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THE WOMEN PERSPECTIVES IN GHADAH AL-SAMMAN'S WRITING

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Abstract

The Views of Women in Ghadah Al-Samman's Writing. This will have important details about her life, the people who influenced her, and the time and place where she wrote her works. The person reading this will learn about Al-Samman's personal and professional life and the social and cultural influences that may have affected how she thought about women. If readers know about the author's background, they will be better able to analyse and understand her writing in the following parts. The opening sets the stage for thoroughly examining the women's points of view shown in Ghadah Al-Samman's writing, providing a basis for comprehending the author's drives and inspirations. By learning more about Ghadah Al-Samman's past, we can better understand the social and cultural setting that shaped her writing and how her work has had a big effect on showing the different points of view of Arab women. People often say that al-Samman's work is brave because it looks at the lives of Arab women by exploring ideas like identity, love, and the limits of following standard social norms. People have praised her work for showing women's problems and wants without remorse. Giving a unique look into how complicated their lives are. Al-Samman's novels, short stories, and articles have questioned social norms and shed light on how difficult it is for women to live in the Middle East. Her voice as a feminist pioneer in Arabic literature has won her that honour. Ghadah Al-Samman is a famous and important person in Arabic literature. She is especially known for writing from women's points of view. She grew up in a politically and culturally charged place, which greatly impacted the books she wrote. She studied anthropology and sociology, which shaped how she thought about gender roles and how societies work.

Keywords: Perspectives, Gender, Feminist Thoughts, Cultural Identity, Ghadah Al-Samman, Characters, Stereotypes, Patriarchy, Norms, Arab World, Intersectionality, Women, Complexities, Challenges.

1. Introduction

Ghadah Al-Samman is a reporter, author, and writer from Syria. He was born in Damascus in 1942 into a well-known family. Her father, Ahmed Al-Samman, was the head of the Syrian University. An artist named Nizar Qabbani is linked to her. He inspired her after her mother died when she was very young.

Her father was a fan of both Western and Arab literature, which influenced her and gave her a distinct look that mixed elements of both. Nevertheless, the strict Damascene atmosphere in which she had been nurtured provided her with a clear challenge. *Your Eyes Are My Destiny* is her first collection of brief tales, was published in 1962 and got positive reviews. Despite this, she was lumped in with other typical female writers of the time. Her later works took her away from the milieu of feminine and romantic tales and into larger social, feminist, and philosophical themes.

She graduated from Syrian College with a BA in English literature in 1963 and then moved to Lebanon to earn her master's in drama at the American University of Beirut., never returning to Damascus. She worked as a journalist in Beirut, and in 1965 she released *No Sea in Beirut*, her second collection of tales, which depicted the repercussions of her new, larger experiences. She subsequently worked as a reporter around Europe until publishing her third book, *Foreigners' Nights*, in 1966 (Abdullaeva, D.2022).

The Six-Day War shocked her, as it did many others her age. Her renowned piece "I Carry My Shame to London" exemplified this. She didn't write another novel for six years after that. Instead, her journalistic writings brought her closer to social realities and increased her popularity. Some of her subsequent writings were based on papers she authored during that time period. As a reporter, she joined Salim Lawzi's weekly news magazine, *Al Hawadeth*, in 1969.

The Departure of Old Ports, her fourth collection, was released in 1973 and is regarded by some critics to be one of her most significant works. She portrayed the difficulty of the Arab intellectual and the contradiction between his or her thoughts and deeds in this collection of short tales.

In the late 1960s, she married Bashir Al Daouq, the proprietor of Dar Al Tali's publication firm, and named her lone child Hazim after one of her heroes from "Foreigners' Nights." She eventually established her own book publisher and reprinted the majority of her publications. She has 15 books in her "Unfinished Works" series, nine of which are poetry collections. She has put her unpublished writings, like a collection of letters, in a Swiss bank so that she can release them "at the right time." (2016) (South et al.).

Some of her letters are said to have information about famous Palestinian authors and poets of the 1960s, such as journalist Nasser Eddin Al-Nashashibi and the late poet Kamal Nasir.

In 1993, she published a book of love letters from Ghassan Kanafani to her. This made waves in the political and cultural worlds. during their open romance in the 1960s. Some people said she posted them to hurt the reputation of the late author and/or the Palestinian cause.

