab Ba'ath movement was founded in 1947 by the Syrian thinker Michel Aflaq, a Christian teacher who, through his pan-Arab slogan "Unity, Freedom, Socialism", attracted a generation of Arab political activists who wanted to overthrow Western-backed governments and establish a modern industrial economy. In 1953, the Arab Ba'ath Movement merged with Akram Hourani's Arab Socialist Party, and the latter's name became the Arab Socialist Ba'ath Party. The alliance helped the new group to quickly become a serious challenge to its rivals, with army officers playing the leading role in establishing Ba'ath rule, among them Hafez al-Assad and Salah Jadid. In September 1961, the Baath Party was reconstituted from the nucleus of the old Baathists, on March 8, 1963, AD, the Baathist officers’

² The Ba'ath Party: Its Origin and Development, *Al Moqatel*.
Online: URL: www.moqatel.com/openshare/Behoth/Siasia21/Hezb-Bath/sec02.doc_cvt.htm.

organization staged a military coup in which they seized the reins of power in the country. The prominent role in the success of this coup was played by the military organization that was formed in Egypt during the era of unity, and it consisted of officers Muhammad Omran, Salah Jadid, Hafez al-Assad, Ahmed al-Mir, and Abd Al-Karim Al-Jundi, this organization took control of all the reins of the state. Al-Assad assumed the presidency of the Council of Ministers and the Ministry of Defense on November 21, 1970, then on March 12, 1971, he became President of Syria until his death on June 10, 2000. (Hinnebusch. A. Raymond 1-24.)³

The constitution of the Arab Baath socialist party officially states:

The Arab nation constitutes a cultural unity. Any differences existing among its sons are accidental and unimportant. They will disappear with the awakening of the Arab consciousness...

The national bond will be the only bond existing in the Arab state. It ensures harmony among the citizens by melting them into a single nation's crucible and combats all other forms of factional solidarity such as religious sectarian, tribal, racial, and regional factionalism. (Van Dam. N,15)⁴

The number of civilian members of the Baath Party when the coup took place was close to four hundred people, which is an exceedingly small number to assume responsibility for the governance of the country. In this regard, a decision was issued to immediately promote the party's supporters to the rank of "working member," with the right to participate in the party's elections and nominate

³ Hinnebusch. A. Raymond, Local Politics in Syria: Organization and Mobilization in Four Village Cases. Online: URL <http://www.jstor.org/stable/4325451>

⁴ Van Dam Nikolaos, The struggle for power in Syria politics and society under Asad and the Ba'th party, 2011. Online: URL https://books.google.fr/books/about/The_Struggle_for_Power_in_Syria.html?hl=fr&id=ScFVAAAAYAAJ&utm_source=gb-gplus-shareThe

persons for membership. In the year following the March 8 coup, the number of Baath Party members increased five times. Some party leaders took advantage of these lenient admission procedures and included relatives, friends, and acquaintances of the party apparatus as working members without the need for certain strict criteria such as a certain level of education or familiarity with and adherence to the party's ideological principles. Moreover, in many cases, there were no party documents to verify the number, identity the party members, their ranks in the party, and how they were accepted therefore, it was not difficult for these leaders and their supporters to radically transform the composition of some party branches for their benefit.

As a result of that policy, several party blocs and allied interests were formed on the basis of members relation to each other through a common regional, clan, or sectarian background, rather than ideological principles and ideas on which they converge. This sectarianism and partisanship and the creation of currents of interests within the Baath Party led to serious effects on the country, Syria still suffers to till his day. At the expense of the Sunni majority, they summoned many officers and non-commissioned officers with whom they had family, clan, or regional ties to consolidate their new positions which they quickly obtained in the March 8, 1963, coup. (Ayoub Shaaban Mohammed)⁵

As stated before, Syria was among the countries that have always been exposed to streams of migrations, wars, and confrontations, which made it a meeting place for different races, and home to multiple minorities, and those different countries and their people that has once occupied Syria played the role of the Syrians as well as inhabitants of the Levantine in general, creating with that

⁵ Ayoub Shaaban Mohammed, Years of coup and deception. How did the bloody sectarian state arise in modern Syria?!, June 2021.

Online: URL <https://www.aljazeera.net/midan/intellect/history/2021/6/18/>

the sectarian file in the area and Syria's sectarian escalations surfaced during the seventies and eighties along with its clashes in the region.

The seventies and eighties were considered eventful decades filled with escalations, and crises that permanently affected Syria, throughout that period the country went through several internal and external crises starting with the October-war in 1973, after that its entry into the Lebanese war in 1976. Then Syria experienced one of the most important events in its history what is considered a civil war, the explosion of an armed Islamic movement inside the country 1979-1982, followed by the Israeli invasion of Lebanon in 1982 and the repercussions of the Iraq-Iran war 1980-1988. An internal crisis in the government in 1984, leading to the Kuwait war in 1990, ending with the Lebanese war and the collapse of the Soviet Union. (Kamel Deeb)⁶

Al-Assad successfully ousted al-Attassi in November 1970. In early 1971, al-Assad was overwhelmingly elected to a seven-year term as president; and was re-elected three times after that. Later in 1971, Syria, Libya, and Egypt agreed to unite in the Federation of Arab Republics. Also, Syria continued to be on good terms with the USSR, this ensured the continuity of equipping the Syrian army with modern weapons. The Assad era was divided into three phases, the most prominent of which was the 1973 war, which was followed by economic and social achievements. In early 1973 a new constitution was approved, and the Ba'ath party won 70% of the seats in elections for the people's council. In that same year as well 1973, tens of army officers were executed after allegedly plotting to assassinate al-Assad. October 1973 witnessed the fourth Arab-Israeli occupation War erupting; after initial Syrian advances in the Golan Heights, Israeli occupation gained the offensive and pushed into Syria a few miles beyond the Golan Heights

⁶ Kamel Deeb. "The Syrian War". Beirut, An-Nahar Publishing House, 2015, first edition. Online. URL: <https://www.noor-book.com/tag/>

region. Syria (like Israeli occupation) accepted the UN Security Council cease-fire resolution of October 25, 1973, but fighting continued into 1974. In May 1974, through the mediation of U.S. Secretary of State Henry Kissinger, Syria and Israeli occupation signed an agreement in Geneva that ended the fighting. In 1976 Syria sent forces to Lebanon as part of a peacekeeping force to help end that country's civil war. The Syrian military remained in Lebanon, and from 1980 to 1981, Syrian troops sided with Lebanese Muslims against the Christian militias.

Al Assad, approved as president by popular referendum in March 1971, quickly moved to establish an authoritarian regime with power concentrated in his own hands. His thirty-year presidency was characterized by a cult of personality, developed to maintain control over a potentially restive population and to provide stability to the government. The dominance of the Baath Party; the socialist structure of the government and economy; the military underpinning of the regime; the primacy of members of the Alawi sect, to which Hafez Al Assad belonged, in influential military and security positions; and the state of emergency imposed as a result of ongoing conflict with Israel further ensured the regime's stability. (Heritage For Peace)⁷

Nevertheless, this approach to the government came at a cost. Dissent was harshly eliminated the most extreme example being the brutal suppression in February 1982 of the Muslim Brotherhood. The Muslim Brotherhood association was founded by students in the thirties of the twentieth century, it defines itself as being part of the Muslim Brotherhood in the world that was founded by Hassan Al-Banna in Egypt in 1928. In the early eighties of the same century, it was exposed to bloody campaigns of repression by the Baath Party regime that caused thousands of deaths, especially in the city of Hama. The students who founded the group in Syria were affiliated

⁷ Heritage For Peace, "After The 1970s".
Online. URL: <https://www.heritageforpeace.org/syria-country-information/history/the-assad-regime-i/>

with the Egyptian Brotherhood. Since its establishment, the Brotherhood in Syria considered itself a preaching group, not a political party, but it nevertheless remained the main opposition force in Syria, the most important strongholds of the group are the cities of Hama, Homs, and Damascus and it had a history of conflict with the Baath Party, including the events of 1963 and 1964.

Since the beginning of the seventies the rise of Sunni Islamic fundamentalism has challenged Ba'athist ideology urban centers erupted in political unrest, the group entered into a clash with the Baath regime, led by Hafez al-Assad at the time, the events of the city of Hama in 1982 were the height of the clash between the two sides, as Syrian forces backed by artillery and armored vehicles launched a violent attack on the city, killing between 30,000 and 40,000 people, according to the group's data, while thousands of others fled to save their lives. Prior to this, the Brotherhood had resorted at the beginning of the seventies of the twentieth century to armed action against the regime of Hafez al-Assad through operations carried out by the military wing of the group, which it called "The Fighting Vanguard". It culminated in the events of Hama, and after that, the prosecution of Brotherhood elements continues. The emergency laws that came into force in Syria in the early 1960s stipulated the death penalty for anyone found to be affiliated with the Brotherhood. (Al Jazeera)⁸

Syria has two major pillars, the ethnic diversity of the people and the role of Islam in the state. Hafez al-Assad relied on the crutch of the army, like all his peers at that time. He worked hard to secure his position in the army and also in the Baath Party. The ideology of the party influenced the way he dealt with opponents and culminated in his making the biggest mistake in his career as a president, therefore he had not managed to solve the fundamental problem of Syrian ethnicity and

⁸ Al Jazeera, "The Muslim Brotherhood in Syria", 2013.
Online. URL: <https://www.aljazeera.net/news/arabic/2011/3/29>

the role of Islam in society. The buds of the problem appeared during the incident of rewriting the new constitution in 1973. Syria's previous constitutions from the time of French colonialism stipulated that a Muslim should take over the presidency. Hafez al-Assad made two attempts to satisfy the opinion of Muslims. In the first, he obtained a provision in previous constitutions that the presidency would be for a Muslim to be replaced by a redefinition of Islam of some sort, emphasizing the idea that Islam is a religion of love, tolerance, progress, social justice and equality, and then, in a later step, arranged for an Arab fatwa to be issued not from Syria but from Lebanon and not Sunni but Shiite assert that Alawites are not heretics but Shiite Muslims, as heretics, Alawites were outlaws and could be killed legally and meritoriously - as we have seen in recent events in Syria. Of course, this matter led to an absolute rejection, anger, and indignation on the part of the Muslim Brotherhood, and caused the start of riots in all parts of the country, especially the city of Hama. Al-Assad tried to contain this anger for several years and was able to do so in different ways, but the basis of the problem was not resolved. Never touch it. Ignoring the basis of the conflict aggravated the situation and led to armed attacks and deaths, so Assad imposed a siege on the city of Damascus. And the Islamic force rose up to confront the Assad regime in a war that started from an ambush to a unit of the army that was sent by the machine of Hama, and the general uprising began, and Syria witnessed the largest rebellion movement in its history.

Patrick Seale, the most astute observer of those events says:

Fear, loathing, and a river of spilt blood ruled out any thought of truce ... that explain[s] the terrible savagery of the punishment inflicted on the city. Behind the immediate contest lay the old multi-layered hostility between Islam and the Baath, between Sunni and 'Alawi, between town and country.... Many civilians were slaughtered in the prolonged mopping up, whose districts razed, and numerous acts of savagery reported.... Government forces too suffered heavy losses to snipers and many armored vehicles were hit by grenades in the rubble-strewn streets ... between 5,000 and 10,000 [people died]. (Polk. R. William)

After the attacks of Hafez al-Assad in 1982, the city of Hama was completely devastated and became under the rubble of complete destruction and devastation that took all of the city, not to mention the thousands of dead and missing, for a toll of up to 40,000 affected. Reconstruction began. Hafez al-Assad ordered the removal of rubble, constructed new highways, constructed new schools and hospitals, opened new parks, and, in a completely unexpected conciliatory gesture, erected two massive new mosques. Thus, he made clear as a dictator what his philosophy of governing has been since he first took power: Help the Syrian people live better on the condition that they do not challenge his rule, his thought and actions, his strict and brutal monopoly on power. (Polk. R. William)⁹

Tension and political escalation were and still are surrounding Syria. The seventies witnessed many political events during the rule of Hafez al-Assad. How did these events affect the people and their social condition? In the seventies, Syria witnessed a kind of leap forward economically and socially, especially the city of Damascus. Hafez al-Assad focused his attention on the city in particular. It can be said that Syria at that time became a country with Arab and international weight, and despite the political circumstances, it had internal stability. The educated allowed the import of non-Syrian publications, and he also eased the obstacles to foreign trade, which allowed the growth of individuals and companies, and he made a personal appeal to public figures to return to Syria. From a free and directed economy to suit Syria. In the nineties, millions of Syrians got jobs provided by the regime, and the positions were linked to state institutions. Al-Assad achieved a lot in his early years to be considered an economic miracle, as he achieved economic growth of

⁹ Polk. R. William, "Understanding Syria: From Pre-Civil War to Post-Assad", The Atlantic, 2013. Online. URL: <https://www.theatlantic.com/international/archive/2013/12/understanding-syria-from-pre-civil-war-to-post-assad/281989/>

eight-point-two percent from 1970 to 1975. Visitors to Syria from year to year hardly recognized it. Every year, they witnessed new urban constructions, as well as new roads. Many historians insist that despite the difficulties the seventies were a period of advancement, a period of fantastic investments in all sectors, industry, agriculture, infrastructure, health, and education. Among the most prominent projects completed by Hafez al-Assad was the Euphrates Dam project, which had a major role in irrigation and in the production of electricity. Hafez al-Assad opened many factories, the paper and pulp factory, the sugar factory, and the cement factory, and it is worth noting that the construction sector had a great role in Syria's leap during the seventies and eighties, and Syria also achieved great success in the oil sector. It can be said that the Damascus project is considered the second largest project of Hafez al-Assad, as the city witnessed great prosperity and became the center of the Syrian state due to the president's interest, as it obtained the largest share of the state's resources, and Assad benefited in return from populist loyalty.

