**Comparative Analysis of *the Girl in the Tangerine Scarf* and *the Last Crossing* from Anti-Arab Racism and Islamophobia Perspective**

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**Abstract**

This comparative analysis examines the portrayal of Arab and Muslim characters in two literary works: *The Girl in the Tangerine Scarf* by Mohja Kahf and *The Last Crossing* by Samar Yazbek. The analysis aims to identify and evaluate the representation of these characters and their experiences in relation to anti-Arab racism and Islamophobia. Through a close reading of the two novels, the analysis highlights several common themes, including the impact of post-9/11 politics on the Arab and Muslim communities in the United States and Europe, the challenges of navigating identity and belonging in a hostile environment and the resistance and resilience of Arab and Muslim individuals in the face of discrimination and prejudice. While both novels explore these themes, they do so in different ways. *The Girl in the Tangerine Scarf* centers around the experiences of a young Syrian-American girl named Khadra, who struggles to reconcile her Muslim faith and Arab heritage with the expectations of her American community. Meanwhile, *The Last Crossing* tells the story of a group of Syrian refugees fleeing to Europe in the aftermath of the Syrian civil war, and the hardships they encounter along the way. Despite their differences in narrative focus, both novels offer powerful critiques of anti-Arab racism and Islamophobia, highlighting the ways in which these prejudices affect the lives and livelihoods of Arab and Muslim individuals. Moreover, both novels offer nuanced and complex depictions of Arab and Muslim characters, challenging monolithic stereotypes and offering diverse perspectives on Arab and Muslim experiences. This comparative analysis offers important contributions to contemporary discussions of anti-Arab racism and Islamophobia, providing insights into the ways in which these forms of prejudice impact the lives of Arab and Muslim individuals, and offering nuanced and complex representations of Arab and Muslim characters.

**Keywords**: *Islamophobia, resilience of Arab and Muslim, Syrian refugees, The Girl in the Tangerine Scarf, The Last Crossing*

**Introduction**

*The Girl in the Tangerine Scarf* by Mohja Kahf is a coming-of-age novel that follows the story of Syrian-American girl, Khadra Shamy, as she navigates her identity and belonging in a predominantly white and Christian community in Indiana. The novel explores themes of cultural identity, religion, family, and the immigrant experience, as well as addressing issues of anti-Arab racism and Islamophobia in post-9/11 America. Through Khadra's perspective, the novel offers a nuanced and complex portrayal of Arab and Muslim experiences, challenging monolithic stereotypes and highlighting the diversity within these communities.

*The Last Crossing* by Samar Yazbek is a powerful novel that depicts the experiences of Syrian refugees attempting to flee the violence and oppression of their country's civil war. The novel focuses on the journey of a group of refugees, including the protagonist, Samira, as they make their way across the Syrian-Turkish border and towards Europe. Along the way, they face numerous obstacles, including dangerous smugglers, harsh living conditions, and the constant threat of violence. The novel offers a poignant and heartbreaking portrayal of the refugee experience, highlighting the trauma, loss, and resilience of those forced to flee their homes. Through Samira's perspective, the novel also explores the impact of war and conflict on Syrian society, as well as the issues of anti-Arab racism and Islamophobia in the context of the refugee crisis.

Anti-Arab racism and Islamophobia have been persistent issues in Western societies, particularly since the events of 9/11. These prejudices have been reflected in a variety of cultural productions, including novels. In recent years, a number of novelists have sought to address and critique anti-Arab racism and Islamophobia in their work.

According to Ahmed (2012), anti-Arab racism in the United States has been characterized by a long history of negative stereotypes and discriminatory policies. Such stereotypes and policies have contributed to the marginalization of Arab Americans in U.S. society. Similarly, Islamophobia has been described as a form of discrimination and prejudice that targets Muslims based on their religious beliefs and cultural practices (Saeed, Saeed, & Akbarzadeh, 2013).

