



Imagology of Neuterer places and the question of Identity In trips in the name of Basim Furat

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Abstract

Roland Barthes dealt with the concept of neutrality, as it would be a precise art to maintain a good space between the features, including the human features of the emotional space (1), and emphasized that the neutral is a personality with great vitality and uncompromising strength (2), and he also sees that the neutral takes a zone Gray, in an attempt to get out of the game of power, evading physical and emotional, and for that; By swaying the speaker, the observer, or retreating, or being indifferent or remaining silent (3)

It was stated in the book “The World of the Novel” that the place is far from being completely neutral and is termed in multiple forms and wears many meanings to the extent that it is sometimes the reason for the existence of the literary work (4).

Dr. Ali Al-Merhej defines the neutral place by saying: “It is the transparent place in which we human beings in our diverse and multitudinous world are certainly sheltered from the evil of conflict and fighting between different races, cultures and ideologies” (5), as he defines it by saying: “It is a common field common to all minds and all civilizations A place where human experiences from every place and time coexist and dialogue” (6), bringing together the “neutral place” and “the neutrality of cultural modernity”, after which they are a space that allows convergence for all, so “the neutral place is the common place that makes the convergents as if they were an absolute unit” (7). There is no doubt that the emotional element is linked to the place, hence the subjective sense of the place is what determines its identity, “the place, no matter how neutral it appears, evokes a measure of feelings in the same person dealing

with it, and since seeing it, it acquires a psychological dimension, which differs from one place to another, and the reflection of one place differs from person to person” (8).

Critic Dr. Muhammad Obaid Allah saw that the place has its own privacy, and it carries a special sanctity, as it is the main hero and the witness to the transformations that contain any place, explaining the difference between the domestic place: which is the place that we are familiar with, love and care for, and the hostile: which is the one we hate, and the “neutral place.” Such as places of transportation, stations, or restaurants that are not associated with the personality... with hostility or love” (9).

Thus, “we need a sensitive and conscious vision in order to be able to study the image as a literary work, and an intellectual product that suggests a crisis or openness in the human relationship between people!” (10) And since literature represents life, it interacts with it, starting from the perspective of the writer himself, and this It means that any place speaks with a special vision, which allows for the reshaping of the place, and for example, “transforming a neutral or hostile place into an aesthetic place” (11), and thus Sorology becomes not only a “reproduction of the other, but rather a re-creation of it” (12). And since the image consists of two basic elements: “the ego and the other,” it is necessary for the self to be aware of the other (13).

We proceed from this point to shed light on the neutral place, and the vision of Bassem Furat towards it, as we will shine on the image of the neutral place that has transformed Bassem Furat into an intellectual and cultural imprint. And his culture, and his view of the Arab and non-Arab other.

Blogs in the name of Furat carried realistic spatial narrative components, which can be considered the most important signs of identity, and a means of establishing belonging, as he said: “Celebrating places, looking at them and their cultural differences is a source of knowledge and life experience” (14). The places he visited in the name of Furat have turned into spaces that speak of humanity, and travel literature constitutes “a kind of movement, which is also a mixture of people and peoples, and here the value of travel emerges as a source for describing human cultures” (15).

Therefore, we sought in this topic, and the last of the first chapter, to study the neutral places according to the vision of the traveler Bassem Furat, addressing basic issues, namely: the human

sense of difference, the refugee files are full of lies, the ego and the other (the human other, the racist other), the trafficking of children in Western countries, oil exploration companies, the Garden of Peace, a universal lesson in Japanese tolerance.

First: The human sense is the universal of difference

Bassem Furat visited tourist Cambodia, and said about it: "Tourists visit families and children who live in the city's garbage dumps, as well as visiting orphans, and visiting kitchen schools, where they study cooking and the financial returns go to orphans. With the help of needy families and orphans, Cambodia is the first orphan country in the world" (16).

