Original Research Article

Aspects of Egoism and Otherness in the Novel of Abdul Razzaq Qarneh "Departure Memory"

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Abstract: The novel highlights a person's life in a coastal city in East Africa. The significance of the study lies in the novelist's style, which clearly depicts the protagonist's agonizing reality. For this, the author was awarded the Nobel Prize. The study aims to explore aspects of egoism and otherness of characters in the narrative and the extent to which their environment impacted them. The researcher adopted the descriptive analytical approach to critically elicit and analyze such aspects to uncover their features. The foremost result of the study is that the environment affects egoism, which changes from time to time to comply with environmental determinants.

Keywords: Aspects; Departure; Egoism; Memory; Otherness.

INTRODUCTION

The novel is a literary genre that deals with social, human, political, and cultural issues, in addition to some others. As the poet portrays events through verse, the novelist narrates reality. In this novel, Qarneh could present reality with all its events, irrespective of how horrific that reality was.

He realistically presented life in a coastal city and how people suffered from poverty, diseases, family disintegration, morals, and religious issues.

Significance of the study:

The study's significance lies in choosing the novel Memory Departure, for which the novelist was awarded the Nobel Prize. In addition, the researcher attempted to uncover aspects of egoism and otherness. By analyzing these, she revealed how they were affected by the surrounding environmental determinants.

Study problem and objectives:

Fiction is a type of recorded narrative whose incidents are based on real or imaginative incidents. What prompted the researcher to write about the novel is that its writer was awarded the Nobel Prize, an attractive reason to examine the novel to unravel the manifestations of egoism and otherness in the story and how the surrounding environment impacted them. The study attempts to answer the following questions: what are the aspects of egoism and otherness in the novel? Does the environment affect them? Does egoism change from time to time?

METHODOLOGY

The researcher adopted the descriptive analytical approach to elicit aspects of these two manifestations and analyze them critically to unravel the novel's objective and the notion on which it rests. She will also analyze the incidents based on the novel's aspects of egoism and otherness. What preceded prompted the idea of the study entitled "Aspects of Egoism and Otherness in the novel of Qarneh's novel" Departure Memory."

The study comprises an introduction and three topics. The first tackles the issue of egoism linguistically and idiomatically; the second tackles the novel's idea; and the third tackles aspects of egoism and otherness besides a conclusion and list of references

First topic: Egoism and Otherness, linguistically and idiomatically:
1-   Egoism Linguistically
(Jawhari, A: 2074) said the word "I" is a metaphorical noun used in the first-person singular. "I, in "Al-Muajem Al-Waseet" (an Arabic dictionary), is a pronoun in the nominative case for males and females that is used to express oneself. Thus, the preceding reveals that the egoistic word "I" is not more than a word used by the male or female speaker to express oneself.

This word is mentioned in several places in the Noble Quran. In some, the speaker is Allah (Glory be to Him), while in others, the speaker is human. For example, in Taha, chapter 20: 12, Allah says: "Verily, I am your Lord, Therefore, (in My presence) take off your shoes: you are in the sacred valley, Tuwa." This occurred in a dialogue between Allah and His prophet Moses (Peace be him). It was conveyed through the words of the messenger, Mohammed (peace be upon him) that Allah says: Say O Mohammed: "I am only a man like you. It has been revealed to me that your God is one. whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf, chapter, 41:110).

This was an order from Allah to his prophet to utter such words. The linguistic meaning is incorporated in the word "I" to signify the speaking self, the sender, in the communicative process.

2-   Otherness linguistically:
In the Al-Ein Dictionary (an Arabic dictionary), we say "Akher (for male) and Ukhra for female = other. In Lisan Al-Arab (another Arabic dictionary), we find Akhar, one of two things, which is a noun of the "Afa'lu" pattern. It always comes as an adjective. In Al-Misbah Al-Muneer (another dictionary), we find "Al-Akharu, meaning one, following the pattern "Afa'lu." Saghani said: "Al-Akharu, one of two things…, the female "Ukhra" pluralized as "Awakher" and "Akharun". "Al-ukhra" is pluralized as "ukhrayat and ukhar."