She has also published literary analyses and translations of a number of her writings. Since the 1980s, Ghadah has resided in Paris and is a regular writer for an Arab journal located in London. After a traumatic experience in Cairo, where she found out that the reporter had not read either of her books, she no longer agrees to do interviews for TV.

Ghadah Al-Samman's mother died away while she was young; accordingly, her dad was primarily responsible for her upbringing. Once Al-Samman was just an adult, her dad died, and she quickly lost her position. She was abandoned across the world. Many of those in her community had conservative views and perceived her as a "fallen lady" (Vinson 4–6). She had neither a father nor a spouse to search for, nor any family to aid her just in time. During this time, Al-Samman became a passionate supporter of freedom and self-expression for all individuals, particularly women. She is unafraid to tackle topics that the general public considers taboo. She rejects conventional views on the sexiness of women and the privileges of the upper class (Vinson 9–10). Al-

Samman has as many detractors as she has fans, but she takes them in stride and continues to write about perspectives and views that most fiction authors reject to include.

Ghadah Al-Samman is a competent and motivated lady who tries to persuade everyone who will listen to share her feelings.

1. Your Eyes Are My Destiny, 1962, is an example of a short story.
2. "There Is No Sea in Beirut," 1965
3. "Foreigners' Nights" in 1966
4. "The Departure of Old Ports," 1973; 5. "The Square Moon: Supernatural Tales," 1994.

Poetry

1. "Love", 1973.
2. "I Declare Love Upon You," released in 1976

Novels

1. 1974, "Beirut 1975"
2. Capturing the 1979 Rim Zahra, Ph.D., Cry of Freedom, and Razzan Zahra, Ph.D., translated it into English as "Capturing Freedom's Cry: Arab Women Unveil Their Heart," 2019.
3. "Eternity is a Single Moment of Love," 1999 Rim Zahra, Ph.D., translated Arab.
- 4th, "Beirut Nightmares," 1977

2009 saw the translation of Women in Love and War: Fleeting Eternities into English

"The Eve of a Billion," 1986

6 "A Costume Party for the Dead," Autobiography, 2003

Autobiography, "The Impossible Novel: Damascene Mosaic," 1997 .

2. Methodology

This research methodology conduct a feminist reading of Ghadah Al-Saman literary works. Researching Ghadah's perspectives for a paper can be rich and enlightening endeavor. The following methodology is the key steps and approaches used with this research:

- Literature review: started by delving into existing literature on Ghadah, including academic paper, books, articles and cultural texts. This gave a foundational understanding of the topic and helped to identify gaps in this research.
- Content analysis: I looked at Ghada's speeches, works, interviews, and social media posts to find themes, ideas, and subtleties in her points of view. I learned about Ghadah's views on certain issues, like politics, society, gender, and religion, and understood her worldview.
- I looked at how Ghadah's views fit with other traits and social groups, like gender, race, class, and religion (intersectional analysis). This intersectional analysis showed that her points of view were complicated and contradictory. Ghadah's right to privacy and autonomy was discussed throughout the study. I obeyed moral standards when gathering and analyzing facts.
- Data Analysis and Interpretation: She carefully looked at the information she gathered from interviews, content analysis, inconsistencies, and outliers that helped her see things from different angles. The results were compiled into a logical story that showed how different and complicated Ghadah's points of view were. Analyzed the data in light of the study's goals and theoretical theories. Looked at the themes, styles, and methods she used in her writing, like how she used symbols, structured her stories, and built her characters.
- **Cultural Contextualization:** Ghadah's views are probably affected by her culture, social norms, and the period in which she lives. We could see how her ideas fit into a bigger picture by looking into these factors
- Using this method, the study aims to examine Ghadah Al-Samman's writings from different perspectives and help people understand how important her writing is and how it affects society and culture in general

3.The Importance of Studying Women Perspectives in Literature.