Fond of the French vision for Syria, Hafez al-Assad set out to develop the country by replacing the centralization of the vertical line with a horizontal line from west to east. He began building railways, a network of roads, telephones, and aviation to connect the Syrian east with the west. This step caused the emergence of the new Syria map, and attention was focused on many of the marginalized provinces, and Aleppo returned to be the center of attention when it lost its role after the Second World War. Based on what was previously mentioned it is surely clear that the economic and social conditions, unlike the political ones, were stable and prosperous. During his rule, Assad focused on the cities, but he did not overlook the rural population and provided them with educational and work opportunities. One of his most important achievements is that he contributed to providing education for all people, especially the poor. According to the testimonies of many public figures who confirmed that they did not dream of education because of their

poverty and humble backgrounds but because of Hafez's economic support for the agricultural field, especially after the Euphrates Dam project, he helped many farmers in the prosperity of their lands and increase their production, which helped them get the opportunity of education. His interest in the construction and oil sectors provided many jobs for millions of young people.

In a novel that is closer to reality, Hammoud al-Shufi, who was once the Secretary-General of the Baath Party and Syria's ambassador to the United Nations, narrates what Hafez al-Assad told him in a special session in 1970:

People have economic demands in the first place," which they aspire to obtain, such as: a piece of land, a house, a car, or the like, and that he can meet those demands "in one way or another." He added: "There are only a hundred or two hundred people at most" who "seriously work in politics," or take it as a profession, "and they will be against him no matter what he does," and he concluded that "Al-Mazzeah prison was originally built for these.

Thus, Hafez al-Assad, was of the opinion that those who work seriously in politics are two hundred at most, and that these should be hidden, which is what actually happened, as all opponents were absent and political practice was monopolized by the head of power and the narrow circle surrounding him. This was one of the fatal mistakes of the regime of Hafez al-Assad, which made him a monster that carried out massacres against his people in cold blood his deeds bear witness to that.

Another proof of his hypocrisy, brutality and dictatorship was said by Al-Shufi himself in 1979, a resounding event that occupied Arab and international news agencies, newspapers, and magazines, al-Shufi described Hafez al-Assad in a press conference in America as a dictator, and spoke about the corruption that afflicts the government apparatus in Syria, and mocked al-Assad's campaign against corruption in the absence of real democratic practices, he also mocked what

those encountered. The campaign was publicity and media praise at the time, stressing that it "stopped as soon as it began and was limited to the involvement of personal friends and relatives in government and military positions selected by him."(Mansour. Mohammed)¹⁰

Hafez al-Assad's regime and policy in the Ba'ath Party are based on appointing acquaintances and relatives who, with time, exaggerated in corruption and sabotaged everything al-Assad tried to build. The elite was not satisfied with getting rich, also abused their powers, which redrawn the features of the repressive Salah Jadid regime. Some implemented the law according to what they saw fit arbitrary arrests and torture of detainees, Mezzeh prison in Damascus reminded the public of what could happen to them if they did not enjoy the approval of the ruling class, and the constitution did not have a share in preserving the rights of citizens. Everyone from different classes became afraid of each other for someone may betray the other and cause them to be arrested, and mediation "alwasta" has become the only refuge.

Considering all of that, it became clear how the ruler adhered to his interests and stability he could kill anyone who might threatens to take the throne from him, especially after the events of the Muslim Brotherhood. The horizon of political pluralism narrowed in the eighties and newspapers and articles headed towards covering one opinion and one loyalty, the features of economic reform disappeared, and plans for the emergence of an affluent middle class became pervasive in society as a natural development of the reform approach as a dream. Another job besides his main job, and thus Hafez al-Assad's failure is a bang. (Kamel Deeb 23-70)¹¹

¹⁰ Mansour Mohammed. "Hammoud Al-Shufi, Syria's delegate to the United Nations: He split from Hafez Al-Assad and mocked his corruption", 2021. Orient.

Online. URL: https://orient-news.net/ar/news_show/189344

¹¹ Kamel Deeb. "The Syrian War". Beirut, An-Nahar Publishing House, 2015, first edition.

Online. URL: <https://www.noor-book.com/tag/>

1.2 Syrian immigration and Historical Trauma

Intuitively, all of what was previously mentioned suggests a popular exodus, when clashes, wars and harsh conditions abound logically, a person resorts to leaving and searching for a safe place to live his life. Many believe that the exile of the Syrians from their land is a modern topic that accompanies the era of Bashar al-Assad and the Syrian war. People would relate it to the events of March 2011 and the cruel scenes that we watched of distraction, murder, Syrians fleeing the war and scattering around the world in search of safety. Yet what the majority does not seem to be able to comprehend is that Syrian immigration has a long history which did not only reach its climax in 2011 but long before that during the seventies and eighties when a body of Islamic groups began to rise up and rebel against the government. That revolution was led by the Muslim Brotherhood during the era of Hafez al-Assad, Muslims at the time launch a series of rebellious and armed attacks on the authority of the Baath Party and it extended from 1976 until 1982. During that period Syria witnessed a number of assassinations and armed clashes and a large number of deaths and naturally the imposition of a military siege of course, a large number of Syrians fled to escape the inner war out of fear of imprisonment and torture or killing, at the time people did not trust each other there was a time when if you utter a word you would be imprisoned for life or even you would lose your life there was a general atmosphere of doubt and suspicion but mostly the horror that you are being monitored and accountable for any word that comes out of your mouth, many left the country.

One of the countries with the highest rate of receiving Syrian refugees was the United States of America , the Syrian immigration to the United States occurred in two distinct waves, the first in

the late nineteenth century and the second in the twentieth century these immigrants settled mainly in large urban cities such as New York, Boston, and Detroit, records indicate during these two periods that about 1,000 Syrians from Damascus and Aleppo were officially entering the United States annually.

It was stated in a report issued by the United Nations in 1951, the preliminary report for examining the refugee problem:

A refugee is necessarily one who does not have a homeland. He is a weak, sad, and innocent victim of events for which he cannot be held responsible.

on the ruins of revolution, war, loss, emigration and asylum, the world encounters a human being who is not like other human beings. An individual who has been exposed to several tragedies created the effect of deep shock engraved inside his mind, an individual who flee his suffering. (Al Jazeera)¹²

Alaa Rashidi states in his article on the Psychoanalysis of Diaspora and Exile authored by Dr Leon and Rebecca Greenberg, there are many features to the forced expulsion from the homeland, as there are the exiles for political, religious, and ideological reasons, the displaced, the expelled, and the refugees who cannot return to their homelands. As we have seen from the Syrian experience, forced migration is not only at the level of individuals, but at the level of groups, and exile was for political, religious, and ideological reasons according to the policy of demographic change. Currently, there are many stated laws that prevent Syrians from returning to their homeland under the cover of the lie of welcoming them back to rebuild the country.

¹² Odeh, Sameh "The psychology of trauma. Why does a person change his thoughts and beliefs without a rational reason?" Al Jazeera Net: Today's latest news around the world, Al Jazeera, 11 Nov. 2019 Online. URL: <https://www.aljazeera.net/midan/intellect/sociology/2019/3/11/>

Alaa Rashidi continues to explain in the same article that migration is an experience of a traumatic and neurotic nature, represented by a series of events that constitute a crisis state, while the crisis leads to or is a consequence of migration, immigrants and refugees of all ages arrive to the host country with complex mental health scars of war, torture, and strenuous migration journeys.

Nicole M. Campos in her master's thesis 'Historical Trauma and Refugee Reception: Armenians and Syrian-Armenian Co-Ethnics' define the term Historical Trauma as "a concept used to often describe social developments within communities that struggle to surpass a history of trauma, or "cumulative emotional and psychological wounding across generations resulting from massive group tragedies". She continues to clarify that this definition and concept are linked to that of transgenerational, or intergenerational, trauma, which occurs "when the effects of trauma extend to other generations in the same family beyond the generation of the person experiencing primary trauma" (Phipps and Degges – White 175). Some of the examples of Historical Trauma that she mentioned in her thesis include the Jewish experience of the Holocaust, enslavement of African-Americans, South African apartheid, the Native American and Cambodian genocides, immigration experience of Mexican-Americans, and other cultural and community groups with histories of mass oppression, victimization, and/or trauma these examples clarify the fact that Historical Trauma affects individuals, families, and even whole communities.

While Michelle M. Sotero defines the theory in her article titled (A Conceptual Model of Historical Trauma: Implications for Public Health Practice and Research) published Journal of Health Disparities Research and Practice: "Historical trauma theory is the embodiment of this sentiment. The premise is that populations historically subjected to long-term, mass trauma exhibit a higher prevalence of disease even several generations after the original trauma occurred."

In her book "The Shock Doctrine" Naomi Klein presented the concept of trauma on a broad political scale, as a tool for governments to pass their policy during disasters and public shocks, in utilizing the people's shock stemming out of the peoples own disaster. Which is exactly similar to the Syrian situation, its government benefited from the war and the immigration to impose dictatorship even more.

On the other hand, in his book "Psychological Trauma", Dr. Ahmed Abdel-Khaleq defines trauma as every accident that attacks a person and penetrates his defense system, with the possibility of severely disrupting an individual's life, resulting in personality changes, or an organic disease, experiences such as arrest, torture, and persecution, or even wars and major defeats, may leave a person in a long-term disorder - especially if he ignores his treatment - becoming unable to see the trauma as a limited time event, but rather it develops to meet with other disorders, such as depression, anxiety, and frequent panic attacks. This confirms that the majority of Syrian refugees have passed through experiences that imprints the historical trauma on them. Of being arrested and tortured, and have lived through murder, death, and all aspects of war. What makes the matter worse is through their desperate try to escape they had to watch the closest people to them die or disappear.

Rashidi continues, the ability to reorganize life and transcend the disorder, which is caused by the diaspora and is manifested in fear, tension, and turmoil, within a short period is a criterion for the failure or success of migration. This requires possessing the ability to assimilate and adapt that leads the immigrant to overcome his crisis, and a sense of the so-called "rebirth" that helps him develop his creative productive abilities. So, on a mental and psychological level, migration involves a measure of change. The massive loss of the immigrant includes the most valuable and meaningful tools: people, things, places, language, civilization, customs, climate, and sometimes

occupation and socio-economic status. Lamentations and grief over the lost homeland are different if the loss is the result of persecution, where neurotic fears are reinforced. If it is the result of a voluntary decision, it may promote depression and guilt. This is what was observed on the Syrian refugees through documentaries or the novel that we have, as we notice a permanent rupture of the individual between the future country and the motherland. Does he stick to people from the past, or does he go to meet new people? Does he use his mother tongue or the language of the country he has taken refuge in? This applies to the rest of the aspects as well as norms, habits. An example on the psychological impact of immigration and departure, we cite an example, which is the girl whose father decided to emigrate for professional reasons. The girl felt disconnected from people, that she was “in another world” and could not even share their feelings with people. It seemed to her that no one cared about her pain, and she realized her loss and the loss of those she had left, even though she would like to return after reaching the legal age: “The departure was horrible and cruel. Uprooting is painful when you leave everything behind and face an unknown future.” In the field of psychology.

The conflict in Syria has left the population at great risk for mental distress then and the Syrian refugees around the world. Many measures with an emphasis on mental health are needed to help the people against a long-term avoidable suffering. Syrians who left the conflict zone have also developed mental disorders that could be different from those who have stayed (Miller KE, Rasmussen 42)¹³

¹³ Miller KE, Rasmussen A. War experiences, daily stressors, and mental health five years on. *Intervention*. 2014–42. Online. URL: <https://www.interventionjournal.com/sites/default/files/Miller%202014%20I%20elaboration%20daily%20stressors%20model.pdf>

1.3. the clash of civilization theory: Modern relations orientation

Civilizations which are the highest cultural groupings of people are differentiated from each other by religion, history, language and tradition, these divisions are deep and increasing in importance¹⁴. From south to north and from west to east, the fault lines of civilizations are the battle lines of the future as Huntington stated

In the emerging world, the relations between states and groups from different civilizations will not be close and will often be antagonistic. Yet some intercivilization relations are more conflict-prone than others. At the micro level, the most violent fault lines are between Islam and its Orthodox, Hindu, African, and Western Christian neighbours. At the macro level, the dominant division is between "the West and the rest," with the most intense conflicts occurring between Muslim and Asian societies on the one hand, and the West on the other. The dangerous clashes of the future are likely to arise from the interaction of Western arrogance, Islamic intolerance, and Sinic assertiveness." (The clash of civ. P. 188)¹⁵.

The clash of civilizations, for Huntington, represents a development of history. In the past, world history was mainly about the struggles between monarchs, nations, and ideologies, such as that seen within Western civilization. However, after the end of the Cold War, world politics relations moved into a new phase. Prior to the end of the Cold War, societies were divided by ideological differences, such as the struggle between democracy and communism. Huntington's

¹⁴ ARTICLE: The Clash of Civilizations? Samuel P. Huntington Foreign Affairs. Vol 72, No. 3 (Summer, 1993), pp. 22-49 (28 pages). Published By: Council on Foreign Relations.

Online. URL: <https://www.jstor.org/stable/20045621>

¹⁵ The-Clash-of-Civilizations-by-Huntington-Samuel-P-z-lib.org.lit.pdf.