(Omar, 2008:70) pointed out that "one of two things of the same gender. Akhar is used here to differentiate between two things of the same sex."

From what preceded, we notice that "Al-Akher is the counterpart of "I". In currency, we have two faces: one face and the other, thus, an opinion and another opinion. This is precisely specified when we have two things of the same sex".

The word "Akhar" is mentioned in the Quran when Allah (Glory be to Him) says: "Then We made the sperm into a clot of congealed blood; then of that clot, We made a (fetus) lump, then We made out of the lump, Bones and clothed the Bones with flesh; then We developed out of it another creature. So blessed be Allah, The Best to Create. (Al-Muminun, chapter, 23:14). In other verses in the Quran, Allah says: "Now with him there came into the prison two young men." Said one of them: "I see myself (in a dream) carrying bread on my head, and birds are eating thereof." "Tell us, they said, the truth and meaning thereof: for we see you are one that does good to all." (Yusuf, chapter: 12:36).

Idiomatically:
The term "I" is among the most interconnected expressions due to the various perspectives through which it is interpreted. Its definition varies according to the interests and viewpoints of those who attempt to define the concept. The researcher will provide down below a group of idiomatic definitions of the term as follows:

(Saleeba, 1982: 140) defined it as "the actions that the individual usually does, attributing them to himself. He, therefore, says, "I did," "I saw." The term is used here as a means of bragging and pride or for arrogance and boastfulness.

(Saeed, (n.d): 57) defined it as "The awareness of self-assertion that unites its various emotional cases and its subsequent actions over time." This definition equates "I" with "self."

(Haseebah, 2009:1) pointed out that the term "I," as stated in the dictionary of philosophy, is " a philosophical concept that refers to all actions the person is accountable for and shoulders responsibility." Here, the "I" equates to responsibility for actions.

(Tonji, n.d: 13) defined it as "a form of arrogance that affects the writer and the artist; it is the self-love that consumes the individual regarding his activities and admiration for his actions." The "I" here signifies absolute admiration and self-bragging, irrespective of being right or not.

(Buzwawi, 2023: 4) defined it as "An overwhelming feeling of self-assertion which activates the artist within his limits."

According to this definition, the artist is confined to himself and boasts of that self. From the literary perspective, egoism is a phenomenon that might be present or absent from the text because it depends on the pronouns related to the text that might be apparent or hidden.

Psychologists were also concerned with ego. For example, Freud defined it as "That part of the "He" which the external world has directly affected and modified through the sensory perception system. He resembled the ego to instinct in the "He." The ego stands for wisdom and sapience, contrary to whim, which includes emotions." Thus, the ego significantly impacts reality, besides being a link between humans and life conditions.

According to (Shalabi, 2019: 13), the ego is "the self that accounts for human actions, being an individual living in a society with which he communicates; it is a direct contact with reality."

It is a liaison between instinctive whims and outside-world stimuli. According to this definition, the ego is that system that maintains a balance between stimuli and a human's sense of response. It handles that issue to enable the human to adapt to reality accurately. According to psychoanalysis schools, the ego is "that side of the distinct self for communicating with the outside world, checks reality, and accepts some desires and needs that arise from pristine motives after adjusting and selecting them (Khayyat, n.d: 40).

The ego here is the tool that controls the individual and sorts out his desires and needs, accepting what complies with traditions and rejecting what does not, as that is linked to the reality he lives in.

The term "ego" is a new sociological term that researchers associate with the individual as an integral part of society because he affects and is affected by it.

For them, the ego is defined as "an individual who is aware of his entity and correlation with his environment." According to this definition, the ego correlates to an individual's entity who is conscious of the inseparable relation between him and both society and his environment.

William James says: "Whenever I think, I feel that I am of dual self, one part is known, and the other is knowing. Thus, for him, the self is comprised of two parts. (Hoober, 1995:7).

In outlining the previous views about the concept of "ego" idiomatically, we find that they vary. Some associate it with boastfulness, arrogance, self-conceit, and admiration; others associate it with the self's responsibility for its actions; a third group limits it to the effective role it plays in society, being a means of relating the human to life conditions, etc.

