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**Remembering Home , the Politics of Memory : Case
Study of Dianna Abu-Jaber's « Crescent »**

Dissertation submitted as partial fulfilment of the requirements for the degree of Master in
Literature & Civilizations.

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Declaration of Originality

I hereby declare that this submission is my work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

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A handwritten signature in blue ink, appearing to be 'Abdallah Tahraoui', written on a light-colored background.

Dedication

First, I would like to thank my parents, my brothers Ali and Toufik who have supported me through thick and thin, I offer my deepest appreciation. They have sacrificed their most valuable possessions so that I could reach this point in my life.

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Abstract

This study discusses the idea of remembering home and politics of memory in the novel *Crescent* (2003) by Jordanian-American Diana Abu-Jaber. aims to answer the question of remembering home. the politics of memory in Dianna Abu-Jaber "*Crescent*".The novel paints a vivid picture of Arab life in America, including discussions of racial and political concerns. Diana Abu Jabber offers storylines that stir the conscience and sense of duty. As a result of her work, different disciplines have been able to shed light on issues such as identity, gender, in-betweens, and love in Arab culture. In order to demonstrate the Arabs' suffering as a result of their attempts to assimilate to American identity and culture.

List of abbreviation

AM	Autobiographical Memory
LTP	Lengthy-time period potentiation

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General Introduction

X: General Introduction

the American society is a melting pot of many ethnicities and cultures that have come together to build a nation. Native Americans, who were the original inhabitants of the land, were rarely represented throughout the history of America. When it comes to ethnic-racial groupings in American culture, their social dominance and identity can be traced back to the time they came into the country, as well as their numbers. The issue of priority has been the most difficult for minority groups that arrived in America later and whose numbers are still modest in comparison to other populations. As a result, they have been made to feel like foreigners in a nation where their forefathers arrived and were buried. The numerous and diverse Arab American population is one minority group that has endured the stigma of not being easily accepted in the American social fabric.

Arab Americans, who are attempting to carve out a prominent presence in the United States, are a very varied group that includes the progeny of several generations of immigrants as well as recent entrants. The Arabs are stumbling in their attempts to assimilate to American culture and identity. Through literature, Arab writers contributed to a better knowledge of American society. One of them was Diana Abu-Jaber through her novel "Crescent" This study aids in the understanding of Arab identity and diaspora in the Arab community in America, as well as the development of remedies to assist them in adapting. In an attempt to solve this problem, the core of this work will address three fundamental questions:

1) The main problem of this research is to investigate how can home and memories affect the identities of hybrid individuals in the context of Dianna Abu-Jaber's « Crescent »?

2) Do Memories and the Visualisation of the Past, as narrated to Serin help in creating a sense of belonging?

3) Was there any effect of the place or what we call home on the characters in the psychological and mental aspect of daily life in Crescent by Diana Abu-Jaber?

It can be hypothesized that:

- 1) Memories do construct part of the individual's being, hence, it can be said that part of the individual's identity is rooted in past experiences. Moreover, it can be argued that heritage plays a fundamental role in perceiving an image of the individual since the present is but a product of the past.

Chapter one: Introducing the Arab American.

- 2) or that The concept of a home affects people differently. A person feels nostalgic about the past and his native country. because he has beautiful memories that tie him to his motherland like the character of Sirin, unlike an expelled who feels angry and hatred because he has lived through suffering and injustice like Hanif.

These viewpoints are not necessarily antagonistic, According to Amireh and Majaj, 2000,³⁷ "since many Arab Americans participate in political action on Arab problems and preserve Arab culture in their life while simultaneously seeking assimilation into the American environment." However, "there is a noticeable bias toward one or the other side of the hyphen".

The psychoanalytic technique was utilized to uncover the psychological reasons that contributed to Arabs' failure to adjust. Concerning the Arab immigration flux, several scholars, including Carol Fadda-Conrey, Michael Suleiman, and Alixa Naff, contend that Arab immigration to the United States can be divided into three distinct periods: the first from 1885 to 1945, the second from 1945 to 1967, and the third from 1967 to the present.

Diana Abu-Jaber is an influential Arab American novelist who writes on the difficulties of becoming an American citizen. She is a hyphenated American who discusses the concerns of integrating (or not) in a society that has not always accepted Arab people. In several of her creative works, she attempts to address one of the most pressing issues confronting Arab Americans: cultural dualism — the sense of being stuck between two cultures.

Her novels depict Arab American life from the perspective of someone who is strongly immersed in it and who vacillates between both sides of the "cultural hyphen." It provides a topic that intentionally parallels themes of ethnicity and the immigrant situation. Abu-Jaber raises concerns of identity, homesickness, self-discovery, and cultural transmission. The narrative framework is intertwined with storytelling, poetry, and flashbacks in which memory, food, and music are all intertwined. Aside from that, eating – particularly Middle Eastern food – appears to be an important indication of Arab American nationality. There are three chapters in this dissertation:

The first chapter will cover the early history of Arab literature, connecting it to distinct waves of immigration from the 1860s. It will also explore modern Arab American literature, with a focus on women authors and the developments brought about by the new generation of

Chapter one: Introducing the Arab American.

its writers. Furthermore, there is a dilemma of mixed identities, particularly among Arab Americans.

The second chapter will focus on the meanings of homes, Memories, and the formation of Arab American identity. And how may recollections help immigrants uncover their true identity? And how food played a crucial part in individuals remembering and bonding with their former home. from the perspective of psychoanalytic and social theory.

Crescent, Jaber's second work, will be the subject of Chapter Three. My study of food extends beyond the conventional concept of food as "simply a dish to be served," and I will look at how this aspect is closely linked to gender, exile, memory, and exile. Diana Abu

Jaber's presentation of recollections and stories? and how this aided the novel's heroes "sirin" and "hanif" in revealing their true identities? based on the tales told in Um Nadia's Café The research conclusion summarizes the whole thesis.

Chapter One: Introducing the Arab American.

1.1. introduction.

The Arab diaspora in the United States is made up of a huge number of immigrants who left their homelands for a variety of reasons. Their motivations range from a desire for a better life to the necessity of fleeing their native nations as refugees. In any case, it's important to look into how they interact with their host countries' social environments. Although sometimes underestimated, it is a truth that immigrants of Arab heritage are responsible for changing the social surroundings of many countries, particularly in the United States, where over 3,5 million people of Arab ancestry are believed to live throughout the country.

Female Arab American writers fought valiantly for a prominent place in the Arab American literary canon. Their writings served as a form of resistance to marginalization, racism, oppression, and exile. They made positive connections with other Arab American writers, both old and newbies. They attempted to reconcile their hyphenated identities while battling preconceptions and misconceptions about female writers in Arab communities as reflected in popular media and society in the United States. Furthermore, Arab American female writers confronted feelings of betrayal, alienation, and yearning. The Arab American writers spoke loudly to express their thoughts, desires, emotions, and survival methods. They used hundreds of books and various forms of social media to express their thoughts, wishes, feelings, and survival methods. Their writings primarily served to define themselves, rejecting all forms of prejudice, condemning the war, supporting oppressed people in their homeland, rejecting western culture's dominance, and proudly displaying their Arab background.

1.2. The Emergence of The Arab American

The question of the lineage of Arab Americans was posted in 1979, based on self-identification and origins, regarding the country from which they came and their parents' origins, also concerning their nationality and their predecessors before they arrived in the United States of America. This allowed Arabs to introduce their lineage and mention their identity that was previously vague. (Nigem 237)

The Arab American network is made of several of those who originally hail from large and various geographical areas. they're most usually described through ancestry and a national foundation. The U.S. census identifies Arab people as individuals who can hint their ancestry to the North African countries of Algeria, Egypt, Libya, Tunisia, Morocco, and the western Asian countries of Syria, Yemen, Bahrain, Iraq, Jordan, Lebanon, Kuwait, Palestine, Qatar, Oman, Saudi Arabia, and United Emirates Arabs (U.S. Bureau of Census 1990).

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Arab Americans are those Arabs who share language and culture with Americans. They are distributed from the Middle East, North Africa, and Southeast Asia. The migration began during the Ottoman period of 1880. They worked in several private fields as small merchants, with difficulty adjusting to American society because of the language.

The first wave of immigrants consisted usually of artisans or village farmers who have been relatively poor, illiterate, and uneducated. furthermore, these earliest immigrants were particularly younger, unmarried, and adventurous Christian guys who came from Mount Lebanon, then below the Ottoman occupation of greater Syria,¹⁵ and had no prior mastery of the English language. these immigrants were regarded as sojourners due to the fact their initial motivations were especially financial; they hoped to earn as a whole lot of money as feasible in the shortest quantity of time to be able to return to their homes wealthier and prouder. They did not intend to stay in the USA however taken into consideration it as a temporary home till the situation within the Middle East improved and they could return —home secure.

Naff (1993) and Suleiman (1999) said that this first wave of immigrants consisted usually of artisans or village farmers who have been relatively poor, illiterate, and uneducated. furthermore, these earliest immigrants were particularly younger, unmarried, and adventurous Christian guys who came from Mount Lebanon, then below the Ottoman occupation of greater Syria,¹⁵ and had no prior mastery of the English language. these immigrants were regarded as sojourners due to the fact their initial motivations were especially financial; they hoped to earn as a whole lot of money as feasible in the shortest quantity of time to be able to return to their homes wealthier and prouder. They did not intend to stay in the USA however taken into consideration it as a temporary home till the situation within the Middle East improved and they could return home secure.

The second wave of emigration was between 1940/1950 during World War II. In this period, Arabs were searching for education and economic opportunity, especially through the emigration of Palestinians and large numbers to flee the war. What facilitated their immigration to America was the Immigration Act of 1965, which removed restrictions on immigration.

According to Michael Suleiman, World War I was a turning point in the history of the Arab American community. Before this date, most Arab American immigrants viewed themselves as temporary workers, "people who were in, but not part of American society"

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They planned to accumulate capital and return to their homeland. To this end, they saved their money, lived in squalid, overcrowded hovels, and gathered in residential colonies, where they encouraged intermarriage, associated with relatives and people from the same town and religious sect, and kept their distance from Americans.

All of this changed with the advent of World War I. During this period, communication with the homeland was ruptured and the community had to fall back on its resources. The introduction of strict immigration quotas in the 1920s increased the community's sense of isolation and encouraged a feeling of communal unity and solidarity, which had begun during the war. Only after World War I, notes Suleiman, did. «the Arabs in the United States become truly an Arab American community». As it dawned on Arab Americans that it was unlikely that they would ever return to their country, they were forced to address crucial questions about their identity as Arab Americans and their relationship to America. The realization greatly speeded up the process of assimilation and led to decreased sectarian conflict, increased calls for unity, and more participation in the American political process. During World War I, many fought alongside American forces or joined the war effort by buying liberty bonds. The experience augmented the community's sense of patriotism and made them feel that they were now part of the American community .(Naff 54)

The third major wave of immigration began in 1967 and continues to this day, accelerated the trends of the post-World War II immigration period. In 1965, new liberalized immigration laws abolished the long-standing quota system. As a result, large numbers of West Bank Palestinians and Lebanese Muslims from Southern Lebanon fled to America after the 1967 war with Israel and the Israeli occupation of Palestinian lands. The Lebanese Civil War in the 1970s and 1980s produced a further flood of refugees.

Imbued with anti-colonial sentiment and Arab nationalist ideas, this new group was highly politicized. For the first time, Arab American organizations were formed to defend the Arab point of view and to combat negative stereotypes of Arabs in the popular press. Newly sensitized to their ethnic identity by worldwide political events, the descendants of first- and second wave immigrants joined their newly arrived countrymen in support of Arab concerns. The Palestinian cause became the central rallying cry of many Arab Americans, regardless of background. The 1982 Israeli invasion of Lebanon, the Gulf War, and the 1987 Palestinian uprising against Israel (the First Intifada) further politicized the Arab American community. (Badawi,196).