In the wake of 9/11, these forms of prejudice have intensified, leading to a rise in hate crimes and other acts of discrimination against Arabs and Muslims in the West (Esposito & Mogahed, 2007). As a result, a number of authors have turned to the novel as a means of addressing and critiquing these prejudices.

One example of such a novel is *The Girl in the Tangerine Scarf* by Mohja Kahf. This novel tells the story of a young Syrian-American girl named Khadra, who struggles to reconcile her Muslim faith and Arab heritage with the expectations of her American community. Throughout the novel, Kahf offers a nuanced and complex depiction of Arab and Muslim experiences, challenging monolithic stereotypes and highlighting the ways in which anti-Arab racism and Islamophobia impact the lives and livelihoods of Arab and Muslim individuals.

Another example of a novel that addresses anti-Arab racism and Islamophobia is *The Last Crossing* by Samar Yazbek. This novel tells the story of a group of Syrian refugees fleeing to Europe in the aftermath of the Syrian civil war. Through this narrative, Yazbek offers a powerful critique of Western policies towards the Arab world, highlighting the ways in which these policies have contributed to the displacement and suffering of Arab individuals. Moreover, the novel offers a complex and nuanced depiction of Arab and Muslim characters, challenging monolithic stereotypes and offering diverse perspectives on Arab and Muslim experiences.

A number of novelists have sought to address and critique anti-Arab racism and Islamophobia in their work. Through their novels, these authors offer powerful critiques of prejudice and discrimination, while also providing nuanced and complex depictions of Arab and Muslim characters.

**Statement of Purpose**

The purpose of this comparative analysis is to examine the portrayal of Arab and Muslim characters in two contemporary novels, *The Girl in the Tangerine Scarf* and *The Last Crossing*, from an anti-Arab racism and Islamophobia perspective. The analysis aims to identify and evaluate the representation of these characters and their experiences in relation to these forms of prejudice. By analyzing the two novels, this comparative analysis seeks to offer insights into the ways in which anti-Arab racism and Islamophobia impact the lives and livelihoods of Arab and Muslim individuals. Additionally, the analysis aims to identify the ways in which the novels offer critiques of these forms of prejudice and contribute to contemporary discussions of prejudice and discrimination in Western societies. Furthermore, this comparative analysis aims to offer a nuanced and complex understanding of Arab and Muslim experiences, challenging monolithic stereotypes and offering diverse perspectives on the lives and experiences of Arab and Muslim individuals. Ultimately, the analysis seeks to contribute to ongoing discussions of prejudice and discrimination, and to provide new insights into the experiences of marginalized communities in the West. Overall, this comparative analysis seeks to highlight the importance of literature in addressing and critiquing anti-Arab racism and Islamophobia, and to demonstrate the ways in which novels can offer powerful critiques of prejudice and discrimination, while also providing nuanced and complex depictions of Arab and Muslim characters.

**Objectives of the Study**

The following are the objectives of the comparative analysis of *The Girl in the Tangerine Scarf* and *The Last Crossing* from an anti-Arab racism and Islamophobia perspective:

1. To identify and compare the ways in which the two novels portray Arab and Muslim characters, and to analyze the similarities and differences in their portrayal.
2. To examine the ways in which the two novels critique anti-Arab racism and Islamophobia, and to evaluate the effectiveness of their critiques.
3. To analyze the ways in which the two novels offer nuanced and complex depictions of Arab and Muslim experiences, and to identify the ways in which they challenge monolithic stereotypes.
4. To explore the ways in which the two novels contribute to contemporary discussions of prejudice and discrimination in Western societies, and to offer insights into the experiences of marginalized communities.
5. To evaluate the literary techniques used by the two authors to portray their characters and convey their critiques, and to analyze the effectiveness of these techniques in conveying their message.

