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**Frome Homeland to Adopted Home:
Arab Immigrants in USA
“The Girl in the Tangerine Scarf” by Mohja Kahf**

**A Dissertation Submitted to department of English in partial fulfilment
of master degree in English literature and civilization**

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Dedication

*This is for my friends and family. Sadek Tedj Dine, Boukefoussa Nora and Saidi Josephina
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Abstract

Finding the true sentiment of home can be a hard mission especially for immigrants. For the Arab American diaspora, the concepts of home and displacement often result in a tense and conflicted situation. It does not only involve the interaction between the host and the home land but it also includes the confrontation between the past and the present, that are most of the time pictured as the opposition between tradition and modernity. Moreover, the interaction of these two poles has been the object of many theories and debates. The present paper tries to discuss the journey of any immigrant in finding his real home and constructing a new identity in that third space between the homeland and the adopted home. And it is by highlighting the concerning concepts such as the post-colonial literature, migration, home, identity and hybridity as well as giving a glimpse on Arab American history and literature. In addition to the analysis of Mohja Kahf's "The Girl in the Tangerine Scarf" as a literary sample in order to analyse the life of the Arab American minority between here and there. The findings invoke that the Arab migratory experience to the USA was not easy; they have been fighting for their lives for proving themselves until today that they are a part of the American society and they have all the rights. This paper puts into evidence that the immigrant journey away from home is between building a new life or preserving his own with challenging the surrounding environment.

Key words: homeland, adopted home, Arab American immigrants, identity, Mohja Kahf.

GENERAL INTRODUCTION

General Introduction

The post-colonial period was accompanied by drastic changes in all fields. In post-colonial literature, the authors has open new controversial themes such as identity, nostalgia, immigration, exile, hybridity and so on. Home is another theme; in fact, they are all interconnected in one way or another. Since the journey of migration started all, from turning hybrid, to losing identity and searching for a new one. However, the home is the essential part of the self and home nostalgia is the first catalyst for this crisis.

This study presents a sample of Arab American immigrant. The Arab American immigrant female writer Mohja Kahf provide us with the novel “the girl in the tangerine scarf”, this book tackles many interesting themes including home, third space and identity which we will focus on. The protagonist khadra have all the characters of an usual arab American

The central to this project is the question of how the Arab Americans mediate between their lives in homeland and adopted home? How does the Arab diasporans negotiate a space for themselves within the American society? How does Mohja kahf depict khadra’s journey of self-discovery as an Arab American female?

In the aim of solving the problematic of our work two potential answers have to be considered:

The Arab American community is torn between homeland and adopted home, between tradition and modernity.

The similarities between the author and the protagonist’s life make the novel a reliable resource in analysing the Arab American diaspora in negotiating their identity and being in a third space.

The theme is very inspiring and very interesting. Thus, given the thematic richness of the book and the numerous controversial issues that can be discussed. We have chosen to focus in our study mainly on the theme of home and a bit on identity. Representing every day struggles Muslim-immigrant community especially with existence of terrorism that makes all the Muslims look alike

We face during this research some obstacles like the lack of documentation due to unavailability of library in the university and time constrain. With mentioning, the recent events that make it impossible to get it done.

General Introduction

This research paper is divided into three chapters. The first chapter deals with the post-colonial literature, immigration, homeland and identity. In addition to hybridity and feminism.

The second chapter follows the Arab immigration history and literature. Moreover, the role of the female writers in the Arab American literature.

hus, the third chapter tackles the book events and analyse the terms that we study in the novel of Mohja Kahf “the girl in the tangerine scarf”.

Chapter One

Theoretical Framework

“A man finds his identity by identifying. A man’s identity is not best thought of as the way in which he is separated from his fellows, but the way in which he is united with them”.

-Robert terwillinger-

I.1.Introduction

Post colonialism is a spot light period until today. Since the radical changes that happened and still effect our world, this changes was in all the domains from economy and politics until literature. Post-colonial literature attempt to study the relationship between the western and non-western world in attention to the cultural production.

After giving a glimpse about the post-colonial literature and introducing immigration. It will be there some definitions of home concept, identity formation and diasporic identity. In addition to how they manage to deal with their hybrid identity, and since the author and the protagonist are both females, the concept of feminism will be mentioned briefly as well.

I.2.An Overview on Post-Colonial Literature

According to oxford dictionary, colonialism is the policy of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically. ‘The state apparatus that was dominant under colonialism’. (Oxford Dictionary. 2019). Web Site.

Colonialism is the expansion of dominant states at the expanse of weak states, on both sides colonize property and colonize selves. Known colonization lasted from the 15th century until the 20th century. However, colonialism does not end with the proclamation of independence with remains and links in a cultural, social, political and economic level. Colonialism was justified as a cultural expansion and diffusion of civilisation, with a supreme view of western society to eastern society. They even considered colonialism as charitable act that brought the light of civilization to dark and reactionary societies. Another racist view is that some societies (western societies) have a higher mission in life because they are the stronger, most developed and urbanized.

Oxford also define post-colonialism as the political or cultural condition of a former colony ‘the transition from colonialism to post colonialism in Africa’ and the theoretical approach in various disciplines that is concerned with the lasting impact of colonization in former colonies ‘post colonialism continues to unite historians and literary scholars’. (Oxford Dictionary. 2019). Web Site.

The post-colonial period was characterized by the study of political and cultural changes that followed the wave of independence. In addition to lengthy discussions on the effects of these changes and their effects on third world countries. In another definition, it is an ideological view describing the colonizer. Giving third world writers and philosophers more space to express themselves and to understand colonial life more. The term was misunderstood as only temporary and related to the post-colonial period, but it meant more than that. The end of military colonization and the survival of cultural, political, economic and even religious colonization. Revolutionary changes touch all areas including culture, art and literature.

Literary, post colonialism is the production of people from former colonial countries by European imperialist powers. This literature expresses post-colonial agreements and engagements between these two parties. Post-colonial literature is written by the colonizer and colonized, while these writers and historians describe colonial life in the colonial period and beyond with a thorough analysis of post-colonial identity and the resulting hybrid culture. Postcolonial studies have analysed internal challenges that made it difficult to maintain ethnic identity after independence, and other studies of indirect colonialism. To facilitate understanding and control in eastern societies, the British forces in particular worked to send scholarships to study, but after resigning those grants and duplication of their culture had a weapon to determine their demands and tell their stories.

Many authors has participate in the post-colonial literature, including these following writers. In his term "Orientalism" (1978), Edward Said speaks of the binary relationship between East and West, the relationship between east and west so that he speaks more about this relationship in his book. In other words, it is a relationship of "Antagonism" where the European west divides the world into "two". This is what Said says allows Europeans to dominate as "more powerful" and the eastern world as "reactionary" Said also says that power and knowledge are inseparable components, and these two factors are precisely what allowed the European to rename and redefine everything related to the eastern world. At the end of the book "Orientalism", said says that orientalism still exists with a simple change in roles. He have another piece "The Exile as Interpreter" (1993).

The Indian gayatri spivak submitted an article from the term "Subaltern", "Can the subaltern speak?"(1988) In this article, Spivak argue against the European ignorance of the

East or by means of non-colonialism, but also as the inert element of development, that impedes the progress of nations. The other term that Spivak spoke of was “Essentialism” in which the social factors of post colonialism were described.

Frantz Fanon described the destructive nature of the colonial system. It has greatly affected the mental health so that the colonizer imposes strict policies in the colonies. Since the French colonialism was harsher and more violent than the British one, Fanon always encouraged revolution and violent resistance in order to rehabilitate and heal the soul. He also supported the Algerian revolution for independence. From his works “Black Skin, White Masks” (1952) and “The Wretched of the Earth” (1961).

Homi K. Bhabha is another Indian thinker who has culturally protested that mixed places and meeting places should be more appreciated. The world should not have divisions, especially with regard to culture. He also protested the differential terms implanted by the western world. With regard to post-colonialism, he added studies and theories on hybridity and third space. These late theories have a relationship concerning immigration, that created third space and hybridism as the immigrant new home.

I.3. Migration: the First Step

According to Oxford Dictionary, the term immigration is “The action to live permanently in a foreign country. It is a procedure of entering one country from another to take permanent or semi-permanent residence.” (Oxford Dictionary. 2019). Web Site. Migration is a common movement in the Mediterranean region.

Immigrant is a person whose place of birth or place of last residence are different from place of enumeration on date of inquiry is classified as Migrant. The Glossary of Immigration Terms defines immigrant as “permanent resident aliens and those who have been naturalized as U.S citizens are referred to as immigrants.” (Glossary of Immigration Terms. 2019)¹. Web Site. Immigrants divide into two, legal and illegal immigrants. Those who have legal excess become citizens and have all rights such as voting, and having the social security.

¹ Glossary of Immigration Terms..“ FEDERATION FOR AMERICAN IMMIGRATION REFORM”. <<https://fairus.org/issue/glossary-immigration-terms#l>>. 2018.