1.2.1. Immigration and the Diasporic Condition

Cainkar argued that there are excellent differences between the “universal Arab American experience within the first five decades of the 20 century” and the decades that accompanied it (Schmidt 84). The connections of Arab individuals have with “the box” they're expected to check consistent with the federal race designations is complicated if one considers the historical evolution of the Arab American revel in within the U.S. (Cainkar 257) Cainkar further elaborated on how ancient activities have additionally prompted the Arab American Narratives:

The formation of Arabs as a unique racial group (distinct from white) was a socio-political process with timing and purpose different from historic American racism, leaving many Arabs in the position of having no racial category (box) that makes sense. Arabs were in the midst of the process that rendered them non-white after the categories of race—White, Black, Hispanic, Asian and Pacific Islander, and Native American had been set. Arab claims-making over the past few decades for a special category had been declined by the Census Bureau. Although largely rejecting the concept of the racial box, Arabs know that in a racially constructed society thinking inside the box matters (Cainkar. 268).

The inconsistency all through the records of ways Arabs have been categorized and viewed within the U.S. has intended that “Arabs in the united states have needed to battle” with the identity in which they belong, “especially as they encounter bias and discrimination” (Suleiman,11). within the West, Arabs have been romanticized, demonized, and misrepresented as mysterious to those who are uncivilized. Such misrepresentations were reinforced utilizing the media in the West. Shaheen in his article “*A is for Arab*” 2012 properly documented these misrepresentations:

The Arab-as-villain motif is present throughout the entire history of Arab images in U.S. popular culture. Subsequently, over time, these pervasive, persistent images helped create and enforce prejudicial attitudes towards Islam, Arabs and Muslims, resulting in a narrow view of the Arab and specific U.S. domestic and international policies. Over the years, the absence of positive, realistic images has also helped nurture suspicion and prejudice. As a

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result, inaccurate and demonizing images of the Arabs have been with us for more than a century, impacting everyone from children to teens to adults. (Asian/Pacific/American Institute, NYU et al. 54)

The historic reveal in of Arab individuals as a racialized group is nothing much less than complicated because of a standing assigned that doesn't fit their experience. Cainkar (2006b) emphasized: “As neither white nor non-white, Arabs accrue neither the advantages of whiteness nor the protections of minority popularity” (Cainkar 267). most Arab individuals might no longer become aware of the historical enjoyment of the dominant white status this is associated with the racial category. The “historical, social, political, cultural, and financial dominance” of white people has contributed to racism and oppression within America; this is properly documented and mentioned via racial and ethnic identity improvement concept (Patton et al. 71).

Naber mentioned, that Islam is used as a means of racializing Arab Americans. As Muslims are being portrayed as terrorists, it is typically the distorted use of Islam, in preference to phenotype, that marks Arabs within the U.S. as non-white others. A fourth issue that enhances the invisibility of Arabs inside the U.S. is the intersection of faith and race. For Arab immigrants, the agency of variations consistent with religious categories has conflicted with the American social shape that organizes differences according to race/ethnicity. (Naber 54).

On the one hand, government officers who have categorized Arabs and their descendants in keeping with special classes have, in part, based on the social and ancient invisibility of Arab individuals. However, Arabs' heterogeneity and identification in keeping with diverse, conflicting labels form the inner problems related to classifying this population. Race, as a site of conflict, is traditionally contingent considering that its significance and meanings shift consistent with the historical second; it is not seen as a biological, natural, or immutable class. The race is rather viewed as a volatile concept that could be a product of systems of representations, practices, and laws that have traditionally been difficult to contest and transform (Gordon 132).

1.2.2. Neither Arab nor American yet in Between: the Third Space

The word 'hybridity' shows snapshots of halves of something. It makes one-half of depending on the other for it to be a 'complete' identification. it could be used as an idea of

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expertise cultural contact, clash, and interplay under the umbrella title of ‘put up colonial’ due to the mixtures in culture, and the troubles of identity that colonialism is responsible for. Colonialism also can be seen as a shape of cultural contact, intrusion and interplay. The phrase ‘hybridity’ in the dictionary is defined as ‘something of the mixed beginning’. The phrase originates from the Latin *Hybrida*. A time period that changed into used to classify the offspring of a tame sow and a wild boar. Hybridity is sincerely a mixture. it may be argued that it has bad connotations, suggesting as referred to before, half of something, and no longer entire. It additionally has a record of being racially charged, suggesting a race superior to others. Then again, it may be visible as pinpointing precisely the problem of postcolonial literature, identification and way of life. Fragments of identities lost missing languages and records. Misconceptions and misinterpretations of others. only part of someone’s history is obtainable if any at all, and the adding of any other developing problem in identification.

Immigration had large impacts on the lives of the immigrants. The method of leaving everything in the back of and beginning a brand new lifestyle from scratch becomes no longer a smooth direction to go through. Arabs confronted many problems after they wanted to mingle in American society. The early wave felt that they needed to change their language into English and their names into American names (Naber 59)

The Arab immigrants sometime after settling within the USA of America started forming a family enterprise. After the first world battle, the social and low-priced status of the immigrants changed. They went from lower magnificence and bad-profits neighbourhoods to middle-class neighbourhoods. additionally, they started to acquire American traits together with language, tradition, and social attitudes. The immigrants started to melt within the United States of America and their Arabic tradition commenced to dilute; therefore they started to shape communities that will maintain the Arab identification for folks that were born inside the United States of America (Hajar and McCarus 339)

There's a segment wherein every immigrant commonly goes through, which is “in-betweenness”. Homi Bhabha, an anthropologist and a comparative symbologist, defined “in-betweenness” as, “a cultural heredity wherein it constituted the factor of trade among life and drama. It became the channel connecting self and global, challenge and item, old and new” (Bhabha 96). We concluded that the term “in-betweenness” became a sequence of movements that helped people to break limitations and to transfer from one phase to any other (from simply an Arab to Arab American).

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In different phrases, Homi Bhabha argued that cultural identities couldn't be assigned, "to pre-given, irreducible, scripted, an ancient, cultural trait that defines the conventions of ethnicity" (Bhabha 98). moreover, Bhabha advised that there had to be a kind of negotiation between extraordinary cultural identities, to produce mutual illustration among the distinct cultures. indeed, Arab individuals lived within the in-among area wherein they fluctuated between their Arab subculture and their American subculture. Arab Americans tried so difficult to embrace their Arab background, and yet they in all likelihood might no longer belong to the U.S. tradition; because it excluded and removed them because of racial and ethnic reasons. This became additionally relevant to the Arab culture; Arab people had been excluded due to their language and different motives. no question, cultural "in-betweenness" turned into a problem with which every Arab American struggled, and which became truly reflected within the Arab American literature.

Arab Americans faced a problem in classifying themselves as Arabs or Americans because they lived between two different cultures, and they did not know either to preserve their Arab identity in America and abandon their traditions, customs, and the motherland from which they fled, or to adopt American customs and traditions and strip their Arab identity. This is what Homi Bhabha discussed in his book (*the location of culture*), saying that:

Cultural differences must be understood as they constitute identities - contingently, indeterminately - in between the repetition of the vowel I - that can always be reinscribed and relocated - and the restitution of the subject I. Read like this, in between the!-as-symbol and the!-as-sign, the articulations of difference - race, history, gender - are never singular or binary. Claims to identity are nominative or normative, in a preliminary, passing moment; they are never nouns when they are culturally productive or historically progressive. Like the vowel itself, forms of social identity must be capable of turning up in and as an other's difference and turning the right to signify into an act of cultural translation. (Homi Bhabha 234).

1.2.2.1. The Crisis of a Hybrid identity

identity crisis is a thorny topic, especially when talking about Arab Americans They are chosen between their original identity or their acceptance of the American identity. The Arab Americans are divided into several units, we mention among them Muslims and non-Muslims. Religion is a major component in the formation of identity. Arabs are not unique to one country or region because it is not limited to a narrow space where cultures and traditions

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differ from one region to another. Among the Arabs are those who accept the term (Americans) and count themselves as white, while we find the opposite of those who want to be called Arab Americans to preserve their Arab identity.

Arab Americans are in a state of confusion and divergence in choosing between the two identities. Their initial identity is Arab, with its traditions, customs, and religion, which form the foundation of their Arab values. this identification cannot be discarded because the place of living has changed. identity is a bundle of values, concepts, and behaviours. Everybody has strong roots in the need for identification as a permanent personality trait. As a second premise, the lack of culture cannot be achieved by a person. Identity is therefore formed based on diversity. The interplay between self-image and other people generates the synthesis of personal identity, which is the basis of collective identity. It is a guideline for each person and, owing to group membership and solidarity, it creates a more pleasant experience of membership. In addition, communal identity is linked to geography and time. Barth, therefore, differentiates five aspects of identity from these ideas:

1. Complexity: multi-layering of identity.
2. Relationality: definition of identification in comparison to others.
3. Graduality: stronger or weaker shaping of identity.
4. Interchange: formation via the interplay of self-personality and the perception of others.
5. Dynamic: the possibility of its transformation thanks to interchange.

Identification is characterized by the use of sameness despite the complexity and the dynamic of identity crises. In the course of one's life, positive capacity may interchange, but the centre identification most often remains the same (Barth 15). The identity disparity among Arabs in America exemplifies this. The Arabs can't tell the difference between the two identities (Arab and American). the term social integration describes the inclusion of an individual into a longtime gadget. consequently, it may be taken into consideration as the basis of improvement for hybrid identities. In addition to their ability to arrange themselves and disintegrate in western culture, these dimensions can assist Arabs to establish their identity and promote coexistence with Americans. Esser(Schwinn 46) specifies four dimensions of social integration, quasi host tradition adoption: Acculturation as the

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acquisition of expertise and competencies (particularly language) paperwork the precondition for the second one step - emplacement. this indicates the taking up of social positions and the concession of rights. both capabilities build the fundament for the following dimensions. Thirdly, interaction as an entry in social family members in normal life serves to social integration form bonds within the use of the house. via getting the sensation of belonging thanks to cultural, social, and monetary identification, someone can sympathize with the host United States' society (Hybrid Identity Formation of Migrants by Stefanie Schumann (2013-09-22) 54)

Preconditions are the skill ability of each language as a key thing; additionally, getting admission to each cultural business needs to be ensured. An excessive instructional degree and economic protection had been also located to have a superb correlation with more than one integration. Marginalization as a second opportunity defines the gap from both cultures (Arab and American culture) at an equal time. this could by no means be the intention of integration. The option refers to what? of social integration represents assimilation. It describes the full adoption of the host tradition. sooner or later, segmentation designates the overall identification and socialization inside the ethnic surrounding.

This indicates protection of the way of life of starting place without adoption of the host subculture. (Schumann). as a result, best a couple of integrations supply the opportunity to expand a so-called hybrid identification as similarly defined. The crucial feature, defining people with hybrid identities is the reality, that "home" is neither represented by their country of origin nor with the aid of their host country. The Arab migrants as a substitute feel affiliated to both locations with both cultures. from time to time one can't even declare a special localization as being his or her domestic, however, there might be an imagined domestic (Schumann).

One might fairly assume the pressure of humans experiencing acculturation in plural societies to be decrease than those in monistic societies that pursue assimilation. [...] If a person frequently receives the message that one's way of life, language, and identity is unacceptable, the impact on one's experience of security and will truly be negative. If one is informed that the rate of admission to complete participation within the larger society is to not be what one has grown

up to be, the mental warfare is without a doubt heightened. (Ersanilli and Koopmans 7).

