Chapter 6

Conclusion
At the outset of my writing on **CONCLUSION**, it is worth mentioning here that the title of my research work is **FEMINISM IN THE WRITINGS OF JIBRAN KHALIL JIBRAN: A STUDY WITH SPECIAL REFERENCE TO ‘AL AJNIHA AL MUTAKASSIRA’**. So, I concentrated on the area of my research work only. The previous chapters, except the **INTRODUCTION**, represented about the life and works of Jibran in general and his feminism writings with special reference to his novel *AL AJNIHA AL MUTAKASSIRA* in particular. In the entire work both descriptive and analytical methods were consulted.

As per the summery of the chapters and the entire thesis are concerned, a brief discussion has been given as follows:

**Chapter 1 Introduction** was a brief discussion about the statement and importance of my proposed topic. Here, I have mentioned the reason of the selection of my topic and its differences from other topics of Jibran Khalil Jibran.

The objectives of this research work have also been highlighted in this chapter along with the hypothesis of the research work.

As per data and methodology is concerned, both data and methodology have been mentioned. Moreover, the collection of data and the methodology for every chapter has been mentioned separately. Both descriptive and analytical methods were adopted and applied in the entire research work.

Finally, the organization of the chapters has been given in this chapter.
Chapter 2 Life and works of Jibran Khalil Jibran was the description of Jibran Khalil Jibrān’s life and works. In this chapter Jibrān’s birth, description and role of his family members, his childhood, immigration to USA, life in USA and France, his education, his art and painting and his death were mentioned regarding his whole life. Moreover, the influence of women in Jibrān Khalil Jibrān’s life, Jibrān as a poet and Jibrān as a reformer of Arabic literature had been mentioned additionally. In works of Jibrān all his Arabic and English works had been mentioned in three categories. Works in his life time, works prior to his death and posthumous works in English had been cited in this regard. Some major works of Jibrān Khalil Jibrān had been highlighted in this sub chapter.

Jibrān wrote in two languages- Arabic and English. His first Arabic written work came out in 1905 with the publication of Nubthah fi Fan Al-Musīqa (Music).

Al Nabi (The Prophet) was Jibrān’s literary and artistic masterpiece and a testimony to the genius of him. It remained America’s best-selling book during the 20th Century after The Bible. The book presents him as a writer of prophetic vision who shares his spiritual sensitivities with his readers. Al Nabi also draws on Jibrān’s readings, thoughts, and contemplations through the years. It is inspired by Biblical literature, Christian and Sufi mysticism, Buddhism and Hinduism.

Al Ajniha al Mutakassira (The Broken Wings) was one of Khalil Jibrān’s early experimental works through which he sought to reform the Arabic literature and culture.

Jibrān started a column in Al-Muhajer called Dam’a wa Ibtisama (Tears and Laughter) which formed the basis of his book A Tear and a
Smile (1914). It was an anthology of his youthful writings. In a beautiful and splendid language, the poems, stories, and parables included exhibit the youth’s world of imagination; his self-reflective thoughts and romantic philosophy of life and death, which is quiet insightful and universally appealing.

In 1906, Jibran published his second Arabic book called Arayis Al-Muruj (Nymphs of the Valley). It was a collection of three allegories which took place in Northern Lebanon and which reflected his anti-clerical ideas as well as dealt with issues relating to prostitution, religious persecution, reincarnation and pre-ordained love.

Jibran published his third Arabic book Al-Arwah Al-Mutamarridah (Spirits Rebellious) in March 1908. It was a collection of four narrative writings based on his writing in Al-Muhajer. The book dealt with social issues in Lebanon portraying a married woman’s emancipation from her husband, a heretic’s call for freedom, a bride’s escape from an unwanted marriage through death and the brutal injustices of 19th century Lebanese feudal lords.

Jibran's first English book namely The Madman (al Majnun) came out in 1918 and received good reviews from the local press. It was a collection of parables which was illustrated by Jibran. He wrote it by the influence of Nietzsche, Jung and Tagore. In this book there were 35 short moral stories and poetry that told the tale of an individual who had all his self-imposed illusions and artificial faces stripped from him leaving him just with the truth of his life, his observations and his surroundings.