The researcher sees that the ego is the speaking self on various political, or social literary, religious, political, or social issues regarding intention and goal.

The Other Idiomatically:
The term "the other" has received great attention in contemporary literature, occupying a significant portion of most philosophical and social studies because of its unique and distinctive features. Like the definition of the "I," the definition of "the other" also varied. The researcher below provides various definitions for the term.

In his book "The Other's Narrative," (Saleh, 2003:10) stated that "the other" is the total duality of the entity about the relationship between the self and itself. This relationship never ceases when human existence vanishes in time or place. The individual can become "The other" after a short period. Every is "The other" for any person living in this world." Thus, "The other" has a counterpart; "The other" exists as long as humankind exists.

(Rajab, 1994:203) defined "The other" as an essential constituent of the self that cannot be so except through (the other). In other words, "I" cannot exist without the existence of the other. "Thus, the existence of the other depends on that of "I."

(Sartre, 1966: 393) defined the ego as "the (I) that is not me, so we are negatively perceived through the existence of the others. "Thus, the definition "the other" equates that of "I."

Bazighi (2008:34) defined "the other " as "the cultural, geographic and human constituent, generally, called the East, opposite of the West." So, the other is the opposite of the "I" culturally, which reflects geographic life.

(Khalil, 1971:9) defined the term as" Everything that is not "I," i.e., anything outside the self-domain."

(Humood, 2013:17) sees "the other" as "One who is different in gender, religion, mentality, or ethnic belonging. "In other words, anyone who is different from me in gender, belonging, or thinking.

(Allam, n.d:1) defined "The other" as a combination of social, psychological, mental, and behavioral traits an individual or group ascribes to others."

According to this definition, "The other" is not the self per se but a set of qualities representing the other. Such traits are not found in the "I."

"The other" might be an individual, a group, or a nation. He might be a friend or a foe with whom we think of the best way to deal." (Ibid:1). Here, the other is considered a certain ideology held by an individual, a group, or a nation. He might be a relative or non-relative, a friend or a foe.

The preceding definitions agree that "The other" is the counter of (I) which reveals and determines it. Based on that, "The other" might be defined as "The opposite self of the "I," which contradicts it.

Second Topic: The Novel's Idea:
It is a novel by Abdul Razzaq Qarneh, a naturalized British writer of Tanzanian origin. He was born in Zanzibar, a country with many islands in the eastern region of Africa, including Madagascar, Kenya, and Dar As-Salam. Most of its inhabitants are Muslims, but there are other religions, such as Christianity and Hinduism.

This is Qarneh's first literary work, for which he was awarded the Nobel Prize. The story is about a young boy called Hassan who was brought up in a coastal village in East Africa. The boy was brought up in an emotionally poor and disintegrated family that was deprived of material and moral life needs. Though the family was Muslim, Islam did not affect their behavior. Through the narrative, we find anti-Islamic actions done by that family.

Hassan's family comprised six members: father, mother, grandmother, brother, and two sisters. Saeed was the elderly brother with bad manners whom his father always battered for his evil actions. The brother was the model for Hassan, from whom he learned everything. One day, Hassan found a sum of money in the dumpster with which he and Saeed bought things. When the father knew about that, he battered Saeed so badly that he almost killed him. The mother took Saeed and put him in bed. At night, Saeed's room burned, but Hassan, who was close to him, was unable to save him, so Saeed died. Hassan was blamed for that death, and the page of Saeed's bad action was folded, but Hassan never forgot his brother.

Hassan's father was a drunkard who frequently visited brothels and beat Hassan's mother in front of him. When Hassan became an adolescent, he started doing bad things like masturbation, which was not a horrible thing compared to the sodomy his friends practiced, to which even Hassan himself was exposed more than once. Whoever contemplates Qarneh's novel feels that the novelist wants to clearly convey a message about how difficult Hassan's life was, or rather the life of the people of Africa. Even though the mother knows that her husband visits brothels and beats her almost every day, she shows great patience. However, she planted in Hassan love and respect his father despite his evil deeds. She even defended her husband against the crime of indecent assault on a young boy of which he was accused earlier.