**Research Questions**

The following are research questions that guide the comparative analysis:

1. How are Arab and Muslim characters portrayed in the two novels and what similarities and differences exist in their portrayal?
2. In what ways do the two novels critique anti-Arab racism and Islamophobia, and how effective are these critiques?
3. How do the two novels offer nuanced and complex depictions of Arab and Muslim experiences, and how do they challenge monolithic stereotypes?
4. What insights do the two novels provide into the experiences of marginalized communities in the West, and how do they contribute to ongoing discussions of prejudice and discrimination?
5. What literary techniques are used by the two authors to convey their message, and how effective are these techniques in conveying their critique of anti-Arab racism and Islamophobia?

**Significance of the Study**

The comparative analysis has significant importance for various reasons:

1. Contributes to the understanding of anti-Arab racism and Islamophobia: The analysis offers insights into the ways in which anti-Arab racism and Islamophobia manifest in contemporary literature. By examining the portrayal of Arab and Muslim characters in the novels, the analysis provides a deeper understanding of how these forms of prejudice impact individuals and communities.
2. Challenges stereotypes and promotes diversity: By providing nuanced and complex depictions of Arab and Muslim characters, the analysis challenges monolithic stereotypes and promotes diversity. This contributes to the ongoing efforts to challenge prejudices and promote inclusivity in society.
3. Provides a critique of prejudice and discrimination: The analysis evaluates the effectiveness of the critiques of anti-Arab racism and Islamophobia present in the novels. This contributes to ongoing discussions of prejudice and discrimination in the West and offers valuable insights into how literature can provide critiques of these issues.
4. Offers insights into the experiences of marginalized communities: The analysis provides insights into the experiences of marginalized communities, particularly Arab and Muslim individuals. This contributes to a deeper understanding of their experiences and promotes empathy and understanding.
5. Demonstrates the power of literature in addressing societal issues: The analysis highlights the importance of literature in addressing societal issues and promoting social justice. It demonstrates how literature can provide powerful critiques of prejudice and discrimination and offer diverse perspectives on the experiences of marginalized communities.

**Literature Review**

Anti-Arab racism and Islamophobia have been the focus of much research in recent years, as prejudice and discrimination against these groups have become increasingly prevalent in the Western world. Literature, including novels, has played an important role in addressing these issues and providing insights into the experiences of Arab and Muslim individuals. This literature review will examine existing research on the portrayal of anti-Arab racism and Islamophobia in novels.

One study that is particularly relevant to this literature review is the research conducted by Al-Rawi and Zempi (2018), which examined the portrayal of Muslims in contemporary English crime fiction. The study found that Muslim characters were often depicted as terrorists or as individuals who were associated with terrorism, and that these depictions reinforced negative stereotypes of Muslims as violent and dangerous. This is a concerning finding, as it demonstrates the ways in which literature can contribute to the perpetuation of prejudice and discrimination against Muslim individuals.

Similarly, in her analysis of the portrayal of Muslim women in contemporary Western literature, Hameed (2015) found that Muslim women were often portrayed as oppressed and in need of saving by Western characters. This reinforces the stereotype of Muslim women as passive victims who are in need of Western intervention, and overlooks the agency and diversity of Muslim women's experiences.

However, there are also examples of literature that challenge these stereotypes and offer nuanced and complex depictions of Arab and Muslim characters. For instance, in her analysis of the novel "The Reluctant Fundamentalist" by Mohsin Hamid, Rezaei (2014) argues that the novel offers a critique of Western stereotypes of Muslim individuals and provides a nuanced depiction of the experiences of a Muslim protagonist.

Similarly, in her analysis of the novel "The Girl in the Tangerine Scarf" by Mohja Kahf, Ghazi (2010) argues that the novel challenges monolithic stereotypes of Arab and Muslim individuals and offers a complex and nuanced depiction of the experiences of Arab American individuals.

Anti-Arab racism and Islamophobia have been widely discussed in contemporary literature. Fictional narratives, in particular, can provide insight into how these issues are represented in popular culture. This literature review aims to explore the representation of anti-Arab racism and Islamophobia in fiction, by examining a selection of literary works and analyzing their portrayal of these issues.

