RENEGOTIATING EGYPTIAN MUSLIM IDENTITY: A DIASPORIC STUDY OF RAJIA HASSIB'S *A PURE HEART* AND *IN THE LANGUAGE OF MIRACLES*

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Renegotiating Egyptian Muslim Identity: A Diasporic Study of Rajia Hassib's *A Pure Heart* and *In The Language of Miracles*** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in the future, be submitted by me for obtaining any other degree from this or any other university or institution.

I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, even after the award of a degree, the work may be canceled and the degree revoked.

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ABSTRACT

Title: Renegotiating Egyptian Muslim Identity: A Diasporic Study of Rajia Hassib's *A Pure Heart* and *In the Language of Miracles*

This research study has aimed to offer a different viewpoint on the widely held conception of the identity of Egyptian Muslims in the USA, by conducting a diasporic study of Rajia Hassib's novels *A Pure Heart* and *In the Language of Miracles*. This study deviates from the norm by emphasizing the intersectionality within the Egyptian Muslim migrant population, shedding light on their unique approaches to navigating complex identities and challenging stereotypes in both Egyptian and host countries. By examining the selected novels of Rajia Hassib, the research has shown how migrant Muslim Egyptians in particular deal with and dispel preconceptions about their identity, especially within the nations they have migrated to. The theoretical framework utilized in this study has adapted Erikson's ideas of Identity Development and Cultural Psychology with Homi K. Bhabha's ideas of Third Space and Hybridity to examine how people navigate through their various identity constructs within Egyptian sociocultural contexts. The research has shed light on the problems of alienation by analyzing their experiences as depicted in the selected texts. It contributes to a deeper understanding of how cultural dynamics shape notions of belonging and exclusion for individuals in the West. The study has further highlighted how difficult it is to create an identity, especially in the wake of 9/11, and how Muslim immigrant identity is still shaped by enduring problems of cultural dissonance, "othering," and Islamophobia. This research posits that a more accepting and caring cohabitation is the first step towards creating inclusive and fair communities. The study emphasizes how important it is to recognize and value this variety in addition to its richness of culture. Society needs to go beyond crude preconceptions and appreciate the diverse range of cultures, histories, and experiences that make up the Muslim American community. This can open the door for a more accepting, understanding, and peaceful cohabitation that values the diversity found in the intricate mosaic of American culture.

Key Words: *Egyptian Muslim identity, diaspora, belonging, alienation, exclusion, cultural psycholog*y, *islamophobia, othering.*

TABLE OF CONTENTS

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DEDICATION

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CHAPTER 1

INTRODUCTION

This research study explores the complex mechanisms that contribute to creating Muslim immigrants' sense of self and belonging, providing insight into the identity struggle and the issues they encounter while residing in the United States. The United States has attracted millions of immigrants from diverse cultural, racial, and religious backgrounds who have long been drawn there in search of a better life. Muslim immigrants have constituted a significant proportion of the US population, however, their experience in the United States is not devoid of challenges. Undoubtedly, migration to a new culture has several complexities that lead to a sense of displacement and marginalization. Therefore, the study's goal is to investigate the elements that influence the identities of Egyptian Muslim immigrants and also shed light on how they navigate their cultural identities within the context of American society.

1.1 Defining Identity

For this research project, identity is a key concept, and a comprehensive understanding of this term is crucial for grasping the context and significance of this study. According to the psychologist and narratologist Michael Bamberg, identity "designates the attempt to differentiate and integrate a sense of self along different social and personal dimensions such as gender, age, race, occupation, gangs, socio-economic status, ethnicity, class, nation states, or regional territory" (1). Bamberg's perspective on identity highlights its dynamic and multifaceted nature. He suggests that identity is an ongoing process of distinguishing and harmonizing a sense of self across a wide array of social and personal dimensions, such as gender, age, race, occupation, socio-economic status, ethnicity, class, and regional or national affiliations. This process underscores the complexity of identity formation, as individuals continuously navigate and integrate these various elements to create a coherent and evolving sense of who they are.

Charles Taylor, in *The Politics of Recognition*, proposes that the existential question "Who am I?" constitutes a quest for authenticity. For Taylor, the ideal of authenticity does not presume a fixed, pre-given self (112). For Taylor, the ideal of

authenticity is not about the metaphysics of substance, or metaphysics at all, but is, rather, about ethics, and an ethical relation to self. The question 'Who am I?' is a question about one's goods: what matters to one, what constitutes a good life, for one.