One of the major important works of Jibran was Jesus: the son of man. He viewed Jesus as the great human example who best fulfilled the
transformation of alteration. It is a creative and reverential life of Jesus as told by seventy-eight of his contemporaries, both real and fictional, enemies as well as friends, and strangers from a distance—such as the Persian philosopher who was a follower of the Persian prophet Zoroaster.

The Forerunner (al Sābeq) defined his social concepts and illustrated his belief that the individual must first understand himself or herself before any social or personal transformation can take place; the transformation which can only be accomplished by observing how one's actions affect others.

Sand and Foam (Raml wa Zabad) was primarily a collection of aphorisms, pithy bits of wisdom and string like pearls. In this book the reader stood on the shore of the ocean of grandeur and gazed on the sea of wisdom. He was awakened and enlightened by the dawn of knowledge and was inspired by the breezes of love.

The Wanderer was primarily a book consisted of fifty two parables and poems told by the itinerant traveler whom a man chanced to meet and invited to his home. The guest regaled his host and family with edifying stories with various morals.

In Chapter 3 Feminism in the writings of Jibran Khalil Jibran, an introduction of feminism as well as his feminism writings in the stories, poems, novels and letter writings had been mentioned in detail. In the introduction of feminism the definitions of feminism, three waves of feminism, kinds of feminism like Liberal, Marxist and Socialist, Gender Resistant, Radical. Cultural, Lesbian etc. were elaborately mentioned. The second part of Jibran's feminism writings in stories, poems, novels and letter
writings were a detailed description of his whole works regarding feminism issues only.

In the books namely Arais al Muruj (Nymphs of the valley), Al Arwah al Mutamarrida (Spirits Rebellious) and Dam'a wa Ibtisama (Tears and Laughters) some stories based on feminism issues were observed.

In the book Arais al Muruj (Nymphs of the valley) there was a story namely Martha al Baniya which had a strong message of feminism.

In the book Al Arwah al Mutamarrida (Spirits Rebellious) there were two stories namely As Sayidatu Wardah (Madame Rose Hanie) and Surakhul Qubur (The cry of the graves) which were based on feminism issues directly. As Sayidatu Wardah (Madame Rose Hanie) was a story of a woman who left her husband for his poor sexual power.

In the story Surakhul Qubur (the cry of the graves) Jibran Khalil Jibran wrote a story based on a foolish Emir's thoughtless blind judgments in the court against the three criminals of the city in front of the wise men of that county. The story, basically, was based on some unavoidable social issues like the corrupt judgment of the Emir, unawareness of the society or misuse of power etc.

In the book Dam'a wa Ibtisama (Tears and Laughters) there were three stories namely Mukhabba'āt as Sudūr (Secrets of the Heart), Tiflāne (Two Infants) and Al Armala wa Ibnuhā (The Widow and Her Son). Mukhabba'āt as Sudūr (Secrets of the Heart) was the story of a maiden who unfolded her secrets of heart to her beloved sister through her letter expressing her dissatisfaction with her husband and her nostalgia with her earlier lover who was a poor youth.
Tiflāne (Two Infants) was a story where Jibran compared an infant of a prince with an infant of a young widow. The story was the comparison of the qualities of rich and poor, oppressor and oppressed or dominant and dominated characters.

The story *Al Armalatu wabnuha (the widow and her son)* was based on a widow's consolation to her son in a terrible thundering night in one of the village of North Lebanon.

In the poems like *Yā lā’imī* (Oh My Blamer), *‘Ala Mal’āb ad Dahr* (The Playground of Life), *Nashīd al Insān* (Song of Man), *Rahmāk Ya Nafs Rahmāk* (Have Mercy, My Soul!) and *Saut ash Sha’īr* (A Poet's Voice) Jibran raised different issues regarding humanity, feminism and discrimination of the societies as well as of the world.

In the novel *Al Nabi (The Prophet)* Jibran described some queries of some women disciples to Al Mustafa about their inner desires. All these questions unveil the actual condition of a woman and her sufferings. A woman suffers from love, marriage and pain. She has no equal rights of a man.

In the other writings especially through his letter writings he expressed the same messages to others. In the letters for May Ziadeh, he expressed the deep need of women’s right and status.