The revel in disintegration can cause the glorification of the imagined ethnic way of life. A phenomenon of Arab migrants inside the 2nd or the 3rd generation is the so-known as neo-Islam. This term describes a third manner of living among the parental traditions and the interplay with the western majority society (Barwick 119). On account that those phenomena are the person to every single character, we can't gift a prototypical hybrid identification (Schumann, "Hausarbeiten.de - Hybrid identity formation of migrants").

the formation of a bicultural identification also can be taken into consideration as a compromise. this applies while human beings neither sense belonging to the way of life of starting place nor the lifestyle of the United States of America of settlement; they are at the identical time a part of both ones. this might motive the Arab American identification crisis. energetic bicultural identification formation by using consciously implementing values or virtues of the host tradition (ibid.12). keeping those categories in mind, Reinders emphasizes the significance of both cultures (the Arab and the American culture) for the mental stability of migrants. consequently, it is dissuaded to reject styles of the behaviour of the ethnic tradition. As already noted this could cause the loss of values and stabilizing social networks.

1.3. Arab American Diasporic Literature

The Arab American writers or the Mahjar group starts after the Palestinian case because this case has become the valuable rallying cry of many Arab people, irrespective of background. The 1982 Israeli invasion of Lebanon, the Gulf warfare, and the 1987 Palestinian rebellion against Israel (the first Intifada) similarly politicized the Arab American community. The Mahjar (in the Arabic language it means the "group of immigrants") motion in literature refers back to the body of labour produced via diasporic writers in North and South the USA throughout the early part of the 20th century.

On the whole, the organization became greater conservative than its northern counterpart and produced few improvements that could challenge the triumphing neo-classical subculture of poetry inside the Arab world (Badawi 196). The North American branch of the Mahjar organization become concentrated in NY and revolved around the forceful personality of Kahlil Gibran. in contrast to the southern branch, it confirmed no reverence for classic Arab subculture (Jayyusi 70). freed from the conservative constraints of the Arab world and bred on the Yankee ideals of liberty and development, the northern

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Mahjar writers challenged Arab cultural norms in ways that have been heretofore unimaginable. Underneath the influence of western Romanticism and American transcendentalism, this organization inaugurated a new age of Romantic literature in the Arab international (Badawi 203).

Arab American women writers were empowered by the new movement "feminism" which helped them to declare their rights and equality with men. Most of their writing highlight the issue of identity, homeland, diaspora, gender, hybridity, sexuality, class, violence, (women voice in Arab American literature).according to the feminist writer Nathalie Handal announced that many of those Arab American woman writers founded cultural and psychological connection, with other ethnic groups since these groups share the same feeling of marginality and alienation (Handal et al.)

The precise mixing of Yankee and Arabic tradition culminated inside the formation of "the primary authentic literary school in modern Arabic" (Ludescher 95). Banded collectively around al-Funun (the arts), an ambitious literary journal edited through Naseeb Arida from 1913-1918 and the two times-weekly newspaper al-Saih (The Traveller), which became established in 1912 by way of Abd al-Maseeh Haddad, the institution evolved a remarkably cohesive philosophy of literature and existence.

novels took big attention of Arab American women from different countries, Egypt, Lebanon Syria, Palestine.iraq.to emphasize, hyphenated identity, diaspora and origins. to enrich Arab American literature. the most famous female writers we mention such as Abu Lhasa, el Maz Abinader, Diana Abu Jabber, Ibtisam Barakat, mohja Kahf, Naomi Shihab Nye, Mona Simpson, Nathalie Handal, Leila Halabi, Leila talami.sousan musdi darraje, Barbara stowasser.the Arab American feminist Scholer mohja Kahf is a Syrian poet and novelist who said that the emigrant's Arab women in the US could not criticise their society and homeland without related to their culture betrayal they have a great relationship with their motherland and families facing barriers within and outside communities.she also recognized different forms of feminist activism as a field of alliance.in related to amel Amirah and Lisa Sohier Majaj that observed that Arabs women criticism of orientalist stereotype of Arab women has also been viewed as defensiveness and raised position as feminist (Amireh and Majaj 54)

In 1920, the motion (the pen league) culminated within the formation of Ar-Rabitah al-Qalamiyyah, or "The Pen League," a modern society self-consciously committed to literary

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reform. according to poet and novelist Mikhail Naimy, the principal theoretician of the group, the motive of the society was "to boost Arabic literature from the quagmire of stagnation and imitation and to infuse a new life into its veins to make of it an active pressure within the building up of the Arab countries" (Kahlil Gibran 154). With those surely nationalistic goals in mind, the institution encouraged the translation of masterpieces and sought the publication of its very own works as well as the works of other worthy Arab writers. In his famous ebook on a literary grievance, *al-Ghirbal*, Naimy articulates the Romantic principles that guided the institution (Naimy 125). He argued that the writer is a prophet and a truth seeker who is endowed with a unique ability to discover the truth.

Arab American women writers faced many problems of the patriarch in their society, which was viewed as a reinforcement of negative anti-Arab stereotypes. In 1973, Lisa Sohair Majaj discussed the difficulties that she faced in her expatriate experience which left her feeling marginalized and alienated in both societies. In her article "Arab American literature origins and development", Nye Naomi Shihab offers another example of Arab writers, she programmed to bring Arab culture and politics to the essay context in a deep humanistic style. She declared that Arab American identity is not something to be preserved, denied or escaped and it should be articulated by honouring the diversity of experience and the necessity of change.

Some of the numerous qualities that united the institution had been a focal point at the subjective level in of the poet and perception within the transcendent energy of nature. They have been also well-known for their use of biblical paperwork and imagery (Badawi 46). Certainly, their use of easy meters and stanzaic forms left the organization, lots of whom were self-taught, or the products of sporadic and incomplete schooling (Naimy 54), open to the fee that they have been not qualified for the rigorous grammatical demanding situations required of classical Arabic. However, perhaps the pleasant that most outstanding the northern Mahjar writers changed into their interest in eastern faith mysticism. The exquisite majority of writers and intellectuals inside the Arab world had been secular (Cachia 140) or see (An Overview of Modern Arabic Literature (Islamic Surveys) by Pierre Cachia (1990-05-10) 54).

To conclude, Arab American women have struggled trying to overcome the barriers of male domination and stereotype and all kinds of oppression in western society indeed they want to have placed between men in all sections of society. Women writers have chosen writing as a way to express their ideas, emotion, thoughts, attitude. They speak loudly to defy

marginalization, racism, oppression, exile aiming to represent their selves supporting the oppressed people and representing their Arabic heritage and culture.

1.4. Schehrazadian Revival of Storytelling

The Arab woman writers had the credit score for the resistance towards the incorrect ideology unfold inside the American community against the Arabs. A massive range of Arab women writers who write in English, we mention among them, Diana Abu-Jaber, Fadia Faqir, Mohja Kahf, Layla Halaby... etc. Their writings were not constrained to racism however additionally approximately with diaspora, gender, and identification to any other subject that touched the Arab community in the exile. Arab writers have used the Shahzadian narratives as a method for telling their tales and stories about their revel in the diaspora between exceptional cultures, and Arab cultures, and this helped them in facilitating the approach used during the narration.

Feminist scholars have written notably at the importance of the tale of one Thousand and One Nights and its relation to liberation, choice and resistance. In freeing Shahrazad, (Donadey 74) discusses how Arab women writers from the Maghreb revive the figure of Shahrazad as one in all resistance, foregrounding her storytelling as a liberating employer. however, the Arab American poet and writer Kahf discover in her writings what occurs to Shahrazad when she lives within the Arab American diaspora, her ‘contested home within the present global, and political power dialectics’, resulting from the “conflict on terrorism” and the American career of Iraq (Lughod, 2003) states that global capitalist politics shaping translation and interpretation are as a substitute significant in framing the configurations and portrayal of Arab- American ladies. inside such contexts, translation as a cultural interchange turns into imperative, due to the fact the translator’s gaze depicts ladies' lives within western lenses. these contexts have always portrayed Muslim/Arab ladies as standing out of doors history and limited in static social structures. as a result, in the Arab American diaspora, the story of Shahrazad has grown to be a translational narrative that opens a window on any other culture. (Pocock 421).

Reinforces the importance of cultural translation as a means of communication, in addition to its significance in bridging the gap between exceptional cultures. therefore, the tale of Shahrazad may be considered as a space for cultural negotiations. From this stance, Appiah mentions the entire import of narratives as translational and cultural linking areas, specifically while they're not contained inside politics. He identifies ‘cultural translation’ as:

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A different human capacity that grounds our sharing: namely the grasp of a narrative logic that allows us to construct the world to which our imaginations respond, [...] the basic human capacity to grasp stories, even strange stories, is also what links us powerfully to others, even strange others. (McEwen 182)

As a formal narrative, Shehzad has become a place to translate through free copy, in which Arab American women 'sign to actively engage in the process of the political language of identity (Sabry 144). The purpose of this is to differentiate between the translation of one's choice and that of the people who prepare it. Kahf has used Princess Story as an experiment through which Muslim / Arab American women can discuss matters of and affiliation, while simultaneously acquiring the action of an agency and making a cultural announcement. Which can lead to a new identity. Muslim / Arab. American

1.5. Conclusion

The Arab American community was extremely diversified, moulded by a century of immigration. It includes Arabs from various nations and at various phases of their generational development. However, the judgment of what constituted "Arab American" identity was hampered by this variation. Arab Americans who did not speak English were more likely to identify with their "Arab" background, whereas those who did not speak Arabic were more likely to identify with their "American" heritage. The Arab Americans in the host society were left befuddled and bewildered by this. The complexity and fluctuations involved in group practices, stereotypes, motivations, competition, and maintenance provided insights into intercultural engagement between Arab and American, social organization, and individual and group identities, and that scrutinizing the complexity and fluctuations involved in group practices, stereotypes, motivations, competition, and maintenance provided insights into intercultural engagement between Arab and American, social organization, and individual and group identities. Finally, the procedure of resolving identification cases differs for Arab and American types of identity. Although overcoming an identity deficit necessitates the surrender of some options and possibilities, the most important aspect of the process is the addition of new commitments to one's inner self. Getting to the bottom of a person's identity.

the examination of Arab and American identities, it became obvious that the two societies' customs and beliefs are vastly different. The third space for Homi Bhabha was proposed for the harmonious coexistence of this difference. He shows that both the Americans and the Arabs depend on each other and none of them can be considered a separate and

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independent entity. Through their publications, Arab women writers in America assisted in the coordination of the Arab and American communities. Women writers from the Arab American community demonstrate their ability to carry the stick from the middle. They are striving hard to demonstrate their commitment to American culture and community while also maintaining their Arabic culture, identity, and ancestry. Importantly, Arab American women writers who were born, reared and educated in America frequently display their Arabic identity and attempt to raise points that demonstrate how happy they are to be Arabs while still seeking variety among all cultures.

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2.1. Introduction.

The topic of memories that connect individuals to their country is explored, and they are unable to forget their culture and customs. This culture, which they grew up in and believe to be an essential element of their identity, may be the source of their reluctance to adjust to new cultures and ideas that are alien to them.

The common meaning is that home is one's permanent residence, especially as a member of a family. Anyone who has lived in a real home, on the other hand, knows that the term "home" encompasses much more than An element packed with morals and a foundation of nurture, it's a passionate A house is more than just a place to live. When one enters a house, they not only feel at ease, but they also look forward to living in it daily. When it comes down

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to it, a home isn't made with bricks or wood, but with the bond of a family. The definition of home is particularly complex for a migrant, especially Arabs in America. Despite the danger of deportation, they have a home that they left behind and one that they are establishing in a new area. Because of the continual threat of deportation, their transience takes on a whole new level as they settle into their new home. Making the transition from one society to another isn't simple. The role of recollections and the work of memory are now revealed. When talking about memory, talking about the procedures that are utilized to acquire, store, retain, As far as memory is concerned, it is comprised of three primary processes: encoding, storing As a result, human memory is capable of storing and retrieving information, although this is not a perfect process. memory might be faulty at times, causing When something is originally encoded in memory, it may not be properly encoded. An individual's sense of self is shaped by their memory, which plays a crucial children's brains build stories from their experiences as they grow and develop, and over time, they begin to acquire a sense of who they are. Parties or things from the past, such as the taste of food, might trigger memories. For instance, the family gathering without the mother, while cooking foods that she used to prepare, is a good illustration that prompts them to think of her.