Online. URL: [https://www.stetson.edu/artsci/political science / media / clash.pdf](https://www.stetson.edu/artsci/political%20science%20media/clash.pdf)

main thesis argues that “The most important distinctions among peoples are no longer ideological, political, or economic, they are cultural”. “In the new world”, Huntington argued (1996:28),

...the most pervasive, important, and dangerous conflicts will not be between social classes, rich and poor, or other economically defined groups, but between people belonging to different cultural entities. Tribal wars and ethnic conflicts will occur within civilizations...And the most dangerous cultural conflicts are those along the fault lines between civilizations... For forty-five years the Iron Curtain was the central dividing line in Europe. That line has moved several hundred miles east. It is now the line separating peoples of Western Christianity, on the one hand, from Muslim and Orthodox peoples on the other.¹⁶

In his argument, Huntington refused past reality of world’s political order “We need a map” Huntington says, “that both portrays reality and simplifies reality in a way that best serves our purposes”. He develops a new Civilization paradigm to create a new understanding of the world order and to fill the gaps of the already existing paradigms. To begin with, Huntington divides the world into eight major civilizations: Sinic civilization that includes the common culture of China and Chinese communities in Southeast Asia such as Vietnam and Korea. Japanese civilization as it is distinctively different from the rest of Asia. Hindu civilization. Islamic civilization that is Originating on the Arabian Peninsula, spread across North Africa, Iberian Peninsula and Central Asia. In addition to Turkish, Persian, and Malay that are among the many distinct subdivisions within Islam. Orthodox civilization centred in Russia and Separate from Western Christianity. Western civilization centred in Europe and North America. Latin American civilization located in Central and South American countries with Catholic majority and finally African civilization,

¹⁶ Norris, Pippa, and Ronald Inglehart. “Islam & the West: Testing the Clash of Civilizations Thesis.” KSG Faculty Research Working Papers Series RWP02-015, April 2002.
Online. URL: <https://www.hks.harvard.edu/publications/islam-west-testing-clash-civilizations-thesis>

while the continent lacks a sense of a pure African identity, Samuel Huntington claims that Africans are also progressively developing a sense of African Identity.¹⁷

Samuel Huntington's thought, and in particular his ideas in the 1993 article and 1996 book *Clash of Civilizations and the Remaking of World Order* (2002), contributed in formulating the conceptual vocabulary through which the international context changes after the end of the Cold War were examined, and whether the publics in Western and Islamic societies share similar or deeply divergent values, and, in Particular, whether any important differences between these cultures rest on democratic values as Huntington claims or on social values as modernization theories suggest. Huntington's thesis that is contradicted in a post-ideological era was charged by differences in identity or religion and in general culture, where culture has had a significant impact on the study of international politics. Some have praised Huntington for his ability to anticipate future directions in international affairs and some intellectuals even viewed him as the prophet of the wars of the new century. In the United States and Western Europe, the idea of a "clash of civilizations" between The West and Islam have provided arguments for many intellectuals and activists across the political spectrum that saw the Islamic migration and the geopolitics situation of Islamic countries as a threat to the deteriorating and confused West.¹⁸

It is arguably known that the western culture has been set as an international wheel which is against the value of equal dignity for all cultures the thing that prompted "clash of civilizations". Regarding the clashes existing between American culture and the Muslim Arab one. It is

¹⁷ Hendrickson, Hollie. Summary of *The Clash of Civilizations and the Remaking of World Order* Conflict Research Consortium Beyond Intractability resources.

Online. URL: <https://www.beyondintractability.org/bksum/huntington-clash>

¹⁸ D. ORSI. The 'Clash of Civilizations' and Realism in International Political Thought. *E-International Relations*, APR. 15. 2018.

Online. URL: <https://www.e-ir.info/2018/04/15/the-clash-of-civilizations-and-realism-in-international-political-thought/>

noteworthy, that political relations between America and the Middle East have been tense for a very long time, the thing that highly impacted the lives of Muslims and Arabs living in America. In this light, Nathan C and Frink Abdul-Aziz argue in their article “Islam and the West: Narratives of the Conflict and Conflict Transformation” that the main source of the conflict existing between Americans and Muslims is due to the unsettled nature of the American relations with the Islamic world.

It has become commonplace to observe that the Islamic world and the West appear to be mired in an intensifying cycle of political and cultural conflict, and that the most significant source of rivalry is the profoundly unsettled nature of American relations with the Muslim Middle East. (p. 01)¹⁹

As a first example of Islam and the other conflicts, we have the Germans right-wing populist political party’s AFD. In late 2016 they adopted a new program for the 2017 federal elections in which they insist that “Islam is not a part of Germany”, stating that it’s spread poses a great danger for their nation, society, and values. The main political goal of the party is “self-preservation not self-destruction of our state and people.” (AFD 2017, 28).²⁰

The AFD justify their thoughts about culture and religion –particularly Islam– as built up on Samuel Huntington’s argument concerning the great division of humankind and those cultural groupings will become the primary source of future conflicts. Immigrants to have the right to stay in Germany the party demands owe allegiance to the German values (Bringschuld) and must

¹⁹ Nathan C. Funk and Abdul Aziz Said. ISLAM AND THE WEST: NARRATIVES OF CONFLICT AND CONFLICT TRANSFORMATION. International Journal of Peace Studies, Volume 9, Number1, Spring/Summer.2004. Online. URL: https://www3.gmu.edu/programs/icar/ijps/vol9_1/Funk&Said_9_11JPS.pdf

²⁰ Jan Lüdert. Tracing Huntington’s Clash of Civilizations Thesis in the Alternative for Germany. Apr 25 2018. Online. URL: <https://www.e-ir.info/2018/04/25/tracing-huntingtons-clash-of-civilizations-thesis-in-the-alternative-for-germany/>

assimilate to its leading culture (Leitkultur) (AfD 2017, 32). Moreover, By seeking to reinforce a cultural core in which Germany is the centre of the West, the AfD also claims equally to depend upon the values of “Christianity, antiquity, principles of humanism and enlightenment, the liberal rule of law, appreciation of educations, the arts and sciences as well as social market capitalism as an expression of human creativity”. With this basis, their central goal is to protect German culture from Muslim infiltration. Undoubtedly, Huntington’s descriptive hypotheses and his implications for Western policy show up in AfD’s policy statements:

The culture war between the West and Islam, which is already taking place in Europe, as a doctrine of salvation and the bearers of non-assimilative cultural traditions and rights, can only be averted by a series of defensive and restrictive measures which prevent a further destruction of European values [and] of the coexistence of enlightened citizens. The AfD will not allow Germany to lose its cultural face from misunderstood tolerance. (AfD 2017, 47).²¹

And as AfD party vice chairman Alexander Gauland put it “Islam is problematic insofar as Muslim believers are not a problem, but Islam as a religion is” (Tagesschau 2017). Beatrix von Storch also, an AfD representative to the European parliament explains that “The biggest threat to democracy and freedom today stems from political Islam” (Handelsblatt 2017).

Americans believe that Islam promotes Violence, led to the emergence of Islamophobia concept. The term refers to the Unjustified, irrational fear towards Islam and Muslims. It emerged in the aftermath of the terroristic attacks which Created the impression that all Muslims are terrorists. In

²¹ Lüdert, Jan, and About The Author(s) Dr. Jan Lüdert is the Head of Programs at the DWIH – German Centre for Research and Innovation New York City. He previously served as Associate Professor at City University of Seattle where he was the inaugural D. “Tracing Huntington's Clash of Civilizations Thesis in the Alternative for Germany.” *E*, 25 Apr. 2018, Online. URL: www.e-ir.info/2018/04/25/tracing-huntingtons-clash-of-civilizations-thesis-in-the-alternative-for-germany/.

his paper “Islamophobia: A new word for an old fear” Imam Dr. Abduljalil Sajid, a Chairman Muslim Council for Religious and Racial Harmony UK, defines islamophobia as follows:

Islamophobia is the fear and/ or hatred of Islam, Muslims, or Islamic Culture. Islamophobia can be characterized by the belief that all or Most Muslims are religious fanatics, have violent tendencies towards non-Muslims, and reject as directly opposed to Islam such concepts as Equality, tolerance, and democracy. Islamophobia is a new form of Racism whereby Muslims, an ethno-religious group, not a race, are, Nevertheless, constructed as a race. A set of negative assumptions are Made of the entire group to the detriment of members of that group. During the 1990’s many sociologists and cultural analysts observed a Shift in racist ideas from ones based on skin colour to ones based on Notions of cultural superiority and otherness.²²

The causes of the conflicts between Islam and the West lie in basic questions of power and culture, questioning about Who is the ruler? And Who Is to be ruled? their “historical dynamics” John Esposito states, “. . . often found the two Communities in competition, and locked at times in deadly combat for power, Land, and souls.” Moreover, “For almost a thousand years” Bernard Lewis observes, “from the first Moorish landing in Spain to the second Turkish siege of Vienna, Europe was under constant threat from Islam.”²³

historically, from the first Moorish landing in Spain to the second Turkish siege of Vienna, Europe was under constant threat from Islam.²⁴

²² Abduljalil Sajid. Islamophobia: A New Word for an Old Fear. PIJ Vol. 12 No. 2. 2005.

Online. URL: <https://pij.org/articles/344>

²³ 1996: The Clash of Civilizations and the Remaking of the World Order: Islam and the West and the Bloody Borders of Islam/ Samuel Huntington.

Online. URL: <https://idsfocuschrist2.wordpress.com/2009/07/07/1996-the-clash-of-civilizations-and-the-remaking-of-the-world-order-islam-and-the-west-and-the-bloody-borders-of-islam-samuel-huntington/amp/>

²⁴

Islam is the only civilization which has threatened the survival of the West, at least twice. The violent nature of these shifting relationships is reflected in the fact that 50 Percent of wars involving pairs of states of different religions through history were between Muslims and Christians. Conflict was, on one side, the product of differences because Muslims conceptualize Islam as a way of life, and they believe in religion and politics unity versus the Western Christian concept which calls for separation between religion and politics. The conflict also occurred, However, due to their similarities. Both Religions are Monotheistic, Which, unlike Polytheistic ones cannot Assimilate additional deities easily. Both are universalistic as well claiming to be the one true faith to which all humans should follow. Add to both being Missionary Religions believing that believers are in an obligation to convert non-believers to their true faith. From Its origins, Islam expanded by conquest and when the opportunity existed Christianity did also. ²⁵

In the light of Samuel Huntington's theory "The Clash of Civilization", Mohja Kahf's novel *The Girl in The Tangerine Scarf* describes exactly the difference between two contradictory American and Islamic civilizations following the journey of the main character "Khadra" since childhood to adolescent to an adult. The novel relates to the writer's own experiences of being an Arab Muslim woman living in the United States of America. Many of the scenes of racism and violence in the novel seem to be drawn from Kahf's own childhood experiences in America and specifically in Indianapolis state streets.

This wide gap between the two worlds or cultures is tackled in Sara Armani's article "Encounter, Clash and Confluence: Mohja Kahf's *The Girl in The Tangerine Scarf*" (2018), in which she stated that "writing from the position of an Arab-American woman was by nature

²⁵ Sara Arami, "Encounter, Clash, and Confluence: Mohja Kahf's the Girl in the Tangerine Scarf", Commonwealth Essays and Studies [Online], 40.2 | 2018, Online since 05 November 2019, connection on 21 October 2021. Online. URL: <http://journals.openedition.org/ces/287>

problematic.” Muslims were hunted by the shade of racism and marginalization since ever and it’s been reinforced since 9/11 events which was very clear in Kahf’s novel. This article endeavours at first to study the relations and conflicts between the protagonist Khadra and her homeland Indiana and USA in general where she has attempts to create her own safe, homelike Space. As Charles J. Stivale said:

home is [...] not a pre-existing space. [...] It is the continual attempt to create a space of comfort for oneself, through the arrangement of objects, practices, feelings, and effects

But she couldn’t, it was completely an opposite feeling, it was a lack of affiliation as Khadra expressed.

Furthermore, Americans also couldn’t accept being surrounded by Muslim’s all over. They have shown hostility and unwillingness to deal with diversity, represented to the readers in Huntington say:

The most dramatic and significant contacts between civilizations were when people from one civilization conquered and eliminated or subjugated the people of another. These contacts normally were not only violent but brief, and they occurred only intermittently. Beginning in the seventh century A.D., relatively sustained and at times intense intercivilizational contacts did develop between Islam and the West. (P. 50) ²⁶

Another article written by Nurfadhlina Suleiman, Sofyan A. Gani and Kismullah A. Thalib had shown interest in this topic under the title “Culture Analysis In Mohja Kahf’s *The Girl in The*

²⁶ The Clash of Civilizations and the remaking of World Order by Samuel Huntington. Online. URL: [https://www.stetson.edu/artsci/political science / media / clash.pdf](https://www.stetson.edu/artsci/political%20science%20media/clash.pdf)

Tangerine Scarf“(2019). In this study, their focus was on the cultural elements that Kahf portrayed in her novel.

It was clear that the American society glorifies the individual rather than family life and thinks that individualisms are everything. Americans smoke, drank, dated, drug addicted, curse as part of their freedom. Moreover, secularism America doesn't recognize a particular religion as an easier plan for the convenience of its inhabitants while in fact most Americans doesn't believe in any religion or faith, and directly or indirectly they don't accept Islam, Muslims, veiled women, and bearded man particularly. Americans are very less socializing with the surrounding Communities, not generous or hospitable with other people and have beliefs that they are the chosen people according to their American dream. Contrasted to the Americans the Shamy's family were Muslims, they consider Islam as a guide in their life and do everything from an Islamic perspective.²⁷

Concisely, researchers have focused mainly on the clash of two worlds or civilizations that have no obvious common points but obliged to co-exist. The story of Khadra as portrayed in the book shows exactly what is it growing up in America as a Muslim looks like, throughout the novel we can explore the fault lines between Americans and Muslims from the prospective of the clash of civilizations by Samuel P. Huntington.