Chapter 4 Themes and Objectives of ‘al Ajniha al Mutakassira’ was completed with the description about the themes and objectives of the proposed novel. The themes and objectives were mentioned elaborately in feminism point of view only. A brief introduction of the whole novel and its characters were also mentioned in this chapter.
In case of the themes of the novel, the themes of women's position in the society, dominant role of the religious heads, love and sacrifice, convention and rebellion, harm of patriarchy, liberal feminism and Marxist or Socialist feminism had been mentioned elaborately.

In case of objectives of the novel, the objectives of abolition of the lawless dominance of Christian religious heads, emphasis on women's rights, and imposition of the superior and eternal law for the human society and abolition of gender discrimination had been highlighted in detail.

In case of the characters of the novel, Khalil Jibran was the hero and narrator and Selma Karamy was the main female character. Mansour Bey Galib, the nephew of Bishop Bulos Galib, was the antagonist or villain character. Bishop Bulos Galib, the Christian religious head, was the supportive villain and Farris Effandi Karamy, the father of Selma Karamy, is the supporting role.

Regarding themes of the novel, it was observed that the position and status of the then oriental society of North Lebanon was portrayed vividly by Jibran. Religious bishops had the power to impose laws to the general people. The position of women in that society was even pitiful. Being a woman in that society, Selma was not allowed to select her ideal life partner whom she loved till her death.

It was observed that the Christian religious heads had the dominant role in the society. Jibran showed how a simple and happy life turned into a tragic one by the inhuman oppression over Selma's family by the Christian religious bishops in North Lebanon.
Love and sacrifice was one of the themes in this novel. The novelist, Jibran Khalil Jibran and the main female character, Selma Karamy, shared first love experience to each other and paid the prize through sacrificing their love.

In this novel Jibran described two factors- convention and rebellion. He described the rebellion against convention or tradition. In North Lebanon traditions were imposed on the general people by the name of religion. Convention was imposed in one side; on the other side rebellion starts to break the convention or tradition.

The theme of patriarchy was observed in this novel. Jibran considered the Christian religious heads as the heads of the society of North Lebanon where Selma's family was oppressed by this patriarchal concept.

The theme of liberal feminism was also observed in the novel. The novelist clearly showed the lack of justice, liberty and equality of women. Religious heads like the bishops could perform according to their will because they had religious power, but woman like Selma could not perform her will power. Even, she did not receive the equal status of a man.

The theme of harm of excessive wealth was observed in the novel. Selma's father, Farris Effandi Karamy, had the excessive wealth which regarded as a curse in her life.

Regarding objectives of this novel, the prime objective was the abolition of the unlawful dominance of Christian religious heads. Their custom compelled them to unnecessary inhuman sufferings. Their custom stands as an unbreakable wall between the spiritual law and materialistic law.
The abolition of gender discrimination was mentioned in this novel. This was because of female had not the equal rights and freedom like male. There was no fixed law which could equalize male and female in the society.

Emphasis on women’s rights was one of the objectives in this novel. Selma Karamy had many desires, dreams, ambitions etc. for her future life. She dreamt a life with Khalil Jibran. But she was deprived of her rights.

Another objective was the imposition of the superior and eternal law for human society. Human society is based on corrupted laws. There is discrimination between male and female. Women’s place in the society is a matter of consciousness. Relationship between husband and wife in married life is a matter of concern.

Chapter 5 ‘Al Ajniha al Mutakassira: An Analytical Study’ was completed with the analytical study of the proposed novel. In this chapter the analysis of the plot, caption, characters, setting, point of view, dialogues and figure of speech had been mentioned analytically and elaborately.

Regarding the plot, the novel was written on the basis of Oriental Lebanese society. The subject matter was the passionate love between Jibran and Selma Karamy in a society controlled by the religious bishops.

Regarding the analysis of the caption of this novel, it was symbolic. Al Ajniha al Mutakassira means The Broken Wings. Jibran used the plural form of wing. A creature having two wings can only fly. If one is broken, it may try to fly. Now The Broken Wings means, that kind of creature whose two wings are broken or indirectly it means the prevention of its flying according to its desire, wish and freedom.
Analyzing characters it was observed that the character of Selma Karamy was a character of dual mood. Sometime this character was flat and sometime it was dynamic. The main central character of the novel was undoubtedly Selma Karamy. This character enters in case of the Jibrán's nostalgic love with her. Jibrán portrayed his heroine from a simple minded girl into the state of her sacrificing of life. Most of the time Selma Karamy appeared in the novel with a sad mood who liked to sacrifice her life and accepted her misfortune.