Bassem Firat's vision of Cambodia was a presence for its social realism; It is a country of orphans and poverty to the extent that its poor live in garbage dumps, and this reflects its economic condition based on the sharp class division among the members of the same society. However, the humanitarian initiative it takes to exploit the tourism business to stand by the poor and orphans gives it a lofty moral identity that embodies the human sense, the feeling of the poor, and providing assistance to him.

Here, Basem Furat looked at Cambodia from the standpoint of human awareness, so who among us was aware of this important cultural and intellectual information about this country?! Here, "the importance of trips in revealing a person's thoughts and behavior" appears (17), as the name of Furat illuminated an aspect of the human sense that characterizes this place. Tourists of different cultures, beliefs, religious convictions and intellectual backgrounds unite and practice the act of giving in a country with which they do not have any bond of familiarity or hostility, i.e. a place that is neutral for them. The only thing that unites them is the human concern and the feeling of the poor other who needs attention and help from the rich.

Bassem Furat expressed his admiration for this initiative and participated in it, transferring the image of the place of the neutral other, to turn it into a speaking place with an ethical vision that established a human equation: (This place is not my place, and it is not your place, but rather our place), and it is the vision of the person that determines the character of this place, which means It does not remain neutral, but rather takes on psychological features that reflect the person's influence on this place and what is happening in it (18), which means that "the relationship between the place and the

personality is mutual based on vulnerability and influence” (19) according to an ongoing dialectical relationship. This is a form of communication with the other on a human basis, characterized by love, goodness and mercy.

Second: Refugee files

Asylum centers in the homeland, and in the world, are considered neutral places in general, because they encapsulate their work under the perspective of humanitarian aid, and attract all refugees from different countries, and there is no doubt that “fundraising means national cohesion that transcends ethnic and religious details” (20).

Under the title: "Refugees' files are full of lies," Bassem Furat discussed the refugees' files, which are full of lies from the time they were presented to the asylum centers until their arrival in the country to which they were displaced.

Bassem Furat tells how the Iraqi asylum seekers made up stories in the asylum centers in Iraq in front of the United Nations staff in order to gain sympathy and escape from the clutches of wars and dictatorship in their homeland during the era of the previous regime, and this distorted the image of the (eastern) Arab Iraqi in the eyes of the other (western) And he recounted what happened in one of the asylum centers, saying: “Some of the asylum investigators... do not sympathize with the plight of the refugees... but the lies that they fabricate in front of the asylum investigators, in which they insult the homeland and religion of the majority and the first nationalism, disregard centuries of peaceful coexistence between us. This is something that cannot be forgiven or tolerated” (21). Among these lies that he presented (22): That the tongue of those who do not speak Arabic in Iraq has been cut off. And that Muslims throw human waste on those who go to places of worship for non-Muslims, and that education in non-Arabic has been completely abolished, stressing that “in areas with a non-Arab majority, education takes place in two languages, the language of the majority in that region alongside the Arabic language” (23). Bassem Furat continues to film the series of lies fabricated by the asylum seeker even after his deportation from Iraq, with the aim of obtaining additional aid, as he circumvents the law of the country that shelters him, and among these fabrications: claiming separation in order for the husband to obtain celibate aid, and increase his monthly income, as well as Claiming stomach disease or mental illness because they are difficult

to detect by a doctor (24).

Among the lies that he talked about was the rumor that Iraqi refugees - in general - in countries of asylum receive aid from the Iraqi government and that it is deducted from Iraqi oil, stressing that “this is a lie and slander, as there is absolutely nothing to do with the Iraqi government, past and present, with any assistance” (25) .

Basem Furat also explained the sources on which the governments of the countries of asylum rely to collect aid money for these Muslim refugees, stressing that it is illegal and forbidden money, “because the largest taxes that the governments of the countries of asylum collect are from wineries, bars, discos, nightclubs, brothels, stripping halls, gambling halls and shops.” Gambling, restaurants, and they all sell alcohol and pork... These are important and major sources of financial aid for Muslim refugees, (asking) so where is the lawful in them based on the legal code that all Muslim jurists believe in?”(26).