Al-Samman's stories are mostly about women and what happens to them. These stories give a complex picture of life for women in Arab cultures. By reading her work, we can better understand how complicated women's lives are, including their struggles, hopes, and relationships. This helped make sure that women were more fairly portrayed in writing. Al-Samman's work often questions how women are treated in society based on gender. She challenges assumptions and shows the variety of women's experiences through her characters and stories, giving readers the power to rethink what they think they know about gender. In her writing, Al-Samman explores ideas of identity, autonomy, and choice, especially regarding women's roles in male-dominated countries. By reading her works, people can learn how women deal with social expectations while claiming who they are and going after what they want. Looking into gender focuses on the complicated nature of women's power. In her writing, Al-Samman often discusses important social and political problems, like women's rights, gender inequality, and cultural norms. She makes comments about these issues in her writing. She wants people to think about how women are treated in Arab cultures and fight for social change. The writings of al-Samman are very helpful for understanding the history and culture of Arab communities. This includes the problems and chances women face in these situations.

Reading her writings helps you learn more about how Arab women's lives are affected by cultural differences. Promoting discussion and understanding between cultures. Her writing lets people see how she tells stories, what symbols she uses, and what ideas she explores. Readers and scholars can respect her contribution to Arab literature and have important conversations about how gender, culture, and literary expression are connected by looking at her work from the point of view of women. Overall, reading Ghadah Al-Samman's writings from the point of view of a woman makes us more aware of the struggles women face in Arab countries. It also challenges gender norms and shows how complicated female identity and choice are. It also shows how important literature is in criticising society, learning about other cultures, and creating art.

3.1 Key Themes in Al-Samman's writing.

Ghadah Al-Samman writes about many different topics, showing her interest in Arab social, cultural, and political problems. One of the main ideas in her work is character. She writes a lot about political, cultural, and personal identity. Her characters struggle with issues of belonging, uprooted, and the balance between custom and modernity. This shows how complicated it is for Arabs to find their own identities. Feminism, women's rights, and gender roles are a lot in Al-Samman's work. She plays strong women who do not follow the rules, question social norms, and take control of their lives. Much of her work concerns politics, like authoritarianism, pushback, and social justice. She criticises government systems and societal wrongs in her writing and looks at how power relationships affect people's lives. Al-Samman writes a lot about memory, grief, and the effects of war. She looks at how violence and war affect people's and groups' memories over time, showing how hard it is for people to deal with past traumas and make peace with history. Her work often deals with love, marriage, and relationships. She looks into how complicated human relationships are. Through connections with family, friends, and romantic partners. Getting into ideas of want, longing, and closeness emotionally. The themes of exile, relocation, and diaspora are reflected in her life as a writer from Syria living outside of Syria. She looks at the problems people face when uprooted and tries to find a place where they fit in a new place. She criticises Arab culture, customs, and society in a way that includes everyone. In her work, she examines religious conservatism, social norms, and how globalisation has changed Arab identity. This starts a conversation about how hard it is to change and keep a culture alive. Her work is mostly about freedom of thought, speech, and creation. She fights against repression and for intellectual freedom and the right to disagree. She also says that art is important in criticising society and politics. Ghadah Al-Samman's writing is known for being deep, complicated, and concerned with important political and social problems. By writing about a wide range of

topics, she gives us deep insights into what it means to be human and adds to larger talks about identity, power, and the search for freedom and justice.

She is famous for her many literary works on identity, being alone, and the human situation. Even though each piece of her work can be read independently, they all clearly show how complicated Arab society is. In particular after major changes in politics and culture. Her stories often go deep into the minds of her characters, showing how they fight, what they want, and what they hope for. She mixes personal events with bigger social and political issues in her stories. Giving readers a deeper understanding of the problems that people and groups in the Arab world face.

One theme that keeps coming up in Al-Samman's writing is the feeling of being in physical or mental exile. Through her characters, she explores the feeling of displacement and desire that comes with leaving one's home country and how to find a place to belong and a sense of self in a new place. The role of women in Arab society is another important theme. Al-Samman's work often questions gender roles and norms that are thought to be natural. Having strong, independent women characters who are driven to find their ways in a world dominated by men. Based on Ghadah Al-Samman's writings, we can say that she was deeply aware of how complicated human situations are. Whose stories touch readers by giving them deep insights into what it means to be human? Her art shows how everyone struggles and succeeds, regardless of background or country.