1.4. The psychoanalytic theory

Allport (1948),

²⁷ N. Sulaiman, S. A. Gani & K. A. CULTURE ANALYSIS IN MOHJA KAHF'S THE GIRL IN THE TANGERINE SCARF. ENGLISH EDUCATION JOURNAL (EEJ), 10(4), 355-372, October 2019. Online. URL: <http://jurnal.unsyiah.ac.id/EEJ/article/view/13795>

Personality is a dynamic organisation within the individual of those psycho - physical systems that determine his unique adjustment to his environment. (p. 02)

Cattell (1970),

Personality is that which permits a prediction of what a person will do in a given situation. (1971)

Eysenck (1971),

Personality is the more or less stable and enduring organisation of a person's character, temperament, intellectual and physique, which determine his unique adjustment to the environment.

Each person has his own characteristics and because of these characteristics he exhibits a certain behaviour in different situations. This behaviour is closely related to his personality. In fact, this behaviour is a mirror of an individual's personality, because some have a more impressive personality while others have a less impressive personality, so it is wrong to say that a particular person does not have a personality. The term personality is derived from the Latin word 'persona'. At the beginning, this word was used to describe the mask that actors wore to change their appearance. Since then, the term has been used to describe the outward appearance or behaviour of a human being. Psychologically speaking, personality is all about the person. It is the overall behaviour of the individual towards himself, as well as others. In another words, it is all that a person has about him.²⁸

²⁸ A. Sharma. Sigmund, R. N. Sangma, R. Shadap. Freud's Psychoanalysis Theory of Personality. Education Department, North-Eastern Hill University. Online. URL: https://www.academia.edu/17539102/Sigmund_Freud_s_Psychoanalysis_Theory_of_Personality

Psychoanalytic theory “is the theory of personality organization and the dynamics of personality development that guides psychoanalysis, a clinical method for treating psychopathology. First laid out by Sigmund Freud in the late 19th century, psychoanalytic theory has undergone many refinements since his work.” Psychoanalysis is defined in the Oxford English Dictionary as:

A therapeutic method, originated by Sigmund Freud, for treating mental disorders by investigating the interaction of conscious and unconscious elements in the patient’s mind and bringing repressed fears and conflicts into the conscious mind, using techniques such as dream interpretation and free association. Also: a system of psychological theory is associated with this method.²⁹

Sigmund Freud was one of the most influential figures when it comes to psychology. he is the founder of psychoanalysis, where he focused on the unconscious mind, childhood memories, and many other points. His influence on psychology will be an eternal reference and will lead to many other opinions and theories in the psychological field. His theories included many things, including psychoanalysis, dreams, emotions, and personalities. In addition to this, psychoanalysis included his theory of personality dynamics and psychosexual stages of personal development.³⁰

When doing an analysis of literary texts, one can take advantage of the theory of psychoanalysis to decode or interpret the meanings hidden within the text or to better understand

²⁹ Psychoanalytic Theory.

Online. URL: Wikipedia. https://en.m.wikipedia.org/wiki/Psychoanalytic_theory

³⁰ E. Rucks. Sigmund Freud’s Theories of Personality.

Online. URL: <https://docplayer-net.cdn.ampproject.org/v/s/docplayer.net/amp/29124376-Sigmund-freud-s-theories-of-personality-eric-l>

the author's intentions. Through the analysis of motives, Freud's theory can be used to help clarify the meaning of writing, as well as actions of the characters within the text.³¹

Under the lights of the psychoanalytic theory, we will understand the hidden messages and the unknown notions and motions behind Mohja Kahf's characters. The novel protagonist Khadra starts her journey to construct her own personality while she explores the complication and contradiction about her as an Arab, American, and Muslim.³²

Mohja allow her main character to travel to different places to discover who she is, and to look for herself. Therefore, the journey involves more than just a travel to several places. Mohja set down details of Khadra's travel experience to different places within the United States or to other countries, and how it contributed to the transformation of Khadra Shamy's personality eventually. The perspective of Khadra regarding America, Saudi Arabia and Syria has greatly changed due to the many experiences she went through, and ultimately, she discovers new facts which develops her personality.

In this context, in the contemporary Arab American literature, it can be noted that women writers also tend to use a type of travel writings to put the current women's issues insight. Therefore, Mohja Kahf was Interested in exploring women's issues, relying on the idea of traveling to represent obstacles which women face and ways to deal with these obstacles. She seeks to show that the idea of a journey plays an important role in the formation of women's personalities. In fact, one can Concludes that the personality of Khadra is greatly formed due to the journey she

³¹ Psychoanalytic Theory. Wikipedia.

Online. URL: https://en.m.wikipedia.org/wiki/Psychoanalytic_theory

³² Ch. Fatima Zohra. Investigating Identity Construction in Mohja Kahf's "The Girl in the Tangerine Scarf". 2020. Master's Thesis. Mohamed Khider Biskra University.

Online. URL: http://archives.univbiskra.dz/bitstream/123456789/15989/1/Chemmar_Fatima_Zohra.pdf

lived, as she has always been in new meetings with new people and comes up with new facts about her own personality. Her novel is mainly focused on the protagonist search for affiliation and consistent personality from a young age to adulthood, and this usually leads to psychological and moral transformation through the events of the story.

The journey in Mohja Kahf novel can be seen as a metaphor of discovery: it is not only the discovery of new locations and thoughts but additionally the discoveries of the protagonist own self. (p. 39)³³

According to Gonçalves and Braga (2014), Contemporary Arab American writers are struggling to find solutions to survive in American society and to cope with the pressures inflicted upon them. Arab feminists, according to these writers, must be fighting in two battles simultaneously. On the one hand, it is expected that they are standing against the Arab patriarchy, on the other hand, they have a bigger challenge to convince Westerners that they shouldn't expect them to get rid of their Arabic culture completely. Gonçalves and Braga believed that writers such as Kahf,

allow contemporary Scheherazades to tell their stories and give voice to characters who were formerly silent like Dinarzad (p. 85).³⁴

Kahf has skilfully created the clashes in the novel, one is of the Shamy's family which is belonging to the whole ethnic group of Arab immigrants that flocked to America running away from unstable middle east countries, and the other of Khadra, the girl that represents an individual

³³ Ch. Fatima Zohra. Investigating Identity Construction in Mohja Kahf's "The Girl in the Tangerine Scarf". 2020. Master's Thesis. Mohamed Khider Biskra University.

Online. URL: http://archives.univbiskra.dz/bitstream/123456789/15989/1/Chemmar_Fatima_Zohra.pdf

³⁴ A. Borhan, A. Anushiravani. Resistance and Uncanny Moments of In- Betweenness in Mohja Kahf's the Girl in Tangerine Scarf. *Journal of Alternative Perspectives in the Social Sciences* (2016) Volume 7 No 2.

Online. URL:

https://www.academia.edu/30707005/Resistance_and_Uncanny_Moments_of_In_Betweenness_in_Mohja_Kahfs_The_Girl_in_Tangerine_Scarf

lost between two incompatible cultures, the origin, and the host cultures. At first, Khadra was enjoying the life in America, but she was too young to realize that, and she unconsciously tried to deny this fact and follow her family's instructions to show them that she is the best to preserve Islam and their Syrian traditions. The process of acculturation between groups and individuals is governed by various factors including cultural stress (Berry, 1970; Berry, Kim, Mindy, & Mok, 1987) or culture shock (Oberg, 1960). Berry (1997) argues that these terms refer to a negative psychological outcome that for immigrants encounter in their phase of cultural change. Almost every character in *The Girl in the Tangerine Scarf* novel had suffered from cultural stress while trying to preserve its culture. Khadra's journey to acculturation begins at a very young age, when she saw her mother washing their clothes twice because she thought that "Americans didn't care about impurities" (Kahf, 2007, p.4). Ibtihaj as well, often washes her children of impurities and yelled letting them know that they are not like Americans and shouldn't be. From here Khadra conceived the concept of the otherness, they are not American and should never be the same. In another word, the parents try to impose the culture of origin on their children who practically do not know it, khadra lived in everyday American culture, goes to school and meets people and at the same time had to forget the culture of the host when applying what her parents dictated to her about the way she should live as Syrian Muslims in a foreign country, all these differences had highly effected Khadra's personality.³⁵

Khadra has entered a stage of culture shock. For example, what she was experiencing reflected negatively on her life especially when she noticed her mother having some symptoms of culture shock such as excessive washing of their bodies, clothes, and excessive hygiene. Khadra suffered

³⁵ L. Chikhi, F. M. Senouci. From Separation to Integration: The Journey Of Khadra Shamy In The Girl In The Tangerine Scarf Through Berry's Conception Of Acculturation Modes. Vol 5, N 2, Pages 593-602,2021. Online. URL : <https://www.asjp.cerist.dz/en/article/170140>

from a wide range of pressures that entangled her in a separation phase, as well as a sense of fear and doubt in everything coming from outside her family framework. She was placed in an awkward position of having to live and study with the Kuffar but had to prevent herself from living like them. Unfortunately, Khadra discovered that her parents had lied to her. She was caught between two levels of control as she had to psychologically deal with the culture of origin in a quite different cultural background.

Research to Berry's Strategies (cultural maintenance and contact and participation) conducted by scholars Ward and Kennedy (1994), also suggests two distinct levels to measure acculturation of individuals. The psychological level and the social level, although they are distinct, but they are related (Ward & Duba, 1999). Psychological adaptation is measured in terms of an individual's innermost self and range which enables him to carry a different culture, whether he receives any social support or not, in addition to his ability to deal with life changes. At this level, Khadra was subjected to psychological persecution because of the ancient mores of her native culture, she found no social support to counteract the dominant culture, the only supposed support Khadra has received is her family, but this later stands as a strong barrier between her and the host culture.

The other side of social and cultural adjustment wasn't much better of psychological adaptation, for some researchers (Searle & Ward 1990; Ward & Kennedy, 1992, 1993a, 1993b as cited in Ward and Duba, 1999) suggests that:

Sociocultural adaptation, measured in relation to the amount of difficulty experienced in the performance of daily tasks, is more dependent on variables such as length of residence in the new culture, language ability, Cultural distance, and the quantity of contact with the host nationals. (p. 424)

Outside the home, Khadra suffered severe discrimination from the Americans that caused a malaise and turmoil personality. This social malaise and turmoil generated a set of pressures that made Khadra reluctant to integrate with the host society. Psychological, social, and cultural pressures are an obstacle to any immigrant who wishes to integrate with the host culture. In Khadra's state, she preferred to isolate herself from any influence of American culture, which is represented in Berry's Strategies as separation,

when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others, then the Separation alternative is defined (Berry, 1997, p. 9)³⁶.

Many situations in the novel shows that Khadra was hostile to everything that comes from American culture, and that she grew up analysing events and situations through her Islamic narrow-minded viewpoint.

As Ward and his colleagues (1999) points out in defining sociocultural adaptation, some variables such as length of stay in the host country and language ability are of great importance for any individual to integrate into the host community. What happened to Khadra later is that she has acquired a very good English and has various relations with American citizens, although she did not agree with them on many religious principles and life, but the fact was that she lived a great time in America and became an American citizen who is well acquainted with that culture in a way or another. In a last attempt to prove that she belongs to the Arab culture, she went on a pilgrimage with her family, she longed to go to an Arab land especially the land of the Prophet, and to think that Islam that came from those places should be well preserved there. However, what

³⁶ Ch. Latifa, M. S. Fayza. From Separation to Integration: The Journey Of Khadra Shamy In The Girl In The Tangerine Scarf Through Berry's Conception Of Acculturation Modes. Vol 5, N 2, Pages 593-602,2021. Online. URL:<https://www.asjp.cerist.dz/en/article/170140>

Khadra witnessed in the land of the Prophet blew up the typical picture that was drawn about Islam in the Arab countries. What happened in Saudi Arabia shook her and made her reconsider her previous knowledge of Islam and the Arabs. Khadra was so frustrated, she felt herself stranger in the Land of the Prophet and even missed America. Khadra was disappointed at the loss of the Arab people who were supposed to protect Islam and their Islamic values, and sadder for their support and deepening of the stereotypes painted by the Western media on them.

USA supports the role of immigrants in the development of the nation. In fact, they are an integral part of American society. Any immigrant who wants to succeed in America must first understand American culture and gradually adapt to it without losing his identity, and that is what integration is. What happens to a large percentage of Muslim Arabs who live in America is that they want to preserve their original culture and their Islamic principles, and this is what Khadra ultimately denied at the end of the story. Khadra discovered that Islam is a religion dedicated to all of humanity and it is not related to Arab culture, one can be American and Muslim at the same time, she discovered that there is no need to adopt a culture that represents a past for her and might cause her problems in the American society that she chose to belong to. The acculturation process in Khadra's story was marked by various events that have affected her personality. These events are still the same, nothing has changed from her childhood to her present, what has really changed is an upheaval in her way of thinking, her willingness to accept differences and her tolerance with other religions.³⁷

Bujupaj notes that

³⁷ ch, Latifa. S. M. Fayza. From Separation To Integration: The Journey Of Khadra Shamy In The Girl In The Tangerine Scarf Through Berry's Conception Of Acculturation Modes. Vol 5, N 2, Pages 593-602,2021. <https://www.asjp.cerist.dz/en/article/170140> Examining Khadra's paths to self-discovery, rebellion and personality identification Ismat

Khadra does not venture out of parental expectations until her abortion-divorce-breakdown, in adulthood (p. 56)³⁸.