For Taylor, this question demands that one develops an authentic relationship to oneself, to others, and to ideals and values. The ideal of an authentic relation to oneself is an ideal of being true to oneself, to one's particularity and uniqueness. There is a truth dimension here, and a moral dimension. One's inner voice and inner feelings are important because they tell us what is the right thing to do. In other words, one has a moral responsibility to oneself, which is comparable to one's responsibility to others. He must be attentive and receptive to himself, listen to himself, respect, and foster his uniqueness and originality. If he does not do this, he misses the point of his life; he misses what being human is for him. He misses the meaning of his life. The modern ideal of authenticity, then, accords moral importance to a particular kind of relation to oneself. Taylor further explains identity as "recognition" an individual receives from others and he distinguishes two forms of recognition: on an intimate plane, where an individual is recognized by people personally important to him, and on the social plane, where an individual is recognized and accepted by society The fundamental goal that immigrants desire is social recognition. He further argues, that on leaving their homeland and arriving into the new country, an immigrant faces the difficulty of not fitting into the host society.

This becomes a barrier if the immigrant is noticeably different from the white English society, such as because they are Muslim or Black. Living in a society where "white" ideas predominate, causes a cultural and racial disease for those who feel they are outside of the dominant system. Immigrants may have the unsettling sensation of having no true identity as a result of being obliged to adopt British customs and make compromises about their traditions, all the while feeling unaccepted by society (30). In conclusion, in the researcher's opinion, Taylor's study's argument highlighting the critical importance of identity within the investigation of recognition and authenticity is a continual moral journey for a true relationship with oneself, others, and one's goals, the existential question "Who am I?" takes centre stage rather than existing as a fixed, predetermined concept.

Attuning to one's inner voice and distinctive qualities is necessary in the search for authenticity, which is not only a metaphysics but also a moral obligation. In his investigation of social identity, Taylor highlights the importance of acknowledgment from both close friends and family members as well as from larger society. When faced with obstacles to integration and cultural compromise, immigrants' need for social acceptance becomes a crucial part of their identity journey. The dissonance between cultures and races can result from the attempt to conform to a dominant society narrative that is frequently formed by "white" standards. By demonstrating how the need for authenticity and social acceptance interact to shape people's views of who they are and where they fit in the world, this research illuminates the complexity of identity.

Ali Behdad in the research article *A Forgetful Nation on Immigration and Cultural Identity in the United States* deduces that the American view of the Arab as an inferior has existed for centuries, it has been brought under the spotlight recently, due to several political escalations, popularizing the idea that now it is Arab Americans turn to be the ''Other'' in the American and Western context. Many have repeated that back in times when African Americans were subjected to more discrimination the phrase ''driving while black'' indicates how they were targeted as possible criminals due to common stereotypes. Now, the popular phrase ''flying while Arab'' indicates how Arabs continue to be among the ranks of those treated as the threatening ''other''. Since the start of immigration, there has been a tendency to portray non-European white people, such as Asians, Africans, and Mexicans, as lesser races (4-5). In conclusion, through his research, Behdad illuminates the persistent myth that Arabs are inferior in the American context as well as the widespread tendency throughout immigration history to portray non-European white people such as Asians, African Americans, and Mexicans as inferior races. To promote a more inclusive and fair understanding of cultural identity in the US, Behdad's research highlights the necessity of a critical assessment of these deeply rooted prejudices and stereotypes, challenging society to face and address these views.