So, the neutral place has not remained neutral from a moral and religious perspective, as Bassem Furat believes that religious commitment requires Muslims to pay attention to their behavior and the way they deal with this file, which contains serious legal issues that a Muslim should pay attention to, as if hypocrisy governs interests, and defrauding religion is a means of a refugee To achieve his goal, and these behaviors distort the image of the easterner to the westerner, and pose a moral identity crisis in the depth of the Arab-Islamic identity, within the framework of the relationship between two specific parties: the Arab Muslim with his religious values that he considers to be Muslim / and the Westerner who is not concerned with these religious standards (forbidden livelihood in the view of Islamic law), and “a crisis of identity means a state of tension and emotional rupture, which develops self-centeredness and pushes into intolerance and racial, religious or sectarian discrimination, and reduces the chances of tolerance” (27). Speaking on behalf of Furat on behalf of international organizations in Uganda, he expressed his astonishment at the behavior of the government, which seizes the aid intended for refugees and sells it in the city’s markets, to obtain additional funds, and it is not satisfied with that; Rather, it steals food supplies for the army (28). There is no doubt that the thefts committed by the Ugandan authorities tarnish their image with the other/refugee, regardless of their nationality. On the other hand, Bassem Furat believes that "refugee has granted a decent life to

millions of people.. but it has spread a narrative based on lies, forgery, exaggerations, and hatred between the spectra of the region and areas of conflict, more than what was caused by the regimes, and used by Western research centers, and then by the politicians; the main reason behind it is the regimes." The same one that killed the spirit of citizenship" (29).

Basem Furat identifies the two parties responsible for distorting the image of the Iraqi in the eyes of the Western other, namely: the regimes first, and the Western research centers that were affected by the lies and slander they received from the people of the country themselves, secondly, and the image forms "part of history in the factual and political sense, and part of the social imagination." and the cultural or ideological space within which they are located" (30).

In one of the asylum centers in Autara, Bassem Furat narrates the following: "Most of the refugees were Iraqis fleeing from the dictatorship, and the majority of them were Christians, especially from the Syriacs. The astonishment that was more painful was the behavior of the non-Arab Iraqis. The prisons of the Arab regimes, and we are all refugees.. The hall included Iraqis, from different religious, ethnic and national backgrounds" (31).

As a neutral place, the center of refuge has turned into a place that includes the opposite. People of different race, religion, nationality, and language, gathered under one roof of asylum, and despite their estrangement, began to hate and hate each other; It is as if the attribute of Arabism has become a major condemnation for its owner, so how can an Iraqi tarnish the image of his Iraqi brother and turn him into a criminal, butcher, and dictator?

There is no doubt that these behaviors were lived by in the name of Furat in more than one asylum center, and he has repeatedly talked about them in more than one of his books, and from what he mentioned of similar incidents he said: "I saw the same looks in the refugee center in Mengri, meaning that the Arab is Saddam Hussein.. In other words, On the other hand, he is a racist, savage, backward killer, an invader of the land and a usurper of honor" (32).

Bassem Furat reflects the image of the Arab/Oriental in the eye of the other/Western; The Arab appears in the image of the Bedouin and the savage, the invader and the usurper, and it is a stereotype that the Westerner has always tried to show about the Arab; It seems that likening the Iraqi Muslim to the image of Saddam Hussein is an attempt to present a dark and black image, as

well as an attempt to generalize the practices of a dictatorial man who practiced injustice and criminality, and ruled with the language of sword and blood on every Iraqi citizen. This means that Bassem Furat established the transformation of asylum centers into places that spread lies and distorted images of the Arab citizen. For the place to turn into a hotbed of lies and distortion of facts, and thus reflects a moral crisis that entrenches the process of distorting Arab identity and spreading discrimination and racism in the West.