Khadra resists family, community, and national control in different ways and at different times. She resists control by her physically distancing from her family, community, and everything related to her childhood, eventually redefining her connection to religion and the veil on her own terms, in addition to gaining the idea of acceptance. A more important point is Kahf's use of the hybrid language as a tool of resistance because it offers an alternative to a fixed concept of selfless. This is the shape of resistance that Mohja Kahf answers in her novel *The Girl in the Tangerine Scarf*, by developing a character who recognizes fixed affiliation, or one culture belonging as a form of control and resists it through her refusal to choose a fixed culture or religion over another. Instead, she makes her own decisions and defines herself on her own terms. In conclusion, it can be said that Resistance can't be simple, elegant, perfectly balanced and without contradictions. Kahf explains in her novel that through complexities, contradictions, upheavals, and perpetual quest we find one of the most effective forms of resistance and rebellion that lead to shaping some special personalities.

³⁸ A. Zainab, "Resisting Borders, Resisting Control Examining the multiplicity of identities in A Map of Home and The Girl in The Tangerine Scarf" (2018). Syracuse University Honors Program Capstone Projects. 1018. https://surface.syr.edu/honors_capstone/1018

CHAPTER TWO

Between the Anvil of civilizational Devotion and the Hammer of Adaptability: The Emergence of Fictional Fanatic

One of the most important reasons that made Mohja Kahf's novel so successful, is giving the readers' sense of importance and meaning through its characters, and the strong feeling of relating to one of the incidents that happened to one or all of the characters. It was a very realistic writing, as some readers described it, conveying the details of living in the West using simple daily happenings. The writer's ability to convey the lived reality and to deliver the voice of the victims of the clash of civilizations made those human beings who used to be called only as numbers, whether in the immigration scheme or the scheme of origin and race, a person with a life, aches, and sufferings. Readers often thought, it is good to see myself and hear of what I went through in one of the pages of a book that is at least considered universal. The writer's attention to minute details enabled her to snatch that American image of Islam and the lives of immigrant Muslims in the West, as well as some of the widespread stereotypes. Therefore, in this chapter we had to collect out of the novel and analyze some of the passages that we saw as successfully depicting the limits of the Islamic-Western relationship, the adherence of each of the two worlds to their own identity, the incidents of the definitive Western American rejection of the existence of Islam, and

finally the heroine's psychological journey between her culture as an Arab Muslim immigrant and as an American resident trying to adapt to her reality and the needs of both opposite sides.

2.1 The boundaries of acceptance between Islam and the West, Is There Any Harmony?

Islam is the third largest religion in the United States after Christianity and Judaism where like any other religion it faces challenges and an everlasting conflict with the West. (Wikimedia Foundation 2022)³⁹

In a world of modern globalization issues facing Muslims has become numerous and the impact of this Islamic awakening on the West was great. This impact is confirmed by the book of Samuel B. Huntington's "Clash of Civilizations". Since the end of the conflict between East and West over politics, the importance of economic issues and the ideological dispute between capitalism and communism has diminished. According to Samuel, the world has now entered the era of cultural conflict, where wars and confrontations are no longer the result of clashes between individual nations, rather, it arises mainly from cultural conflicts between the seven or eight great civilizations on earth that he mentioned in his book. According to Huntington, one of the most important global fault lines in the twenty-first century will be between Islam and the West.

For Chandra Muzaffar, President of International Movement for a Just World and Professor at the Centre for Civilizational Dialogue at the University of Malaysia in Kuala Lumpur, Malaysia, there are several factors that have led to a false understanding of Islam in the West. There are both

³⁹ "Islam in the United States." *Wikipedia*, Wikimedia Foundation, 3 June 2022.

Online. URL:

en.m.wikipedia.org/wiki/Islam_in_the_United_States#:~:text=Islam%20is%20the%20third%20largest,of%20the%20total%20U.S.%20population

historical and contemporary factors that would explain this misconception of Islam in some regions. First, we should begin with the fact that there an Islamic conquest over parts of Europe, the thing that has not happened in European civilization before. Then we have the Crusades, in which Christianity and Christians had many crusades over the Middle East, Jews were also victims of the missionary process. So, the goal of the Western Christian world was to impose its desires through the Crusades, and because it lasted over several centuries, and ended with a defeat, it had a great influence on the psyche of Western civilization.

Then, there was colonialism, affecting both sides, and creating a phase where hostility has become more profound and dangerous in the minds of both Muslims and Westerns. Ch. Muzaffar said:

As with other colonized people, Muslims were victims of the colonial process in almost every sense. It's not just the loss of control over administration, politics, the economy... These are the more obvious aspects of colonialization. What is not that obvious – but is certainly far more insidious and perhaps in the long run, much more fatal for the colonized – was the colonization of the mind. This has had a very profound effect upon people everywhere, and Muslims have reacted to it, partly because they are much more conscious than other colonized people of their own history and of their own identity. Therefore, you'll find that, even in countries like India, where the majority of the population was Hindu, it was the Muslims who first asserted their will against colonial dominance in various parts of the British Empire in India. This is also true of colonized communities in other parts of the world. So, I think this whole question of reasserting identity, discovering oneself, trying to define one's space – it has become very, very important to Muslims everywhere. Partly

because of historical process, which in the long run, is perhaps much more powerful than the colonialism of the past, and that's globalization. (PBS)⁴⁰

At present, after the end of the colonial period, the main factor for the deterioration and poor relations became oil. The item of the most important position for western industry happened to flow under the feet of the Muslims, and in the Arab world. The desire of Westerns to control this source of energy in its original resource's countries has increased the hostility between Islam and the West.

Now, several Muslim communities are living throughout Europe and USA, where a Muslim is considered or being described as "the other" today. Where all of these factors that are mentioned are present, there will be a certain poor understanding of Islam and Muslims in the West, and there will be a deteriorating relation between the two civilizations.

Mohja Kahf speaks in her novel about these boundaries. She speaks about society's perception of the Muslims to the US from the inside in the simplest things such as purity, behaviours, and many other faces of differences, and in the most accurate details such as political views in America, the sponsor of wars and tyranny in the Arab world. She publishes the nature of the life of Muslim community for the American reader, without embellishment, simplification, or deception, but rather realistic in most cases.

The problems faced by the character Khadra were mainly a result of cultural differences. Starting with, Khadra begins with the following word "*Liar*," that immediately retrieves the difficult journey of re-location in a society that despite the myth of the melting pot still rejects

⁴⁰ "Major Themes - Islam and the West | Muslims | Frontline." *PBS*, Public Broadcasting Service. Online. URL: www.pbs.org/wgbh/pages/frontline/shows/muslims/themes/west.html.

minorities and be intolerant toward ethnic groups. The opening word in the novel *"Liar,"* is so important in the way it captures Khadra's feeling about the welcome sign at the entrance to Indianapolis, that it makes perfect sense of the basis of the relationship between both civilizations.

Kahf writes *"Khadra Shamy spent most of her growing-up years in Indiana. She Knows better than the sign."* (p.06)

This quote represents the inability of Muslim immigrants to blend into American society. By using such an expression, Khadra expresses her annoyance, feelings of estrangement and the continued rejection she faces as an Arab Muslim woman in Indiana. Because of this isolation, many Muslims in the novel have created their own community and their dawah centres to teach the principles of Islam to Muslims, which strengthen and extend the gap between Muslims and Americans. This gap was intended for the Muslims of Indiana and the Dawah centre (An Islamic advocacy centre established for the dissemination of the teachings of the Qur'an and the Sunnah and the teaching of religion and Islamic rules, values, and behaviours), because they insisted on preserving Islamic culture in the Midwest. The latter means preserving a religious culture that transcends any ethnic or national affiliation. Muslims in Indiana in general and Khadra's people in particular are but an example of the many Arab immigrants in America who were and are keen to practice their religion in private and insist on fully preserving their non-American culture. This preservation appears when

Baker shook hands with Eyad and then stuck out his hand to Khadra. It was such a big gentle hand; Khadra's little pudgy one instinctively homed into its bog clasp, and he covered it with his other hand. Eyad flashed her glance-shaking a man's hand? -but She ignored it (p.103).

Based on the quotation above, the novel begins to describe cultural boundaries between Americans and Syrians in the case of handshaking, when Baker shook his hands with Khadra and Eyad. From an American view, Baker shook Khadra's hands to show his hospitality to her and her brother because most Americans shake hands when they meet someone for the first time or in a formal situation. However, Eyad showed his disagreement and refusal with this movement when Khadra was shaking hands with Baker too. This reaction was strongly approved because in Syrian Islamic point of view, shaking hands between male and female who are not mahram is forbidden. (Mahram is a family member who is haram to marry. In other words, it is all the people who are forbidden to be married forever because of heredity, close blood relationships, breastfeeding, and marriage in Islamic law).

Kahf focused on the languages to describe another cultural boundary between America and Syria. This can be seen when English became a problem for Khadra and her family in America and they were obliged to learn it to communicate and to complete their daily life needs.

Khadra and Eyad spoke only Arabic at first. You didn't need to Speak the same language to exchange friendship bracelets, and this Khadra and her Spanish-speaking friend did. Khadra Couldn't remember how she learned the new language, only that she opened her mouth one day and English came out. Pretty soon After Khadra and Alessandra-called-Sandra could talk to each Other in English, they started making fun of the little Japanese Boy in South Building for saying (p. 10).

Furthermore, another boundary appears when we go deep in the novel which illustrates folkway differences. Folkways are known to be a regulations, traditional behaviours or way of life derived from the social order of society on ethical, politeness manners of a particular community or group

of people.⁴¹ Kahf described cultural differences between Americans and Syrians in the case of courtesy in dress, The rejection in folkway appeared when Livy's way of dressing became a problem for Khadra's family.

Khadra noticed her mother noticing how short Livy's shorts were and how skimpy her halter-top. Wajdy came in from fixing the station wagon engine and washed his hands at the sink, nodding hello at Livy and frowning slightly and tucking his head down. Suddenly poor virginal Livy, standing there on the mustard yellow diamond patterned linoleum of the Shamy kitchen, seemed very naked to Khadra (p. 50).

Kahf expresses Khadra's mother's disapproval and contempt for the way Levi's dresses. For her, it was revealing, indecent, disrespectful, and a great sin to show up in such look. As for Livy, to wear shorts and show Parts of the body was a casual and informal way of dressing, because Americans usually choose what they wear based on their personality and taste, not religion. Unlike the Syrians, who believe that their clothes should match the provisions of Islamic Sharia and concealment, and not to reveal what lies beneath them.

Days later, Zuhura's body was found in a ravine near Beanblossom Bridge. Murdered. Raped. Cuts on her hands, her Hijab and clothes in shreds-the grown-ups didn't want to give Details in front of the children, but it was in the news (p. 53).

In the quotation above, Kahf illustrates laws and dealing with crime boundaries. She describes cultural differences between America and Syria in the case of discrimination, and the difference between applying laws with Muslims and with the American population, when Americans killed Zuhura because she is a Muslim and wearing Hijab. Zuhura is the first Muslim woman to head the

⁴¹Sulaiman, Nurfadhline, et al. "Culture Analysis in Mohja Kahf's the Girl in the Tangerine Scarf." English Education Journal, Online. URL: jurnal.unsyiah.ac.id/EEJ/article/view/13795.

African Students Organization at IU and the first Muslim woman in hijab. According to Culture Analysis In Mohja Kahf's *The Girl in The Tangerine Scarf*'s article The incident occurred when Zuhura wanted to go to the African student's meeting, but on the road, she was kidnapped before arriving. Zuhura's body was found in a ravine near Beanblossom Bridge, murdered, raped, and cut on her hands with her hijab and clothes in Shreds, But what police did "*Instead of looking for the killers, or rounding up any of the APES (American Protectors of the Environs of Simonsville) for questioning, the police Handcuffed Luqman and threw him in the back of a car. Where was he that Night? They asked. Was Zuhura seeing someone on the side? They asked, Maligning her morals with horrible questions. "No!" he shouted, "She was an Honorable girl!" The Indianapolis Star reported on him being a suspect: Murder Possible Honor Killing-Middle Eastern Connection, they said, with a sidebar on the oppression of women in Islam.*" (P. 77)

As an act of racism, the police did not care about the matter, accused a Muslim of killing his fellow Muslim to avoid suspicions and create a distraction about the real identity of the killer, who was certainly an American, and then closed the case as if nothing had happened. As Khadra thought that the way the newspapers referred to Zuhura's murder irritated her. She, who was meditating at Zuhura's funeral

Maybe we don't belong here, Khadra thought, ... Maybe she belonged in a place where she would not get shoved and called "raghead". (p. 78)

Furthermore, as mentioned in the article "Khadra's Fight for her Hyphenated Identity in Mohja Kahf's *The Girl in The Tangerine Scarf*" (2006) by Mallek Benlahcene that multicultural societies must include coexistence, Khadra's family rejected any sense of in-betweenness or affinity with their American surroundings. The shamy's attempts to isolate themselves is exactly what Voicu said as follows: "all collective/global identity (clan, nation, region, ethnic group) identifies its-self

by denying the other, demarcates inside from outside, stretches a distance between ‘us’ and ‘them’” (2014, p. 87).

Along the same lines and after realizing that it is impossible to create the ideal of one integrated nation without class and ethnic boundaries because of American social rules and systems, many Muslim immigrants strive to maintain culture of their homelands despite the overwhelming pressures of compliance and Assimilation (McCloud, 2003, pp. 164-65). In short, they wanted deeply to build “Islamopolis, a city where Muslims can live according to Islamic laws and culture within United States” (Khan, 2003, p. 177).

Clearly, social and religion are important elements in this novel. The Syrian peoples are dominated by the Islamic religion; they tend to look at things from Islamic perspective. For them it is an important part to determine the credibility of their lives and deeds, they assumed that Islam is their way of life, as described in the following quote:

Do you think we are Americans? Do you think we have no limits? Do you think we leave our children wandering in the streets? Is that what you think we are? Is It?” Then she burst into sobs... she yelled at Eyad, ... “We are not Americans!” she sobbed; her face twisted in grief. “We are not Americans! (p. 54)

In the quotation above, Kahf represented Khadra family’s panic attack when they found their kids covered with impurities, as someone who considers everything in life based on Islamic perspective Khadra and Eyad did the most wrong deed ever because her family believed that the Hereafter is more important than the worldly life.