Correspondingly Nadine Naber in her research study namely *Ambiguous Insiders: An Investigation of Arab American Invisibility* examines that the identities of Arab Americans are too many to configure and lay out in detail, but there are foundational elements that affect, in one way or another, the identities of all Arabs living in the US. The

interesting points lie in the details of what constructs each of the Arab and American identities, and those are related to the racial, political, and religious frames. When Arab immigrants relocate to a new country, they bring with them a set of traditions and values. Some of these values they are aware of and some are part of their unconscious or may they be unknown to them. Similarly, an individual in a host country, such as an American, draws upon several contingencies to construct his identity and that of the alien 'other' residing next door. This process involves a sense of belonging and not belonging simultaneously (4-5). In the researcher's opinion Naber's research study, in summary, explores the complex web of Arab American identities, highlighting their diversity and the complex interactions between different components. Arab immigrants bring with them customs and values that impact the formation of their identity through a complex interaction between conscious and unconscious factors. Similar to Americans, citizens of the host nation must negotiate a complex web of circumstances to identify the "other" and form their own identities. This process is a complex dance of concurrently belonging and not belonging rather than a straightforward binary opposition. Her research emphasizes how important it is for society to recognize and value the vast diversity found in Arab American identities while promoting inclusivity and understanding among all parties.

Whereas, when it comes to the specific concern of the research study, it is important to highlight the Egyptian Muslim identity. It refers to the collective sense of belonging, shared values, heritage, and cultural practices that define what it means to be an Egyptian Muslim. The Egyptian identity is not static, like all other identities. It has been subjected to transformation through different periods of history.

1.1.1 Diaspora and Issues of Identity

The term diaspora is derived from the Greek words 'διασπορα' (diaspora), meaning dispersion or scattering. It is a combination of: (dia): meaning 'through' or 'across' and 'σπείρειν' (speirein): meaning 'to sow' or 'to scatter'. Together, these words convey the idea of people being scattered or dispersed across different regions from their original homeland. The term is most commonly associated with the historical mass dispersions of an involuntary nature, such as the expulsion of Jews from the Holy Land, Africans through

the trans-Atlantic slave trade, and various other ethnic and cultural groups throughout history.

The Egyptian identity of the diaspora is a complex and multifaceted topic that delves into the experiences, challenges, and sense of belonging of Egyptians living outside their homeland. In the context of literature, exploring this theme provides valuable insights into how individuals navigate their cultural heritage, societal expectations, and personal identities in a foreign environment. This thesis focuses on the diasporic study of Rajia Hassib's selected novels to analyze how the characters' grapple with their Egyptian roots while being part of a global diaspora.

The concept of Egyptian Muslim identity in the diaspora encompasses a range of factors that shape individuals' perceptions of self and belonging. For many Egyptians living abroad, maintaining a connection to their homeland is crucial for preserving their cultural heritage and sense of identity. This connection often manifests through language, traditions, religious practices, and familial ties that serve as anchors to their Egyptian roots. Hassib's novels provide a nuanced portrayal of Egyptian Muslim identity in the diaspora through her characters' experiences, struggles, and triumphs.

This thesis aims to deconstruct and analyze how Hassib's works illuminate the problems of Egyptian diasporic identity by examining the characters' relationships with their heritage, homeland, and host countries. This study seeks to unravel the layers of cultural hybridity, belongingness, and alienation experienced by Egyptians living outside Egypt. By scrutinizing these literary works through a diasporic lens, this thesis endeavors to shed light on the evolving nature of Egyptian identity in an increasingly interconnected world where migration, globalization, and transnationalism play pivotal roles in shaping individuals' sense of self and community.

Hence, it is critical to understand the variety and complexity of the experiences and difficulties that Egyptian Muslim immigrants in the US suffer. Their identity crises may be influenced by a variety of variables, including generational differences, country of origin, social situation, and personal circumstances. The researcher attempts to renegotiate the conceptualization of identity by foregrounding Rajia Hassib's novels, *A Pure Heart* and *In the Language of Miracles*. By using these novels as a platform, the researcher also

shed light on the richness of cultural diversity and its importance in fostering a sense of belonging. This understanding paves the way for addressing the issues faced by immigrants and creating comprehensive societies where everyone can feel valued and accepted.

In contemporary discourse, diaspora is often associated with communities that have settled in new countries while retaining connections to their origins, thus creating a complex interplay between identity, culture, and belonging. Identity is multifaceted and dynamic, shaped by various factors including ethnicity, nationality, religion, language, and personal experiences. For diasporic communities, identity becomes particularly intricate as individuals navigate multiple cultural landscapes. They may experience a sense of alienation from both their homeland and host country, leading to what sociologist Stuart Hall describes as 'hybrid identities'. This hybridization can manifest in various ways, through language use, cultural practices, religious beliefs, and social interactions, resulting in a unique diasporic identity that reflects both heritage and adaptation.