2.2. The Development of The Concept of Home

The term "home" has both psychological and social connotations. The meaning of the term "home" varies depending on the person speaking it and the context in which it is used. A home is described as a location where people live and carry out their occupations in a safe environment away from strangers. It is also defined as a private dwelling owned by an individual or group of individuals, such as a family. They feel comfortable and shielded from the cold in the winter and the heat in the summer at this place.

The word home can be used to suggest several various things and meanings. according to Merriam-Webster home may be used to refer to "one's location of residence" or what might be known as a residence. The site additionally defines domestic as "an area of foundation" or "one's country" though, the concept of home is some distance greater complex than what the above definitions imply. Compelling elements most of the time such as natural disasters, wars, the look for better residing possibilities...and many others often pressure people to emigrate to special locations to set up new lives, leaving in the back of their homes whether the latter suggest one's area of origin or one's region of residence and most of these elements create difficulty to just accept a sincere definition of the idea. further to all of those,

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the period home can subjectively imply different things to exceptional people even, things such as gender, age, and religion may additionally add to the complexity of the term domestic.

Home is the only location of manipulating for the individuals and as offering an experience of bodily protection. It becomes found to be perceived differently in step with the age and gender of the dweller. Adults appear to reform spatial control and social supervision, and for younger youngsters, freedom of movement, as well as bodily and emotional protection. human beings confer with each other about their home. they see it as a symbol of how they see themselves and want to be visible through essential to people that their domestic expresses their tastes, pastimes. it's miles being expressed through furnishings, decoration, as well as with the aid of this size of their domestic objects and significant possessions contained in the domestic. as Relationships with family and buddies location to reinforce and comfortable the relationship with the humans one cares for, the home has emerged as a powerful class of meaning. home is perceived and skilled as the locus revel in, and as offering an ecosystem of social information of excessive emotional where one's and moods are generic. thoughts such as an area to percentage with actions, critiques, others, to entertain with household and friends, and to elevate children, are associated with this measurement.

Two basic hypotheses were used to determine the concept of home from the psychological perspective of people: The first was the psychoanalytic theory, which was used to determine how people understand the word "home." Maslow's personality theory provides the basis for the second psychological model (1954). These two perspectives were utilized to learn how Arabs perceive their homes and to comprehend all of the recommendations to study the psychology of Arab Americans and their perceptions of their homes, as well as their significance in establishing the concepts of identity and belonging.

psychoanalytic theory wants for privateness is a few of the most powerful theoretical standards that have to explain the meaning of the home as a refuge. privateness desires contain a preference for been used to controlling intrusions from neighbours in phrases of surveillance, noise, and belongings management; for freedom of movement; as well as for solitude in the home (Finighan, 1980). as an example, children and adolescents don't forget their bedroom as their domain in the domestic, because the locus in their normal sports, an area for solitude and withdrawal as well as for entering- an awesome feeling of privateness inside the home turned into located education peers (Werner 174). to have the capacity for evolving into a feeling of isolation and entrapment (Wright et al. 123).

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In social or psychology, self-identity, or knowledge of the self, is defined regarding broader social entities rather than remoted topics. it's miles a multi-level idea, that consists of the non-public self, which refers to the awareness of one's body, mind, moods, feelings, perception- and individual of physical being; the social self, which refers to the gestural expression wherein gadgets turn out to be objectified forms of focus and grow to be embodied method by way of inside the awareness of others; and the cosmic self, which refers to the human drive closer to an of things in general (Denzin 452).

From this perspective, the home's large harmony performs an essential function in people's definition in their self-identification, acting as a talk between them and the larger community. As a field for the material possessions which might be significant to every family member, the home gives the records essential to the improvement in their self-identity, these items being concrete embodiments of different elements in their character (Csikszentmihalyi and Halton 54). acting upon and enhancing their living through the choice and manipulation of its external appearance, people gather and speak knowledge approximately their non-public self.

After this study and the definition of the home within the mental and clinical subject, it became clear that humans can not forget their houses and homelands wherein they grew up because they felt secure and comfortable in them, and these locations became an essential part of their identity. this is what those who left their homelands be afflicted by with a purpose to work and search for a better existence or to escape from civil or colonial wars. this is what applies to Arabs in America, as an example. What have the Arab American writers described as diaspora? it's far what makes them stressed in choosing among two special homelands in traditions, customs, language and religion. longing for an area is everything for them.

2.2.1. Home as a Symbol of Belonging

Home is likewise a temporal process that could best be skilled through the years. Over weeks, months, or years, the house turns into familiar surroundings, an area that gives its occupants belonging someplace, of having roots. domestic can also be recollections (childhood with a feel of home, home wherein one's children had been raised, domestic earlier than partner died, and so forth.).

Bachelard stresses in his book (*The Poetics of Space*) the significance of the residence or the place in which we stay and linking it to recollections due to the fact the residence has

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special significance inside the lives of individuals. when thinking about making a ready house, people dream of all the houses that they inhabited and that dreamed of inhabiting, these images meet in their creativeness and strive again and again to discover themselves once more within the new domestic; Gaston Bachelard gives the deep motives for our connection to an area, mainly a house, that is a symbol of blanketed intimacy. He sees that the residence is more than a landscape, it is a mental phenomenon, even supposing we see external pix of it; it's miles our place of intimacy and safety, how we take root day in and time out in this global.

The mental model is the psychoanalytical perspective, which defines the home as an image of one's self. After the body itself, the house is visible because of the maximum powerful extension of the psyche. The preference to behave upon and adjust the dwelling and to specific one's thoughts and values is interpreted as an unconscious expression of the self. Building on Jung's concept of the collective subconscious, the popularity of the single-own family indifferent house is known because of the correspondence with the archetype of the residence as an unfastened-status residence on the result of its psychoanalytical theories of the self, it was extra latest- additionally based on the floor (Cooper 54). according to Horreli (home supports the integration of the one-of-a-kind facets of the character and that the homely proposed enhances psychic self-regulation. 49). the house allows for the definition and the Ego, the id, and the Superego.

The significance of the home has long been installed. In his "Interpretation of dreams", Freud, as an instance, equated the residence with the self. (Orban 136) further, the close association of the residence and the self plays an important role in Gaston Bachelard's "The Poetics of Space" (1974). on this, he proposes that "image of the house" represents "The topographic of Our intimate being" and suggests that the residence ought to characteristic as 'un tool examine pour l'âme humaine' (McAllester Jones 56). He argues that it is through attachment to 'la Maison that we root ourselves into a certain region in the global, and goes on to assert that : 'la Maison, dans la vie de l'homme, évince des contingences, elle multiplie ses conseils de continuité. Sans elle, l'homme serait un être dispersé' (Bachelard 26).

Home, in a person's life, eliminates possibilities, doubles his advice for continuity. Without it, man would be a scattered being. (ibid my translation)

From this, one can infer Bachelard's perception within the energy of someone's symbolic or effective funding in 'La Maison,(and the importance of this in forging a stable and rooted identification. This thought of 'la Maison, but, is not utilized by Bachelard to

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apply to every building that contains any individual's number one house. He feedbacks disparagingly upon the 'boîtes superposées' that take the place of right 'Maison's in big towns and appears to cut price them from any right category of domestic. In truth, Bachelard's notion of a home is based upon an incredibly idealised imagination and prescient of a residence that is substantial enough to incorporate 'one cave', 'un Grenier and 'un Jardin. (Ibid 35)

In the preface to an anthology of Irish writers' literary articulations of domestic, the president of an anti-homelessness company, Stanislaus Kennedy expresses a similarly unequivocal view of the significance of domestic. He asserts that 'all of us has a right to an area known as home and goes directly to argue that home is related to safety, security, dignity and recognition. In keeping with Kennedy, are devastating due to the fact 'being without a home is being without that vicinity wherein to be oneself, cosy, relaxed and at rest. The want for an area like this is deep and pressing in all and sundry' (Tanner and Goldman 78)

Not like Bachelard, however, Kennedy does now not comic strip out a clear definition of the house. On the opposite, he confesses that the idea of 'home' is surprisingly elusive and tough to outline. despite this, there may be a clear convergence inside the paintings of both Bachelard and Kennedy in terms of what they understand to be important traits of the house. From the writings of both, we can draw the sense that any perception of 'domestic' depends upon a complicated mesh of fabric, social and emotional factors. each Bachelard and Kennedy envisage home to be a bodily place wherein someone makes widespread emotional funding. This view is supported with the aid of Witold Rybczynski in a work entitled home: A quick record of an idea (ibid 86). Rybczynski proposes that the notion of 'home' has added together with the meanings of residence and household, 'of living and shelter, of possession and love during records. He goes on to verify that considering its thought, the belief of "home" supposed the house however additionally the whole thing that becomes in it and around it, in addition to the people and the experience of pleasure and contentment that each one these conveyed' (Attfield 62). From these numerous works, common knowledge of domesticity may be inferred: home accommodates an emotional investment in a particular area.

In truth, the trouble of setting up home space within the postmodern world is perhaps greater complex than may before everything be realized. Interlinked with this look for personal space of emotional funding that may be labelled 'domestic' is usually a choice to set up an experience of belonging in a cultural or countrywide area. this is meditated inside the

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reality that James Clifford extensively discusses the belief of 'homelands'. He defines these sites as 'safe areas where the traffic across borders may be controlled' (Clifford 7).

A characteristic feature of the postmodern international is the transgression of obstacles and the erosion of homogenous cultural areas. It seems then, that the superiority of motion and the quantity of cultural mixing in the modern-day world approach that our conventional perceptions of the way to root ourselves into a wider experience of the network may need to be refigured alongside the notion of 'home'. In both cases, the belief that an experience of belonging can be based upon the exclusion of distinction is increasingly more being referred to as into question. Marangoly George, Rosemary. 1999. *The Politics of Home; Postcolonial Relocations in Twentieth-Century Fiction* [1996]. Los Angeles and London: University of California Press.

After thinking about Kennedy and Bachelard, make sure that home has a particular place in the hearts of the people who live there, remembering that home is both the house and the place where people live. a place to which someone belongs and expresses a person's connection to a certain place of origin is trendy and a private place of residence for acceptable living and a sense of comfort, peace, and safety.

2.3. The Concept of Memory

This title defines memory to comprehend the issue of remembering among Arab Americans, as well as their inability to forget their homelands and adapt to American culture and values. Without displacing the idea of memories, a concept of memory will be presented. To comprehend the psychology of Arabs in America, a psychological concept of memory is required. Memory is nowadays defined in psychology as the faculty of encoding, storing, and retrieving statistics (Squire 29). Psychologists have located that memory consists of three essential classes: sensory, quick-term, and lengthy-time period. each of these sorts of memory has one-of-a-kind attributes, for example, sensory reminiscence isn't always consciously controlled, short-time period memory can best keep restricted facts, and long-term memory can keep an indefinite amount of facts.

Memory refers to 'the potential for holding positive information,' or 'a set of psychic capabilities that permit us to actualize past impressions or statistics that we constitute to ourselves as beyond' (Benedict 51). instead of mental imprints or iconic likeness, reminiscence is the development or reconstruction of what virtually came about within the beyond. reminiscence is distorted through needs, dreams, interests, and fantasies. Subjective

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and malleable in place of objective and urban, reminiscence is emotional, conceptual, contextual, continuously present process revision, choice, interpretation, distortion, and reconstruction (Bertman, 27). reminiscence does now not revive the past however constructs it. the quest for memory is the look for one's records. sites of reminiscence are collective but individual, living but dead, ours yet additionally belonging to others. in the landslide of commemorative memory, reminiscence shimmers emerge as peculiar things) Donougho05). Knowledge of the way reminiscence works within diaspora research and feminism can assist us to rewrite oblivion. Forgetting is extra lively than we think.