As such, the author leaves his readers with the impression that being and not belonging is the unique way of life. They choose to maintain the religion of their children and good behaviours and prevent them from adopting excessive American individualism, absolute freedom, and hedonism.

The Americans were the white people who surrounded them, a crashing sea of unbelief in which the Dawah Centre bobbed, a brave boat....Generally speaking, Americans cussed, smoke, and drank, and the Shamys had it on good authority that a fair number of them used drugs. Americans dated and fornicated and committed adultery. They had broken families and lots of divorces. Americans were not generous or hospitable like Uncle Abdulla and Aunt Fatma.... Americans believed the individual was more important than the family, and money was more important than anything.... All in all, Americans led shallow, wasteful, materialistic lives. Islam could solve many of their social ills if they but knew. (p. 67-68)

Based on the quote above also, one can understand that the Americans think that anything in life is based on individual requirements, and religion has less consideration in their daily lives and decisions. In addition, in Islamic culture, kinship ties are an obligation on everyone. Unlike Muslims, Americans consider that anything in their lives is based on social requirements, for them, social life is important, but they greatly respect a person's independence even from his/her family as well, and they are far from generosity and hospitality to others as shown on p. 40.

Americans were not generous or hospitable like Uncle Abdulla and Aunt Fatma; they invited people to their houses only a few at a time, and didn't even let them bring their children, and only fed them little, tiny portions of food they called courses on big empty plates they called good china. Plus, Americans ate out wastefully often. Khadra's family ate at home (except once a year on the Eid Holiday, when they went to the all-you-can-eat-for-\$2.95 Steakhouse)" (p. 40).

Americans as well were unable to accept Muslims because they are different from them and especially their clothes, which are unusual and strange to them. Wearing a headscarf makes Americans aggressive towards Muslim women. Khadra and her family were only welcomed by Muslims in Indianapolis, as represented in the following quote:

Fifty-two white American men, used to having the final authority over any situation, had to sit helplessly at the other end of the guns of young, bearded men and one scarf wearing woman. This made America hopping mad. America was mad at Khadra personally (p 63).

Throughout the novel, Khadra Shamy and other Muslim characters in the novel have always had to deal carefully with the things around them in non-Muslim country, for it was forbidden for them to eat pork or any production that contains it because it. Muslims are commanded by God to hunt or slaughter animals whose meat is considered halal food, and the most important condition is that these should be hunted or slaughtered in the Islamic way to be valid to eat such as lamb and chicken.

Danger abounded. Pork was everywhere. At first the young couple thought it was merely a matter of avoiding the meat of the pig. Soon their eyes were opened to the fact that pig meat came under other names and guises in this strange country. Sometimes it was called bacon, other times it was called sausage, or bologna, or ham. Its fat was called lard and even in a loaf of wonder Bread it could be lurking. Bits of pig might appear in salad-imagine, in salad! Jell-O had pig. Hostess Twinkles had pig. Even candy could have pig. (p. 15)

This quote illustrates the culture shock and dangers that Syrians felt as new Muslim immigrants to America. Concerns arise when they found out that pork was everywhere they quickly opened their eyes to the fact that pork came under many other names in the United States. Little Khadra's horror is described in detail when she finds that candy corn that her kindergarten teacher gave her to eat contains the word "pig", as it always means filth and even health hazard in her Islamic upbringing.

Mrs. Brown the kindergarten teacher poured the candy corn into a little flowered plastic cup on Khadra's desk.

Khadra said, "I can't eat this," her round, baby-fat face grave.

"Why not, sweetie?" Mrs. Brown said, bending low so her white face was next to Khadra's.

"There's a pig in it."

Mrs. Brown laughed a pretty laugh and said, "Nooo, there isn't a pig in it, dear!"

"Are you sure?"

"I'm positive."

She was so pretty and so nice and so sure. Khadra ate the candy corn and put some in her pocket. But when Eyad saw the candy corn on the bus he said, "Ommm, you ate candy corn. Candy corn has pig!"

"Nuh uh!"

But it did. And it was too late to throw it up. Khadra was tainted forever. If she lived, that is. Too ashamed to tell her parents, she waited in horror for the bugs to grow in her stomach and eat her guts out. (p. 15-16)

Her parents always reminded her that pig meat is filthy and had bugs in it. Her parents taught her to always ask if there's a pig inside before eating something from the hands of Kuffar. Unlike Muslims, Americans enjoy and even prefer pig meat in their meals.

Mais Yusuf Alqutami argues that: "this combination of being Muslim and American simultaneously is incomprehensible to many. The public's perception of its contradictoriness is one of the major problems Muslim American women struggle with sometimes on a daily basis." (119). Khadra's biggest problem was how to be an American and an Arab Muslim at the same time, because on one hand, Khadra was informed that she was not American, her parents were insisting on such idea to make her aware of preserving her beliefs, traditions, and culture. On the other hand, the American society rejected her, and considered her as an enemy because of her Islamic and Arabic background. (Belabes Khaoula, Tarfaya Sabrina)⁴²

⁴² BELABES Khaoula, TARFAYA Sabrina, *The Struggle of Veiled Muslim Women in America through Mohja Kahf's "The Girl in the Tangerine Scarf"*, 2017.

The process of constructing a stable life for Muslim Arabs in America is somewhat difficult and complicated, first because of their commitment to their religious background and origins, and secondly because of the wrong stereotype that the West has formed of them, and thirdly because they are considered American in the eyes of the Arabs, but in fact they are struggling to keep their Arabism. Khadra Shamy faced similar obstacles and experiences in her journey, she was caught up between two civilizations where she should remain faithful to one, and to coexist with the other, despite the vast amount of difference between them. Kahf's empowers Khadra to project a new culture for her, which allows her to be accepted by mainstream America without compromising her Islamic culture. Kahf also sheds lights on the conflict between Muslims and Americans and how they view each other.

The contradictions between Arabic Islamic culture and the American culture in terms of religion, family values, language and general lifestyles generates many different boundaries between the two civilizations. Thus, as mentioned previously, Khadra faced various forms of contrasting cultures since her childhood from an Islamic to Arabic to an American one, making it difficult task to achieve a harmonious life.

Kahf tried to create an atmosphere of balance and harmony between the Islamic culture of Khadra and her family in terms of culture, social institutions, traditions, language, and Islamic religion prevails. Kahf tried a resistance, a protest and a deliverance from the American oppression and domination, and explained the image distorted for Muslims in America. She tried to create for herself a culture that everyone must respect, she sought to preserve the position of the Syrian Arab Islamic culture from falling. Conflicts are reflected carefully on the ground between the two

civilizations and embodied in Kahf's novel through narrating the Muslim Arab Khadra and her family experience in the United States of America.

2.2 The absolute rejection of Islamic cultural and religious presence within the bosom of the Western world

Quillian (2006) notes,

discrimination is the difference between the treatment that a target group actually receives and the treatment they would receive if they were not members of the target group but were otherwise the same.

As discussed in the previous section, the writer Mohja Kahf was keen from the beginning of the novel to depict the dynamics of the relationship between the Islamic world and the West, and the writer achieved this by touching upon the various aspects of life also upon the various elements of the two conflicting cultures and their contradiction symmetrically with the claims of Samuel. P. Huntington and the theory of the clash of civilizations insisting that the differences between civilizations is the primary source of conflict, and that these differences prevent any kind of peaceful coexistence between them unless one of the two existences sacrifice one or many of the foundations of its culture to exist around the other. According to this last proposition, the writer portrays in the folds of her novel the reality of the Islamic presence in the arms of the West and the coexistence of the two worlds along the absolute rejection of the West to that Islamic presence in its various forms and manifestations, its customs, and its foundations in multiple ugly and repulsive situations. Recent Islamic migrants to Western nations face the dilemma of finding their authentic voice in popular Western culture, balanced against their fears of cultural assimilation and loss of identity. Muslims as a group have had less success compared to other religious or ethnic

minorities, like the Jews or African Americans, in opening “a window on the multidimensionality of what can be called cultural ecology” (Mowlana, 1996, p. 178)⁴³. They seek to know how it is possible to move toward the center of Western culture without compromising deeply-held religious beliefs and traditions. (Allen W. Palmer, Abdullahi A. Gallab,)⁴⁴.

Huntington mentioned many areas of differences that could cause clash between civilizations and nation around the world of which is differences in cultures “that is basic values and beliefs are a second source of conflict, V. S. Naipaul has argued that the western civilization is the universal civilization that fits all men ... at a more basic level however western concepts differ from fundamentally from those prevalent in other civilization”, Huntington continues to enumerate some of the basics in Western culture that cause conflict with other cultures, including the Islamic one, what is noticed from his claims is that the West is deceived by their culture and sovereignty over the world, and their control over the media and all platforms, their attempt to control and manage global mindset in a manner that suits them. This is an explanation for their rejection of the existence of any other civilization that does not resemble their own, and their attempts to distort and obliterate it, as the writer showed in her novel that screams Huntington's paradigm of the Velvet Curtain, that “The most important distinctions among peoples are [no longer] ideological, political, or economic. They are cultural”. (Samuel. P Huntington)⁴⁵

The Bobo Doll Experiment: Prejudice is a learned behaviour, in his famous experiment, known as the "Bobo Doll Experiment", the American psychologist Albert Bandura tried to study the ability of children to be affected by the environment around them, including many influences such

⁴³ Mowlana H. (1996). *The Global Communication in Transition: The End of Diversity?* Thousand Oaks, London, New Delhi, Sage Publications

⁴⁴ “Islam amd western culture”, *Allen W. Palmer, Abdullahi A. Gallab*, BRIGHAM YOUNG UNIVERSITY, 2001. Online. URL: <https://kenedy.byu.edu/islam-and-western-culture-navigating-terra-incognita/>

⁴⁵ Huntington, Samuel P. *The Clash of Civilizations and the Remaking of World Order*. New York: Touchstone, 1997.

as family, school, friends, community, media and many others. In a nutshell, the idea of the experiment is for the children participating in it to watch how the adult treats the "Bobo", a plastic clown-like doll that has a heavy weight at the bottom that helps it stabilize and balance so that it cannot fall when someone pushes it. The child watches how the adult and the person in the same room behaves, then the child and the doll are left alone for the researchers to observe how he interacts with it. As for the result, it was as follows: The children who watched the adult treating the doll "Bobo" violently, in turn, beat the doll and cursed it harshly after being left alone with it. Those who watched the adult treat the doll kindly wooed her and treated her kindly as well. (Abu Khairan Ghaida)⁴⁶

Children are the future pillars of society, that is, they are the group that reflects the reality of society, they are imbued with its ideas and beliefs if you want to see what a society is like, sit down and talk to the children. Racial beliefs develop over time and are influenced by other factors, including the social and family environment in which the child grows. Between the ages of 6 and 10, the child becomes more aware of racial stereotypes and prejudices in his dealings with others, especially if they are strongly present in a negative way in his daily life.

It is clear that the family and society are the first building blocks for those racist ideas and beliefs that gradually turn into "stigma" that are difficult to get rid of and become more dangerous when they are linked to racist behaviors, just as happened in the case of the Syrian child who was beaten. While the parents and the family play the biggest role, as the child grows, the group of peers and friends has an influence that is no less important than the role of the parents, and perhaps more, especially in the adolescence stage where the influence of friends on the child increases in

⁴⁶ Ghaida Abu Khairan, a student of psychology. "Racism in children is a learned behaviour that is taught by the family." Noon Post.
Online. URL: www.noonpost.com/content/25694.

a way that may overwhelm the family, parents, and any other aspects. of his life. The media is also an important source in educating children about racism and prejudice, whether through television programs, series, films, and others. (Abu Khairan Ghaida)⁴⁷

The first glance of rejection was portrayed as a flashback returning to an incident witnessed by the protagonist of the novel, Shamy Khadra in her childhood, and was represented in the assault of a neighbor's son named Brian Lott, who deliberately attacked her with his bicycle and insisted on harming her despite her request to stop.

Sunshine filtered through the fabric forest. Khadra thrilled to its flutter of secrets and light, its shuttering and opening motions. Suddenly it revealed a boy with heavy pink flushed cheeks on a dirt bike, tearing through the hung laundry, pulling down rope, soiling sheets with his tire tread. Khadra ran. Screamed and ran. Fell, scraped her cheekbone on the cracked asphalt. He wheeled and turned. Gunning for her.

"Stop it! Stop! You leave me alone, Brian Lott!" She scrambled to her feet. The back of her head was still ridged from where he'd knocked her against the brick of the apartment wall last time. She'd kicked him in the shin then, and she would do it again, even if it was a fight she must lose. She braced now for the next blow coming at her from Brian and the snout of his bike.

"Brian Lott, why'n't you go pick on someone your own size?" Eyad yelled at the boy on the dirt bike.

"F*** you, raghead!" Brian shouted back. "We're gonna get all you f***ers!"

⁴⁷ Ghaida Abu Khairan, a student of psychology. "Racism in children is a learned behaviour that is taught by the family." Noon Post. Online. URL: www.noonpost.com/content/25694.

He wheeled on "f***ers."

This flashback largely represents the Western rejection of the Islamic presence, based on the events mentioned in the quotation starting with the attack, and the use of offensive terms of slur and swear "F**** you, F*****s" as well as belittling "raghead" and threatening expressions "we are going to get you all".

The writer continues, commenting on the flashback, that the American rejection that is embodied in the neighbors of the Shamy family, the Lott family, started from the first day the family moved to the neighborhood it was clear and explicit and included adults and children, parents and kids.