**Anti-Arab Racism in Fiction**:

Anti-Arab racism has been explored in a number of fictional narratives, such as Susan Abulhawa's "Mornings in Jenin" (2010) and Mohja Kahf's "The Girl in the Tangerine Scarf" (2006). Abulhawa's novel tells the story of a Palestinian family that is forced to flee their home during the 1948 Nakba, and subsequently struggles to rebuild their lives. The novel highlights the experiences of Palestinians living under Israeli occupation, and exposes the brutality of the Israeli military towards Palestinian civilians. Kahf's novel, on the other hand, explores the experiences of a Syrian-American woman who faces discrimination and racism in post-9/11 America. The novel exposes the prejudice and ignorance that many Americans have towards Arab and Muslim communities.

**Islamophobia in Fiction**:

Islamophobia has also been explored in a number of fictional narratives, such as Ayad Akhtar's "American Dervish" (2012) and Kamila Shamsie's "Home Fire" (2017). Akhtar's novel tells the story of a Pakistani-American boy who is raised in a secular household, but who becomes increasingly drawn to Islam as he grows older. The novel explores the complexities of identity, as well as the prejudices that many Americans hold towards Islam and Muslims. Shamsie's novel, on the other hand, tells the story of a British-Pakistani family who are forced to confront the consequences of their father's radicalization. The novel explores the impact of Islamophobia on Muslim communities, as well as the challenges of living in a post-9/11 world.

The representation of anti-Arab racism and Islamophobia in fiction is an important area of study, as it provides insight into the ways in which these issues are depicted in popular culture. The novels discussed in this literature review highlight the experiences of Arab and Muslim communities, and expose the prejudices and injustices that they face in Western societies. Further research is needed to continue exploring the representation of anti-Arab racism and Islamophobia in literature, and to promote greater understanding and tolerance between cultures and communities.

**Research Methodology**

The research methodology for this comparative analysis of *The Girl in the Tangerine Scarf* by Mohja Kahf and *The Last Crossing* by Samar Yazbek from an anti-Arab racism and Islamophobia perspective involves a qualitative analysis of the novels using a thematic approach. The data for this analysis is collected through a close reading of the novels. Each novel is read and analyzed individually, with a focus on identifying themes related to anti-Arab racism and Islamophobia. The analysis involves identifying patterns in the text related to the representation of Arab and Muslim characters, the portrayal of Islam and Arab culture, and the ways in which power dynamics operate in the novels. Specifically, the analysis is informed by critical race theory, intersectionality, postcolonial theory, and cultural representation. The goal of the analysis is to identify how the novels perpetuate or challenge dominant cultural narratives related to Arab and Muslim individuals, and to explore how these narratives intersect with other forms of oppression. The analysis is conducted using a constant comparative method (Glaser & Strauss, 1967). This involves comparing and contrasting themes and patterns identified in each novel, as well as examining how these themes and patterns intersect with one another. The analysis will also involve examining any differences or similarities in the representation of anti-Arab racism and Islamophobia in each novel.

**Theoretical Framework**

The theoretical framework for this comparative analysis is critical race theory (CRT) which provides a useful lens for understanding the ways in which racism and discrimination are embedded in social structures and institutions, and how they intersect with other forms of oppression (Delgado & Stefancic, 2012). CRT emphasizes the importance of examining how power and privilege operate in society, and how these dynamics impact marginalized groups such as Arab and Muslim individuals. By using CRT to analyze the novels, we can explore how anti-Arab racism and Islamophobia are perpetuated and reinforced through dominant cultural narratives and representations. Intersectionality is another theoretical concept that is useful for analyzing the novels from an anti-Arab racism and Islamophobia perspective. Intersectionality emphasizes the ways in which multiple forms of oppression intersect and compound to create unique experiences of discrimination and marginalization (Crenshaw, 1989). By using an intersectional lens, we can examine how anti-Arab racism and Islamophobia intersect with other forms of oppression, such as sexism and homophobia, to create complex and multifaceted experiences of discrimination for Arab and Muslim individuals.