Current trends in technology and era point to the want to unify, and make bigger, the definition of memory. On the one hand, molecular neurobiology has proven that memory is a neuro-chemical procedure, which incorporates conditioning and any form of saved enjoyment. then again, records generation has led many to claim that cognition is likewise prolonged, this is, reminiscence may be saved outside of the mind.

In popular culture, reminiscence is regularly notion of as a few types of physical factor that is saved within the brain; a subjective, private experience that we will take into account at will. This manner of thinking about reminiscence has led many to surprise if there is a maximum quantity of recollections we will have. however, this idea of reminiscence is at odds with advances within the technological know-how of memory over the past century: reminiscence isn't a hard and fast aspect saved inside the mind, but is greater of a chemical technique among neurons, which isn't static. What's more, advances in statistics generation are pushing our understanding of reminiscence into new directions. We now speak about memory on a hard force, or as a chemical trade among neurons. but, these specific definitions of memory keep to co-exist. A more narrow definition of reminiscence, because the storage of reports in the brain, is increasingly at odds with a prolonged definition, which recognizes these advances. but, while this expanded definition is frequently implicitly used, it's far rarely explicitly acknowledged or stated.

Already within the nineteenth century, the popularity that the wide variety of neurons inside the brain doesn't increase notably after attaining adulthood recommended to early neuroanatomists that recollections aren't normally stored through the creation of neurons, but as an alternative thru the strengthening of connections between neurons ("The Croonian Lecture.—La Fine Structure Des Centres Nerveux" 55). In 1966, the step forward discovery of lengthy-time period potentiation (LTP) advised that recollections can be encoded within

the electricity of synaptic signals among neurons (Bliss and Lømo 355). And so we began information memory in a neurochemical manner.

2.3.1. The Collective Memory

Collective memories are shared representations of the past of a community based on a shared identity. Collective memory's origins and functioning have been studied using social psychology techniques. Their development is influenced by cognitive and emotional elements, but it occurs in the context of human interactions with other humans or with cultural artefacts. They are formed and passed down through tales. They have a significant influence on intergroup interactions because they play a role in the formation, maintenance, and mobilization of social identities. Collective memories have an impact on the present, but they are also impacted by current psychological states and demands.

Maurice Halbwachs' (1925-1994) sociological study was the first to introduce the notion of collective memory. In his second work, *La Mémoire Collective* (Halbwachs, 1950), he expanded on collective memory by referring to it as the "living memory" of one's social group. Unlike history, which is a "dead frame" of the past, full of dates and events that are meticulously ordered but devoid of human life, communal memory is the past as it is remembered by people who lived it. Memory comes to an end for him where the group does. On the one hand, events outside of the group are unlikely to be recalled by its members. On the other hand, collective memory returns to history after the groups that lived it pass away. He didn't care about how people represented history at the time, but rather on the social and cultural aspect of memory: It's always enacted with others, (Halbwachs,54).

Collective memory refers to a psychological ability - memory – that is assigned to a social group, whether small (a family, a group of friends) or large (a whole nation). Collective memories are instrumental in defining, maintaining, and mobilizing social identities. As a consequence, they are involved in intergroup relations, particularly in intergroup conflict and reconciliation processes. as an example. It is possible to think of the Arab nation as a big collection of people who share the same language (Arabic), religion (Islamic), and history (Arabism). Un petit groups, like Arab Americans in the United States, share a similar alienation from their homes and socioeconomic situations. Everyone in the tiny group is a part of one big family.

Halbwachs attempted to reconcile individual and communal explanations of collective memory. Halbwachs, on the other hand, argued two seemingly contradictory theses on the

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nature of communal memories. He wrote in the collective memory “it is individuals as group members who remember” (Halbwachs 48). On the other hand to the social frameworks of memory, mentioned: “it is only natural that we consider the group in itself as having the capacity to remember” (Halbwachs 58).

Thus, Wertsch (2002) differentiates two types of communal memory interpretations: strong and dispersed versions. According to the strong version, groups have memories that are above and beyond the minds of the members of the group. This version, according to Wertsch, is a metaphor that can be beneficial in some situations – for example, when dealing with highly cohesive social groupings – but should not be taken literally. The distributed version, on the other hand, implies that group members share certain representations of the past without assuming that the group as a whole has a memory. There are homogenous and complementary forms of distributed explanations of communal memory. The homogeneous variation implies that all group members have the same representation of the past, whereas the complementary variant assumes that group members have various views of the past, but that they are coordinated to form a system made up of complementing components. (Brown and Middleton 112)

The collective memory continues to play a crucial role in the development and preservation of memories. Members of the same society, who share conventions, traditions, and even a similar history, store their collective memories in the collective memory. As a result, Arabs in America have developed a strong feeling of belonging and shared identity.

2.3.2. Memory as a constituent of Identity

Memory performs an essential element in identity formation and growing an effective sense of self. As a baby develops and has experienced, there is a part of the mind that creates a tale from these reports and through the years there's a sense of self that develops. that is known as Autobiographical Memory (AM). This is the issue with which the Arabs in America are confronted. Arabs may feel a sense of belonging to Arabism, which has become a part of their identity. reminiscence performs an essential role in supporting a person recollect the best selections and fantastic elements of oneself. We remember the fact that another human is truthful based totally on their pattern of behaviour after which a bond is shaped. reminiscence also allows young humans to make better alternatives in the future through calling to thoughts errors previously made and correcting future behaviour. while improvement occurs typically, the parts of the brain that interpret experiences and the elements of the brain that create

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memory all talk so that a seamless flow of reports and reminiscences are constantly being fashioned. The result is a younger person that learns from errors, overcomes shame and guilt by remembering to make superb alternatives and recognizes tremendous components of herself. (Tanweer et al. 12) This image extends to Arabs as well. When they were in their nation, they developed a self-identity ahead of time. Memories have a big role in their failure to establish a new identity, which leads to confusion between two identities with different beliefs, practices, and traditions.

Locke cautioned that it is not the soul, however, the attention which “alone consists of non-public identity” (Locke and Winkler 54). He says that it's miles this cognizance which “always accompanies questioning, and it's miles that make all and sundry to be what he calls self”, shows that our thoughts are what make us who we're. He gives the example of the Prince who's transported into the frame of the cobbler. Locke indicates that because the Prince keeps his “princely mind”, as Nimbalkar says, (Nimbalkar 268) the Prince retains his identity, despite now not being in his physical frame. For Locke, it was this collection of reminiscences that constituted identification.

It is, therefore, viable that deficits within the capacity to keep in mind oneself inside the beyond might have implications for the manner one perspective oneself within the present, as a result potentially affecting identification. Occasionally, this system of memory is disrupted. Neurodevelopmental disorders like autism create delays in parts of the mind. those parts do no longer expand effectively and conversation among unique parts of the brain may be disrupted. different conditions like trauma, overlook and abuse, and grief also can disrupt everyday brain functioning. since adolescence is a time of upheaval in the mind, there can be instances within the young man or woman's development while the feature of memory is delayed or disrupted, self-loathing, and the inability to shape or maintain relationships with others. For younger people with these issues, they tend to move thru existence existing and reacting to occasions. without reminiscence functioning, there is no manner to interpret occasions and relate these occasions to themselves.

2.4. Home and Memory as Components of The Individual's Psyche

Memory coherence facilitates emotional trouble solving via the process of which means-making. Narratives reflect the manner wherein we make sense of the sector and our experiences (Bucket al. 72). by creating coherent narratives approximately beyond reviews we will create that means. this is specifically critical while confronted with poor or traumatic

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reviews. creating coherent narratives of approximately negative or worrying events makes it possible to explicit and adjust the associated thoughts and emotions and, eventually, come to some type of resolution or closure (Vanderveen et al.). This enables recovery and is useful for the powerful functioning and well-being of the self. reminiscence coherence facilitates emotional hassle solving and should be considered an important part of the which means-making technique because it represents the volume to which human beings can explain and recognize the events they've experienced (Fivush 559).

Except for facilitating emotional trouble fixing and growing a non-stop experience of self, reminiscence coherence is also worried within the social characteristic of autobiographical memories. Narrating and reminiscing about non-public reports is a fantastically social pastime

that enables the advent and upkeep of a social network. thru reminiscing with others our lives become intertwined and we create a shared past (ibid 563).

Growing a strong and non-stop sense of self is fundamental to wholesome identification development, which is a crucial developmental assignment at some stage in youth (Keniston 257). akin to memory specificity, memory coherence is concerned with forming a private identification. thru the procedure of autobiographical reasoning (i.e., deciphering, evaluating, and integrating exclusive unique non-public stories which are believed to be huge to apprehend who one is), unmarried narratives can be linked and included into a universal existence story (Black and Habermas 98).

Memories are of great importance in the lives of individuals because through the process of remembering people can identify their identity, remember the homeland, homes and experiences in the past, a key factor in the formation of a stable self-identity. The places where people lived are also important because memories are in them and are closely related to the process of remembering. Bypassing through places can be a stimulus to remember.

2.4.1. The Relation Between Food and Memories

Most people have a food memory that takes them back to childhood. It could be as simple as a piece of candy they used to have as a treat during their youth. No matter how important they are, memories that include food stay vivid—and sometimes feel more exciting than other types of memories. “Food memories are more sensory than other memories in that they involve all five senses, so when you’re that thoroughly engaged with the stimulus it has a

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more powerful effect,” explains Susan Whitbourne, professor of psychological and brain sciences at the University of Massachusetts: "You're not just using your sight or just your taste, but all the senses and that offers the potential to layer the richness of a food memory." (Zaraysky)

According to new research... (Thomson, “Psychologists Explain Why Food Memories Can Feel So Powerful”). Psychologist and neuroscientist Hadley Bergstrom, assistant professor of psychology at Vassar, takes it one step further. Bergstrom told HuffPost that “Taste memories tend to be the strongest of associative memories that you can make,” and explains that it’s because of a survival tactic called conditioned taste aversion. (Thomson).

“The idea of nostalgia,” Bergstrom says, “is that the sauce [for example] is related now not simplest with yummy pasta but additionally with grandma and her home also the place have an important role — that’s because food is so reinforcing. All of those stimuli in the surroundings become related to the reinforcing homes of that yummy pasta sauce.” Bergstrom, as a neuroscientist, makes use of food in his behaviour research for this very cause.

That’s the character of meals memories. They aren’t simply based totally on the information, or our want for survival, however, are shaped with the aid of the context — the organization, the scenario and the feelings concerned.

There are memories, but those reminiscences can not be empty without there being a relationship with meals in them. If those memories are happy, they may be about a marriage anniversary, graduation, birthday celebration, party... etc. and meals must be present in them. Or it may be an unhappy memory as properly. as a consequence, recollections have dating with food due to the fact it's miles a physiological goal that cannot be dispensed inside our everyday lifestyles. memories are from the past and our beyond can't be without food.

2.5. Conclusion

The historical perspective on the various waves of Arab immigration to the United States demonstrated the factors that influenced the formation of their cultural identity in their new home away from home; it demonstrated that they were not disconnected from the events taking place in their original homeland and that these events played a significant role in their lives. Following the presentation of different conceptions of the home in the psychological and social aspects, based on various theories. It turns out that the term "home" is a

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complicated word whose meaning varies depending on who uses it and where it is used. Being away from home and emigrating has a wide-ranging impact on people's psyches. Arabs in the United States have been used as an example. This category possessed a set of memories that connected them to their homes, and they saw their homelands from which they were displaced as homes they couldn't forget. Their gathering as an ethnic in the United States of America is motivated by the memories they carried back from their homelands. These recollections aided in determining their true identities. This form of memory is known as communal memory.