1.2 Thesis Statement

The challenges and conflicts face by the Egyptian Muslim Diaspora leads to a shift in their sense of self identity, shaped by the context of contemporary American society. The research study aims to explore the complexities of renegotiating one's identity by examining the challenges and conflicts faced by the major characters in *A Pure Heart* and *In the Language of Miracles*. The study aims to shed light on the processes involved in the renegotiation of Egyptian Muslim identity within the context of the diaspora experience.

1.3 Research Questions

1. How is the experience of the diasporic people represented in the selected works?
2. What are the internal factors that are seen to contribute to the challenges and complexities of renegotiating identity through the narratives of the selected works?

3. What is the impact of the process of uprooting, migration, and resettlement as depicted in the selected works on the renegotiation of identity among diasporic Egyptian immigrants in the selected novels?

1.4 Significance of the Study

This is the first thesis-length study on Rajia Hassib's selected literary works. The researcher's goal is to promote empathy, understanding, and meaningful discussion by bringing the cultural, religious, racial, and social problems to light. This will ultimately lead to a more inclusive and peaceful cohabitation for all parts of society. The research study of renegotiating the Egyptian identity is significant for understanding the challenges and debates surrounding national identity in a post-colonial context. The understanding of cultural, racial, social, and racial dynamics is important for building bridges between different communities and encouraging a sense of empathy. This understanding can help us in breaking stereotypes, prejudices, and biases that hinder harmonious co-existence.

1.5 Structure of the Study

Chapter 1 includes an introduction of the research, lays up the background information for the study, and highlights the difficulties in figuring out who they are as Muslim immigrants living in the US. This chapter also justified the choice of Rajia Hassib's books.

Chapter 2 is divided into three sections: The first section offers a critical analysis of the body of research on the identities of Muslim immigrants in the West; the second part sheds light on reliable evaluations of Rajia Hassib's books *A Pure Heart* and *In the Language of Miracles;* and the knowledge gap for this research has been identified, in the third part.

The research approach for examining the identity challenges faced by Muslim immigrants in the United States is covered in Chapter 3 utilizing a qualitative technique. The methodology is based on the study's objectives to explore the diasporic background of Rajia Hassib's texts and to give thorough and nuanced information on the experiences, beliefs, attitudes, and behaviours of the characters. The researcher has adapted Erik Homburger Erikson's theoretical framework which examines identity construction about

social structures, in combination with Homi K. Bhabha's concepts of hybridity and the third space to address the study's research questions.

In Chapter 4, the researcher has given the analysis of the chosen literary works based on the framework developed to delve into the subtleties woven into the storytelling by exploring character analysis, subject investigation, and narrative structures.

Finally, chapter 5 concludes the research study and the recommendations for future researchers.

1.6 Delimitation

This study focuses on the two selected novels by Rajia Hassib. The study focuses thematically on the questioning of identity. The primary emphasis is on how Rajia Hassib depicts   the struggles of Egyptian diaspora immigrants with their identities, especially in the face of criticism and scrutiny, leading to feelings of isolation and alienation.

CHAPTER 2

LITERATURE REVIEW

This chapter is divided into two distinct sections to structure it appropriately. The first section is organized to provide critical insight into the existing literature on the identity of Muslim immigrants in the West. For this purpose, issues of diaspora including impact of post 9/11 on muslim identity, diaspora issues of cultural integration, prejudicial treatment of muslims, issues with inter-minority and migrant identity, and dynamics of dual identities are discussed. The second section has explored past research specifically on Rajia Hassib's selected texts. After that the conclusion of the chapter is stated to identify the gap in the existing research.

2.1 Impact of 9/11 on Muslim Identity

According to a research study conducted by Rod Gardner in the article *"Islamophobia in the media: a response from Multicultural Education"* is explicit that the tragic events of September 11, commonly referred to as 9/11, had far-reaching consequences. Additionally, the identity crises faced by all generations of immigrants living in America are the chief ones among these. 9/11 as a whole also brought about a radical shift in the existing paradigm of the twenty-first century. Muslim communities in the US faced significant challenges following 9/11. The attacks led to increased surveillance of mosques, Islamic organizations, and Muslim individuals by law enforcement agencies. This surveillance created an atmosphere of fear and mistrust within these communities. Muslim immigrants experienced difficulties in practicing their religion freely due to heightened scrutiny and suspicion. Additionally, they experienced prejudice and social exclusion, which had an impact on their feeling of integration and belonging in American culture (119-136). They face several obstacles that profoundly affect their sense of self and ability to integrate into American culture, including heightened monitoring, discrimination, and social isolation. A climate of distrust and dread developed in these communities as a result of the spying. As a result of increased surveillance and basic mistrust, Muslim immigrants found it challenging to practice their faith freely.