3.2 Characterization of Women in Al-Samman's works.

Women's roles are often shown to have depth, complexity, and free will. Challenging old stereotypes and showing how women live in Arab cultures more complexly. In Al-Samman's writing, the female characters are often shown to be strong and resilient, handling tough situations with courage and drive. Even though they have to deal with social pressures and personal problems, they show resilience by taking action and pursuing their goals. Many of Al-Samman's female figures are intellectually curious and want to learn. They were shown to be intellectuals, thinkers, and writers who are critical of their surroundings and use their intellectual interests to question prevailing norms and ideologies. The women are not following the usual rules and standards for their gender. These characters may refuse to play the parts that society has given them, question the authority of men, or stand up for their rights in different areas of their lives. These things are breaking down assumptions and giving women more power. The female figures are shown to be complicated people with many sides to them, including flaws, strengths, and contradictions. As a reflection of how complicated people are, they may have to deal with conflicting wants, moral problems, or inner issues. Al-Samman also writes about connections between women, like friendships, sisterhood, and mother-daughter relationships. Through these relationships, she shows how important it is for women to stand together, understand each other, and help each other while also showing the difficulties and issues that can arise in female relationships. Her works are about sexuality and desire, and they show women who are proud of their sexuality and their wants without feeling bad about it or saying sorry. There is a chance that these characters will break sexual taboos and fight for women's sexual freedom and strength. She makes sharp attacks on Arab society, culture, and customs through her female characters. These characters might question strict social norms and religious dogma or push for social change. In her writing, Ghadah Al-Samman gives women a lot of depth, complexity, and freedom by showing different kinds of women's stories. She breaks down stereotypes, gives women more story-telling options in literature, and shows how complicated gender roles are in Arab cultures.

3.3 Feminist Critiques, Responses and Reception In Work Circle.

Ghadah Al-Samman is a well-known Syrian author who has been criticised by feminists for how she writes about women. Some critics like that she talks about feminist problems and themes. Some people say that the way she writes about women is limited or based on stereotypes. A typical feminist complaint about Al-

Samman's writing is that her female characters are defined by their interactions with men instead of being fully formed people with their own choices and goals. Some critics say that these figures are often shown as passive or submissive, which reinforces gender roles instead of questioning them. Some feminists have also said that Al-Samman romanticises patriarchal societies and says that oppressive gender roles are inevitable or even desired. They say that Al-Samman's work can hurt stereotypes and views about women by making these relationships seem more normal or romantic. These criticisms have led people who like Al-Samman's work to say that we should understand her in the context of her culture and the social norms of the time she was writing. They say that the way she wrote about women wasn't an endorsement of sexist ideas, but rather a reflection of the places where she lived and wrote.

Some people who like Al-Samman's work also say that she writes about feminist problems and themes, even if her female characters aren't always portrayed perfectly. They say that her whole body of work should be judged, taking into account both its artistic value and the larger social and political situation at the time it was written.

In the end, the feminist criticism of Ghadah Al-Samman's writings brings up important issues about how women are portrayed in literature and whether writers should fight or support gender stereotypes. Even though her work doesn't always fit with feminist ideas, it still leads to important conversations about gender, power, and how women are portrayed in writing.

Feminist groups have been very interested in and talking about Al-Samman's work. Her writings often deal with tough topics like gender, identity, and power in Arab societies. This makes her writings very important to feminist discussions. Al-Samman's work is often praised by feminists for the nuanced way it looks at how gender, religion, society, and politics interact in the Arab world. A lot of feminists like how she can question traditional male structures while also recognising how complicated and unique Arab cultures are.

There are, however, some problems with Al-Samman's work, just like with any other writer. Some feminists might say that her analysis doesn't go far enough to challenge some parts of patriarchy or doesn't include voices that aren't heard enough in Arab cultures. Her writing is seen as helpful in ongoing conversations about social justice and equal rights for women and men in the Arab world, and it gets good reviews from feminists.

4. Comparisons with other Arab Women Writers.

Comparative study is a great way for readers to learn more about Ghadah Al-Samman's contributions to literature and feminist debate, as well as the bigger effects her work has on literature and culture around the world. Check out these other famous women writers and see how Ghadah Al-Samman stacks up:

Ahdaf Soueif is an Egyptian author and political analyst who is known for writing books that mix personal stories with political and social issues. Looking into topics like identity, feminism, and the Arab diaspora in particular. Al-Samman and Soueif both write about gender, identity, and power in Arab cultures, but they do so in different ways. In many of her works, Soueif looks at exile, displacement, and culture mixing from a more modern and global point of view. On the other hand, Al-Samman may be more interested in the history and culture of the Arab world, especially how gender and custom interact with each other.