**chapter Three:
Characters Affected
by Home and
Memories in
“Crescent”**

3.1. Introduction.

As previously stated, Abu-Jaber, as one of the most acclaimed authors of contemporary Arab American literature, celebrates Arab culture while deconstructing the perception of homogeneity that characterizes many approaches to Arab life in mainstream America and the way Arabs are perceived by Americans. *Crescent*, her second book, explores significant issues regarding hyphenated identities, exile, homesickness, self-discovery, and cultural transmission. The story framework is built around the deep link between food and yearning for a distant homeland. Aside from that, eating - particularly Middle Eastern food - appears to be an essential component of Arab American identity. In this way, food, like other ethnic texts, plays an important role in the formation of Arab American identity. Its literary depiction offers an intriguing area for analyzing identity, ethnicity, and cultural belonging. *Crescent* offers a rich picture of cuisine linked with memories, as well as a forum for debate of ethnicity, politics, and identity concerns, as well as an exploration of the intricacies of power connections and the order of a particular society.

Sirine, a single 39-year-old Iraqi-American woman, is a kind of Goddess in Café Nadia, where she works as a cook. Her reputation stems from the fact that she is a lovely woman, as well as the fact that she creates every type of Arab delicacy to delight and console a tiny number of Middle Eastern immigrants and exiles. Among the frequent clients are local business owners and students and instructors from the neighbouring university, among whom shines out Hanif, a young, bright, intense, attractive, intellectual refugee from Iraq.

From the very beginning, the book is full of smells, flavours and textures of the great food Sirine chefs and the others along with the significance of reminiscence within the tales advised via Sirin's uncle and its have an effect on on the characters within the novel. Abu-Jaber also uses different issues inside the book together with the loneliness of Arabs, which is the loneliness of anyone compelled to go away from their home. for reasons impartial of desire, and Saddam Hussein’s dictatorship in Iraq, that is explored from unique angles, including from that embargo in Iraq.

The purpose of this chapter is to examine how food is portrayed in Abu- Jaber's *Crescent* as being of great importance to an individual's identity. She also explores the important link between food and identity in which the preparation of Arab dishes draws different ethnicities of both Arabs and non-Arabs in the space of Nadia's Café, we're a diverse

community comes into existence. Several passages in the novel demolish stereotypes about Arab and Muslim women, adding to the diversity of women's roles in this book.

3.2. The Meaning of Home in the Crescent

The house was defined as a location for people to dwell in the second section of the memorandum. The house is seen as a haven that shelters people from the harsh elements of nature, such as winter cold and summer heat. It is also regarded as a personal property that others own. It is a private area for individuals where they may live their personal life freely, away from other people's freedom, Furthermore, it is seen as personal property that other members of society should not trespass upon. This definition illustrates one element of the concept of home.

Diana Abu-Jaber's novel "Crescent" devoted special attention to home to demonstrate its significance in the lives of Arab immigrants in America. The reader can characterize the home with more than one notion by using numerous expressions used by the novel's protagonists. First, it is a place of habitation, as evidenced by Sirin and Nathan's discussion, in which he mentioned: “Nathan: I went home but I couldn’t sleep” (83). Considering that Nathan was an immigrant to America, he meant the place of residence in which he lived in America. also When the narrator says, The only night Sirine eats at home—Sunday and Monday when the restaurant is closed (67), the narrator is implying that Sirine has a private place to dwell in America and is practising her freedom there.

The term "home" was different from the rest of the words people used in their discussions. It was a highly evocative term in Abu-Jaber's novel "Crescent" conveying sentiments and feelings and even belonging. The personalities were questioned about this concept. Where its notion varies from one person to another and its meaning varies from time to time. According to Theresa Stitz's work, based on the supplied answers:

“Although there are some differences like home as a fixed place or home as a major space, there are also many aspects that are confirmed through all the definitions. Home is something steady, something that has a great impact on personal well-being and has deep emotional importance as it is associated with family and close friends. As it comes to parents and ancestors the background and one's roots play a big role according to the question of home.” (Heckmann 54).

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This is especially true in this work because the characters are not restricted to a single concept, but rather the concepts are multiplied by the number of characters. Stitz's definition of home is more than just a location where people dwell that is finished. This notion falls short of adequately describing this location. Psychologists, on the other hand, promote its expression. Diana Abu-Jaber's home is a haven of intimacy, love, and family connection. Also, the notion. For instance, in the conversation between Hanif and Sirin, Another value and meaning of this term were provided:

He (HAN) moves to her side. "Look there." Han points to the sky. "An Arab crescent."

She (SIRINE) looks at the paper-fine moon. “Why do you call it that?”

Han : “It reminds me of the moon from back home.⁴⁷

Diana appears to want to add additional value to this notion, which is the origin or mother nation from whence the Arab immigrants originated, based on this dialogue. It serves as the foundation for determining their identity. not only did Diana highlight these two definitions in the story, but she also highlighted another idea via the characters who demonstrated an attempt to adjust to alienation and a feeling of the motherland. This feature occurs in Um Nadia's desire to make the coffee shop feel like it's in their Arab nations, complete with Middle Eastern coffee specs when she says:

Um Nadia waves her hands, palms up before her as if shining a window. “I look and then I look again. I see Arab men come here from far away all the time. They all come to me because we make something like home in this country. It helps. And most of them stay.” She raises her eyebrows. “But lots of them go.”

Diana Abu-Jaber used the term "home" differently in her work "Crescent" because it confronts the challenges of remembering and the scattered Arab identity in American culture. She emphasized that the notion of home extends beyond the dwelling in which people reside and extends to the homeland. When Arab immigrants in the United States use this term, it is entirely different from describing the aforementioned house, since they experience a feeling of belonging and nostalgia for their previous homeland by using simply this word.

3.2.1. Home Remembering by Serine in “Crescent ”

Sirine, an Iraqi-American lady, has been an orphan since she was nine years old, according to Abu-Jaber. her parents died while working at Cross Red Nation in Africa. Sirine knows how her identity is split from her origins since she lost her parents at a young age in an unknown country: Iraq, where her parents were born, and Africa, where her parents died. Both Iraq and Africa are countries Sirine has never been in. Sirine recognizes that she does not belong to any country, even the United States, where she was born, as she says: "I guess I'm always looking for my home" (132).

Sirine's sense of "unbelonging" may also be observed in the fact that she does not visit her uncle's house, where she has resided since she was a child. The fact that Sirine does not consider her uncle's home her home, where she has resided since she was orphaned, to be her home adds to her sense of " unbelonging. " Home is a weird and unpredictable place for Sirine, where she feels odd and undesired. As a result, she needs a location where she can be taken in, such as the Mediterranean restaurant where she works and spends the majority of her time.

Sirine feels at home in the café because she recognizes that she is surrounded by Arabs, which are symbolized by "onions" and "a churning pot" (Abu-Jaber 22). When Han asks Sirine a question, the narrator writes: “What makes a place feel like home for you, then?”, she replies: “Work,” and “Work is home” (ibid 32) Sirine is searching for her own space to comprehend where she belongs, which is why she refers to her work as a home. In the kitchen, she may experiment with numerous recipes and prepare a variety of meals and sweets while developing her sense of self.

Her desire to forge her own identity while residing in America. Sirine does not consider the United States to be her home, even though she was born there, which may be understood by the way she thinks her "true" home is unknown. Furthermore, the kitchen is shown as a location where Sirine may learn about her parents' history through their traditional cuisine and traditions. She seeks not just a homely environment, but also a person with a similar "root" to her, with whom she can establish a new home and family.

Serine has no recollection of the house or area where her parents used to live. There was no mention of the word "home," as remembered by her, but the notion of this description was linked to her parents. Remembering was a difficult effort for her. The narrator addressed this,

saying: she finds that she struggles to remember these things and that certain memories—from the early time before her parents’ death—are especially difficult to recollect. (ibid 121)

Siren was lost in her memories of the past, her origin, and the origin of her parents, she was terrified of even the simplest dreams she had since these memories influenced her in exposing her actual identity, whether American or Arab? according to Hanif, she is afraid of dreaming about her parents; she can feel it waiting to unfold inside her. (ibid 121).

Despite the difficulty, she recalled certain lovely things that she couldn't forget, and she remembered them because of the similarities of the situations she lived in, for example. when Hanif wanted to make her eat from his hand, "She opens her mouth and remembers her father feeding her a bite of bread. " (ibid 71). Or by seeing some old photos: "Sirine looks at the photograph, the dim faces, and she wishes she could remember what her father’s voice sounded like. She thinks it might have sounded like her uncle’s voice".(ibid 125).

While residing in the United States, Sirine strives to locate her own home as well as to build her personality. Sirine utilizes the kitchen as her area to earn a career and give her affection to meet her fundamental requirements of home and actualization.

3.3. Remembering Home in Crescent

In Crescent, Sirine’s memories of her childhood exert a strong influence over her life since they arise mostly when she is in the café, especially in the back kitchen, preparing the recipes of the Arab dishes, and also through her contact with Hanif. In the case of Hanif, he carries the pain of being an exile and for having to deal with the loss of his home as well as of his identity, culture, and religion. He tries to forget his past when he had to flee from Iraq during the dictatorship of Saddam Hussein, and, more intimately, he has to deal with the death of his sister and the impossibility of returning to his homeland. For Hanif, the home appears as something lost as he now lives under the condition of exile; it appears to him as a “mythic place and a place of no return” (192), using Avtar Brah’s remark.

In an interview with Andrea Shalal-Esa, when asked about the character Hanif, Abu-Jaber explained that Hanif’s character is part of one of her “literary obsessions,” which questions the painful experience of being in an immigrant condition. The painful experience she mentions is related to the very moment that a person leaves his or her country and is unsure about the future; Abu-Jaber concludes that it appears as an “incredible experience and journey... and for a lot of people it can be a real process of loss” (5).

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Hanif is rather mysterious about his past and behaves in a way as if trying to push his traumatic past experiences out of his mind. His images of Iraq are randomly scattered in the past as he is haunted by the experience of having been forced to leave his country as an exile. Hanif's drama is an individual one presented through the medium of fiction, but it becomes paradigmatic of other Iraqis and their emigration when Saddam Hussein's dictatorship is brought into the picture. Little by little, the professor reveals to Sirine his past, as the following passage demonstrates:

“He's my younger brother”, Han says slowly. “His name is Arif. I haven't seen him – or my parents, for that matter – in over twenty years.[...] I escaped to England not long after Saddam Hussein came to power[...] He's almost ten years younger – he got the idea that I was some sort of daring revolutionary gone into exile. I wanted him to leave the country when he still had the chance, but he refused to go. He said he had his work,” Han says, rolling his eyes. “He was arrested and imprisoned before his thirteenth birthday. That was twenty-one years ago. And I can't return to help him.” (abu jaber 119)

His exile circumstances, as well as his speech, are pervaded by a sense of guilt for being responsible for his brother's incarceration following his escape. After addressing Sirine about his position, Hanif proclaims that he has no plans to return to Iraq since “Saddam's notion of kindness was to enable people to repent for fleeing before having them executed” (120). In his case, Finding his brother alive would relieve him of the burden of duty and the sense of loss he felt. As the narrator recounts at the chapter's end :

Han ticks back his head – the sad, Arab gesture. The one her uncle has taught her means something like, aren't you listening? His expression seems a sort of surrender: the loss of a thing that he has already lost before. He looks away. (Abu-Jaber 120)

The professor's life is hampered by two types of recollections: childhood memories and exile memories. On the one hand, there is the personal recollection of his boyhood in Iraq, living with his family and assisting his father in the fields, and on the other, there is the historical memory of his homeland's precarious political position. Regarding the two types of memorandum. Concerning the two kinds of memories, Halbwachs observes that :

[t] he first would rely on the second, because our entire lives are a part of history in general. The second, on the other hand, would logically be considerably larger than the first. However, it can only represent the past

in a simplified and schematized form, but our live memory provides us with a far more continuous and complex context. (My translation of Halbwachs 55)

« Crescent » goes beyond a romanticized tale in this set of emotional instability to highlight how diverse experiences of Arabs in the West are impacted by a similar desire for the lost country and the difficulties in fitting to the new surroundings, as Hanif's situation indicates. Surprisingly, Nathan, an American photographer, has memories that take him back to Iraq, His memories are grounded in Iraq, where he meets and falls in love with Hanif's sister. Despite being an American, Nathan has stronger ties to the East than the West. As a result, he is aware of the region's political condition; he knows the geography of the locations he has been to, in addition to knowing the names of Arab poets and their poems by memory. Furthermore, the photographer has an obsessive urge to shoot individuals — primarily Sirine and Hanif – at intimate moments. Nathan reveals his background while observing Sirine pack grape leaves in the rear kitchen of Nadia's Café. The novel « Crescent » memories have a distinct taste. The characters' recollections served as a link between them and the past and got to know one other by telling each other old stories.