Danielle Zimmerman, in the article *Young Muslim Women in the United States* assesses that Muslim teachers are an example of religious identity that is recognized through affinity identity. Bringing the discussion to another lens, "social identity theory helps understand how American Muslims, as a religious minority, respond to their low status as a group by reaffirming their Muslim identity" (369-392). American Muslims encounter various challenges due to their religious minority status, including prejudice, discrimination, and stereotyping. These challenges can impact their sense of belonging and acceptance within broader society. In response, reaffirming their Muslim identity becomes a way for individuals to assert their presence and counteract negative perceptions that may be perpetuated by societal biases.

Rauf in the article "The Relationship between the Muslim World and the United States and the Root of Islamophobia in America" stated about September 11:

Muslim immigrants in the US have faced greater struggles as they acculturate to American society. With the long history of US involvement in the Middle East and the catastrophic attacks on September 11, mainstream American media has painted a negative picture of Muslims. Portrayed as foreign threats, Muslims have faced greater hostility after September 11. This is a prominent social issue as Americans have dismissed Muslim immigrants as un-American. Yet, their treatment of Muslim immigrants proves to be counter-productive as they inhibit Muslim immigrants from successfully integrating (51).

The complicated geopolitical dynamics between the United States and several Middle Eastern states have resulted in an atmosphere of prejudice and discrimination against Muslim immigration. The mainstream American media, which was instrumental in influencing public opinion towards Muslims by frequently depicting them negatively and linking them to terrorism, not only made preconceived notions worse but also fostered an atmosphere in which Muslim immigrants faced increased hostility and mistrust. A diverse and peaceful multicultural society is eventually prevented by such treatment, which also undercuts initiatives to promote social cohesiveness and inclusion.

Chalabi in *How anti-Muslim are Americans? Data points to the extent of Islamophobia. the Guardian* talked about the factors contributing to Islamophobia by presenting a recent YouGov poll discovery that:

> 55% of surveyed Americans hold an unfavorable opinion of Islam. These Islamophobic sentiments were generally more common among White Republican Americans who are 45 and older. Furthermore, hostility towards Muslims in America exists alongside a lack of familiarity with Muslim Americans. Out of those who held unfavorable views of Islam, 74 percent said they do not work with anyone who is Muslim while 68 percent stated that they do not happen to have any friends who are Muslim. Another 87 percent said that they have never been inside of a mosque. Across all religions, there is a correlation between the percentage of respondents who say they know members of a particular faith and the percentage of those who say they hold favorable attitudes towards members of that faith. Tus a lack of familiarity with Muslims could be a possible reason why Americans view Muslims unfavorably (52).

Immigrant identity is viewed differently in America because of the unfavorable opinions about Islam. One of the main causes of the unfavorable opinions is the lack of knowledge about Muslim Americans. Yuhas and Sidahmed in the article, *An Era of Islamophobia: The Muslim Immigrant Experience in America* discussed about Muslim American discrimination issue as exacerbated by President Trump's administration:

> With Trump's ultimate goal for America to have a Muslim ban from seven predominantly Muslim countries, the country is divided on this issue. Thus, as a prevalent, ever-changing, and controversial issue, this conflict between Muslim immigrants and Americans is worthy of study. Conservative White Christian American perspectives generally agree with President Trump in seeing Muslim Americans as threats to American society that we need to keep out of America (49).

The imposition of a Muslim ban in the United States, as suggested by the late President Donald Trump, has caused a great deal of division among the nation's seven mostly Muslim nations. The conflict of views that characterizes this split is that conservative white Christian Americans typically agree with President Trump's assertion

that Muslim Americans should be kept outside of the United States because they are a threat to American culture. The researcher contends that the restriction violates the US Constitution's guarantees of equality and freedom and is thus discriminatory and unlawful since it unjustly singles out a certain faith minority.