The world is developing day after a day, it is why legal immigration became no longer so difficult that they can go and be back in a few hours, also maintain their relations as if they live in one country, they can call their relatives and friends and see them through the means of communication at any time. Migration is a response to the uneven distribution of opportunities over space. People decide to leave their homelands and settle down somewhere else because of four main reasons Poverty, Lack of opportunities, Discrimination and Civil war.

In another hand, immigration creates both benefits and problems for the areas; people migrate from and migrate to. Migration is not viewed positively in many countries; Criminals crossing countries may cause political problems between nations, as well as the immigration of needed brains that can be harmful for the original country. For these and many others reasons immigration now is not that easy, there is laws and policies that limits them. "We believe there is no incompatibility between economic growth and controlling migration - our reformed, more selective immigration system can achieve both."(Immigration minister, Damian Green – April, 2012)

Even though, some countries encourage the idea of immigration because of their need of professional workers, employees with a high level of education and brilliant students. Studies show that migrants are better off than non-migrants at the place of destination (Srivastava and Bhattacharya, 2003; Kundu and Sarangi, 2007). Thus, the citizens of the hosting countries feel threaten and annoyed by the increasing numbers of immigrants simply because they accept a lower pay leaving the locals jobless or unemployed. According to global economy reports (2007/08), taxes has been raised and many employees had to sign forced resignations due to the economic situation or the new technology. The majority of permanent and semi-permanent male migrants were employed in regular jobs in urban areas compared to non-migrant males who were largely self-employed or worked as casual labourers.

Immigrants are often studied as distinct cases of the re-formation of societies, new life structures and new identities, the hybridization that creates immigrants and locals, the diversity they add to society focusing on the evolution of their daily experiences and what they may reflect on their home country. However, immigration burdensome to the family and to children more, the absence of an extended family, lasting relationships, lack of familiarity, new culture and language, losing the sentiment of home and a sense of

rejection all contributed in their negative experience. Other studies shows that 9 immigrants out of 10 dreams and wishes do not come true. Thus, if the migrant is not an investor or a highly qualified employee who earned a proper job offer or a dream chaser holding a citizenship of some underdeveloped unstable country. That step is not recommended because he will be literally slaved and extreme luck is going to be the only thing he can count on “Fight for your rights in your homeland not somewhere else”.

I.4.Home Significance

Immigrants are often unwelcomed in their host country they are victims of discrimination and marginalization, consequently they face several difficulties to adapt and belong to their new environment. And as Sarup asserts it “Roots are grown where there is a feeling of acceptance and love, not where hostility and exclusion are meted out, where walls are not built and reinforced to keep the migrant out.”(qtd.in Ajulu-Okungu 08) “Home becomes an issue only if it is lost; one only feels the need to question home if it is no longer there.” (Boym /Douglas Porteous). Thus, in response to these pressures the immigrant people nourish a feeling of nostalgia for their home country and idealize the picture of the homeland with a hope to return one day.

The significance of home is more acute for migrant people who had to leave their home country and seek settlement in a foreign land. Indeed Douglas Porteous suggests “home can only be understood from the perspective of travelers, whose temporary loss of the feeling of home pushes them to try to recreate it.”(qtd.in Naguib 31), Boym assents with Porteous’ assertion and mentions that “home becomes an issue only if it is lost; one only feels the need to question home if it is no longer there.”(387).

Reflecting on who she really is, Andringa tells us she is a citizen of the world:

*This is a very friendly way of saying that I am a stateless person.
(...) That is, what I am is a person without land, a stateless person.
It is a person who is constantly in need of their own country
(Andringa, interview, Jan. 6, 2012).*

Andringa considers herself physically Angolan, having repeated this idea several times throughout her narrative, and states that she needs:

A sense of space that is not this one; here, I feel closed and oppressed. I feel like I am always being watched. Therefore, I need that sense of space; I need the concept of heat. (...) I need green, I need plants, and I practically only like tropical plants (Andringa, interview, Jan. 6, 2012).

I.4.1. Redefining Home

Home has various interpretations that change according to each one and to the context that may be means a shelter, a feeling, a place of comfort, origin or a person. Any way home meaning goes beyond being just a physical structure, it is a sanctuary and holy place. In the words of poet Robert Frost, "Home is the place that, when you have to go there, they have to take you in". It have a big corner in the immigrant identity.

In 2008, The Pew Research Centre conducted a survey of 2,260 American adults. Among other things, they asked participants to identify "the place in your heart you consider to be home." Thirty-eight percent of the respondents did not identify the place that they were currently living to be "home." Twenty-six percent reported that "home" was where they were born or raised; only 22% said that it was where they lived now. Eighteen percent identified home as the place that they had lived the longest, and 15% felt that it was where their family had come from. Four percent said that home was where they had gone to high school.

The definition of home as an inert concept runs counter the modern definition that represents home as a concept that is not confined to a single entity but as a concept that can only be described in a pluralistic way. "Today, the primary connotation of 'home' is of 'private' space from which the individual travels into the larger arenas of life and to which he or she returns at the end of the day." (George 11) this definition is juxtaposed to "the word's wider significance as the larger geographic space where one belongs: country, city, village, community." (ibid)

Two types of homes were found through literature: the real home referring to domestic and familiar spaces, and the symbolic home, connected to memories of exile and nostalgia. "In its conventional usage home has a dual meaning: first, it can refer to a site

where the everyday life is lived, often surrounded by close family, and second it can mean a place associated with a notion of belonging, of feeling at home. These two meanings are ideally expected to coincide so that one feels at home in the physical site where one lives” (Olwig 1999, 83). In resonance with this dual meaning of home, Sara Ahmed states that: “the journeys of migration involve a splitting of home as a place of origin and home as the sensory world of everyday experience” (1999, 341)

Home is a place of residence the one shared by the family that gives you a sense of security and relief, it can be also your original homeland where you born and raised. “Traditionally home and belonging can be defined as the place where our ancestors used to live, the place of our origin. Consequently, this definition is dedicated to the past without regard where one lives right now.”(Heckmann 02) “The primary meaning of home is nurturing shelter. We can openly and comfortably admit our frailty and our bodily needs in the one place. Home is devoted to the sustenance of the body. In the home we feed, wash, and rest; to it we go when we are tired or sick, that is, when we can no longer maintain a brave front before the world” (Tuan 1975, 154).

Furthermore, “Home is also the imagined location which can be more readily fixed in a mental landscape than in actual geography. The term ‘home country’ suggests the particular intersection of private and public and of individual and communal that is manifested in imagining a space as home.”(ibid). In another word, the meaning of home is being defined at three different levels: as a “private space, as a wider space beyond the confines of the private, and as a narrated home, the home of the mind.” (ibid). It is possible to return to the physical home, but not to the symbolic one because is not independent of the self. It is connected to the memories of exile and nostalgia and can only be remembered and imagined.

As Ahmed (1999) argues, the “narrative of leaving home produces too many homes and hence, no place in which memory can allow the past to reach the present in which the ‘I’ could declare itself as having come home” (p. 330–331). The author suggest that the boundary between one’s self and home is permeable, and that the boundary between home and away is permeable as well. According to this perspective, “Movement away is always affective: It affects how ‘homely’ one might feel and fail to feel” (Ahmed, 1999, p. 341). It is impossible to return to a place that was lived as “home” according to Ahmed (1999), because one’s home is not outside of one’s self, but part of it.

Home in literature is usually linked to the house, family and the journey. However, recent studies have characterized the home by linking it to the motherland, the woman and the mother especially to the role that she plays in family reunification the meals that gathered them “Food is a key element to the construction of selfhood and is central to our sense of identity.”(Claude Fischler). Hence, home for many people is wherever the mother is.

The movement from the homeland to a foreign country implies a sense of dislocation and non-belonging that are characterized in the literary works as a feeling of displacement and in its essence the concept does not only designate the movement from one place to another, but is also evocative of up rootedness.

I.4.2.Home Attachment

Returning home in family events enhances the status of each individual within the family and praises the meaning of family in society. Meeting to share food and talk strengthens these links and makes to the house a living meaning. As a kind of nostalgia and belonging to the family as well as home and express it by contributing and interacting in everything related to it. This link is generated by birth and growing up in this place and his relationship with his family. In addition, other behaviours such as a revival of ties with relatives and loved ones.

The meaning of home is more intense for immigrants who had to leave their homeland, feeding a sense of belonging for their motherland and tend to idealize its picture, “home is a mythic place of desire in the diasporic imagination.”(Bromley). The nostalgia for the country comes to a positive, the place you used to live in, and your future aspirations for it, stability and the establishment of a family and raising children in it. Being the appropriate environment. It is also accompanied by nostalgia for views and public places. Time is an important factor in strengthening this link. Because in a way or another, home have a relationship in shaping our personality.

“Sense of place is rarely acquired in passing. To know a place well requires long residence and deep involvement. It is possible to appreciate the visual qualities of a place with one short visit, but not how it smells on a frosty morning, how city sounds reverberate across narrow streets to expire over the broad square, or how the pavement burns through gym shoe soles and melts bicycle tires in August” (Tuan 1975, 164).