Khalil Jibrán was that kind of character who introduced the other characters by his own description. With his nostalgic love to Selma, the novel started its journey and with his lamentation for Selma's death the novel concluded its journey.

To analyze the character of Farris Effandi Karamy, it was observed that this character was portrayed as a good father, an admirer and as a good friend. By simplicity and gentleness, he impressed Jibrán. This character brought the climax to the novel. Selma's marriage life suffered him a lot and probably this caused the beginning of his internal mental sufferings.

Regarding the analysis of the character of Mansour Bey Galib, it was observed that this character was completely a flat character. He was portrayed as an antagonist. He was completely responsible for the tragic demise of his wife Selma Karamy and his father-in-law Farris Effandi.

The character of Bishop Bulos Galib was also an antagonist. He was the uncle of Mansour Bey. He was portrayed very crucially in this novel. Though he was not involved directly with other characters, but, taking the
advantage of power, he dominated the general people in North Lebanese society.

Regarding setting of this novel, it was based on late nineteenth century Middle East society in general and the Beirut city of North Lebanon in particular.

Regarding point of view of this novel, it was written in the first person point of view. The narrator was Jibran himself. He used the pronoun ‘I ‘ in this novel to express his subject matter.

Regarding dialogues of this novel, this novel was based on both dialogues and statements. As the novel is based on love affairs, most of the dialogues convey the same message. The first part of the dialogues of Jibran and Selma is mainly constructed with their desire of love whereas the last part of Selma’s dialogues expresses the internal sufferings of a woman in that society.

At last, regarding figure of speech of this novel, it was observed that Jibran used a various number of similes, hyperboles and metaphors in this novel.

I feel very fortunate to study the life and writings of Jibran Khalil Jibran in the form of this research work. During this extensive study on the topic I tried my level best to make my research work as good as possible. However, major findings of the research work are highlighted below:
MAJOR FINDINGS OF THE RESEARCH WORK

1. Feminism View to the Family: Jibran brought up in such a family where his mother encountered with many problems. His father often quarreled with his mother Kamileh Rahmeh. She was compelled to take the responsibility for her children. Before her marriage, she was deprived of formal education by the Christian patriarchy because at that time woman education was considered useless. Till her death, she struggled whole life for the livelihood of her children, sacrificing her own rights. After the family’s migration to USA, Jibran witnessed that Mariana and Sultana did not able to go to school. No society took the responsibility for them to provide even a minimum education. Moreover, they were compelled to work in a dress making shop. Jibran witnessed all these pathetic and hapless situations throughout his life which shocked him deeply. These factors, probably, had an immense influence on his life and career.

2. Feminism in Love Failure: Hala Daher, the daughter of Selim Daher, fell in deep love with Jibran while he was studying in Madrasa al Hikma. But she was forbidden to see him. Her life was controlled by patriarchy. So, the relationship ended in anguish and separation. This matter shocked him. After his own bitter rejection by Hala Daher’s powerful family, he rebelled for the plight of women in the patriarchal society. He felt the liberty and freedom for women throughout his writings. Thirteen years after his rejected love affairs, he began to raise the rights and status of women in his novel al Ajniha al Mutakassira which established him as one of the first defenders of women’s rights in the Middle East.
3. **Feminism in his writings:** Feminism was one of the characteristics in his writings. He highlighted women’s helpless subjugation by the patriarchal society. He always emphasized on the need for revolt in favour of women rights and the need for reforms of the society through his writings. He described about the oppressed female lives and their deprivation from the equal rights. The main character of the story *Martha al Baniya* of his book *Ara’is al Muruj (Nymphs of the Valley)* Martha was compelled to become a whore. The main character of the novel *al Ajniha al Mutakassira* Selma Karamy sacrificed her life in the Christian patriarchal society. But the main character of the story *As Sayidatu Wardah (Madame Rose Hanie)* of his book *al Arwah al Mutamarrida (Spirits Rebellious)* she revolted for her right.