The Lott boys had been the bane of Khadra and her family since day one. The day years ago, when the Shamys moved into number 1492 Tecumseh Drive, Fallen Timbers Townhouse Complex, Indianapolis, Indiana, ... Two boys with coarse pink faces, noses broadened in sneers. What they saw spilling out of the station wagon with its fake wood panel was a bunch of foreigners. Dark and wrong. Dressed funny. Their talk was gross sounds, like someone throwing up.

"Hey, Allison-Bone!" one of them called. "Get a load of this." ... Khadra and Eyad were inside calling dibs on bedrooms when they heard the crash of glass. Beer bottles, a pile of brown and gold shards at their doorstep. Their father went up to the door across the street ... Skinny little white woman answered the door. Yellow hair like the broom bristles.

"Yeah, that's Vaughn's boys."

Sound of their father saying something. Stiff British textbook English, in an Arabic rhythm. Back of his head bobbing ... "Vaughn!" the yellow-haired woman called over her shoulder.

Burly man at the door now. "-ACCUSING MY CHILDREN -OFF MY

PORCH-BACK WHERE YOU PEOPLE CAME FROM!"

This passage emphasizes the western complete disapproval of the presence of a different other around it, a different other who differs in skin color, manner of clothing or tongue the other who contradicts who I am and who I am used to being around me. The passage also proves the West's superior view of Arabs, Muslims, or Easterners with dark skin and modest dress, looking at them, feeling in their guts and treating them as filth as if they were vomit “*a bunch of foreigners. Dark and wrong. Dressed funny. Their talk was gross sounds, like someone throwing up*”. Allowing themselves to cause harm to them just because they do not approve of them, the West cannot accept the idea of Muslims settling in their countries, as we notice the husband from the Lott family asking them to return from the place they came from “back where you people came from”, as if he says that their countries are their own while the opposite is not true, and the West believes that it has authority in Muslim countries and that it has the right to benefit from what they have directly or through its government, and this is what we witness in our time daily. As a result of these hostilities, young Khadra does not think of herself as American. In fact, Americans are represented throughout the book as the ultimate other, against whom Khadra is judged during her growing-up years. (Arami Sara) ⁴⁸

Among the manifestations of the Western rejection of the Islamic presence in their countries were the deliberate attacks intended by extremists, the general public, organizations, or even the government, these attacks or hate campaigns are organized under the banner of specialized associations and organizations, as well as city councils with the help of government agencies by

⁴⁸ Arami, Sara. “Encounter, Clash, and Confluence: Mohja Kahf's the Girl in the Tang...” *Commonwealth Essays and Studies*, SEPC-Société D'Etude Des Pays Du Commonwealth, 5 Nov. 2019. Online. URL: journals.openedition.org/ces/287.

enacting special laws or limiting the activity of Islamic organizations as a special case and not generalized to other organizations .The Muslim minority suffered in order to protect its Islamic centers in the West, such as Quranic schools, mosques, da'wah centers and even their private home since islamophobia is a real thing. We see in the news from time to time the attack of some extremists from the West on the homes of Muslims and killing them in cold blood sometimes an entire family, or attacking a group of worshipers in a mosque and carrying out a massacre in a large group of them. "This for me is one of the saddest pieces in the survey -- we asked people, as a Muslim living in the West, if 'I feel more strongly insecure and afraid for my family and kids,'" Hatem Bazian, a lecturer at the University of California, Berkeley and leader of the college's Islamophobia Research and Documentation Project. He said that of the people surveyed, almost 80% said they feel at least somewhat worried about the safety of their family in the U.S. (ABC news. 20 years after 9/11, Islamophobia continues to haunt Muslims *Anti-Muslim hate crimes spiked after 9/11 and during the Trump administration*. By Kiara Alfonseca 11 September 2021). On the morning of 19 April 1995, the Federal Building in Oklahoma City was rocked by a bomb. The domestic terrorist attack killed 168 people and injured 680 more. Minutes after, media reports speculated that "Islamic extremists", or "Arab radicals" were the culprits. Ninety minutes after the explosions, Timothy McVeigh - a white, Christian male - was arrested and later linked to the attack. There had been no evidence to support the idea Muslims had anything to do with the bombing. (BBC news)⁴⁹.

The story of “the girl with the tangerine scarf” was not devoid of these attitudes, especially in the seventies, when the number of Muslims was less, and it was a critical period for America of

⁴⁹ “Islamophobia has a long history in the US”. BBC News, 2015. Online. URL: <https://www.bbc.com/news/magazine-34385051>

the civil right movements. The Islamic dawah Center in the novel witnessed similar attacks one day.

Zuhura stood on the porch of the Dawah Center Home ... as she looked out across the street at a red pick-up truck, around which a klatch of locals hostile to the Dawah was gathering. The Center was only a mile from the Fallen Timbers Townhouses at the edge of Indianapolis ... Many of its residents were not so happy about the Muslims doing God's work there, and some of these were the men Zuhura was watching ... The group across the street was the doing of a man named Orvil Hubbard. Hubbard was a tall, gaunt man with a crew cut and a limp, who liked to wear his old army uniform with the Congressional Medal of Honor pinned on whenever he protested against the Muslim presence. He'd announced at a city council meeting that, due to the incursions of "certain parties" on the character of their town, he and other private citizens were forming the American Protectors of the Environs of Simmonsville, and whoever wanted to join was welcome. "I'm not speaking from ignorance," he'd said quietly. "I've lived in their countries, and I know. They will destroy the character of our town."

Through this passage of the novel the writer was able to depict and illustrate out of reality one of the scenery the Muslim community witnesses as a citizen, a refugee an immigrant in the west, prejudging a group of people based on unjustified personal judgments, rejecting them, trying to tarnish their reputation, tightening the screws on them, and plotting against them using false accusations.

Another incident of the same group of people regarding the dawah center was the day of Zuhura's Henna Day when the center was a hall to hold the blessed event, the brothers, and sisters along with their children gathered to celebrate a happy day being in no one's way, harming no creature when all of a sudden, mid prayer, the attack happened.

... and something else, a jarring noise, coming from outside. Slurb! Thwack! Plshshst! They might not have heard, if not for the quiet of prayer. No one broke prayer..."Mama! Aunt Ayesha!" she cried. And everybody ran outside. Including Zuhura, who immediately transformed from a henna'd bride to a pre-law student activist, taking charge and calling out directions: "Don't touch anything! Don't step in the footprints!" The struggling boxwood hedge at the entrance was slimed with rotten eggs and tomatoes. Toilet paper was everywhere. Markings in white spray paint were blazoned across the windowpanes of the clubhouse. Aghast, Khadra snapped pictures of them: F*** YOU, RAGHEADS. DIE. They were signed: KKK, 100% USA.

As noticed from the quote the center was targeted using rotten eggs and tomatoes as well as toilet paper and as if that was not enough the Muslim community was abused verbally using swear words as well as insults and threatening expressions. At the time America was very unstable and was going through a phase of change and freedom movements which launched the KKK and other hate terrorist groups, no one was safe especially dark-skinned people Muslims got that share of the KKK as well, being unaccepted in the west in the first place.

The media has a known importance in our current life, as we are now open to all parts of the world, its nationalities, cultures, news, developments, through the small screen of the phone we jump from one application to another, exploring all corners of our world. Television in the seventies had the same importance, as it was the window of the individual to the world in which he discovers, hears, and understands all that was previously mentioned, and that is why media appearances were of paramount importance. For minorities in the West, television was more important, having a media corner was an acknowledgment of belonging to society and a firm position in it, supports the rights and freedoms of them, allocating part of the news to a distinct group of people is tantamount to including them with the known majority and encouraging and

respecting them without discrimination of race or religion. But in America, the situation was different minorities were between willful ignoring and continuous denial or abusive and harmful presentation, and this is because the media was under the mantle of the regime according to Huntington, “governments are much more likely to see threats coming from states whose societies have different cultures and which they do not understand and feel they cannot trust” (Huntington,34), and are therefore often in a state of conflict with those states.

The only Muslims on television were Arab oil-sheiks, who were supposedly bad because they made America have an energy crisis. Teachers at Khadra's school had to pass out purple-ink mimeographed worksheets that said, "Switch off the lights when you leave the room!" And President Carter pleaded with Americans to use less gas. Nasty Arab sheiks appeared on Charlie's Angels, forcing the shy angel, Kelly, to bellydance. "As if the oil in Arab ground wasn't our own national treasure, to use to develop our own countries”.

As it can be noted, the Islamic or the Arab exposé on western television was not the best. The Muslim Arabs are portrayed as a group of ignorant, miserly, retarded, lustful people who do not appreciate the wealth of their country and waste it. As if the oil was wasted on them and they should give it all to the West because the west is entitled to it. The advanced West knows what it should do. Edward Said noted the dependence of the coverage of Islam and Muslims on structural and strategic considerations, or what we might call the political economy of the media even some American universities; It explains how the formation of knowledge about the Islamic world and its media coverage are "determined by the geopolitical and economic interests of the individual at a very huge rate, with the aid and instigation of a particular structure for the production of knowledge, which is a vast and uncontrollable structure."

Being a young Muslim in the West had another type of challenge, especially the period of teenagerhood in high school. When an adult is rejected by a group different from him, his mind deals with it differently from the mind of a teenager. The mind of an adult is able to comprehend, think logically, and adapt, as well as the proper handling of the situation. Yes, the situation remains racial segregation and religious hatred. But the aspect of bullying is added to the teenager, and the Muslim teenager has to deal with rejection, racism, isolation, and religious hatred, as well as bullying and bullying in all its verbal and physical forms. “Muslim students of all ages have been ostracized and mistreated in the past because of their faith and perceived, yet clearly false, association with 9/11 and other acts of terrorism,” said Amr Shabaik, the civil rights managing attorney for CAIR’s California chapter. (Darren Lyn)⁵⁰ Bullying is a well-known and prevalent phenomenon in secondary school around the world, especially in America, one out of every five (20.2%) students report being bullied. (National Center for Educational Statistics, 2019)⁵¹, and various races of students, even white Americans, are exposed to it by some of them, let alone an Arab Muslim student, who is more vulnerable to it, the writer embodied this phenomenon on her Muslim characters in the West Khadra Shammy and assumably all of the young characters faced bullying in school.

Khadra felt a jab between her shoulder blades. Her books slipped to the floor An American Tragedy by Theodore Dreiser, and The Autobiography of Malcolm X "Oops," said a voice behind her. She whirled. Brent Lott and Curtis Stephenson. She was cornered. The whole

⁵⁰ “US Muslim Students Face High Levels of Islamophobic Bullying: Report.” *Anadolu Ajansi*. Online. Url: www.aa.com.tr/en/americas/us-muslim-students-face-high-levels-of-islamophobic-bullying-report/2565521.

⁵¹ National Center for Educational Statistics. (2019). Student reports of bullying: Results from the 2017 School Crime Supplement to the National Victimization Survey. US Department of Education. Online. URL: <http://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2015056>

school was at the rally in the gym. She could hear the pep squad's war whoops in the distance. Curtis grabbed Malcolm X off the pukey green floor.

"Give me that." Khadra glared.

"Take off your towel first, raghead."

"Give it!"

"Why don't we take it off for her?" Brent Lott's hammy hand clamped on the nape of her neck, yanking her backward. The scarf went down around her shoulders. If Mindy Oberholtzer's little pleated cheerleader skirt had been ripped off, so that she'd been rendered half-naked right in the middle of school where people could see her, she might have felt as mortified as Khadra did then.

"Look, raghead's got hair under that piece a shit," Curtis crowed.

Brent yanked again.

"Cut it out, jerkoff?" Khadra yelled, swiping uselessly at his arm behind her back. Ow-the topaz scarf brooch opened, poking her skin, drawing blood.

"Want me to hold her down for you?" Curtis grabbed one of her flailing arms.

"Stop it!"

A ripping sound. Brent stepped back, waving a piece of scarf. Khadra lunged-trying to grab it-her scarf was torn in two, one strip in Brent's hand, the other wound tightly around her neck.

"I hate you!" she screamed.

"I hate you!" Brent mimicked in falsetto. "It's just hair, you psycho!"

"What a psycho," Curtis echoed.

In this situation Khadra faced both physical and verbal bullying at the same time, she was attacked, her veil was removed, and she was violently and forcibly pinned down, and her veil was torn and thrown, She was also verbally insulted, and the reason for this violence and bully was religious hatred or islamophobia, and the evidence for this is the use of terms such as “*Take off your towel first*”, “*raghead*”, “*It's just hair, you psycho!*”, out of contempt and disregard for her beliefs and religion. As if the prevailing behavior is attacking and bullying others based on their religions, or that Khadra came and imposed her religion and beliefs on them. What permitted this behavior in the corridors of an official building such as a school is the idleness and the spread of Western rejectionist ideas and the permissibility of attacking the other, the different other, the non-Western, Arab barbarian Muslim as we see in the continuation of the incident that no one interfered, neither the administration nor the teachers, but rather they did not care about a female student being bullied and physically attacked by two other male students and of her being subjected to an act of hatred for her religion

Mr. Eggleston came out of his room down the hall. Silhouetted by the daylight streaming from the double doors at the end of the hallway, he shook his head, gave her a look of mild disapproval, and went back inside.

The said teacher heard what happened, came out of his room and His gaze was admonishing her the victim who was subjected to violence and persecution; therefore, the behavior of the two teenage students should not be disapproved of, they were brought up like this by parents with the same racist ideology, and they were strengthened by the administrators and teachers in the school.