The feeling of home in a new place rarely implies strong roots, shared history, blood ties and national identity. Home refers to origins and roots, but it also refers to the everyday lived experience of the local and the routes that such experience might bring along a question often encountered in our daily lives and directly related to how we identify ourselves is “Where are you from?” The answer relies on our points of identification and networks of belonging.

Malashri and Kumar said that the meaning of home “brings with it feelings of stability, security and belonging that help in the formation of a new identity .Such identity formation becomes closely related with the politics of location and belonging.” (170). the notion of home has various interpretations that vary from one person to another. Its significance changes as well according to the context in which it is framed; for some people it represents a shelter and a place of comfort, for others it is related to roots and origins. In both cases home is more than just a physical building it is the representation of an identity, and this identity has a more acute meaning for the immigrant people.

Sara Ahmed (1999) reflects on the relationship between migration and identity. She states that home is implicitly constructed as a “purified space of belonging in which the subject is too comfortable to question the limits or borders of her or his experience” (Ahmed, 1999, p. 339). The emergence of diaspora gave birth to a feeling of dislocation and disbelongingness that did not only separate the individuals in question from their home country and roots, but it divided their existence into two poles. Furthermore, documentaries like those analysed in this paper enable us to understand on how identity is formed and transformed through forced displacement experiences.

I.5.Identity Negotiating

According to the Cambridge Dictionary, identity is the person or personality of a person or group that makes them different from others (Cambridge Dictionary, 2003). There are many types of identity, psychological identity, ethnic identity and religious identity.

Identity is difficult concept to discuss, is not as transparent or unproblematic as we think. Perhaps instead of thinking of identity as an already accomplished fact, we should

think, instead, of identity as a ‘production’, which is never complete, always in process, and always constituted within not outside representation.

This term may be used to refer to a set of characteristics that may help to differentiate one person from another, to the point of obtaining a distinctive character in the eyes of others, or share the same feature with another person, or even as an individual from a group. In other words, Identity is to introduce yourself compared to others by focusing on what distinguishes you from them. There are many theories that define the concept of identity and develop it. Moreover, it helps to build it, refine it, and change it. Such as the social structure, the person's interactions with others, and previous experiences.

Erik Eriksson is one of the most prominent people who spoke about identity. His studies were based on his personal experiences. The term identity crisis focuses on the events of early childhood, and how does it affects the person's future life. Erikson divides the human life into eight stages; the most important one is identity versus confusion, while the Children get threw their adolescence, by discovering their identity, developing their self-esteem and experience the sense of freedom. Those who get support for self-discovery and freedom will past threw successfully and those who still unsure of their beliefs and have no opinion about themselves, will feel insecure about themselves and their future. Erikson says that they will live their future according to the principles and expectations of society. The first can enjoy having lasting friends, life partner, job and self-reliance. Also to distinguish between the results of talent and instinct, and the ones of hard work.

I.5.1.Identity Sorts

Identity is a very interesting concept since it can refer to so many areas of the scientific knowledge. One can talk about social identity, which is in turn divided into ethnic identity, cultural identity, symbolic identity, sexual identity etc.

Social identity thus can be defined as “that part of an individual’s self-concept, which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance, attached to that membership” (Tajfel, 1978, p.63). This social identity comes together with the specific “group beliefs” with a certain convictions that members of the group possess and believe to be the defining factors of their groupness for their identity and presenting it to society. Social identity in

itself gathers a number of identities. Everyone has a special identity and seek to develop their social identity. The key determinant of ethnic identity is the fact that “it is generally acquired at birth” (Horowitz, 1965, p.113). Thus, the ethnic identity is a group of people who live together and share the same culture. The ethnic identity of the individual is defined according to a group and may be associated with genes or ancestors. Ethnic groups are often gathered and united according to culture, behaviour, language or religion. Ethnic identity changes depending on the nature of the “other”. Thus in case the “other” is the possessor of the same ethnic identity, Diaspora community as a group can be defined as the possessor of the social identity which is accompanied by common group beliefs.

However if it would be only the social identity in its general understanding, But diasporic identity is not the same as just a group identity, since it has to include the ethnic component. Whereas, Religious identity is a group of beliefs or activities that are usually performed by the individual. Parents and ancestors may have a significant relationship in their children identification. Moreover, psychological identity it is the perception, how the person introduce himself. For example, two persons meet for the first time, mark says: hi, am mark, I am the super manager here. Richard says: hi, I am Richard, nice to meet you. Mark may saw that being super manager is something to be proud of, and that’s why he add it. While, Richard may think that there is no need to say more and he may be satisfied of whatever he is.

I.5.2.Identity Evolution

The identity is not something fixed and immobile. It is something discursively constructed. Identity is something that one exercises during the interaction with the other peoples. Ethnic identity being a social identity has certain attributes to it, which are common for all the possessors of that identity, even if this self-perception is only exercised during communication with the other people.

According to Philip. M Khayal “identity formation then, is not a singular process with a definite end point but an evolving social psychological experience with self-discovery that changes with events, issues, and socio-political circumstances surrounding a person”. The maturity of feelings is the right way of expressing. This is by the ability to understand and reverse the personality by returning to the characteristics and abilities that people introduce themselves by. Identity formation or individuation, it is how does a

person develop himself and his reputation and introduce it to others in a sense of distinctiveness and belonging. One of the obstacles that self-development creates is the person lagging behind the group during that process. There is other contributions in identity development such as, genes, culture, love, and enemies, Good and bad deeds, self and others, experiences and choices. All this is what made us who we are.

Only by what the person identity himself, then he can know what distinguishes him from others and what he shares with them. Hence, the way he sees himself affects his relationship with the individuals around him and the groups to which he belongs. Personal identity is the presentation of characteristics that express self. Collective identity is a group of people who share the behaviours that express them as a group. Individuals are not free to imitate the personality they want, but for class, sex and even their group has a hand in shaping their identity. It's may not be the identity that a person wants to express or that others want to see. He may also have different personalities, in different social situations, and it may change over time.

I.5.3.Diasporic Identity Construction

As Jana Evans Braziel states Diaspora is a term “which literally (and on historical level, negatively) denotes communities of people dislocated from their native homelands through migration, immigration, or exile as a consequence of colonial expansion, but etymologically suggests the (more positive) fertility of dispersion, dissemination and the scattering of seeds”(Evans Braziel, 2003, p.4).

Usually the term diaspora is always linked with the Jewish diaspora, since it was used for the first time to describe the Jewish division. The term diaspora has a negative vision for being expelled from the homeland and been forcibly uprooted or by any other means. However, this group of people remain united within all what identifies them such as culture, language, religion hoping that one day they may get their home back. Diasporas, in their present form, began to take shape due to the numerous wars and ethnic and religious conflicts.

Diasporic identity is very similar to the ethnic identity, which means the sense of solidarity and belonging, in another way the shared language, culture and traditions of a group of people (Edward said, 1985). It can be recognized by the interactions in and out

the group, other than that the culture, nation, gender and class can define the diasporic identity. The environment, the peoples and everything else are factors in adapting a new hybrid identities. It is what makes the journey of these people difficult in accepting their new image and poses new questions. From both ethnic and national identity, culture seems to be a fundamental element of diasporic identity construction. The cultural and social changes make a huge impact in understanding the diasporic identity formation.

By challenging the obstacles that the globalized world offers in social, cultural, economic, and political hands. The identity of diasporic people is not steady but evolves through time according to the circumstances “migration implies constant mobility and instability, an often endless search for belonging to the constantly changing other, as well as having to cope with constantly shifting legal and bureaucratic requirements for social acceptance and divergent parameters for recognition.” (Krzyzanowski, Wodak. 2008, 97) . Unlike being in homeland, immigrants’ identities change overtime for a different reasons. “The fusion of cultures and coming together of difference, the ‘border crossing’ that makes diasporic survival, signifies change, hope of newness, and space for creativity.” (Mirza, 1997 p16).

Due to the global changes, the social media and culture, a hybrid identity has emerged also to the immigration and waves of globalisation. The media and technological communication is an important factor in assisting the diaspora’s formation and sharing identities that is spread throughout the world. These factors make it difficult and tense to communicate in the diaspora and beyond. In another hand, the hosting countries benefit from this in building their economy, constructing a new societies. Culture, identity, class, original and gender, these aspects are what define if the person is ready to adapt to a new country or not. Scholars like Homi Bhabha, have called this frequent changing of the diasporic identity ‘hybridity’ which means the convergence of elements from the homeland and the adopt one to create a third space and a third culture. Or an identity that reflects diasporans (in-betweenness)².

I.6. Hybridity

“Hybridity is [...] itself a hybrid concept”, according to Robert Young in *Colonial Desire. Hybridity in Theory, Culture and Race* (2005). The term has become a buzzword in

² In-betweenness: it is very much semilike to the term of hybridity and third space.

cultural and literary studies, and is at times used carelessly to describe a disparate body of subjects in widely differing domains.

