

## Edward Said and the Dislocation of the Exiled Self

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**Abstract :** Edward Said is considered among the most prominent figures in postcolonial theoretical studies and his work has largely influenced critical discussion for many decades. And in the globalized world of today where immigration and dislocation are intense and thoroughly discussed, Said's views on these issues seem more relevant than ever. This paper will endeavor to bring together Said's theoretical texts and other writings on immigration and exile in parallel. The aim is to try to find a better understanding of Said's theories on dislocation and exile theoretically and personally. The combination of these two strands of narrative will eventually shed more light on self location in postcolonial theories and further the understanding of Said's theories and personal life narratives. The paper propose the difficulty dislocation poses in counter colonial narratives such as those written by Said. As an exile, the mission of defining the self and the other becomes obscure when place becomes impossible or prohibited. The clear result becomes a self which proclaims rather than inhabits reality, a treat Said criticized in colonial representation. The self becomes trapped between the worlds of distant reality of dislocation and the estranged world of exile. The outcome would reveal a more weakened attempt at defining the self and countering the postcolonial narrative. The reason for such confusion and contradiction is directly connected to place and dis-location. To summarize, the paper proposes to examine and investigate the implications exile and dislocation have inflected on Said as a prominent postcolonial figure and how that affects his theories and personal life. The outcome, it is argued, would be a vast and lasting effect which such colonial and postcolonial phenomenon have on personal and theoretical narratives written by Said.

**Keywords :** Edward Said, exile, postcolonialism, dislocation

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