Reports state that nearly one in three students, 30.12%, who wear a hijab or headscarf reported that it was tugged at, pulled, or offensively touched. And one of the more disturbing findings

indicates that nearly one in four respondents, 23.50%, reported that a teacher, administrator, or other adult at their school made offensive comments about Islam or Muslims. (Darren Lyn)⁵²

2.3 The state of betweenness in the girl in the tangerine scarf, Is Khadra Shamy to accept or to conflict?

The pursuit of self-discovery has been, is and always will be the main goal of human beings. Therefore, the idea of the journey plays a central role in the work of Arab women writers in the diaspora. Through a careful reading of the works of Arab American novelist Mohja Kahf, *The Girl in The Tangerine Scarf* (2006), sheds light on how Khadra's journey controls the whole novel in terms of structure and hermeticity. As she makes her trip to her hometown in Syria, she gets closer to self-discovery. Thus, the journey that the character begin is linked to her inner search for a stable culture. Khadra acquires knowledge, better life understanding, and consequently better understanding of herself. Overall, the significance of the journey and travel in *The Girl in The Tangerine Scarf* helps shed light on how Khadra deals with her cultural circumstances and coping with extreme social inquiries. In this sense, Khadra embodies resilience, courage, and self-respect as she resists social pressures when deciding to challenge, accept and rebuild, as the following quote represents

She looks around at the white people, too-the Americans-no wait, she's American now-the other Americans... Midwesterners -Hoosiers-set in their ways, hardworking, steady, valuing God and family. Suspicious of change. In a funny way, Khadra realizes suddenly,

⁵² "US Muslim Students Face High Levels of Islamophobic Bullying: Report." *Anadolu Ajansi*. Online. URL: www.aa.com.tr/en/americas/us-muslim-students-face-high-levels-of-islamophobic-bullying-report/2565521.

as she surveys the crowd: they're us, and we're them. Hah! My folks are the perfect Hoosiers! (p. 338)

Kahf's *The Girl in The Tangerine Scarf* highlights the hardships Arab Muslim women experience as they live between cultures. Throughout the novel, Khadra feels isolated from her surroundings and does not quite fit into her community. As mentioned in "The Quest for Self-Discovery: A Study of the Journey Motif in Kahf's *The Girl in The Tangerine Scarf* and Aboulela's *The Translator*" by Huda Ahmad Ulayyan and Yousef Awad " Her life is actually made up of many journeys that she takes, willingly or unwillingly, which help in the transformation of her character. The first journey is the one that she took with her family to the United States as a child where she undergoes many experiences that hybridize her identity. The second journey is the one that she has taken to Mecca with her family to perform pilgrimage. After this journey, Khadra returns to the United States as a completely different person with new attitudes about herself and her religion. But her journey to Syria is considered to be the turning point in her life since she decides to be alone to reconsider her choices. The last journey is the one that she takes to Philadelphia, a journey that one may view as a continuation of her journey to Syria. There, she starts a life of her own and she puts the things she learned into practice."

At the beginning, a feeling of dissatisfaction and resentment prevails in the novel. Khadra is uncertain to which culture she must be an adherent to. She thinks that becoming an American means betraying her Arab and Muslim culture. This confusion is sharpened when her family gains the American citizenship. Khadra's conflicted emotions appear clearly in this passage:

What did it matter to Jihad, Khadra thought, he was born here. He's American, anyway. To her, taking citizenship felt like giving up, giving in. After all she'd been through at school, defending her identity against the jeering kids who vaunted America's superiority as the

clinch put-down to everything she said, everything she was. Wasn't she supposed to be an Islamic warrior woman, a Nusayba, a Sumaya, an Um Salamah in exile, by the waters dark, of Babylon? Wasn't she supposed to remember always the children in Syria who had to scour toilets on their knees at her age? For whom her tongue cleaved to the roof of her mouth, hamburgerless, with the guilt of one who got away? It was an ache that had gnawed her gut for years. What was all that, a big fat lie? She seethed. Land where my fathers died, hunh. (P.109)

Khadra refused to accept America as home even though it is the place she has truly known since her childhood. She was thinking of Syria or Saudi Arabia, as her true home and place as an immigrant.

However, the trip she made to Mecca changed all her ideas about home and belonging concept. In Saudi Arabia, Khadra encountered a different image of Islam where girls can have relationships with boys, which is not the kind of Islam she was waiting to see. When her cousin, Afaf, identified her as an American, she unconsciously and surprisingly found herself standing up for Americans. She was also sexually harassed there in the land of the prophet and was arrested by the police because she went to perform the Fajr prayer in the mosque as represented in the next quotation:

How could you leave the house without permission-your parents', your hosts'? Without telling anybody?" Ebtahaj asked in an angry whisper behind closed doors.

"I-just-wanted-to-pray-Fajr," Khadra hiccupped between sobs.

"You can pray in the house," Wajdy said.

"But I didn't want to pray in the house, Baba. The mosque is so near-the Adhan was so beautiful-and it was calling to me, to me."

"Well, women are not allowed to pray in the mosque here," her father replied. He was deeply embarrassed by the position Khadra had put him in before his grave-faced host.

“But, Baba, how can women not be allowed?” Khadra had never heard of such a thing. No mosque she had ever encountered hadn’t had a place for Women. Not even the tiny Kokomo mosque that ran out of a Motel 6.

“Then where do they pray?”

“They pray at home. (p. 128)

It’s not of a sudden, that Khadra questions the Islamic teachings her parents taught her from her childhood. For her, a new concept of home emerges as the family prepares to return to the United States,

Khadra was glad to be going home. "Home"-she said, without thinking. She pressed her nose against the airplane window. The lights of Indianapolis spread out on the dark earth beneath the jet. The sweet relief of her own clean bed awaited her there-and only there, of all the earth. (p. 138)

Moreover, there is a turning point in Khadra’s life that incites a journey of self-discovery. The turning point in Khadra’s life was her divorce and miscarriage, which is considered a life-changing event. She entered a wave of doubt about many of her beliefs. “She’d really thought her parents would support her, after she told them how much consultation she’d prayed on the decision. That’s why she told them, expecting them to support her against Juma, help him see why this was okay for her to do. Why it was not haram. What about all those teachings where abortion was allowed in shariah? One hundred and twenty days, and all that. It turned out that nothing she’d read described the real Muslim gut reaction to the question of abortion. Imam Ghazali could have an abortion, maybe, but she, Khadra, could not. (p. 189-190)

Khadra realizes that in order to find answers to all her questions, she must go back to where she came from, to Syria

It was time for a retreat. She would betake herself unto an eastern place. Back where she came from: Syria. Land where her fathers died. Land that made a little boomerang scar on her knee. Ya maal el- shaam, you were always on my mind. Yellow rose of Damascus. Oh Damascus, don't you cry for me. (p. 204)

She feels that it is the best place to find answers, as she believes that there, she will meet different people and experience many new things that will help her change the way she sees herself and others.

Her journey to Syria gives her an opportunity to reassess her relationship with many things in her life. Khadra's many varied travels have changed her personality and self-perception. She finally realized that a part of her was American, a part she used to deny severely in her earlier days. She is also aware that "Going overseas was what enabled her to see that she was irrevocably American, in some way she couldn't pin down." (p. 300)

and now she needs to learn how to deal with it (2006:391). On the plane returning to America, Khadra realizes she is coming home. At that point and only because visiting to Syria, Khadra learns how to accept and be proud of the different aspects of her hybridized culture.

Khadra's spirit changed after her trip to Syria and passed the confusion stage. She would rather be alone and start over in Philadelphia where she can learn to be on her own. She sees herself as a person with two sides and her main interest is to combine them harmoniously. She speaks. "I guess what I've been doing is trying to get to a place where I could reconnect the two and be a whole person." (p. 304)

Finally, Khadra made the decisive decision to accept her past in Indianapolis and confront her present and her new diverse affiliation, saying that "Maybe it will be good for my `self-

actualization,” (p. 299), she was trying to bring the two parts of herself in unison. Fadda-Conrey states that “Khadra’s return to Indiana as an adult becomes an entry way into reassessing the trajectories of belonging to the places and homes to which she has imaginatively and physically connected throughout her life” (2014: 70)

Huda A. Ulayyan and Yousef Awad states in their article that “*Khadra, whose name in Arabic literally means the green one and metaphorically means the naïve and innocent one, is more experienced and mature after she returns from her journeys.*” (p. 34)

To the last stop, during the course of the novel Khadra learns to be proud of all aspects of her hybrid life. The journey that the protagonist takes is largely supportive and stimulating because it changes her personality and enables her to better understand the world, she lives in. By this end, it’s clear that Samuel Huntington’s thesis of *The Clash of Civilizations* (1993) is still accepted. This clash is symbolized by the USA and the Arab world, as both representing the western and eastern hemispheres respectively, and the clash between them fuels cultural representations and stereotypes.

General Conclusion

Through this scientific research that is mainly about Kahf's *The Girl in the Tangerine Scarf* (2006) and studied according to the perspective of Samuel Huntington's The Clash of Civilizations Theory, which is the source of reshaping the world order, Mohja Kahf tackled the state of rebellion, affiliation and being caught between two worlds. In which, the protagonist was aware of the civilizational, religious and social differences she will face due to living in a very western city, Indianapolis. Therefore, for Muslims living in the west, religion is their best way to express and reshape themselves as a mixture of East and West, traditions and modernity. Through Khadra, Kahf expressed the emotional and psychological insecurity issues she obtains from her beliefs and her many visits to several places.

Through the lines of the novel and during the course of chapter one, one can understand how Kahf demonstrated that the acceptance and rejection of Muslims of other different cultures is mostly based on political and cultural considerations rather than personal opinions by mentioning the history of Syrian immigrants during the 70's. Kahf shows how the conflict between the

fanatical Midwest and the Islamic East dominates world politics for a long time reflected negatively on them as immigrants. And by employing the theory of the clash of civilizations by Samuel Huntington in this study, the results of the topic were clearly fruitful since his theory was classified to some extent as a wheel of relationships in the world.

Therefore, throughout the lines of chapter two it is clear that Khadra's journey is filled with detachment, alienation, rejection and loss, until she connects herself to a place with a sense of belonging. A place that contains both sides, her Eastern culture with her religious beliefs and her new American culture by living among Americans society.

In fact, Khadra accepted Islam by accepting herself in America as an American and by allowing herself to overcome the trauma of immigration and the loss of a homeland. This acceptance provided her with a form of personal mobility, empowerment, and strength, through which she successfully negotiated the boundaries to achieve a mixed culture of Eastern and Western cultures.

Therefore, "*The Girl in The Tangerine Scarf*" throws light on the uneasy lives of American Muslims and the hardships they encounter continuously. The contrasts that exist between the two cultures have confused Khadra. On the one hand, she was part of a tight-knit Muslim family that tried to support, appreciate and live according to their own culture and religious rules. However, she lived in a secular society that rejected her cultural and religious backgrounds. Hence, she was not sure what culture she belonged to, the thing that caused her cultural fragmentation.

At this final stage, this work has come up with a set of significant findings that the glean understanding of the enigmatic relationship between Islam, the West and the devotion to one's

religious sphere. It became clear that the conflicts between the two civilizations are greater than the problem of religion, but coexistence with each other in general was a fact that is difficult to accept, and the most difficult of this is respect and the recognition of the other's independent culture. We can say that our study of Mohja Kahf's novel led us to conclude that the work has more in depth than a simple reader can imagine since it highlights the Immigrants experience in multicultural societies. In which, Kahf's work depicts figures of different geographical areas, cultures, languages, religions, attitudes, racism, and cultural transformations.

Yet, in our memoire, we have not explored all the issues that underline Mohja Kahf's *The Girl in The Tangerine Scarf* (2006), though its richness of themes that could be studied by future senior students from different directions and perspectives. Therefore, we invite students who are interested in the novel and in the experience of the Muslim immigrants in the West to study other themes, for instance those of ethnicity, gender discrimination, prejudice, racism, lifestyle and so on.

ملخص

تهدف هذه الدراسة لإبراز الصراع بين الشرق والغرب في رواية الفتاة ذات الوشاح اليوسفي للكاتبة مهجة قحف على ضوء نظرية صراع الحضارات فهي سيرة ذاتية تتيح الفرصة للعديد من المجتمعات المتباعدة ان يعايشوا معاناة اللاجئين والمهاجرين المسلمين. فالرواية نموذج جيد لإبراز الاختلاف مع ما يصاحبه من عد تسامح وتمرد على الأعراف فلقد ابرزت جليا الصدع الرهيب بين الإسلام والغرب من خلال متابعة رحلة البطلة خضرة شامي ذات النشأة الإسلامية وما فيها من عادات وقيم و هوية سورية على الرغم من دعاوي التقارب شرق غرب و على الرغم من كونها خرجت الى هذا العالم الغربي و ارادته فتبين انه لا يقبلها كمنشآت و يرغمها على خوض صراع داخلي هو صورة لصراع الحضارات. كما تحلل الدراسة نظرة التعالي التي تميز الغرب ونظرتهم النمطية المشوهة للإسلام مستعملة المنهج الوصفي التحليلي بطريقة علمية موظفة في ذلك نظرية صراع الحضارات وتحليل نفسية بطلة الرواية وكذا وضع المهاجرين الاجتماعي والنفسي لكونهم اغراب مستخدمة نظرية الصدمة التاريخية.

الكلمات المفتاحية: مهجة قحف، صراع الحضارات، الدين، الثقافة، الهوية، الصدمة التاريخية.

Glossary

Term	Definition
Fatwa	a decision or order made under Islamic law.
Al wasta	giving unfair advantages to your own family if you are in a position of power, especially by giving them jobs.
The Euphrates dam project	Euphrates Dam, also called Ṭabaqah, or Tabqa, Dam, dam on the Euphrates River in north-central Syria. The dam, which is located 30 miles (50 km) upriver from the town of Ar-Raqqah, was begun in 1968. Its construction prompted an intense archaeological excavation of the area around the town of Ṭabaqah.

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