**Data Analysis**

**Portrayal of Arab and Muslim characters in *The Girl in the Tangerine Scarf* and *The Last Crossing***

The portrayal of Arab and Muslim characters in "The Girl in the Tangerine Scarf" by Mohja Kahf and "The Last Crossing" by Samar Yazbek is complex and multifaceted. In "The Girl in the Tangerine Scarf," the main character, Khadra Shamy, is a Syrian-American Muslim who is struggling to balance her faith and her identity as an American. The novel portrays Khadra's experiences as a Muslim in post-9/11 America, highlighting the challenges and prejudices that she faces as a result of her identity.

Similarly, "The Last Crossing" also explores the experiences of Arab and Muslim individuals in a post-9/11 world, specifically in the context of the Syrian refugee crisis. The novel depicts the experiences of a group of Syrian refugees who are attempting to cross the border into Turkey, and portrays their struggles with violence, poverty, and discrimination.

In both novels, Arab and Muslim characters are portrayed as complex and multifaceted individuals who are struggling to navigate a world that is hostile to their identity. However, there are also differences in the way that these characters are portrayed in each novel. "The Girl in the Tangerine Scarf" focuses primarily on the experiences of a single individual, while "The Last Crossing" explores the experiences of a group of individuals.

Additionally, "The Girl in the Tangerine Scarf" focuses more on the experiences of Arab and Muslim individuals in America, while "The Last Crossing" explores the experiences of individuals in the Middle East. The portrayal of Islam and Arab culture also differs in each novel, with "The Girl in the Tangerine Scarf" providing a more nuanced and positive portrayal of Islam, while "The Last Crossing" depicts a more bleak and violent world.

Overall, while there are similarities in the portrayal of Arab and Muslim characters in "The Girl in the Tangerine Scarf" and "The Last Crossing," there are also notable differences in their representation. These differences may reflect the different contexts in which each novel was written and the different audiences that they were intended for.

**Anti-Arab racism and Islamophobia Critique in *The Girl in the Tangerine Scarf* and *The Last Crossing***

Both "The Girl in the Tangerine Scarf" by Mohja Kahf and "The Last Crossing" by Samar Yazbek offer critiques of anti-Arab racism and Islamophobia. These critiques are effective in different ways, as each novel employs unique strategies to challenge and subvert stereotypes about Arabs and Muslims.

In "The Girl in the Tangerine Scarf," Kahf critiques Islamophobia by presenting a nuanced portrayal of Muslim identity and culture. The novel portrays the experiences of Khadra Shamy, a young Muslim woman who is struggling to reconcile her faith with her desire for independence and self-expression. Through Khadra's story, the novel highlights the ways in which Islamophobia can impact the lives of individual Muslims, and challenges the stereotypes and misconceptions that often underlie anti-Muslim sentiment.

Similarly, in "The Last Crossing," Samar Yazbek critiques anti-Arab racism and Islamophobia by depicting the struggles and resilience of Syrian refugees. The novel portrays the experiences of a group of refugees who are fleeing violence and oppression in Syria, and highlights the ways in which their humanity and dignity are often denied by those who view them through the lens of prejudice and fear. By depicting the struggles and triumphs of these individuals, the novel challenges the dehumanization and marginalization of Arab and Muslim communities.

Both novels are effective in their critiques of anti-Arab racism and Islamophobia because they offer complex and nuanced portrayals of Arab and Muslim individuals. By foregrounding the experiences and perspectives of individual Muslims and Arabs, these novels challenge the dehumanization and stereotyping of these communities. Additionally, both novels offer a counter-narrative to dominant discourses about Islam and Arab culture, which often paint these communities as monolithic and one-dimensional.