In the colonial discourse, hybridity has been used as a term of abuse for those who are products of miscegenation or mixed-breeds. Its origins in biology where it designates a crossing between two species that gives birth to a third “hybrid” species. The term was applied to the field of genetics and racial interbreeding. However, the term is often used metaphorically to designate creativity. The essentialist colonial and national discourses defended a myth of purity, when different races were identified with species, the concept of hybridity found itself the subject of attacks tarnished with racial and racist connotations. Hybridity used mainly in the nineteenth century to refer to people of mixed blood was loaded with negative connotations and viewed as “subversive of the foundations of empire and race” (Nederveen Pieterse 1989: 361). In the twentieth century, the term hybridity extended beyond the biological and racial framework to embrace linguistic and cultural areas.

Homi K. Bhabha, a leading figure in contemporary cultural discourse, whose theory of cultural difference provides us with the conceptual vocabulary of hybridity and the third space. (Rutherford 1990; Bhabha 1994; Bhabha 1996) In his book *The Location of Culture*, he argues that ‘the colonial hybrid is the articulation of the ambivalent space’. The notion of ‘the colonial project’ relevant to Bhabha’s definition of hybridity as ‘the productivity of the colonial power’ (‘slavery, transportation, colonisation, migration,) [of people] predominantly from Africa — and when that supply ended, it was temporarily refreshed by indentured labour from the Asian subcontinent’. For Bhabha, hybridity is the process by which the colonial governing authority undertakes to translate the identity of the colonised (the Other)³ within a singular universal framework, but then fails producing something familiar but new. (Papastergiadis 1997)

Critic Leela Ghandi outlines this ‘third space’ as a site of ‘communication, negotiation and, by implication, translation. It is in this indeterminate zone...where anti-colonial politics first begins to articulate its agenda’. Both Bhabha’s and Ghandi’s claims clearly show that hybridity is inextricably linked with identity — specifically with the identity of a colonised people. Postcolonial literature, situated tightly in the present but

³The other: the relationship between the east and the west us/them.

continuously looking back to the colonial past, is arguably an inhabitant of the ‘third space’, therefore it is arguably a hybrid form. It will be dealing fundamentally with the construction of identity. This identity as something ongoing rather than fixed.

I.6.1. Forms of Hybridity

Hybridity is a biological metaphor, and it is used in all areas, especially in the mixing cultures. Ethnic hybridity is usually use in this field for its inappropriate and negative meaning or in being a different in a special way. However, language hybridity is the combination of languages and the metaphor of words between them and is often used by English or Latin with another language. Literary hybridism is from the western literary style that was borrowed by writers from Asia and Africa. Such as novels and short stories. Whereas, cultural hybridity is all about art, music, fashion, cooking, and it is often one of the easiest hybridizations (colonial hybridity), and non-colonialism may be by immigration. However, when hybrid operation is performed, the one may lose an important part of his identity to allow this interference. In addition, since religion is a common theme in the colonial period and beyond, religious hybridity is important not by imposing foreign religion, but rather by how this foreign religion deals with the local one. Religious hybridity does not mean a pure religion, but a new religion.

I.6.2. Being Hybrid in a Third Space

In postcolonial discourse, the notion that any culture or identity is pure or essential is disputable. (Ashcroft et al 1995) Bhabha himself is aware of the dangers of fixity and fetishism of identities within binary colonial thinking arguing, “all forms of culture are continually in a process of hybridity.” (Rutherford 1990: 211) Moje et al (2004) define Third Space as an integration of ‘knowledges and Discourses’ that are drawn from the first space and second space. This possibility relates to the tensions and conflicts in various aspects of society due to differences in values and beliefs, religion, language and myriad of other tiny yet significant aspects of everyday life. These conflicts have long been witnessed, and contested.

According to Bhabha, this hybrid third space is an ambivalent site where cultural meaning and representation have no ‘primordial unity or fixity’. (Bhabha 1994) For Bhabha, it is the indeterminate spaces in-between subject-positions that are lauded as the

locale of the disruption and displacement of hegemonic colonial narratives of cultural structures and practices. (Bhabha 1994; Bhabha 1996) Bhabha posits hybridity as such a form of liminal or in-between space, where the ‘cutting edge of translation and negotiation’ (Bhabha 1996) occurs and which he terms the third space. (Rutherford 1990)

English (2005:87) claims the word ‘Third’ refers to ‘the constructing and reconstructing of identity, to the fluidity of space.’ She further explains that the word ‘Third’ indicates the location where negotiation occurs and where identity is constructed and reconstructed. Despite the exposure of the third space to contradictions and ambiguities, it provides a spatial politics of inclusion rather than exclusion that “initiates new signs of identity, and innovative sites of collaboration and contestation.” (Bhabha 1994: 1) This is a third space intrinsically critical of essentialist positions of identity and a conceptualisation of ‘original or originary culture’. It shapes and supports the grounds upon which shared identity construction can be made possible. The hybrid identity is positioned within this third space, as ‘lubricant’ (Papastergiadis 1997) in the conjunction of cultures. Yet, hybridity for the soft gender can be harder because rather than be just hybrid, it will be a female in a third space.

I.7.Feminism

Feminism in Oxford dictionary defined as the issue of rights for women first became prominent during the French and American revolutions in the late 18th century. In Britain, it was not until the emergence of the suffragette movement in the late 19th century that there was significant political change. A second wave of feminism arose in the 1960s, with an emphasis on unity and sisterhood; seminal figures included Betty Friedan and Germaine Greer. A third wave was identified in the late 1980s and 1990s, as a reaction against the perceived lack of focus on class and race issues in earlier movements. (Oxford Dictionary. 2019). Web Site.

Feminism is an ideology or organization that is concerned primarily with the weakest part of our society, "women" and perhaps children. It deals with inequality between the sexes in the economic, political and social spheres. It has become a celebration or global affair of its activities on women's rights.

Post-colonial feminism is a form of feminism that developed as a response to feminism seemingly focusing solely on the experience of women in western cultures. Post-colonial feminists also work to incorporate the ideas of indigenous and other third world feminist movements into mainstream western feminism. From the widely feminist thinkers there is Trinh T. Minh-Ha, Gayatri Spivak, Chandra Mohanty, Maria Fernandez-Kelly, Maria Mies, Ester Boseruo, Uma Narayan. Describing the familiar gender issues as undercutting of women's traditional economic base by colonialism, exploitation of women workers in the post colonial economy, lack of education for girls, inadequate maternal and child health care.

1.8.Conclusion

In the light of what we have seen earlier, we can say that each of the above definitions linked in one way or another. The relationship of the home with immigrants is more intimate than with the people living in. After a period of time, this may be a bigger problem in how they can identify their home between the original land and the current country. Since they have become hybrid, they don't belong to one country or one culture any longer, they even lose some parts of their identity in the way. In another hand, women have a remarkable role within the immigrant society, their obstacles are bigger and their way in longer. This chapter attempts to present some of the main concepts that may facilitate the task of discussing the struggles of the Arab American diaspora.

Nowadays, immigration is not that harder and immigrants are not that aliens no more. However, in the case of the Arab American minorities, they are being discriminated all over the world. It is what we will discuss further.

Chapter Two

Literary Review

“I am an Arab, alienated from American, sitting on the other side of that hyphen.”

-Eleanor Roosevelt-

II.1.Introduction

Since ever, America has been the home of immigrant; it has been build and constructed by immigrants all over the world. Nevertheless, it was not the case for the Arabs. Between all the United States immigrants, Arab Americans had the worst treatment ever or at least after the accident of 9/11. Beside the racism and the hatred that they felt, being neglected away from home, they had stereotyped on both sides public and government.

Chapter two will tackle the history of Arab immigration to America, their struggles as a minority, it will also discuss the details of their journey through literature. By the end of this chapter, we will mention the role played by Arab American female writers.

II.2.Arab American Immigrants

America is home of immigrants, from original colonists to slaves, and even new immigrants who came looking for a better life in a country of freedom and opportunity. Although many scholars claim that there is no reliable information about the arrival of the first Arabs to America, some historians have recorded that they were part of the slave trade, and the Zambian slave from Morocco is the first African American to reach America in 1528.

II.2.1.History of Arab Migration to the USA

In Arab American literature, Muslim and Arab immigrants are often mentioned together, anyone who has the Arabic as their mother tongue, regardless of religion or ethnicity. About 3.6 million Americans attributed their roots in Arab countries, mostly in California, Michigan, New York, Florida, Texas, New Jersey Pennsylvania, Metropolitan, Detroit, Pew Research Centre report (2011), the number of Muslim immigrants was less than 1% in 2011.

