Hierarchical Masculinist Incursions: Hunting Down the Middle-Eastern Bogeyman
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The ramifications which the 9/11 terrorist attacks have -on a global scale- provoked are of extraordinary magnitude. The crystalizing transnational neo-liberal order, which is not so much concerned with gender politics as it is with financial advantage, has not been negatively impacted by the attacks, in any way significant. It continues to deterritorialise several geographies and erase multiple varieties of economic and financial borders, oftentimes including those inaccessible to Middle Eastern countries, themselves. Ideologically, however, the attacks seem to have revamped borders that many reasonable voices from the West as well as from the Middle East have sought to dismantle. The attacks have succeeded to paradoxically clearly and explicitly position the West against a Middle Eastern/Islamic religious fundamentalism, but which remains frothy and inadequately identified. The post 9/11 apprehensive ideological dialectic between the West and the Middle East seems to have epistemologically manufactured an advanced model of the long disputed Manichean modernist discourse, which, same as its predecessor, promotes a hegemonic masculinist/militaristic discourse that attends to a sequel of homogenizing normative paradigms rather than obvious various complex intersections.

The present paper borrows significance from this neo-Manichean model’s capacity to do two things. First, it continues to hinge the rigorously mentioned Middle Eastern/Muslim women’s rights to the Middle Eastern/Muslim woman’s body, (pathologically *unveiled* in eighteenth and nineteenth century art, and sensationally *veiled*
in various genres of Western media and literature in the post-9/11 era). Second, it insists to hinge the concurrent portraiture of the Middle Eastern/Muslim male as threat to global security to gender-based contentions -which in mainstream consciousness easily discharge into two comfortable male-versus-female antonyms instead of intellectual energy-consuming nuances scattered over various strata of socio-economic, socio-political, personal, professional, diasporic, ethnic problematics. This condition, which is grounded in a space partaken by international relations and gender politics has been significant in boosting a globalized masculinist discourse that exports policies and values through militarized as well as complementary de-militarized institutions, more than serve the Middle Eastern/Muslim women, whose lives and futures are drastically impacted by this neo-Manichean masculinist promotion of warfare as solution to international conflicts. The arena, I try to conclude, seems to be prepared for a white versus black adversity between two uneven masculinities, the growingly hegemonic Western and the gradually demonized Middle Eastern/Muslim. In the meantime, and because of the warmongering approach that mediates conflict and resolution, the Middle Eastern women’s voices and deserved rights risk to be severely limited by the inevitable outcomes of such an approach, jeopardising a long list of rights that have been gained at times of peace, and challenging the usefulness of world organization initiatives such as the 1352 UN resolution, as will be detailed later.

This paper, therefore, attempts to defend two related arguments, both of which are well served by Foucault’s Biopolitics, in which he correlates between territorial control and the violence inherent to any hegemony’s preoccupation with the body (in the immediate case, the Middle Eastern/Muslim woman’s body) and Achille Mbembe’s theory
of Necroplotics and its designation of who “may live” and who “must die” (Mbembé, 2003). I try to argue that the post 9/11 era is witnessing a Western escalating civilizational masculinist incursion on its demonized Middle Eastern/Muslim Other. This warmongering discourse seems to be self-appropriating the Middle Eastern/Muslim woman’s body as a site of sexual oppression and (mis)using it to its own hegemonic means. The impetus of the 9/11 necropolitics, aggressively transposes gender dialogue/conflict in the Middle East/Muslim countries from a benign social and intellectual interface, where different or even unprecedented alliances may be negotiated, such as Western transnational feminism and Middle Eastern male intellectuals’ dialogues to an aggressive militaristic zone, where the ‘bogeyman’ must “die”.