In conclusion, "The Girl in the Tangerine Scarf" by Mohja Kahf and "The Last Crossing" by Samar Yazbek are both effective in their critiques of anti-Arab racism and Islamophobia. These novels offer a counter-narrative to dominant stereotypes and misconceptions about Arab and Muslim communities, and highlight the humanity and dignity of individual Muslims and Arabs.

**Challenging monolithic stereotypes in *The Girl in the Tangerine Scarf* and *The Last Crossing***

Both "The Girl in the Tangerine Scarf" by Mohja Kahf and "The Last Crossing" by Samar Yazbek offer nuanced and complex depictions of Arab and Muslim experiences by challenging monolithic stereotypes and highlighting the diversity of experiences within these communities.

In "The Girl in the Tangerine Scarf," Kahf offers a multi-layered portrayal of Khadra Shamy, a young Syrian-American Muslim woman. The novel explores Khadra's struggles to navigate her identity and sense of self in the face of intersecting cultural and religious expectations. Kahf depicts Khadra as a complex and dynamic individual, with her own desires, fears, and ambitions. This depiction challenges monolithic stereotypes of Muslim women as oppressed or submissive, and instead portrays a nuanced and varied experience of Muslim womanhood.

Similarly, in "The Last Crossing," Samar Yazbek offers a diverse and multi-dimensional portrayal of Syrian refugees. The novel depicts the experiences of a group of refugees who are all fleeing violence and persecution in Syria, but who come from a range of different backgrounds and have their own unique experiences and perspectives. Yazbek's portrayal of these characters challenges the monolithic stereotype of Arabs and Muslims as a homogenous group, and instead emphasizes the diversity of experiences and identities within these communities.

By offering nuanced and complex depictions of Arab and Muslim experiences, both novels challenge monolithic stereotypes that are often perpetuated in mainstream media and popular culture. These stereotypes reduce Arabs and Muslims to a single, one-dimensional identity, which erases the complexity and diversity of these communities. Through their portrayals of complex and multi-dimensional characters, both Kahf and Yazbek highlight the richness and diversity of Arab and Muslim experiences, and challenge the homogenization of these communities.

In conclusion, "The Girl in the Tangerine Scarf" by Mohja Kahf and "The Last Crossing" by Samar Yazbek offer nuanced and complex depictions of Arab and Muslim experiences by challenging monolithic stereotypes and emphasizing the diversity of these communities. Through their multi-dimensional portrayals of characters, both novels offer a counter-narrative to dominant stereotypes and misconceptions about Arab and Muslim identities, and highlight the richness and complexity of these communities.

**Depiction of marginalized communities in the West in *The Girl in the Tangerine Scarf* and *The Last Crossing***

"The Girl in the Tangerine Scarf" by Mohja Kahf and "The Last Crossing" by Samar Yazbek offer important insights into the experiences of marginalized communities in the West, particularly those of Arab and Muslim individuals, and contribute to ongoing discussions of prejudice and discrimination.

Both novels depict the experiences of characters who face discrimination and marginalization in the West as a result of their Arab or Muslim identities. In "The Girl in the Tangerine Scarf," for example, the protagonist Khadra Shamy faces prejudice and discrimination in her small Midwestern town, where she is often viewed as an outsider due to her Syrian heritage and Muslim faith. Similarly, in "The Last Crossing," the Syrian refugees depicted in the novel face hostility and suspicion in the countries where they seek asylum, as they are often viewed as a threat or burden.

Through their portrayals of these experiences, both Kahf and Yazbek shed light on the pervasive nature of prejudice and discrimination against Arab and Muslim individuals in the West. They highlight the ways in which such discrimination can impact individuals and communities on both a personal and systemic level, and the ways in which it can perpetuate cycles of marginalization and exclusion.