3.3.1. Siren’s Lack of Past Memories and the Formation of Her Identity

Sirine, an Iraqi- American, was brought up within the joined together states by her Middle easterner uncle after her parents' early passing. Sirine learned how to cook professionally working as a line cook and after that as a sous chef within the kitchens of French, Italian, and “Californian” eateries” (21). She does not talk Arabic and knows exceptionally small around her Arabic culture, particularly religion. She does not indeed seem like a Middle easterner "with her skin so pale it has the somewhat blue cast of the skim drain, her wild blond head of hair, and her sea-green eyes." (17). She got to be propelled to memorize almost a critical component of her Arabic culture, its nourishment when she got the work in Nadia's Arabic café. She is an American in "mid-Teherangeles," at slightest from the perspective of all those lost workers who visit the café as reflected Han's, to begin with, an attempt to cook for her when, as a sign of his fondness, he chooses on genuine conventional American nourishment. When Sirine falls in cherish with Han, she realizes how removed she is from her Arabic culture.

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Sirine applies different techniques to memorize more approximately her true character: she tunes in to the Middle easterner writer Aziz's verse perusing and Han's address on Arabic writing at the college, goes to the show that appears photographs of Iraq, taken by Han's strange student, and indeed gets to be curious about the news on the modern political circumstance in Iraq; but her most effective procedure to bridge the separation between her two characters remains cooking. As Brinda Mehta contends, " Crescenet builds up the imperative connect between food and personality in which the planning of nourishment gives the hero Sirine with the fundamental fixings for solid transactions of her mixed-race, Middle easterner American personality" (Mehta 229). The act of cooking builds an uncommon relationship between Sirine and nature, permitting perusers to see the chef as a normal lady and, so, as a character created from the model Jem provided.

Sirine's closeness to nature gets to be apparent in her nearly mysterious capacities within the kitchen. As Mehta notes, her cooking ability is so solid that it has the control indeed to tempt and control individuals (251). The way she cooks is firmly associated with her relationship with the fixings: not as it did she appreciate noticing and tasting everything that may be turned into nourishment, but she can moreover recognize each component in a dish that she has the chance to taste. Her instinctual is related with her Middle easterner legacy, not essential since it is Arabic nourishment that she cooks, but too since they act of "cooking the top pick- but almost forgotten- dishes of her childhood" (Abu-Jaber 19) is went with by the method of recollecting. One of the few recollections she has of her guardians is of their cooking Arabic nourishment together; in spite of the fact that Sirine's mother was American, "her father continuously said his spouse considered nourishment like a Middle easterner" (ibid 49-50) - a phrase that recommends Arabic cooking is an attitude and not a mere matter of ingredients and recipes.

The dissimilarity between the culture that's characterized by the extraordinary appreciation of nature's gifts and the more counterfeit America is by implication displayed. Sirine's nourishment tastes like domestic, autonomously of the exact root of the dishes she plans, which proposes that the way she cooks and the nourishment she cooks have a quality that will by and large be distinguished as Arabic. Arabic cooking "is supernaturally motivated,... reflecting the bounty of the divine cultivate of heaven" (Mehta 228) - while America has slowly misplaced the Edenic characteristics that individuals initially doled out to it.

3.3.2. Um Nadia's Café As a Location for Memories

Brenda Laurel observes insightfully that "throughout human history, communities, families, and individual lives have been bound together by webs of narrative interactions" (Vos et al. 54). Stories given in the context of the family are effective instruments for educating the young ones. Family morality and other aspects of social life are taught and transmitted to youngsters through storytelling. Among immigrant households, As Orfalea's narrative demonstrates, storytelling is a method of remembering the past. It might be a method of ignoring the difficulties of the past and praising the present when most immigrants are financially better situated. Ruth Stotter names the preface to De Vos's book "We Are Made of Stories," referring to how stories play a role in the creation of human selfhood and character. Indeed, family tales have symbolic meanings and didactic components, and they may have a positive impact on a person's life, particularly in terms of self-esteem and identity. (ibid 186)

in Crescent food is a type of fuel that Sirine uses to persuade her unnamed uncle to narrate the fabled story of Abdelrahman Salahadin's exploits. The relevance of food in both Arab American writers' tales rests in the fact that the underlying narratives are filled with food — all kinds of cuisine. Food is used by Sirine in Abu- Jaber's novel narrative to fulfil maternal instincts and as a fuel, for other characters to recollect the depth of information in their stories.

Reviewing her claim encounter as a storyteller, Gail De Vos composes that “telling stories with my children permitted me the flexibility to ended up the courageous woman I continuously thought I ought to be, given a diverse time and put. I may ‘correct’ the misperceptions that blonde courageous women were superior to brunets” (De Vos 42). Without a doubt, stories offer assistance to kill cliché sees as they work didactically appearing anticipated behaviours or breaking up with standards that misshape the way a certain gather of individuals ought to conceive of themselves. The inventive control of a great story told with the right abundance of points of interest and anecdotal fixings, other than engaging, gives the genuine sense of values and codes included in living in a certain society.

The reader is provided with bits of the mythological narrative of Abdel Rahman at the opening of each chapter of Abu-Jaber's work and several sections are saturated with the presence of Arab cuisine. This may appear minor at first look, but it becomes more significant as the tale progresses and nears its conclusion. The plot has extraordinary aspects. Crescent's

tale provides a fascinating look into the role of storytelling in passing on traditions, the past, and debating political concerns such as being Arab. As demonstrated by the following passage :

... Slavery has been outlawed in most Arab countries for years now. But there are villages in Jordan made up entirely of the descendants of runaway Saudi slaves. Abdelrahman knows he might be free, but he's still an Arab. No one ever wants to be the Arab—it's too old and too tragic and too mysterious and too exasperating and too lonely for anyone but an actual Arab to put up with for very long. (Abu-Jaber 50)

In the novel « Crescent » by Diana Abu-Jaber Stories aid in the professional portrayal of the past in a form that may be experienced and felt. Telling these stories as a means to experience the past is preferable to photographs that are hazy and make it difficult to grasp the story that revolves when taken.

3.3.3. Cooking Up Home: Food As an Articulator of Nostalgia for the Lost Home.

The character Sirine does not speak Arabic, her father's native language, and she does not completely accept her father's faith. Her father's legacy includes traditional recipes for Arab cuisine. Her parents were American Red Cross caregivers who were slain in a tribal battle in Africa. “On the day she learned of their deaths, Sirine went into the kitchen and prepared a whole tray of stuffed grape leaves all by herself,” the narrator observes (Abu-Jaber 56).

As the book says, when Sirine started working at the café, she returned to this memory: "she looked through her parents' old recipes and began making the favourite – but nearly forgotten – foods of her youth." She felt as if she were transported back to her parents' little kitchen and her first memories” (Abu-Jaber 22).

Cooking Arab food symbolizes not only a link she utilizes to relive emotional memories of her parent's home, but it also aids her in discovering her Iraqi identity. Indeed, as Sirine observes the Arab students closing their eyes while eating, she realizes that her baklava reminds them of home. Cooking this particular food also serves to organize her day for her. “Sirine is uneasy when she begins breakfast without first making baklava; she can't find her place in the world.” (Abu-Jaber 66). Spending so much time in the café's kitchen makes her feel as though she's back in her mother's kitchen.

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“In particular, Sirine.” They (the Arab exiles and immigrants at Nadia's Café) love her food – the flavours that remind them of home – but they also love to watch Sirine with her skin so pale that it has the bluish cast of skim milk, her wild blond head of hair, her sea-green eyes... she is so kind and gentle-voiced and her food is so good that the students cannot help themselves – they sit at the tables, leaning toward him. (Abu-Jaber 19-20).

The aromas and flavours of her cuisine appear to soothe their sense of loss of their homelands. According to Fadda-Conrey:

“The most significant bridges are Sirine and the Middle Eastern cuisine she prepares. Sirine acts as an important connecting link, linking together the many groups and individuals of Crescent’s ethnic borders, from her crucial position in the kitchen, which extends out to the rest of the café” (Fadda-Conrey 196).

As previously said, Arab immigrants are trapped in the various cultural webs of a foreign nation and feel the need to rely on little aspects of the old home to keep their ancestors' traditions alive, yet they fall into conflictual identities. Food, in this view, becomes a type of symbol that reflects the characters' internal conflicts. Cooking Arab cuisine contributes to Arab American cultural survival in the United States. It is seen as a link between their history and present, thanks to Sirin's cuisine and encourages them to recall. It bridges the gap between the many identities while also adding structure to the story. Allani in her article mention Diana Abu-Jaber said:

“Eating is one of the things that crystallizes your experiences and the metaphor of food is a way to translate the cultural experiences. Thus the treatment of food in Crescent becomes a ‘safe’ way for white American readers to listen to dangerous topics like war, Iraq, the Middle East”.(Allani 34)

Diana Abu-Jaber's attachment to food took on new dimensions in her novel the Crescent, and it was not confined to the biological state and the fulfilment of hunger. The novel's notion of food was restricted to being a link between ancient ancestors and customs, as well as a link between the past and the present. Their eyes are a reflection of the beauty of the moment when food brought them together by recalling their original home and their yearning for the past.

3.4. Conclusion.

Finally, Diana Abu Jabber offers storylines that stir the conscience and sense of duty. As a result of her work, different disciplines have been able to shed light on issues such as identity, gender, in-betweens, and love in Arab culture also the importance of memory and memories that help the immigrants connecting with their homeland. she chooses food as a link that connects Arabs to their culture. Though diasporic experience is universal, it is also highly distinct to each immigrant in the novel. Some may argue that the improvements in technology have made it simpler to embrace the diaspora today. Although most individuals, whether they are migrants or exiles, feel this sense of loss.

General Conclusion

General conclusion.

The definitions of identity and belonging are two problems that are difficult to answer since there is an overlap between personal identification, which differentiates a person from the rest of society, and collective identity, which distinguishes a group of individuals who share certain features from other groups. In the latter, the definition is about resolving the dilemma of how home and memories assist form identity through Diana Abu-Jaber novel "Crescent"?.it became obvious that Arabs in America have kept painful memories about people in their homelands which haunt them and which consequently they try to forget in their new motherland. Immigrants and exiled people know that social, political, and economic problems in their countries will prevent them from returning home, so they keep it in mind and dream about it.

Diana Abu Jabber offers storylines that stir the conscience and sense of duty. As a result of her work, different disciplines have been able to shed light on issues such as identity, home, gender, hybridity. The feeling of homesickness is an aspect that is frequently discussed and portrayed in the literature about immigrants. For instance in the novel Arab immigrants identify with the atmosphere of Nadia's Café which turns to be an important space as it is filled with the smell of dishes cooked by Sirine. These flavours seem to soften the feeling of loss of their homelands and bring joy to them; besides, her act of preparing the food, especially baklava, is also a strong link to the "old world" since it reminds Hanif of his family and his life in Iraq. The food then becomes a bridge that brings the regular customers closer to each other. In this way, the café with its many rooms takes the role of a site of memory; a reconstruction of the past based on experiences of the present and through the relationships the individual has with the places he is inserted in. Food serves to feed the characters involved in the story, as well as to "feed" and awake memories. It has been determined that the place has a significant influence on people's psyches since it is regarded as an important element of an individual's identity. It became obvious after analyzing the characters in the novel Al-Hilal, particularly Hanif and Serine. Hanif was linked to the location where he had left his brother, "Iraq". He is not capable to forget his past, which he thinks to be the best time of his life. Serene, who considers the café to be her home since she feels a sense of belonging to a group that reminds her of her parents and her true identity.