Third: the ego and the other (the human other / the racial other)

In the name of Furat, he reveals places and spaces in which opposite ideologies are manifested that reveal the view of the Arab to the Arab, the Arab to the Western, and the Western to the Arab, and this can be framed within ideological systems that reveal multiple issues that have political and sociological dimensions.

When Bassem Furat went to Amman for the first time, he admitted that he was racist in his view of the Jordanian Arab, saying: "Many of us practice racism or call it superficial without awareness, that is, it is unplanned racism.. It can be said that it is human instinct imposed by circumstances.. and the uprooted from his place He only sees in it a paradise that he was expelled from, to delude himself that he is a victim.. and he does not see in the new place his positivity.. I was... naive." (33)

Here, the Arab's view of the other Arab is revealed to us, and this presents a cultural and moral context, on the basis of which each of them builds his position; Whatever the motives for this feeling, it is an abhorrent feeling that pushes one to deal with the other with a sense of superiority and narcissism. Hence, Bassem Furat considered himself naive, and expressed the danger of this view. The way he dealt with the other Arab is unacceptable by all standards, as bullying and ridiculing the other, and looking at him with a look of condescension and contempt are among the highest degrees of moral inferiority that a person may not notice due to its seriousness in relation to the other.

Bassem Furat says, after touching the kindness and hospitality of the people of Khartoum: "I am the one who learned not to compare cities, languages and cultures, a comparison that leads to the consecration of a model, because the model does not exist, for every country, city, culture, language and belief has its own peculiarity; if we believe in this truth or vision When we dedicated racism, arrogance, abolition and exclusion" (34). Pointing out the

importance of the ethical message that the traveler must perform, and he said: "The traveler believes that every culture has its own specificity, and that there is no culture that is the criterion that must be measured against. So, Bassem Furat believes that centralism (*) consolidates racism, while diversity and acceptance of the other establish a culture of awareness for exchange and acquaintance on the basis of humility, respect and openness.

Bassem Furat met, in one of the seminars, a journalist called "John Mensig" who works for a New York magazine, and he was preparing for a doctorate in Buddhism in Sri Lanka. Intellectual, it falls within the framework of neutral spaces that bring together contradiction and difference.

While they were participating in a symposium on Iraq, held by an international organization in Hiroshima, at the invitation of the head of the branch of this organization there, who was an Iranian woman, Basem Furat told him about the blood of Iraqis that spilled over the sectarian identity, touching on the linguistic and ideological diversity in Iraq, and he noticed Basem Furat, that an Iraqi Kurdish delegation was part of the symposium. Here, the foreign man, "John Mensing," noticed the man's marginalization of his homeland, Iraq, and whispered in his ear: "Oh, this racism, isn't this an Iraqi coming with an Iraqi passport and as an Iraqi, so why did he completely ignore Iraq and talk as if there is another and different country and they are not part of the Iraqi state?" (37).

Bassem Furat felt annoyed by this image that this Chinese man formed of the brothers of the one homeland who appear to the other in the form of racists who are not proud of their belonging to one homeland that includes everyone, and from here he says: "It is my right, as an Iraqi, to be jealous of my country, believing in its unity and the first step in the ladder." Patriotism is the belief in the unity of the national soil, and whoever lacks this degree in the hierarchy of patriotism is broken and shattered."(38) Then he explained to him the reality of the scene in Iraq, in order to remove from him the distorted image that he received from the behavior of the delegation, talking about the great devastation caused by the Iraqi regimes Especially after the founding of the republic, in addition to the bloody conflicts that were taking place between the various Iraqi parties, which led, in his opinion, to killing the spirit of patriotism among the people of one people. Non-Arab nationalist parties took advantage of this rift to offend the Arabs and the unity of Iraq, which

requires “relying on new values.” It excludes hatred and rancor, and opens up to the values of humanity and religion” (39).

Basem Furat rejects all aggressive racist behavior, calling for unity and love, and rejecting the policies of sabotage that seek to sow discord among the Iraqi people, thus embodying the transformation of some seminars into centers for distorting the image of the Arab in the eyes of the other Westerner.