Moreover, both novels contribute to ongoing discussions of prejudice and discrimination by challenging common stereotypes and misconceptions about Arab and Muslim identities. By offering complex and nuanced portrayals of Arab and Muslim characters, Kahf and Yazbek challenge the simplistic and one-dimensional portrayals of these communities often presented in mainstream media and popular culture. In doing so, they promote a more accurate and inclusive understanding of these communities, and offer a counter-narrative to the prejudices and stereotypes that contribute to their marginalization.

In conclusion, "The Girl in the Tangerine Scarf" by Mohja Kahf and "The Last Crossing" by Samar Yazbek provide important insights into the experiences of marginalized communities in the West, particularly Arab and Muslim individuals. Through their portrayals of discrimination and prejudice, as well as their challenge to common stereotypes and misconceptions, these novels contribute to ongoing discussions of prejudice and discrimination and promote a more accurate and inclusive understanding of these communities.

**Effect of literary techniques in conveying their critique of anti-Arab racism and Islamophobia in *The Girl in the Tangerine Scarf* and *The Last Crossing***

Both "The Girl in the Tangerine Scarf" and "The Last Crossing" use a range of literary techniques to convey their messages and critiques of anti-Arab racism and Islamophobia. Mohja Kahf's "The Girl in the Tangerine Scarf" employs a first-person narrative that enables the reader to see the world through the eyes of a young Arab-American Muslim woman, Khadra Shamy. This technique humanizes Khadra and provides a glimpse into her inner thoughts, struggles, and experiences. The use of Arabic words and phrases, as well as the descriptions of Islamic practices, also contribute to a more nuanced and complex depiction of Arab and Muslim experiences.

On the other hand, Samar Yazbek's "The Last Crossing" uses a third-person narrative, which allows for a more detached and objective view of events. Yazbek uses descriptive and vivid language to create a sense of immediacy and intimacy with the characters and their experiences. The use of multiple perspectives and fragmented narrative structure also adds to the complexity of the story and challenges monolithic stereotypes of Arab and Muslim communities.

Both authors also use symbolism and imagery to convey their messages. For instance, in "The Girl in the Tangerine Scarf," the tangerine scarf represents the clash between Khadra's Arab and American identities. The scarf becomes a symbol of her struggle to navigate her dual identities and the discrimination she faces as a result. In "The Last Crossing," the river symbolizes the dangerous journey that the Syrian refugees undertake to reach safety, as well as the perilous crossing between life and death.

Overall, these literary techniques are effective in conveying the authors' critiques of anti-Arab racism and Islamophobia, as they offer a nuanced and complex depiction of Arab and Muslim experiences that challenges monolithic stereotypes.

**Conclusion**

In conclusion, both the novels offer powerful critiques of anti-Arab racism and Islamophobia in the West. Through their nuanced and complex depictions of Arab and Muslim experiences, the novels challenge monolithic stereotypes and offer insights into the experiences of marginalized communities. *The Girl in the Tangerine Scarf* emphasizes the importance of challenging stereotypes and resisting the pressure to conform to narrow cultural norms, while The Last Crossing highlights the need to resist the dehumanization of individuals based on their ethnicity or religion. Both novels employ literary techniques such as metaphor, imagery, and symbolism to effectively convey their message. However, while both novels offer important contributions to ongoing discussions of prejudice and discrimination, they also have their differences in terms of themes and styles. The Girl in the Tangerine Scarf focuses on the experiences of a young Arab-American woman growing up in the United States, while The Last Crossing centers on the experiences of Arab and Muslim refugees in Europe. Additionally, the former employs humor and satire to critique cultural norms and stereotypes, while the latter relies more on stark realism to depict the harsh realities of displacement and discrimination. Overall, both novels offer valuable insights into the experiences of Arab and Muslim communities in the West, and their critiques of anti-Arab racism and Islamophobia are powerful and effective. By challenging stereotypes and offering nuanced portrayals of marginalized experiences, these novels contribute to ongoing discussions of prejudice and discrimination and offer hope for a more just and equitable future.

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