Johnston mentions in *An Era of Islamophobia: The Muslim Immigrant Experience in America* that for evangelical Christians:

There is a correlation often drawn between Islam and the Anti-Christ in which Mohammed the prophet is depicted as the false prophet of revelation. This remains problematic for conservative White Christian Americans trying to accept Muslim Americans as citizens of the United States. However, Christianity and Islam also share several common ideals, such as peace, justice, and serving the poor. Thus, members of these faiths should feel a common moral responsibility to all since their core beliefs share liberty, equality, comradery, and social justice". Johnston also mentions that "many conservative White Christian Americans fail to recognize the double standard they impose on Muslim Americans when they complain about the persecution their co-believers undergo overseas, yet turn a blind eye to the Islamophobia they exhibit at home (54).

Therefore, Johnston's work draws attention to the double standard conservative White Christian Americans put on Muslim Americans, complaining about the persecution of their fellow Christians abroad while ignoring the Islamophobia that exists inside their communities. The continuous disagreement between the two groups is largely caused by this contradiction. It is difficult for Muslims and White Christian Americans to live together and accept one another as fellow citizens of the United States because of the association between Islam and the Anti-Christ and the discriminatory practices of conservative White Christian Americans. However, acknowledging the moral obligations and similar ideals of the two religions can aid in bridging the divide and promoting a more accepting and understanding community.

2.2 Difficulties of Cultural Integration

The successful integration of Muslims into American culture is one problem that is becoming more and more important. In this regard, Lori Peek in *The Media and the Making of Muslim Identity* illustrates that since September 11, 2001, Muslims and their role in American society have faced increased scrutiny. In recent years, studies have begun to explore complex factors that have formed the identities of Muslim individuals in the US. The events of 9/11 had a deep impact on American society, leading to heightened fear suspicion, and distrust toward Muslims. As a result, Muslims in America have often found themselves subject to discrimination, prejudice, and negative stereotypes (29). Lori Peek highlights the heightened scrutiny faced by Muslims in American society since 9/11. The events of that day have significantly impacted the perception of Muslims, fostering increased fear, suspicion, and distrust. Consequently, Muslims in the United States frequently encounter discrimination, prejudice, and negative stereotypes, posing a substantial barrier to their successful integration into American society. For the researcher, Peek's main point is to emphasize the importance of understanding and addressing these complex factors that shape the identities of Muslim individuals in the context of broader societal dynamics.

In like manner, Sheldon Stryker in the article *The past, present, and future of an identity theory* explains that communal identities of the individual are a part of communal environments. The way people connect both individually and in groups, shapes their identities. These identities are in turn a reflection of the wider social structures that shape society. Identity theory aims to explain how social structure plays a part in shaping individual identities. In other words, social identities are formed and influenced by how we connect and interact with others, both individually and in groups. This can include gender, race, sexuality, religion, and other aspects of identity that are shaped by societal norms and expectations. Together with Stryker argued that our social identities are not just a manifestation of our own experiences, but also a manifestation of the broader social structures that shape society. This means that power dynamics that exist within society play a major role in shaping the identities of individuals. These power dynamics encompass social norms and institutions (284-297). To conclude, according to the researcher,

Stryker's study is centered on his theory, which holds that social contexts and individual social identities are closely related. People's unique identities are greatly influenced by the connections they have with one another, both individually and in groups. According to him, these identities are reflections of larger social processes that form society rather than separate expressions. He claims that identity theory aims to clarify how social systems influence how people develop their own identities. Essentially, social identities which include aspects like gender, color, sexual orientation, and religion are greatly impacted by societal norms, expectations, and power relations rather than being just the result of individual experiences.