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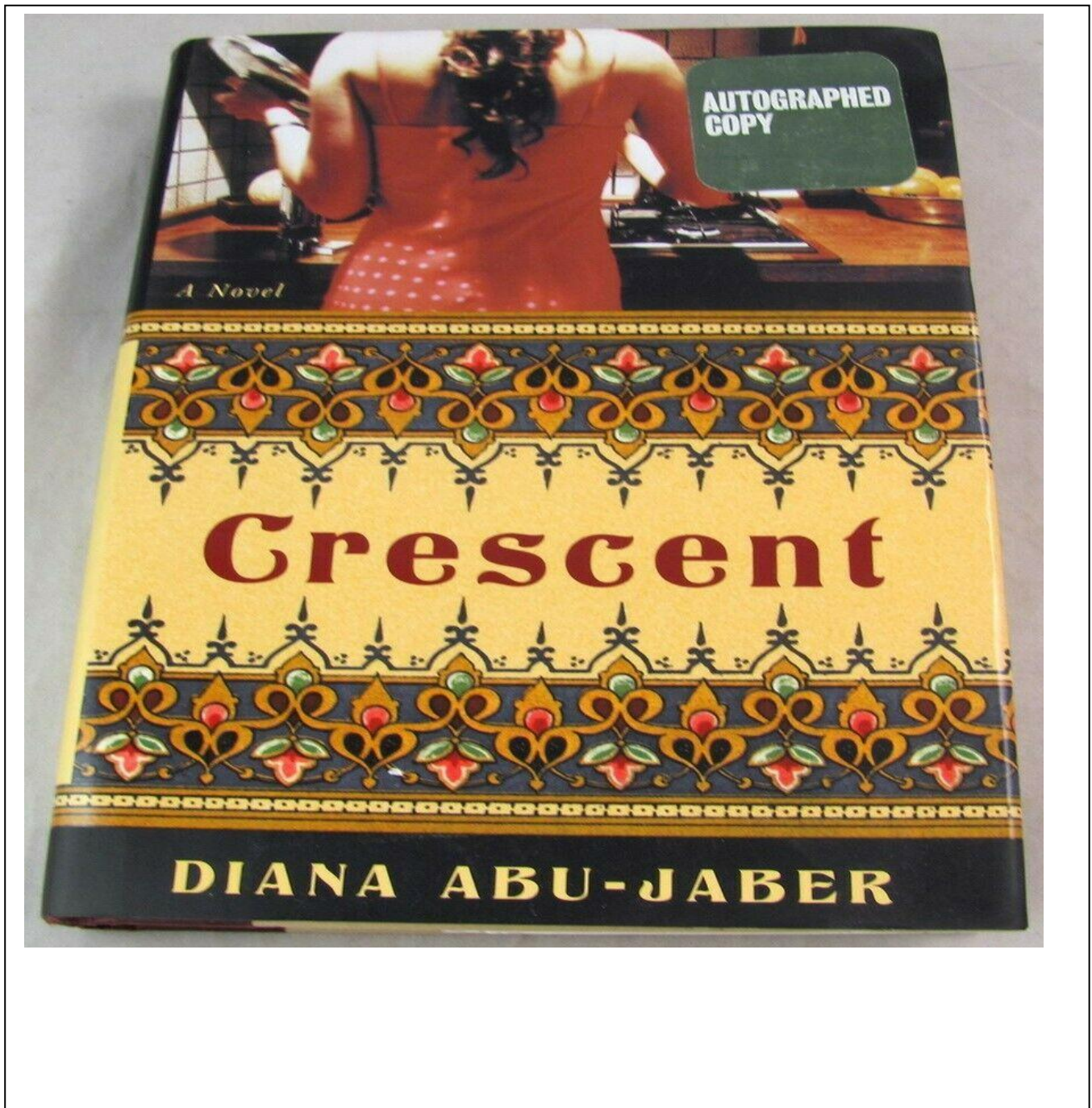
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Appendices

A/Cover of the 1st edition (2003) :

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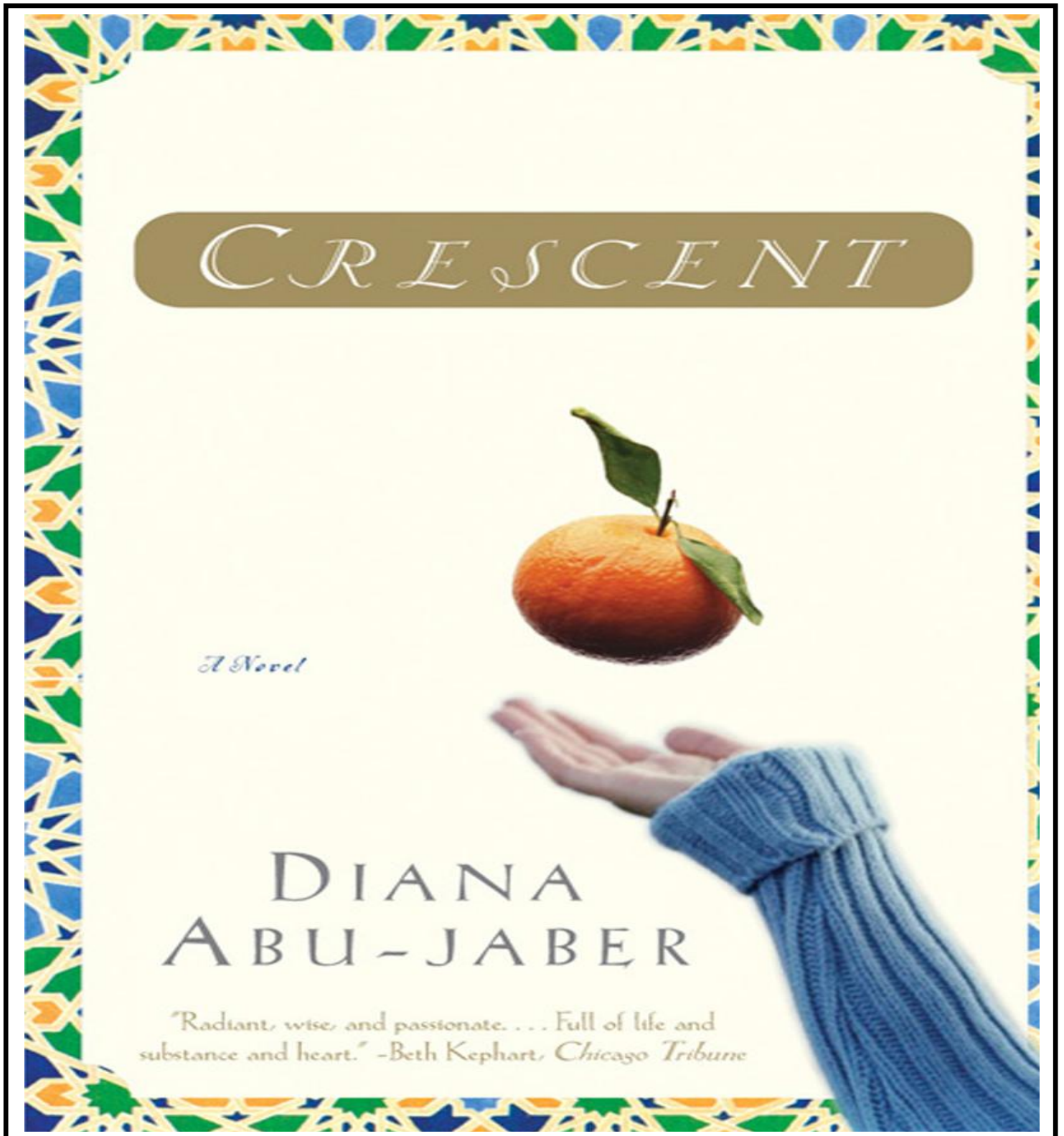


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B/ Cover of the 2004 edition



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C/ BAKLAVA



The combination of filo pastry and chopped nuts held together with syrup or honey is known all over the world as baklava. Because baklava is the national dessert of several countries in Asia Minor and the Middle East, its etymology is inconclusive, having links to Mongolian, Persian and Turkish.

The 15th-century origin of the current form of baklava is well-known – it was the Turkish sultan residing in Istanbul who sent baklava trays to his young soldiers during the month of Ramadan (the 9th month of the Islamic year, when Muslims do not eat or drink between dawn and sunset). Before that, ancient Romans ate a similar layered dough dessert they called *placenta cake*.

Nowadays, baklava can be bought on the streets of every major city in the region. It is sold per small piece, but buying more than one serving is simply irresistible.

The Mediterranean Dish. Suzy, www.themediterraneandish.com/how-to-make-baklava.

Summary of the novel

Abu-Jaber sets up the perfect observer of cultures in Sirine, a half-Iraqi, half-American chef living in California with her Iraq-born uncle. Sirine barely knew her parents when they died and Sirin resides in Los Angeles' Arab American neighbourhood and is the protagonist of the novel *Crescent* by Dianna Abu-Jaber. Although she has a passion for cooking, her uncle and supervisor, Umm Nadia, believes that she should attempt to find a spouse. although she used to cook “American” food, she feels drawn back into the Iraqi side of her heritage. It’s the perfect setup for a reader to explore it with her. Sirine has the natural curiosity because of the allure of tracing one’s ancestry, and even if you were never interested in Arab culture in general, her interest is contagious. And then Abu-Jaber puts Sirine in the perfect place to observe culture—cooking at an Arab café near a university. Some of the characters Sirine sees daily are people she might have interacted with through her uncle who is also a professor at the university, but putting Sirine in front of them on her terms makes her form her relationships with characters like professor Aziz, American Nathan who photographed Iraq years ago, and the brilliant Han who will so haunt Sirine that a love match is inevitable. Abu-Jaber put her in a situation where she might be inspired by what she ate, which in turn sparked her desire to study Arabic cooking. For Arabs, the café is a place to unwind after a long day of classes at the university. In addition, it's a location where they may reminisce about their Arab heritage and culture. Throughout the story, the struggle between Arab and American civilizations is portrayed.

Diana Abu-Jaber Biography.



“I grew up inside the shape of my father’s stories. A Jordanian immigrant, Dad regaled us with tales about himself, his country, and his family that both entertained us and instructed us about the place he’d come from and the way he saw the world. These stories exerted a powerful influence on my imagination, in terms of what I chose to write about, the style of my language, and the form my own stories took.”

Diana Abu-Jaber was born in Syracuse, New York to an American mother and a Jordanian father. When she was seven, her family moved to Jordan for two years, and she has lived between the U.S. and Jordan ever since. The struggle to make sense of this sort of hybrid life, or “in-betweenness,” permeates Abu-Jaber’s fiction.

Her first novel, *Arabian Jazz*—considered by many to be the first mainstream Arab American novel—won the 1994 Oregon Book Award. Jean Grant of *The Washington Report*

on Middle East Affairs wrote, “Abu-Jaber’s novel will probably do more to convince readers to abandon what media analyst Jack Shaheen calls America’s ‘abhorrence of the Arab’ than any number of speeches or publicity gambits.”

Her second novel, *Crescent*, inspired by Shakespeare’s *Othello*, is set in contemporary Los Angeles and focuses on a multicultural love story between an Iraqi exile and an Iraqi-American chef. Lush and lyrical, suffused with the flavours and scents of Middle Eastern food, *Crescent* is a sensuous love story as well as a gripping tale of commitment and risk. It won the Pen Centre Award for Literary Fiction and the American Book Award and has been published in eight countries.

“Book Diana Abu-Jaber for Lectures, Readings and Conversations.” *Lyceum Agency*, 19 Mar. 2021, www.lyceumagency.com/speakers/diana-abu-jaber.