4. **Different Theories of Feminism:** Jibran used various feminist theories in his writings. The theories of Liberal, Marxist or Social and Radical feminism was available in his writings. Degradation of women’s status, abolition of gender discrimination, subjugation of women in patriarchal society, mothering and revolt for women’s rights were the prominent themes in his feminism writings.

5. **Domination of Patriarchal Society:** Most of his feminism writings dealt with the theme of patriarchal domination in the society. By corrupted laws men dominated women and they had to sacrifice their every right. The heads of the societies enjoyed luxurious lives misleading the common people whereas the poor’s life depended on the mercy of the society’s heads.

6. **Domination of Christian Religious Heads:** A good number of his writings dealt with the theme of the Christian religious heads’ domination.
The priests and the bishops had the ultimate power over the society. They enjoyed materialistic lives and misinterpreted the religious books. If anyone protested against their tyranny he was regarded as the mad or the heretic. Yuhana the Mad and Khalil the Heretic were the stories of their mental and physical tyranny. The destruction of Selma Karamy’s family was another example of their domination.

7. **Worldwide Acceptance of the Feminist Writings**: By his feminist writings, Jibran became able to connect East and West. His advocacy for women’s rights was accepted in both East and West of the world. Al Ajniha al Mutakassira had a great impact over the feminist issues all over the world in general and in Lebanon in particular.

8. **Objectives in Al Ajniha al Mutakassira**: There were many objectives in this novel. The abolition of the unlawful or unbearable dominance of Christian religious heads, abolition of gender discrimination, emphasis on women’s rights and imposition of superior and eternal law for human society were among the prominent objectives in this novel.

9. **Social Feminism**: Jibran observed that women were often looked at and treated as property of man in the societies. Moreover, he observed that a woman’s position was reduced to that of a commodity meant to be used and disposed. Some of his writings were based on this theme. He advocated the economic independence of women because women’s oppression is deeply based on existing social and economic dissimilarities.

10. **Radical Feminism**: Jibran observed that the roots of women’s oppression were deeply buried in gender system of patriarchy. By this gender system, a woman faces the sexual harassment, rape or women
battering. Moreover, sometime she is compelled to become a prostitute. Through his writings, Jibran observed that women will be liberated only when there will have no gender discrimination. He considered the oppression of women as the fundamental and the most basic form of oppression through many of his writings.

11. **Existential Feminism**: Jibran revealed that woman was defined and established as the ‘other’ because she was not a man. Though she was like all human creatures, but men compelled her to assume the status of the other. As a result, they became victims in various situations. Through some of his writings he raised this issue favouring the women and supporting the abolition of sex discrimination.

12. **Cultural Feminism**: Jibran agreed that there were fundamental personality differences between men and women. He, probably, hoped for a matriarchal vision. He probably dreamt the idea of a society of strong women guided by essentially female concerns and values like pacifism, cooperation, non-violent settlement of differences or a harmonious regulation of a public life. Through some of his writings, he advocated cultural feminism for women for a better society.

13. **Eco Feminism**: Throughout his life, Jibran observed that patriarchal ways were harmful to women, children and other living things. He suggested that an end to the oppression of women is needed with ecological values and women should be centrally concerned with the ending of the exploitation of the eco-system. He advocated to construct new ways of thinking about the relationship between human and nature.
14. **Post-Feminism**: Jibran expressed feminism as the struggle against all forms of patriarchal and sexist oppression through his feminism writings. He imagined feminism as the necessary resistance to patriarchal power. The abolition of feminism movement will be ended automatically if there will have non-sexist and non-patriarchal society. He emphasized for the struggle of women for their equal rights through his writings.

15. **Mothering**: Jibran raised the issue of mothering in some of his feminism writings. He felt the mother should have the independent power or thinking to her child. She deserves to become a mother and to foster her child at any cost as the expression of power under patriarchal society.

**SUGGESTIONS**

Finally, I would like to mention here that I have tried my level best to make my research work authentic and up to the mark. And because of emphasis on my specific area, I could not deal with all aspects of Jibran’s writings. The following areas can be investigated further by the future researchers:

1. Contribution of women in the life and works of Jibran Khalil Jibran
2. Socio Religious writings of Jibran Khalil Jibran