As for his two sisters, Zakiya and Saeeda, the former got pregnant illegally. However, the father was kept in the dark till she aborted. Afterward, she even passed the streets with makeup to tempt people.

To conclude, Hassan's life was a period of darkness, reflecting the darkness and loss of his suffering.

A rebellious soul was growing inside Hassan. He knows that only through learning can he release himself from such a life, so he thought of studying abroad. He talked to his father, who welcomed the idea and wanted to accompany him. Because of the charge against him of the indecent assault on a boy, the father could not leave. Hassan turned to his mother, who referred him to his uncle to ask for financial help. Hassan suffered a lot before going to Nairobi to see his uncle to get a passport. He saw his mother off and accompanied his father to the train station. The father told him not to return empty-handed and that the trip was not for entertainment but a serious issue he had to heed. On the train cabin, he met Musa Muweini. When he arrived in Nairobi, he was astounded by its beauty and development; it was more developed than his village, which was a thousand years older than Nairobi.

Hassan arrived at his uncle's house (Ahmed) by car; he was not at home then. He saw a big, fascinating house with well-dressed servants. He met his cousin, Salma, who ignored him at the beginning. Over time, her love crept into his

heart, but he was not happy to stay in his uncle's house, whose welcome was cold. Hassan began to go out with his uncle, who introduced him to others as his nephew, who came to work in the uncle's company.

Gradually, Salma began to be drawn to Hassan. She toured the city with him and introduced him to her friend, Maryam, who was studying at the university. Hassan then asked about Musa, whom he had met on the train, and realized that the latter was a liar and had nothing to do with the university.

One day, when Hassan was with his uncle at a money exchange office, he met Musa, who was working as a pander who brought women to tourists in exchange for money.

One day, Hassan and Salma visited Maryam, with whom they spent some time. When they were about to return home, Salma suggested going to the cinema. Hassan and Salma sat close to each other and exchanged moments of innocent love. They stayed late till nine at night. When they returned home, Salma's father was waiting for them. When she got into the house, her father hit her on the head, followed by another one on the mouth by which she bled. He cried, saying: go to your room, cursing Hassan, whom he thought he disgraced his daughter, ordering him to leave her and the house at once. Hassan cried: "I did not do anything," but the uncle insisted that Hassan leave the house. Hassan left, heading toward the station, where he slept till morning. Then he went to Maryam University. She revealed to him the story of Salma's mother. Hassan left for the train station to return to where he came from. She recommended that he massage Salma through her.

When Hassan reached home, his mother wondered why he returned without telling her. She thought that his trip was a failure. His grandmother was sick, refusing to go to the hospital; she was finally convinced and went to the hospital, where she died on the second day of hospitalization. The funeral was attended by six people at the burial. Hassan found that his sister Zakiya had rented a house and was now loitering in the streets, swinging her buttocks. Exam results were announced then, and Hassan's grades were high. He thought of joining college to graduate as a teacher. His mother and sister Zakiyah, asked him to leave the place and discover the world. Hassan asked his father to help him find a job on a ship. Thus, became an assistant to the ship's doctor. Therefore, he left his village and sent messages to Salma as promised. This story is open-ended because the writer left it to the reader to end it in his way.

The Third Topic: Ego in the Novel:
Aspects of egoism varied in the novel; they went through different stages, the foremost of which were the following:

Childish Innocent Ego:
This "I" appears in the novel in the author's speech: "When "I" was young, Bekari used to tell me stories about the sea and fishermen. He was nice to me, grilled cassava and some fish to take with me home." (Departure Memory,12) Children are usually innocent; as a child, Hassan used to listen to Bekari and trust his stories about the sea.