And herein lies the importance of the imageology of literature, as "the imageology takes another style in disclosing or revealing the image of the foreigner and his opinion of the other, and by that I mean the indirect imagery, that is, the image that the Arab himself transmits about the opinion of the foreigner about him, and vice versa" (40).

There is no doubt that what this delegation did harmed the image of Iraq as a people rich in diversity, so it saw that its educational message required an explanation of the political backgrounds behind any behavior that could harm the image of the ego / Arab, in the eye of the other / Westerner, and it is painful that the distortion emanates from the people of the same house In doing so, it reshapes the duality of the relationship between the easterner and the easterner, with its differences and tensions prevailing based on political, religious and ethnic issues, which the political authorities and some parties are working to strengthen in a way that harms their unity, harmony and harmony.

Within the framework of the relationship between the Arab ego / the Western ego, Bassem Furat reveals the racism shown by the Westerner towards the Arab, showing that Westerners see in every Arab the image of a criminal (ISIS) and also sense that they see the Arabic-speaking Arabs in Iraq as invaders and murderers, and the most surprising thing is that The Kurds themselves are trying to generalize this image and make it a culture entrenched in the Western mind to turn it into an intellectual conviction put forward by intellectuals while practicing their intellectual work. However, every Arab is a Daeshite, in such a strange way” (41). Thus, without realizing it, "religion turns into a flexible source for our aggressive practices against the other on ideological grounds" (42). Fourth: Trafficking in children in Western countries

Basem Furat talks about the phenomenon of child trafficking according to his observations in Southeast Asia, and he says: "In Southeast Asia... where the phenomenon of buying children from

poor local families to some Westerners, from Europe, the United States, Canada or Australia, is a phenomenon that hides an insensitivity. It is humane for someone who believes that with his money he will save a boy or girl, or that his wife having a child by buying him to adopt is better than losing her beauty, grace and health during pregnancy” (43).

Among the heinous crimes that occur in Uganda is what Basim Furat mentioned about “accidents that constitute a phenomenon in Ugandan society, which is the throwing of mothers with their infant children in public places, including the worst, such as the toilet (toilet) of old construction, i.e. rectangular in shape, in which anyone can easily be thrown. A six-month-old baby, and the reasons are always flimsy, such as the lover’s refusal to attribute the baby to him” (44). This is in addition to the transformation of schools there into places of crime, where students are subjected to sexual harassment by their teachers, who tempt them to “give them high grades in exchange for having sex with them, meaning that it is forced sex” (45).

One of the manifestations of exploitation that he mentioned about Uganda is the exploitation of large companies with workers from the poor and downtrodden class, and he saw that these companies earn exorbitant money while they give those who work long hours very low wages, commenting on this inhumane behavior by saying: " Damn, there is no justice in this world" (46).

There is no doubt that Bassem Furat saw in the African countries that pay lip service to humanity and human rights, and raise slogans to protect children, hotbeds of corruption and moral decline. What children encounter there in terms of sexual extortion or occupational exploitation, in addition to the prevalence of child trafficking, opens the door wide to a major humanitarian crisis. The name Firat shines on it, turning it into an unacceptable image of these places and spaces tainted with inferiority.

Fifth: Oil exploration companies

I attended Basra in the memory of the name of Furat, while he was in the arms of the Nabo River in the Amazon, and he presented from it his own vision of this city, which is experiencing a real crisis, as he says: “When the rain faded ... the Naw River began to widen, and then it carried me to the Shatt al-Arab, where Basra is the lung of Iraq Al-Mutula, the palm forests there that were raped by the arsonists of war, here they are threatened by the Amazon company,

the flame of the curse that befell our miniature Iraq, Kirkuk, to make Iraq suffer from it.. the town of "Roccaforte" .. and along the two banks of the river, we could see the boat stops. We also watched the locals washing their dishes, clothes and bodies on Naboo, oil exploration companies, and the oil flame seen from afar" (47). Bassem Furat presents a satirical picture of the miserable reality of his values. How can a country rich in natural resources be able to generate abundant money for its people to live a decent life, turning into belts of misery and poverty, whose people live on the margins of a decent life?