II.2.1.1.The First Wave 1880

The majority of Arabs who immigrated to the United States were from great Syria, which included Syria, Lebanon, Jordan and Palestine. The Arabs were under

Ottoman rule (that witnessed a great deal of economic prosperity). Despite this, immigrants have been attracted more to work in America that needed workers. They were uneducated, unskilled and Christian in hope to earn wealth and return to their homeland, but never did and sent to their families. Their plan for temporary stay distracted them from the involving in politics; they were interested only in their original home policy. The artisans went to show their products at world shows, and many of them stayed in the United States. Arab immigrants became richer, some in trade and others in industry. Increase the number of immigrant women in addition to the important political transformation. After the First World War, the number began to decline due to the immigration control law.

II.2.1.2.The Second Wave 1920

Economy and Politics were the main reasons for the immigration of Arabs to the United States of America. While coloured immigrants were prevented from taking American citizenship, the Arabs were able to obtain it because they were considered white (Spikar 2007). They enable the stability and preservation of their distinctive culture, the religious practices of Muslim immigrants is defined by origin, age, culture, and personal beliefs. Religious practices may not be a key factor in integration and Ethnic assimilation; they maintained their cultural and American orientation. Islam has clearly demonstrated that men and women are equal but not identical in their roles in the context of family and society.

The interpretation of Islam is often confused with the interpretation of culture. However, it is important to preserve traditions among generations, but it is a challenge for most Arab Muslim immigrants. Mosques in non-Muslim countries have multiple jobs as in the United States, like weddings, providing a place to gather, Social relations. Culturally, marriage within the ethnic group is necessary to build a strong circle to preserve traditional culture. They return to the Middle East for marriage after making money and then return to the United States with their wives. After the Second World War, the United States of America aimed to become a greater nation, seeking to employ people with higher education. This period is different in terms of nationality, religion and even the purpose of migration. They came from all over the Orient to work in shipbuilding, mining, car manufacturing and farming. This wave was more secular and had a strong sense of a broader Arab identity, especially after America's involvement with the Israeli aggression against Palestine.

II.2.1.3.The Third Wave 1970

The Biggest Wave in Number and Diversity Due to Political Attitudes (Naber 2013) the immigration laws of America had been adapted to civil rights with a new immigration law “Hart bilar” that obliterate all restrictions based on national origin, Arabs continued to come in search of a way to live, escaping poverty, hunger, political restrictions, lack of security.. . After the attacks of 9 September 2001, Islam received a great deal of negative attention from the media and the American public in general. The latest Arab immigrants face many disadvantages, such as their lack of knowledge of the system and language. This group is likely to face discrimination because they have characteristics that identify them as terrorists which Complicate the absorption process of these immigrants and not only them, but even the American Arabs and the Christian Arabs have suffered a great deal of hatred and prejudice. They even deprived some of their civil rights.

II.2.2.Stereotyping

The purpose of immigration for Arabs was war, deprivation, family turmoil, poverty and famine, looking at a new opportunity for peaceful living, political repression. The Arabs did not come to the United States in search of the American dream, but as an alternative to a dreadful life, a better life with minimal human rights. Making them less willing to know the language and the system on non-immigrants voluntarily.

Concerning immigrants, Leaving everything behind and starting from scratch is not that easy, especially in a country that is different in everything, neither religion nor culture. While the first wave sought to stay, however they could not preserve their identity since they were the first to come, they changed their language, their costumes, and everything that identified them as Arabs. After the First World War, they moved from the slums to the middle and even some became rich. Immigrants began to assimilate into the American society in language, culture and even social attitudes. However, they have formed gatherings to preserve the Arab identity, especially for those who are born in the United States.

From the prejudice images that Americans takes on Arabs Is that they are all rich, barbarians and non-educated, sex-crazy, and terrorists. Although most of Arab

Americans are Christians, they have been valued as Arab Islamists. Islam brought another kind of prejudice and xenophobia. Of the stereotypes that the West has taken from the Arabs.

Apart from the deep divide between Arab and American identities, they live the average life of any other American, yet many have failed to acclimate. For many years, the Arabs have been the "other who threatens". Migration is the heart of the American identity. However, the most of Arab American immigrants were treated as a threat rather than a normal member of the American society, although the common idea of "melting pot" was used as a solution to the integration of races in the United States. This notion of assimilation is a denial that America itself is an immigrant country. After the 9/11 incident, minorities were targeted because of their names and manifestations as a potential threat to the American nation, followed by actions such as focusing on security, fighting terrorism, maintaining their way of life, protecting their freedom. The American Arabs may find themselves forced to apologize repeatedly for acts they did not do, this is another reason that put them between abandoning their Arab identity or stick to it more.

Concerning the Arab women are often neglected in the studies of immigrants. The migration of women was not even voluntarily as new brides who find themselves in a completely different environment or willing to study and work. This has not always been the case for Muslim immigrant women. Women are restricted in their new home, practicing religion is an important part of their daily life, and may be reflected in their dress, and lifestyle. Arab women are expected to keep the house in order to care for their children while men work. Women are usually responsible for housework and raising children in the family, Even if they work outside the home, they run the family. Women's interests are political in nature, they controls the reproduction of ethnic culture, despite the existence of the immigrant community, but after the arrival of women, the family added to the immigrant community more intimacy. These stereotypes portray the Arab women either as oppressed and submissive or as sexually provocative, Evelyn Shakir highlights this point by saying:

According to popular belief, all Arab women can be divided into two categories. Either they are shadowy nonentities, swathed in black from head to foot, or they are belly dancers seductive, provocative, and privy to exotic secrets of lovemaking. The two images, of course,

are finally identical, adding up to a statement that all Arab women are, in one sense or another, men's instruments or slaves.

II.2.3. The Impact of 9/11 on the Arab Community in USA

Arab-American immigrants have been marginalized and stereotyped since the first wave. After the incident of the two aircraft that attacked the World Trade Centre that said to be organized by an extremist Islamic group. Americans hatred of the Arabs has increased, and the US media have helped to strengthen these images so that they followed the logic of "they" versus "us". Another stereotype is that every Arab is Muslim and every Muslim is an Arab. Their identity was divided between here and there. Their families, their homes and their work in America, but their hearts and minds are there with their relatives and their past. They are confused about who they are, whether they should stick to their roots or become Arab Americans. While some chose to stick to their Arabism and the incident had strengthened this connection, others chose to neglect and hold on to their new lives, while others were floundering in their confusion. To prove their allegiance to the United States, they had to apologize for things they did not do, to abandon all that represented them as Arabs and Muslims, and to isolate themselves from the Arab world. Despite all that was left of that incident, there was a good side. Many media defended the Arabs and sympathized with them. I spoke about the discrimination they suffered, and how the group trials cannot be held for the individual or because of race, colour or Religion. So many Christians have converted to Islam. This incident give the courage to a whole new generation to rise, they finally choose to speak for themselves and for their community, in addition to the female writes that had a great influence on the Arab American women and on the whole third world females.

II.2.3. Arab Hybridism in the USA

International migration is a contemporary issue for becoming that easy and fast. The immigrant can maintain in contact with relatives and loved ones in his or her native country. The parents can transfer the best of knowledge to their children. There may be a linguistic gap between them and the children. They make an effort to preserve their identity and pass on to their children by adhering to traditions, language, beliefs and even food. They join festivals in which they gather, and keep in touch with their families and relatives. They make sure that their children are involved in all this.

There is a separate phase for each immigrant to negotiate between the culture of the country of origin and the host country. This is what happens with the Arab Americans, despite their attempts to preserve their Arab identity and embrace this heritage, but they could not because they became American citizens, yet they will not fully develop into American culture because of ethnic reasons and because they are originally Arabs. These intercultural breaks are a problem for every Arab American. Which has greatly affected Arab American literature. A wonderful work through which they can give readers a sense of confusion, especially immigrant readers. That agitate their sense of hybridity, which is an obstacle to belonging. They do not belong to a particular culture, country, or identity. Their lives are suspended between two cultures. Many factors influenced the immigrant culture, such as its cultural background first, social, economic, educational, and professional status (2000). By multiculturalism, that is being in the dominant culture and preserving the traditional one. They may deviate from culture and begin to adapt in another. Culture is a way of living and a criterion for judging our culture before the culture of others. It may lead to racial discrimination and may be a good opportunity to learn from other cultures. The number of Arab Americans is increasing day by day, the confusion that Arab Americans are going through because of their Arabism versus being American.

Language is an important factor in understanding the immigrant's experiences and hybridism. For the adult immigrant it may be late, but for children the school is one of the most important institutions that help immigrants to adapt into a new and unfamiliar society. They had to learn a new language and a new culture. Children born in the United States have more advantages than immigrant children do. Parents also have a very significant impact on children. They may have language disabilities, cultural and other economical, and thus may affect their experience as immigrants in a negative way. Get in a particular ethnic group may create a sense of solidarity that will facilitate integration. It can also have disadvantages that constrain them within these groups, especially if they are below the social class. Other factors, such as social status and economic conditions, parental education level, migration flows and reception status.

II.3. Arab American Literature

The "Mahjar" poets are the earliest group of Arab American writers. Al Rihani and Gibran are the first Arab American writers, in women there is Afifa Karam. Arab

American writers presented the past glories of the Arab world and condemned its current backwardness.