Coastal Ego: This "I" is innate in Hassan, as he lived in a coastal village. It affected his life and thinking. A relationship grew between him and the sea in which he found freedom and excitement. Hassan sees that the sea is his way out of this place through which he can discover the world. The seashore was a place of relief for him. The "I" is clearly manifested in some sentences of his, such as: "I" drew closer to the seaside, I smelt fish; when I was young, "I" thought that this life (sea life) was exciting and free. The sea salty winds submerged me. The sea helped relieve me from the distress in my chest. "I" noticed the tide receding behind barriers of waves, listening to the thundering waves that broke at the cliffs. I turned around to watch the water pouring down into the sea. The sea extended infinitesimally without any obstacle in sight. "I" saw the rejoicing glimmering waves arriving, "I" felt the depths from which they came." (Departure Memory, 11,12,13,20).

Words such as salt, sea, fish smell, waves, and tides reflect the coastal environment in which Hassan lived. The sentence "without any obstruction domain of sight" prompted him to leave the place, as there were no obstacles to stop him.

The Oppressed Ego:
This is the "I" accused of something it did not do. It appeared in two situations:

First Situation:
This is the situation in which Hassan was accused of being the cause of his brother's death. This was clear when he said: "Why do they blame me? I did not harm him; they battered him. He was a friend and a brother, my only friend, and my only brother. Why did they blame me?"

In such statements, Hassan reveals that he was wronged, for he was never behind the death of his brother but was unable to do anything to save him. Everybody accused him, but he saw that they were behind that death, as all used to hit him. How would he kill a person who was a friend and a brother of him?

Second Situation:
It is the situation in which Hassan's uncle accused him of disgracing his daughter, though he was innocent. Such a situation was clear in the dialogue between him and his uncle, who was gritting his teeth and trying to control himself. He said: "You are an animal! My legs were shivering. I said to myself, I was not really afraid. I went through a similar situation, and I could defend myself. My God! I must wait till they know what has happened. The uncle cried shiveringly: What a disgusting animal you are! He disgustingly stared at me as if I were a snail crawling toward his house. He finally stopped shaking his head astonishingly. I confess that I have made a mistake; I should not have invited you to my house; that was a mistake. I did my best to help you as if you were one of us. I committed a mistake when I asked you to come… why did you do that? You should not have done it. Was it your way of awarding us for what we did to you? I opened my house and welcomed you, but you seized the opportunity to disgrace my daughter. You have abused my reputation." (Departure Memory: 18, 21, 182).

In such a situation, Hassan felt wronged when he was accused of defiling his uncle's name and disgracing his daughter. He was abused, cursed, and likened to animals. The difference between the "I" and "The Other" is clear. The wronged "I" did not do any harm to "the other," whose imagination created unreal things that only existed in his mind.

The Scared Ego:
This is manifested in the situation when Hassan found money in the dumpster, which Saeed wasted buying things. When they returned home, their father asked about the source of money. Hassan answered that they found it in the garbage. Saeed was severely beaten by his father, assuming that Hassan had done something to get the money. Hassan tried to tell his father he had found it but could not because he was scared. To testify that, Hassan said: "I wanted to tell dad I found the money, but I could not because I was terrified." (Departure Memory: 18). What prompted the father to deal with Saeed that way was because he knows Saeed's behavior whom he admonished earlier not to do such things.

I was scared. "I" also appeared after the death of Saeed. The family was grieved. Everybody blamed Hassan for the death of Saeed. In the novel, Hassan says: "I was frequently beaten by my brother, whom I even did not dare to talk to. I was living a horrible life with him; I was scared to the extent that I did not talk to him. I sometimes cried in his presence, being overwhelmed with horror and disgust for the world I was brought to. (Memory Departure: 21). Here, both the scared "I" and "The other" are compared. The former is represented by Hassan, and the latter by his father. Hassan feared his father very much because he was tough with everybody and used to beat Saeed and anyone who beat Mom. The narrator said: "He beat her again and again." Ibid: 23). He was often drunk and unconscious.