Nawal El Saadawi is an Egyptian writer and campaigner for women's rights who is known for her strong criticism of patriarchal structures. While both Al-Samman and Elsaadawi support feminist ideas and criticise patriarchal systems, they do so in different ways. El Saadawi's writing is often more overtly political and

confrontational, while Al-Samman's work may explore similar themes through more complex stories and literary devices.

It is the work of Egyptian-American scholar Leila Ahmed to study Islam, feminism, and gender in the Arab world. She is famous for her ground-breaking studies of how gender roles have changed over time in Islam. Both Al-Samman and Ahmed wrote about gender and identity problems in the Arab world, but they did so in very different ways. Ahmed's work is more academic and theoretical. To look at how gender norms are made in Islamic societies, he often uses historical and sociological study. Al-Samman's work, on the other hand, may be more literary and narrative-based. He uses stories and made-up stories to explore similar topics.

These similarities show the variety of points of view in Arab women's writing and feminist writing, showing the various topics and methods that different authors have used. Each writer adds his own voice and ideas to the discussion about gender, identity, and power in the Arab World, even if they are concerned about some of the same things.

4.1 Global Influences on Al-Samman's Feminist Thought.

Ghadah Al-Samman's ideas about being a feminist come from her Arab society and life. It's also affected by feminist organisations and conversations happening around the world. It's likely that Al-Samman's feminism includes intersectional views, which recognise how different kinds of oppression, like gender, race, class, and sexuality, are linked. This idea, made popular by researchers like Kimberlé Crenshaw, helps us understand how different power structures affect women's lives. It's possible that Al-Samman will use intersectional frameworks to look at how gender relations are complicated in Arab cultures. Al-Samman might be interested in western feminist ideas and research, like that of Simone de Beauvoir, Judith Butler, or bell hooks.

She might agree with ideas like gender performativity, the social construction of gender, and the value of agency and empowerment, even though she disagrees with the idea that Western feminist frameworks should be applied to everyone. It's possible that her feminism includes transnational views that show how feminist struggles across borders are linked. Transnational feminist organisations and collaborations could give her ideas. These groups know how important it is for women all over the world to work together to fight patriarchal structures and promote gender equality. Some postcolonial feminist views may have affected her feminist ideas. These views criticise how colonialism, imperialism, and sexism all affect each other. Using the writings of experts like Gayatri Chakravorty Spivak and Chandra Talpade Mohanty as sources. In the Arab world, she might look into how the effects of colonialism are still felt in gender roles and women's rights. She might also take part in world efforts to fight for social justice and women's rights. Including efforts to stop violence against women, fight for reproductive rights, and support for women's political involvement and economic independence. She could get ideas from feminist groups around the world to help her with her advocacy work and writing. Al-Samman's ideas about feminism are based on Arab society and history. It is made better by interacting with different global groups and points of view. Because she is intersectional, she can give nuanced analyses of how gender works in Arab cultures. While adding to larger conversations in the global feminist debate.

5. Conclusion.

Ghadah Al-Samman is a well-known and smart author. She has given complex views on feminism in the framework of Arab culture. Even though her ideas have changed over time, she has always fought for women's rights and independence. While also criticising some Western ideas about feminism that she thinks don't fit with Arab society. She writes about how important it is for women to get an education, be financially independent,

and have similar rights to men. She agrees that patriarchal structures that limit women's rights and chances need to be fought. She does, however, also make the case for feminism that is rooted in the history and culture of the Arab world. Not accepting the idea of forcing Western ideas of feminism.

Many times, Al-Samman talks about how complicated it is for women to live in the Arab world. In different social, economic, and political settings, women face a wide range of jobs, identities, and problems. She supports an inclusive and intersectional feminism that fights not only gender inequality but also different kinds of abuse based on race, religion, class, and other things.

She doesn't completely disagree with Western feminism, but she does criticise some of its ideas. Instead, she wants women with different feminist views to talk to each other. Insisting on how important it is for people from different countries to understand each other and work together. In the context of Arab society, her views on feminism show her dedication to women's rights and empowerment. She also critically engages with larger feminist discussions.

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