II.3.1.Negotiating Home

Home may be the place where you live or that you come from or any other place that you feels a like (Salome 94/88). The home is a sensitive subject for immigrants, some of them do not know where is home or where they belong. Although some Arab Americans plan to return home after finishing whatever they have in the United States, most of them decided to settle and establish a new life there (Salome 94/87). This quoted from a short story by Marie Salome "Wherever you are" where she discusses the confusion of the heroine, who made a long trip to discover her identity and where she belongs specifically, visited many countries and did not fit in any of them. As "A state of dislocation marked by perpetual confrontation in the diasporic psyche between the place of origin and the place of dwelling and is often viewed as a space of unsettlement, clash and overall disturbance." (Saxena 03). For the Arab-immigrant writers, the concepts of dislocation, rootedness, displacement etc. Often created a conflicted situation for the people of diaspora, for not only involve the interaction between the host and the home land but it also between the past and the present, that are most of the time pictured as a contradiction between tradition and modernity.

II.3.2.Arab American Diasporic Identity Formation

The Arab American community itself is a very diverse society, because the Arabs who came from all the countries of the Middle East and even Africa. Since America has become a destination for anyone looking for the best opportunities for decent living and freedom. Identity is not a fixed but a social, cultural and political component, some Arab Americans believe that those who do not participate in all that is related to Arabs are a traitors. They are much attached to the Arab world from the heritage of politics and language, so that maintaining identity in a multicultural country is not that easy but at the same time, it may create something new and different.

Yet, every immigrant gone through the stage of the identity crisis which is period experienced by every human being at least once in his life and often in adolescence, so that the individual does not recognize his truth and is uncertain of his role and goals in life.

Identity crisis is one of the most important conflicts faced by migrants. In the case of Arab immigrants in America, it lies between generations. The first generation, which came to the United States are often certain that they are Arabs and came to America with a particular purpose. They might become an American citizen, but never abandoning their origins. The second generation suffer the most from this situation. Being Arabs or Arab Americans, they are torn between allegiance to the family and to a homeland they did not know and between their own choices and being born in America, changing many things and putting them in a state of constant tension. They are stuck between two worlds.

The identity of each person is in what he share with his group and what make him so different. In the case of immigrants, their children grow without having their own space to discover what they are looking for, thus prolonging the process of finding their own identity and their ethnic identity in general. The Arabs have tried to adapt to the US bias since their arrival, the political tensions that emerged between the United States and the Arab world in the second half of the twentieth century, especially after the 1967 Arab-Israeli war, gave birth to an ethno political consciousness among the Arab American community, while simultaneously initiating its marginalization. (Nassar-McMillan, Ajrouch, and Hakim-Larson 25) but after America supported Israel, they became more proud and belonging. Their identity began to develop and became more evident, thus creating Arab identity. Christian Arabs thought that integration would be easier for them than others. Unfortunately, it was not eastern Christianity is not like the West and did not accept them even though they were Christians, but they were seen as Arabs only.

II.4. Arab Women as Prominent Figures in the American Literature

The concerns of the Arab-American women are not just about gender oppression; these writers do not deal only with themes that tackle the different gender based challenges the Arab-American women face in their daily lives ,but it also includes themes of identity, immigration and discrimination. These female writers have to identify themselves both as women and as members of a diasporic community; hence they find themselves struggling not only against the Arab patriarchal community but also against the Anglo racism.

II.4.1. The Role of Female Writers in the Arab American Literature

In studying the history of Arab American literature, first we have to mention the huge efforts of the Arab American writers in creating a new literary genre in the American literature. Feminism has had an important impact on the Arab American female writers, which helped them in presenting their concerns. The main concerns of these writers were to preserve their Arab identity and cultural heritage.

It was hard for women in the first migration phase to be present in anything, and that due to the social structure at that time. Within the second and the third phase, these women became free to work, study, and embrace the opportunity well. In concerning the literary genre, they went beyond the competition and became head a head with their brothers. Even more, the most productive voice in the Arab American literature, the writings of the post eighties was colored with a female flavour. "The Arab women writers have found a space for their original literary writings and for the speciality of their complex identity as being Arabs, women and writers" (Dalal Mustapha Sarnou).

Arab American female writers had involved in the Arab American literature shortly by having originality, creativity, productivity, also discussing the most remarkable subjects at the time like, sexuality, race, hybridity, identity, politics... Arab American writers including Arab women by giving a living examples and real experiences that may help reaching their goals, they use the power of words to tell their stories. Novels have taken a bigger interest. The most actively from Egypt, Lebanon, Palestine, Algeria and Syria. Worth to mention Laila Halaby in "Once in a Promised Land" (2007), Mohja Kahf's "The Girl in the Tangerine Scarf" (2006), Susan Abulhawa's "The Blue Between Sky and Water" (2015) and Evelyn Shakir in "Remember Me to Lebanon" (2007). Arab American feminists are playing crucial roles within the Arab American communities' struggles, they have been fighting issues such as the gender equality, yet it goes beyond that.

The novelist Mohja Kahf has always debated that the Arab American writers cannot criticise the Arab communities' wither in America or in the Middle East without seen as a betrayal. Also that the Arab American women has been stereotypes from both sides, the American public and the Arab communities. When they criticize the nature of their society, Arab American writers often accused of abandoning their own culture and embracing the western modes of thought (majaj, "New Directions" 75).

II.4.2. The Revival of Scheherazade the Storyteller

Scheherazade narratives revived in the twentieth century's literature by the Arab American women writers, they seek to negotiate their identities and nostalgias through it. The majority of the Arab American women writers use the technic of Scheherazade in narrating as a dominant means to understand women's world and to relate between the Arab American diaspora and the Arabs. They grasped this logic in challenging the publicity of them being silent, helpless, oppressed and sexual subjects. The revival of Scheherazade narratives of survival inspired the Arab American female writers to narrate Arab and Arab American women stories and experiences. They even start writing their own stories by their own words, which makes the both a reliable approach to research "My identity is defined by my commitments and identifications, which provide the frame or horizon within which I can try to determine from case to case what I endorse or oppose" (Taylor 1989, 27). they transfer the process of the oral narration of Scheherazade to Chahrayar, when she tell him every night a story to save her life and other women's lives. Through these stories, the Arab American females try to do the same thing in addition to create a link between the Arab American women and the Arab world women. These narratives concern intimately the diasporians in constructing their identities.

*Hi babe. It's me. It's scheherazad. I'm back
For the millennium and living in Hackensack,
New jersey. I tell stories for a living
You ask if ther is a living in that.
You must remember: where I come from,
Words are to die for. Mohja, Kahf "Email From Scheherazad"*

As many Arab American writers wearing veil, Kahf reject the idea of being prejudice based on their cultural backwardness. She thinks that Scheherazad is a feminist that knows how to narrate.

II.5. Conclusion

Within this chapter, we found out that the Arab American diaspora whether Muslims or Christians had the same treatment as the Arabs; they have been ignored and discriminated until the extreme. They had the hardest journey that can any immigrant have, being in a third space between these two different worlds and different cultures, negotiating their lost identities and lost home. Unexpectedly, the Arab American female writers stand up to reclaim their rights as Arab American female Muslims, or even as Christians. They all united to define themselves as Arabs firstly and women secondly.

Immigrants have the opportunity to discover whether home is where your homeland is or is it where memories are made. In “The Girl in the Tangerine Scarf” by Mohja Kahf, Khadra seeks in her journey to find home and to recognize other parts of her identity as an Arab American Muslim female and integrate into different cultures.

Chapter Three

Baumann explains roots involves “where I come from, what makes me who I am, in one phrase natural identity” (1999, 19)

Chapter Three

III.1.introduction

Between two countries can be confusing in defining how you really are. In this novel Kahf fuses the themes of, womanhood in Islam, victimization and self-discovery of the immigrants in America. She also tries to represent the relationship between home and identity. In the other hand, she criticizes the cultural stereotypes of Muslims and challenges to alter some of the traditional customs toward them.

In the following chapter, we will shed light on khadra and her family and friends in back home and in their current country, shifting from being traditional to keeping up with life in America.

III.2.In back home: life a way before

Kahdra's parents are among the main traditional characters who attempt to stay isolated from the American society, they even kept their children bounded by the traditional beliefs and did not give them the chance to find their true religious and cultural identity, the only thing they aim to do is to separate them from the Western environment because they perceive the Americans as the others.

Women are always supposed to follow their husband's and Aunt Saweem is one of them; a Syrian woman who married a Saudi man and becomes dependent to his culture and customs because "Her ensuring had been spent entirely in her husband's country, and she had assimilated to Saudi customs" (p165).

For example, after her graduation Ebtehaj chose to stay home she "didn't work. At least, not outside the home .Inside she worked plenty." (The Girl in the Tangerine Scarf 21) because according to the traditional beliefs "the best contribution to an Islamic revolution for a woman is to educate her children in the true Islamic values." (115). Wajdy's mother is another traditional character who died in childbirth; she sacrificed her life to give birth to her son. The same for Ebtehaj's mother who has a sweet soul and stay home for the household and children, these characters represent the stereotype of the domestic woman whose life is absorbed in religion. Their only concern was always to be the perfect model of wife.