The Adolescent Ego:
This is represented by the teenager Hassan, whose body has biologically developed. As a grown-up man, He started to think of women doing what his peers do at such an age. One day, he complained of pain in his chest, so he went to the doctor for treatment. The doctor told Hassan not to masturbate very often so as not to harm himself. He prescribed certain medicines to Hassan, who promised not to do that again, but he did not meet his promise. The doctor addressed Hassan, Saying, "You masturbate very often, don't you? It is very harmful to you as it weakens you, your bones, and makes you powerless." (Ibid: 29-30). Hassan says, "I was 13 years of age when I started masturbating." (Ibid:25). He added: "I drew some of my blood and signed a treaty with myself. But Allah created beautiful women with attractive bodies." (Ibid:28). Hassan reached the age of puberty earlier than usual, due to the environment he was living in. No wonder Hassan did bad things like masturbation; his father was a drunkard who used to make love with women and sodomize children. The narrator Hassan says: "My grandmother thought that a woman might cure his obsession with children's anuses." (Ibid:25). Since Hasssan's father was a homosexual, then no wonder that Hassan became homosexual as well.

The Atheist Ego:
This stands for the period in which Hassan kept himself away from Allah, and his father beat him for not going to the mosque. He considered him to be turning against his creator. He used to say his prayers punctually and read valuable books. Hassan's sheik expected him to be a jurist. His father threatened to break his bones if he did not say his prayers, but Hassan insisted not to pray. When his father told him that Allah would forgive him if he said his prayers, Hassan's response was shocking when Hassan said I do not believe in God, a sign of atheism for which the father beat him severely. Here, Hassan said in a loud voice Allah will forgive me and started saying his prayers again. That was manifested in the words of Hassan's father: "Go out! Go to the mosque, proceed. "(Departure Memory:30). "Allah will forgive you on the Day of Judgment." (Ibid:31) Such words reveal Hassan's father's concern about his son. Hassan says, "I repeated what I said, no, as I was moving slowly away from him, I have no benefactor. I became more obstinate and arrogant when I said, "There is no God." (Ibid:41), such obstinacy leads to atheism. After his useless good treatment to Hassan, his father resorted to

violence, which made his son return to his senses. Thus, he says: "Allah is my Lord. He is the only one, the Lord of all creatures. My God and my master, have mercy on me though I do not deserve that mercy" (Ibid:42).

The Responsible Ego:
The "I" cares for others, shoulders their worries, and attempts to solve their problems. It is manifested in more than one situation:

First, When Hassan was sitting with his mother, a staggering, intoxicated man got in. Someone was shouting help him, help him. Hassan realized that the man was his father, so he hurried to help him despite obstacles in the way. He found his father to be completely intoxicated and even could not stand, so he took him home. That is clearly seen in the novel when Khamis says to Hassan, "You must come." Hassan replied, "My father is a man of trouble and must be beaten." "I came solemnly to my father; I think he is inside." Compared to this heedful character, the indifferent father was supposed to be the model for his children and responsible for them, not the other way. (Departure Memory: 5, 6).

Second: When Hassan returned from Nairobi, he found his grandmother sick, refusing to go to the hospital. He did his best to convince her and eventually succeeded. Such a thing reflects others' sense of responsibility. It is manifested in his words: "Bi Mawkoubo is sick and does not want to go to hospital." "We must try; we have to convince her to go." Such statements and insistence reflect a shouldering responsibility toward his grandmother. "The wheelchair should be sent to the ward." (Departure Memories: 194, 2023, 206).

Third: That was reflected in Hassan's shouldering responsibility toward his sister, Zakiyeh. He was trying all the time to convince her to relegate the unacceptable behavior. This is manifested in the words he uses in the narrative, such as "I pleaded to her, but Zakiyeh never listened. He will utilize you to the end till he gets sick with you. I intentionally uttered such words to hurt your life and feelings. Your life will finally end in a brothel house. You do not have to live this way." (Ibid: 209). Such words reflect a great degree of responsibility Hassan held towards his sister.

The Sofi ego: This type of ego is clearly manifested in Hassan's words and deeds. He told us in the narrative that when he heard the call for prayer, he went to the mosque, where he found contentment by repeating supplications that released him from life's suffering and agony. The Sofi ego was also manifested in Hassan's words about his father: He said: "When I returned home, my father was praying sitting on the ground folding his legs under his feet, closing his eyes, and lowering his face to his chest." (Departure Memory: 60-61). The words "closing his eyes, folding his legs, and lowering his head" are words of sophism connotations that incorporate humility and piety.