And from this it is necessary to stand on the scene of the locals who wash their dishes and their bodies on the banks of the river, and between the oil flame that is seen from afar, as they are two different, contradictory systems. The first: an old local regime, and the second: a modern imperialist regime.

In light of this harsh reality, Bassem Furat raises major questions about the domineering powers' control over peoples' destinies and their natural resources. Is the existence of oil a blessing or a curse? There is no doubt that he sees it as a resentment, or even a curse that prompted the Americans to occupy Iraq, under the pretext of the existence of weapons of mass destruction, which intend to ignite strife and wars and seize the nation's wealth.

It seems that this same policy is pursued by Westerners in more than one place. Naboo, like Iraq, is a victim of the curse of a rich and oil-rich place, a cause of crises and wars between peoples. How can a people be exterminated and suffer for no reason other than because it was born in a country that embraces gold in its bowels, and the stomachs of its children are starving! Thus, Naboo turns into an image equivalent to the homeland, revealing a moral crisis produced by the policies of the states that control the destinies of peoples, as well as revealing the way major powers deal with the wealth of the countries that they seize, and this is what presents the image of the racist and criminal Westerner in the eyes of the peaceful and oppressed Westerner.

Sixth: The Garden of Peace is a universal lesson in Japanese tolerance

Bassem Furat cites an example of Japan, where the Peace Garden was a human space that established the values of tolerance, despite the pain of crime. Japan sees wars as a monster that breaks the bonds of humanity, so it forgave the other/the killer, in order to

promote a peaceful homeland that refuses to repeat the experience, and in memory of the martyrs of the Hiroshima bomb, the Peace Garden was built in the charming city of Japan, intended for Firat in 2005 AD; To attend the 60th Anniversary Concert for Hiroshima.

During the ceremony many speeches were made; He mentioned that the first topic discussed on the agenda of the General Assembly was its adoption of “a non-binding resolution or recommendation, which is that the atomic bomb is a weapon of mass destruction, causing a humanitarian catastrophe” (48). The garden contains the "Peace Monument", which is the center of the garden, and consists of a stone box that contains "the names of all the victims of the atomic bombing and they are of all nationalities. Every year, the names of those who died from the radiation of the atomic bomb are added, and a phrase is inscribed on the grave that says: "Rest in peace, we are We will not repeat this mistake again” (49).

This garden embodies the Japanese vision of the war, expressing the identity of an association that carries the banner of peace high. And "identity is a complex of criteria, which allows the definition of an object or an internal feeling. The feeling of identity involves a group of different feelings, such as a sense of unity, integration, belonging, value, independence, and a sense of confidence based on the will to exist" (50).

The Garden of Peace has become synonymous with the space of unity and tolerance, for a people who lived through a great historical catastrophe that changed their vision of the world. It is also a neutral place that embraces all people of different nationalities and nationalities.

In talking about the crimes of history, Basem Furat evokes the crimes of the Americans in his homeland, during their invasion of Iraq, as well as the massacre of the Mongols in Baghdad, and he says: “But on the ninth of April, he brought me back to Iraq, to the fall of Baghdad, not at the hands of the ancient Mongols, but at the hands of The Americans, the fragmentation of my country and what you meet, as if people's dreams of the tyranny of the tyrant have turned into nightmares of an occupation. He was talking while I was recalling what I read about the devastation and destruction that the Mongols committed in Baghdad, and the worst.. who exerts himself to prove that the Mongols did not do what the historical sources mentioned. (51).