Abdullah, a member of the Dawah centre, he is known for having two wives. Abdullah practice polygamy because it is allowed in Islam, his first wife is Fatima and he married the second Tante Mirvat in an illegal way. Nevertheless, he did not balance

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between them as it is prescribed in their religion. Some traditional characters use religion only to fulfil their own desires and not for the sake of completing their religious duties.

Aunt Fatima; Abdullah's first wife; sacrifices her herself for her children, but when her husband married the second wife, she wished she had left and divorced him before, her encounter with the Western culture has awaken her consciousness. Modernity and the outside influences of the American environment paves the possibility to re-interpret and change the patriarchal traditions that limit women's rights by going back to the original religious sources.

Most of the traditional characters hold their own beliefs and customs and practice them as it is previously discussed, but some of them can grasp the fact that there are many false traditional beliefs and misunderstood religious practices. Tetha is a great influential character, who symbolizes the traditional homeland, nonetheless she is an open minded and emancipated woman, she even eloped and married the one she loves against her parents' will, because she does not believe in the traditional values, she realizes well what the religious rules and traditions mean.

I.3.in the adopted land: shifting from traditional into modern

The characters in the novel compares the world of tradition and of modernity that have been translated with both, the American and the Arab societies. Homeland and the adopted home. The book explores deep complex matters that touch the consciousness of the Muslim youth; she illustrates these matters through the experiences of many characters aiming to solve the unreasonable traditions that restrict the young Muslim generation. The young Muslim generation tend to practice and preserve their own religion, but this does not mean that they embrace the practices and traditions of their parents. They are more conscious and often reject what they regard as traditional practices in favour of the purer Islam the.

III.3.1.the new generation

Migration has a strong effect on many fields of human life; For example, the migration of the Arab immigrants to America created a new life of modernity in the Arabic culture by turning away from the traditional extremists thoughts. Kahf's novel *The Girl in the Tangerine Scarf* represents these interactions and changes through the portrayal different modern characters.

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Khadra Shamy, the protagonist of the novel tries to reach her self-discovery. Even though Khadra grew up with strict parents and community; where the children are brought up to reject anything different from them; she tries to find her own identity as opposed to the identity that her parents have tried to inculcate her. When she gets married, she rejects the inequality in the gender roles and does not want to play the role of the domestic wife restricted to the housework and childbirth.

Zuhura, Another modern character is unlike the other characters, she is not afraid to disagree with her future husband. While, the completely Muslim community avoids Americans, Zuhura represents the role model of a bold and strong Muslim woman who can fight both, the discrimination of the western community and the conservatism of the Muslim community. Hanifa is a Muslim teenager who breaks the Islamic lifestyle by committing fornication and getting pregnant out of the wedlock.

Jihad Khadra's little brother smashes all the traditional limits and decides to marry Sariah With comb; a childhood friend who belongs to a Mormon family. Unlike the traditional characters Jihad believes that no one of them has to follow the other's religion or convictions. for instance, Hakim despite the fact that he is an Imam and occupies a high religious statue, he likes music but he fears the Muslim society and what they might say about him so he listens to music secretly.

Though they belong to the modern generation, some female and male characters, still believe in tradition because there are some strict traditions and religious beliefs that have a great power and control over the modern generations and affect their way of life and thinking. Eyad is also influenced and bounded by religious beliefs; he obeys his parents by not marrying the Sudanese girl and marries the one his mother has chosen for him. In Juma's case, his only concern is to keep his cultural identity and reputation more about how the Arab community perceives him. Nilofar from the modern generation but not the independent genre, she is the girl who married a Delhi man. She did not retain her native culture and starts acting and wearing Indians. All these characters have passed through various traditional and modern issues but eventually they have adopted with life in America.

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III.3.1.1. The Repercussion of Hybridity on Khadra's Daily Experiences

One of the early instances of these third-space scenes occurs when Khadra befriends an American girl, Livvy. To Khadra's surprise, she happens to come from a religious family of "strict" values. (Kahf, 2006, p. 55).

On their first trip to Mecca for hajj pilgrimage, the Shamys run across a European couple on their flight to Saudi Arabia. At first, Khadra thinks they are there to "to prey on Saudi oil" (p. 97), but they are going to make haj just like them. They come from Albania, a Muslim country in Europe, and are even born Muslim.

One day, Khadra awakes "to the Adhan for Fajr as if to the call of love" (Kahf, 2006, p. 101). She decides to say her prayers at a mosque near their residence, but once outside the house, she is caught and brought back home, escorted by two Saudi policemen. "Trying to get into the mosque" as if she was a burglar or a terrorist (p. 101). And even when she tries to defend herself by quoting some hadiths from the Prophet— that "you must never prevent the female servants of God from attending the houses of God"— they just "laugh [it off] . . . like she was a joke, like what she said didn't even matter" (p. 102). After the mosque incidence, however, she finds a "gulf" of contradiction between what she had been taught and what was actually practiced in the world outside

Another revealing moment, in Saudi Arabia occurs when Afaaf is setting up a blind date between her boyfriends and Khadra. "Afaaf throw off her veil and abaya inside the limo" (p. 105). Afaaf's friends keep calling her "American" even though Khadra introduces herself as an Arab and speaks an unaccented Arabic. And without warning, he pulls her veil off and advances to harass her. She reaches out for the door latch and frees herself by tumbling out. The disillusion guy tellingly asks: "you grew up in America-don't tell me you never do stuff like this in America" (p. 107). He speaks of America as though people there have no morals, Muslim or non-Muslim. Khadra cannot help thinking "even though she was in a Muslim country at this moment, and not just any Muslim country but the Muslim country, where Islam started, she had never felt so far from home" (p. 107).

Juma, Khadra's husband, who reduces her to an object of desire to be owned. Khadra says yes to Juma's proposal without considering the consequences of such a blindfolded marriage. When taken to Kuwait, Khadra again experiences the problems of cultural displacement, this time in a country of Muslims. Another instance of such cultural misunderstanding occurs over the question of gender roles. To Juma, raised with

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patriarchal values, women are born with natural ability and obligation to cook and prepare foods for the family. When she tries to convince him by resorting to their common knowledge of the Prophet's ways of helping his wife at home in such supposedly "womanly" tasks, he objects that he "wasn't a graduate student. Concluding with the divorce and an abortion, several scenes are indicative of such conflict between imposed identity and ongoing identification. The bike which Khadra insists on riding, while Juma rejects, could be seen as a symbol of an ongoing process of identification. Khadra learns from her failed marriage with Juma that it is a false expectation to think of Muslims as constituting a homogenous community with no internal differences and not all customs and cultural values practiced by Muslims are valid and defensible.

III.3.1.2. Self-discovery in Kahf's *The Girl in the Tangerine Scarf*

The novel represent the journey of Kahf's protagonist towards the discovery of her identity. As a start, Khadra is uncertain to where she belongs. She thinks that becoming an American means betraying her Arab and Muslim identity. Khadra's confused emotions begins to appear clearly in these lines:

To her, taking citizenship felt like giving up, giving in. After all she'd been through at school, defending her identity against the jeering kids who vaunted America's superiority as the clincher put-down to everything she said, everything she was. Wasn't she supposed to be an Islamic warrior woman, a Nusayba, a Sumaya, An Um Salama in exile, by the waters dark, of Babylon? (2006: 141)

Khadra never think of America as her home country even though it is the only place she knew. She used to think of Syria as her home and where she belongs. Khadra needed to find her real home, she "must engage in the process of locating and committing to a new home, regardless of whether that home is hostile or hospitable" (Lampert 2008: 3). Thus, she decides to travel to Mecca where she can feel at home. According to Fadda-Conrey: Khadra's return to this ground that didn't love her gives way to accounts of other journeys of return and rearrival, starting in the first part of the novel with Khadra traveling with her family to the bosom of Muslim belonging, namely Mecca (2014: 70).

Yet, going to Mecca has change all her ideas about home, identity and belonging. As Sandhya Rao Mehta argues, "it requires a physical journey to the roots, a pilgrimage to Mecca where the family hopes to discover the purest form of Islam that she [Khadra] gets her rudest shock" (2014: 127). In Saudi Arabia, Khadra has been exposed to a different

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kind of Islam, not the kind of Islam she has been expecting to see. For instance, girls were having relationship with boys, She has been also sexually harassed there and arrested by the religious police for going to pray Al-Fajr Prayer in the mosque. When her cousin, introduces her as an American, she has unconsciously defending the Americans. Khadra questions the Islamic teachings her parents have been passing to her since her childhood was a reasonable act. As the family prepares to return to the United States: “Khadra was glad to be going home. ‘Home’ – she said without thinking” (2006: 179).