The Proud, Self-Assertive Ego:
This situation is manifested in Hassan's refusal to work in his uncle's companies, though such an opportunity brings him money, keeps him close to his beloved, Salma, and rescues him from the suffering he undergoes in his village. He did that because he knew that the uncle did not really like that. Hassan considered it to be a humiliating issue that contradicted his pride and self-assertiveness. Thus, he says: "I do not like to be a slave to anyone. I do not like to rely on your father's feelings toward me." (Departure Memory: 163). Therefore, he sacrificed this opportunity, which would totally change his life for pride and self-esteem. On the other side, we find a counterpart of him represented by the man whom Hassan met on the train who cared only for money, irrespective of the bad means of collecting it, even if it was by pandering. Hassan described him as saying: "He is nobody, a yes-man who is ready to risk with money of the others for few shillings. He enjoys talking and laughing with the pips of the great city." (Ibid: 168-170). He is ready to do anything for money, even trade with women.

Aspects of "The Other" in the Novel:
The "others" in the novel vary; some are good, and others are bad. The researcher will begin with the good as manifested in the narrative.

First, One aspect of good "other" is typified by the patient wife who endured the behavior of a drunkard and a husband who never ceased humiliating and beating her. Despite that, she taught her son to respect and obey his father. An example of that is the words with which she addresses her son: "You do not know how much your father suffers; cannot you show respect to him?" (Departure Memory: 36-37). Such words reflect how great this wife is. The reference to the suffering of his father illustrates that. For her, regardless of how bad the father is, the son has to show respect and obedience to him because he suffers for them.

Second, Salma's behavior toward others demonstrates the good "other." She did not show hatred to anybody, bore cruelty to her father, and showed respect to other people. Hassan emphasizes this: "She gently touched my shoulder, saying you don't have to take off your shoes; she left the room wishing us a quiet good night." "Did you get enough rest?" Such words show how nice and innocent Salma was.

Third: This is another example of the good "other" represented by Maryam. She was loyal to her friend, careful and rejoicing in her presence. The following words reflect that. "It was clear that Maryam was pleased to see her friend Salma. Holding Salma's hand, she looked at me saying pleadingly: how ignorant and materialistic you are." (Ibid: 57). Such words show how faithful and loving Maryam was for her friend Salma. She was also nice to Hassan when she praised him, saying that he was extremely smart because he lived close to the coast.

Fourth: The Teacher

Another example of the good "other" is represented by the teacher, Hassan, who helped register the scores of the winners on sports day. That teacher advised Hassan to travel far away to help his country and community. The teacher sees that the country needs engineers, doctors, and university graduates to develop it. Therefore, he recommended that Hassan leave the country to seek knowledge abroad. The teacher did not recommend studying literary knowledge, like Shakespeare's, because it does not benefit the country. The teacher addresses Hassan, saying: "Leave. what would you like to be? A doctor!" (Departure Memory: 26). "We need engineers, doctors, university graduates. Look at Rome, Persia, Baghdad, and Cario. Civilization brought nothing to them, but destruction. Do not be obsessed with Shakespeare." (Ibid: 27). Such words impacted Hassan well.

The Evil "Other":

These are outlined as follows:

First, Saeed is an example of the bad "other." He is the indifferent body who cares for nobody; he morally trespassed all red points. He tried to make Hassan a copy of him in bad morals. Such a thing is reflected in the following words: "When Saeed was six, he made love with children; we stole fruits from fenced orchards. Saeed forced me to fight with other young boys; he was always arguing and bullying me. He used to pay children to take off their pants. He used to bring children to practice sex with them." (Departure Memory: 15). Contrary to that, Hassan was Saeed's counter ego, who rejected doing such things, but if he did, it would be under threat.

Second, the father is another example of a bad ego. He was a drunkard, practiced oral sex with children, beat his wife and children, and betrayed his spouse. The following sentences shed light on the father's bad behavior: "My father was a betrayer from the onset, and that could be discerned at his return. When he was young, he was a troublemaker. His stick was covered with hair and blood. He used to beat us all, including my mother, always chasing women and faltering in the streets, being drunk. (Ibid: 30).