The pictorial place is determined to present the dialectic of peace and war, thus embodying the identity of the other in his dealings with the ego. Is it governed by the principles of peace and recognition of the other, or is it governed by the principles of authoritarianism, assault and usurpation of rights? And what guides human existence and the relationships of its members with one another, the values of openness, peace and the principles of morality, or intolerance and violence? .

The existence of the human self is limited to the moral act that fluctuates between time at times: its past, present and future, and what is justified by the act of steadfastness and transformation at the same time. The other, here, the Mongols and the Americans, appears in a state of clash with the ego / Iraq, and “the ego is the opposite of the non-I” (52). Subsequently, they appear in the location of the aggressor, which reveals its identity as an entity usurping the rights of the other: its land, its people, its property, its history, and its glories.

Thus, the relationship shifts from a framework of peaceful coexistence, exchange and acquaintance to a framework of confrontation and conflict. This conflict is generated by Western countries that deal with other countries on the basis of domination, rape, committing crimes and fabricating political crises in order to achieve political and economic interests and steal the capabilities of oil-rich peoples.

Iraq appears as a space that embodies the identity of preoccupation with the rejection of injustice and the assertion of the right to self-defense in the face of the usurper throughout history.

The words of Bassem Furat also bear a kind of reproach for the discourse of the negligent who deny the facts of history. Thus, he reveals the identity of the falsehood practiced by some people by falsifying the facts, and so, “the writings of travelers played a great role in presenting the image of the “other” to their readers, and consolidating a set of general impressions and perceptions of other peoples, whether true or false” (53).

It seems that the neutral place is characterized by modification and transformation, and it is not fixed; The neutral places that Bassem Furat dealt with formed a focal point for depicting the self's anxiety and obsessions, and its view of others, as well as others' view of the self. It also revealed the intellectual ideology of Bassem Furat, which was affected by a long series of

crises of alienation and distance from the homeland - Iraq.

From here, the neutral place formed a framework for studying the relationship of the ego with the other, i.e. the eastern with the western, the eastern with the eastern, and the Arab with the non-Arab. Thus, it played a role in embodying the image conveyed by Bassem Furat about each other's view of the other.

Bassem Furat's opinions towards these places were not pure and pure, so he moved away from idealism, revealed the intertwining of place / ego, and expressed his true vision of himself and the selves of others. Thus, the image of the ego, and the image of the other, is formed in its true form at times, and as false at other times. As the (ego) may contribute to conveying a distorted image of it to the other (Islam is a religion of crime and aggression), and the other may transmit from the (ego) distorted, selective images that have no basis (every Arab is an ISIS), and he highlighted it in the name of Furat, exposing his visions that believe in postulates. Fundamentals that he refuses to give up, including: morals, humanity, the values of peaceful coexistence, the rejection of intolerance and racism, as well as true citizenship, the rejection of internal fighting between different sects, and respect for religious, linguistic and ethnic diversity among the people of the same country.

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21 - There is no herb at Mahuta from the lighthouses of Babylon to the south of the south, in the name of Furat: 46.

22- Look: the same source: 46-47.

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32- The same source: 33.

33 - Places that wave to strangers, in the name of Furat: 14.

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35 - The Way of the Gods, in the name of Furat: 13.

*- Centralization means: the centralization of the rulers of the world, and it is a system of territorial division, in which the national

government is divided into regions under its authority, and it determines for it a ruler for each of them subordinate to it, which is the prevailing pattern in the authoritarian administrative-colonial system after colonialism, and it is also: a more effective system in achieving Basic tasks, including: enforcing the law, public order, extracting resources and revenues. See more:

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42 - Tolerance and the sources of intolerance, - Opportunities for coexistence between religions and cultures, Majed Al-Gharbawi: 145.

43 - One Pearl and a Thousand Hills, in the name of Furat: 96.

44 - The same source: 127.

45 - The same source: 127.

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47 - Resident Traveler, Bassem Furat: 65-69.

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50- Identity, Alex Micheli, translated by: Ali Watfa, Damascus, Al-Wasim, 1st edition, 1993: 15.

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