Khadra gets married and eventually her marriage get an end. Her pregnancy makes her more uncomfortable. She had to find her true self because she believes that people have “to have a self to even start a journey to God” (2006: 248). She finally realize that beginning on a journey becomes a necessity. Khadra begins to ask a number of questions: And then what? Where do you go when the first part of your life is coming to an end, and you don’t know what is yet unborn inside you? Where do you go when you’re in a free fall, unmoored, safety net gone, and nothing to anchor you?

Khadra understands that in order for her to find answers to her questions, she needs to go “back where she came from: Syria” (2006: 266). She feels that all answers are in Syria and there is no place better than homeland where she can start her journey of self-discovery and self-realization. As Mehta puts it, Khadra “chooses to go back to Syria in search of emotional and personal fulfillment and meaning” (2014: 127). In Syria, Khadra meets her grandmother who has a great influence on her. Fadda-Conrey explains that “the journeys to an Arab homeland ... are often instigated by a desire to return to the geographical and national roots of diasporic Arab identities, or to what is simply defined as familiar” (2014: 66). This journey is for sure the turning point in Khadra’s life.

After the story of her mother’s rape. Khadra understand why she is so overprotective. What her mother suffered in Syria make “Khadra come to appreciate the freedom she enjoys in America where she is free to practice her religion without persecution” (Alakarawi 2013:104). This journey make her change her views towards her parents and her country America. In the same time, its helps her in reconciling with her American identity. The journey here is a catalyst for change and knowledge. As Fadda-Conrey succinctly puts it, “similar to Mecca trip, Khadra’s journey to Syria as a place of origin(s) is crucial for her revised self-understanding” (2014: 75). In Syria, Khadra realizes

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that photography is her thing. Thus, she decides to get a degree in photography. The camera was a symbol of the new way she is going to look at and perceive things.

Furthermore, Khadra's journey to Syria gives her an opportunity to fix her relationship with her veil; it manifests her growth. While, she used to wear a veil with one colour, which reflects the way she used to look at life. In Syria, she decides that she should take off her veil because she wants to give "herself some relief from being judged by a piece of cloth" (Alakarawi 2013: 104). She realizes that "veiling and unveiling are part of the same process, the same cycle, how both are necessary; how both light and dark are connected moments in the development of the soul in its darkroom" (Kahf 2006: 309).

Eventually, Khadra puts on a tangerine scarf loose and touching her cheek "like the hand of a lover" (2006: 313). In America, Khadra prefers to put on the veil since "it was something her body felt at home in" (2006: 374). The cover of the novel shows up Khadra's awareness of her hybrid identity as she appears wearing a tangerine scarf indicating her Arab and Muslim identity and blue jeans that stand for her American identity, .it's identify the two components of her identity. By deciding to wear the veil, Khadra contest the Westerners ideas about the veil as a kind of oppression against Muslim women. "Largely about identity, largely about privacy- of space and body" (1999: Fadwa El-Guindi).

On the way back to America, Khadra meditates: She loved the country of her origin, and found that something in the soil there, in the air, in the layout of the streets and the architecture of buildings, answered a basic need in her, and corresponded to the deep structure of her taxonomy, But she knew at last that it was in the American crucible where her character had been gorged, for good or ill. (Kahf 2006: 313).

Although Khadra's own identity has changed after her journey to Syria, she has not been yet ready to go back to Indianapolis. She prefers to start her life over in Philadelphia by herself where she can attend a college to get a degree in photography and learn how to depend on herself. "I guess what I've been doing is trying to get to a place where I could reconnect the two and be a whole person" (2006: 395).

To conclude, Khadra has made her decision by accepting her company's offer to go back to Indianapolis where she is going to face her fears. She considers this last journey to be good for her self-realization, as it will help bring the two parts of herself together (2006: 389). Fadda-Conrey states that "Khadra's return to Indiana as an adult becomes,

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means that she is over with the trajectories of belonging to the places and homes to which she has imaginatively and physically connected throughout her life” (2014: 70). By the end, Khadra “knows she is where she belongs, doing what she must do, with intent, with abandon” (2006: 441). Khadra, is now more experienced and mature after she returns from her journeys.

III.4. Conclusion

With regard to what has been discussed earlier it can be assumed that perceptions. Therefore the contradictions above between life in Syria and life in America . As a result, the characters of the young generation tend to break the traditional taboos in order to express their distinct cultural identity and proper perception of marriage and in these rebellious attempts Kahf places her female characters at the foreground of the characters who challenge the traditional perceptions and break the social stigma.

General Conclusion

General conclusion

We can say that the post-colonial discourse had recently tackles the former colonies interests including immigration, selfhood, in-betweenness and several other terms. A few of them had been discussed above. In this dissertation, we explored the interaction between tradition and modernity by comparing between the young and former generation of Muslim immigrants in the U.S .and it is by relating the similarities and contrasts that emerge from these portrayals that we paralleled the differences and similarities between tradition and modernity, homeland and adopted home.

In this work, we have talked about Arab American who leaves their homeland for America for different reasons. There they confront many problems to identify themselves and be integrated into the American society, which is completely different from their native country in terms of language, way of dressing, food, customs, religion and way of leaving. This makes those individuals live in the dilemma of disobeying their parents or losing their identity. We look in our study to compare between their lives in back home and their current countries. In addition to what changes they made from being traditional and conservative to switching to modern with help of the new generations. Moreover, what are the major images of this shift on identity? Taken a novel of Mohja Kahf “The Girl in the Tangerine scarf” as a literary sample.

Khadra Shamy and her family present the previous generation “traditional” and the new one “modern”. Her parents give the model of the conservative immigrants who manage to adopt to live in their new environment. The same thing with Khadra and her generation, they did not abandon their own way.

On the light of what has been exposed in this research paper it can be said that not only the immigrants are changing their identity according to the host nation’s, but America as a host nation is losing its original identity under the storm of those immigrants diversity in identity. Through our study, we have learnt that some Arab American are xenophobic and racist. That there are some Muslims themselves mirror Islam wrongly and represent Islam as a religion of violence and fanaticism. This soar the mistrust and misunderstanding between the Arab Americans and the Americans. Our study was motivated by the fact that little attention has been paid to the theme of home and even less consideration was given to the perception of its reflection on identity. Thus, we expect our study to make a small contribution to the overall picture of what the sentiment of home might affect the diasporan

General conclusion

peoples. To what extent does crisis influence their identity from moving on. We further hope that our work paves the way to future research on the topic.

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Appendix

Appendix

Appendix one

Biography Mohja Kahf

Mohja Kahf was born in Damascus, Syria in 19678. She is a Syrian-American poet and novelist. She grew up in the Midwest after the immigration of her family to the United States in 1971. She has a PHD in comparative literature from Rutgers University and is a professor of English at the University of Arkansas. She is the author of the poetry collection *Emails from Scheherazad* (2003) and the novel *the Girl in the Tangerine Scarf* (2006).



Kahf's perceptions of the differences and similitude between her homeland and the host country stem from her growing up in the United States. Her poetry is a mixture of both Syrian and American predominance; Kahf sometimes criticizes the many assigned stereotypes about Muslim women by tackling hairstyles, sex and clothing. In *Emails From Scheherazad*, she settles Scheherazad in 21st century Hackensack, new Jersey and construct empowered women who are not afraid of standing out and claiming their difference. Kahf has also tacked the burden of immigration in the girl in the tangerine scarf by depicting a Muslim girl's identity formation in Indiana.

Kahf co-writes a column on sexuality for the website Muslims wake up. Her nonfiction work includes western representation of the Muslim women: *from termagant to odalisque* (1999).

Appendix

Appendix two

The Synopsis of the Book the Girl in the Tangerine Scarf

The Girl in the Tangerine Scarf is written in form of a bildungsroman set in the American Heartland. Khadra shamys, a young Syrian-born girl and the heroine of the novel, lives with her family in Indianapolis, where her parents aspire to spread the word of the prophet and to help follow Muslims perfect their practise of Islam. Chosen for its geographical location, “international airport, low crime rates, and affordable land,” Indianapolis becomes the destination of choice for khadra’s sincere, devout parents. Intent on inculcating the “Islamic lifestyle” to other Muslims, khadra’s parents have no reluctance about dictating



their religious behaviour of their friends. Khadra is nurtured by a tight-knit, cosmopolitan community of Muslim aunties and uncles, comprising African Americans, Arabs, south Asian, and Cambodians. However, the community is marked by sectarian tensions between Sunnis and Shias, the racial prejudices of Arab members and against their African and African American cohorts, and differences in economic status. As the novel progresses, khadra sheds her simplistic understanding of each of these identities and gains a more complex one. During her sojourn in Syria following her divorce, she learns more multiculturalism on the same trip and becomes more indulgent through her interactions with Syrian Jews and her recognition of their claims to an authentic Syrian identity, delighting in the ethnic and religious diversity of Philadelphia. Where she has moved to escape Indiana and to pursue a degree in photography. Her conception of Islam expands to incorporate a wide range of practises.