These father's bad traits might be the reason for the family's disintegration and Zakiya's indulgence in vice.

Third: The third example of the bad other is incorporated in the cheater, Musa, the pimp, who falsely tells Hassan that he is a university student, but in fact, he is not. He said: "I am a student at the University of Nairobi. You have to study hard in college. We are very lucky to be here; the future of our country is in our hands." (Ibid: 100). "I saw Musa at the money exchange office, I asked how do you come to know this mean person?"

The person is Fuad, the pimp who brings women to tourists. I know him. Hassan confirms by saying, "I cannot believe that you are the man I met before" (Ibid: 168).

Such words show that Hassan was deceived by Musa, who was no more than a pander.

Fourth: The other who usurps others' rights.

This is typified by Uncle Ahmed, who usurped his sister's right to inherit. He doubted everybody, including his wife, who killed herself. The narrator says: "He treated them as if they were lost without any questioning. I cannot trust any of these directors; they cheat me all the time. I cannot trust the Africans. He imprisoned Salma's father in a room, and eventually, she killed herself." (Ibid: 165-166). Such words reveal that this person does not trust anyone or feel secure about his money.

Fifth: This type of "the other" is represented by Hassan's sister Zakiya, who got pregnant illegally. The father did not know about that. She left the house to loiter in the streets. It is narrated that "when illegal pregnancy was discovered and aborted, she made relationships with people older than her. She bluntly boasted of her beauty, hoping to be another person's beloved if she were lucky. Anyway, I will meet with the men. "(Ibid: 47-49). Zakiya was ill-natured, and dealing with her was difficult. She made relations with ill-famed persons, and her life would end in a brothel. Contrary to Zakiya, Saeeda, her sister, was nice and obedient to her parents.

Events of the novel were based on a binary ego, "I" and "the other." Characters in the story are embodied in these categories. Before analyzing this binary egoism, it is noteworthy to tackle the idea the novelist wanted to convey to his

readers. Events are narrated using the first-person singular pronoun "I," which emphasizes that the protagonist is the main character in the novel. The author afterward presents details about that family's life, highlighting its entity.

The struggle between good and evil is what exists between egoism and otherness. The writer could successfully portray coastal life. He also revealed that the desolation of the father led to his children's moral corruption. The characters in the novel are either "egoistic" or "other". They are classified as follows."

Egoistic: Hassan, grandmother, Saeeda, Salma, the teacher.

The other: Father, Saeed, Zakiya, Uncle, Musa.

This classification enlightens the reader about which characters are good and which are bad, as well as the type of life the family was living. Despite the moral dissolution and bad behavior, nothingness was not the dominant aspect; a group of good people emerged from that kind of turmoil. In other words, the ego and otherness do exist in families and communities.

CONCLUSION:
To conclude, the researcher came up with the following findings:
- The ego "I" is affected by the surrounding environment, as reflected by Hassan's coastal life, which is impacted by the sea, his only haven. This influence did not negatively impact this personality or other good ones.
- This ego changes occasionally in compliance with the surrounding data. For example, Hassan was influenced by his younger son. Afterward, that ego develops in the adolescent, the scared, etc. This ascertains that good, genuine nature never diverts to irrevocability. If it deviates, it quickly returns to its good origin.
- Egoism in the novel is multifarious: childish, adolescent, responsible, sophist, and faithful.
- The novel provided cases of egoism and otherness, which contrast with identity, traditions, and norms, besides the nature of every character and life in that region. The ego's rebellion against reality springs from rejecting that lousy reality.
- The ego "The I" might not be entirely influenced by the environment. Thus, the "I" refuses reality in an attempt to change for the better.
- The novel's " otherness " represents life's lousy aspect. Humans are the outcome of their environments. Thus, all flawed characters belong to the evil "other."
- Egoism and otherness represent each domain with their peculiar traits.
- The aspects that attracted the researcher's attention are, though the events were about a Muslim family, incidents contrasted with Muslim morals. This might even contradict sound human nature, irrespective of religion.

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