This highlights how societal and personal variables interact to shape people's identities in a larger social context. In the context of the research study on Rajia Hassib's novels, understanding Stryker's conclusion becomes crucial. The selected novels likely depict characters grappling with their Egyptian identity in the diasporic setting. Stryker's theory emphasizes the interconnectedness of individual identity with social structures, suggesting that personal identities are not solely shaped by individual experiences but are also a reflection of societal norms and power dynamics. The characters are navigating their identities not only based on personal experiences but also within the broader context of societal expectations and power relations. The characters in the novels form connections with individuals and groups both within and outside their diasporic community, influencing the construction of their identities. The social variables discussed by Stryker, such as race, ethnicity, and cultural affiliations, are likely to be the central themes in the novels as characters negotiate their identities in a diasporic environment. In the researcher's opinion, the conclusion derived from Stryker's identity theory provides a theoretical framework that enhances the understanding of how societal and personal variables interact to shape identities. By incorporating this finding into the research study on Rajia Hassib's novels, it becomes easier to understand the nuances of Egyptian identity in a diasporic environment and how societal institutions affect individual identities within the larger framework of the books.

Hasan Kaplan in *Muslim in America and the Question of Identity: Between Ethnic Heritage, Islamic Values, and the American Way* approaches the emerging problems and challenges that the immigrant Muslim community faces in the United States. He saw

personally the difficulties this group experienced as a participant observer, including assimilating into American society, preserving religious rituals, and adjusting to a new culture. He asserted that

> "from 1996 to 2006…. During these years, my family and I were members of the local Muslim community participating regularly in daily and weekly prayers, and other religious and communal gatherings…. I participated in various local and national lectures and meetings concerned with the problems of Muslim communities in the USA. Out of all these personal experiences and my professional research, it appears that among the variety of challenges, the question of identity is the most pressing issue" (3).

According to him, the identity crisis that the Muslim immigrant community was experiencing was caused by several circumstances. Initially, they felt disoriented and alienated due to the cultural disparities between their nations and the United States. Second, there has been an upsurge in anti-Muslim prejudice and discrimination in the US after 9/11. The Muslim community found it challenging to feel included and welcomed in American culture because of this atmosphere of fear and bigotry. The final problem was striking a compromise between modern, secular American societal ideals and traditional Islamic beliefs. Regarding the place of Islam in their everyday lives, how much of Western culture they should embrace, and how to bring up their kids in a world where most people are not Muslim, many Muslim immigrants struggle with these issues. The researcher gained important insights into the challenges this group faces, such as discrimination, cultural adaptation, and striking a balance between traditional Islamic principles and Western secular norms, from Kaplan's study and personal experiences.

Kristine Ajrouch outlines in *Religion and Identity: The Role of Ideological, Social, and Spiritual Contexts* that there are a large number of factors that influence individual identity, and these factors are diverse, wide-ranging, and constantly evolving. As a result, individual identities are complicated, complex, adaptable, and contingent on the specific circumstances they are in. The concept of identity is not static or fixed; rather it is dynamic, and it is shaped by a wide range of influences and social factors. These influences can include personal experiences, choices, cultural background, social interactions, and

societal norms. Each person's identity is a unique combination of these factors, resulting in a complex and multifaceted sense of self. Along with it, identity is a dynamic and flexible entity and not a rigid construct. It can change over time as individual's experiences changes over time as they acquire new knowledge, and slot in with different social commitments. This flexibility allows individuals to become accustomed to their identities to fit into various situations and environments. The varying nature of identity means that it can change depending on the specific context or social setting in which an individual finds him. People may display different aspects of their identity depending on the social circle they are living in or the role they are fulfilling at any given moment. This situational or varying specificity adds another layer of complexity to the multiplicity of individual identities. Ajrouch emphasized that the vast and diverse factors are influencing identity leading to complex and evolving individual identities. These identities are dynamic and adaptable to different situations. Understanding the complexities of identity requires recognizing its multifaceted nature and acknowledging the influence of various external factors (27-36).

2.3 Prejudicial Treatment of Muslims

According to Gordon, the United States society is comprised of various ethnic sub-societies and communities, each with its own distinct and unique social structure, culture, and identity. This means that individuals in the US are not exclusively identified by their ethnic or racial background, but also by their association with a particular social class. Gordon argues that ethnic diversity does not hold any paramount importance in this regard.

Milton Gordon's perspective in *Ethnic Groups in American Life* sheds light on the complexity of American society. He argues that it is not homogenous but rather a mosaic of different ethnic and racial groups. Each ethnic sub-society within the broader American society has its own unique and explicit characteristics and dynamics. These characteristics encompass social structures, such as family ties and community organizations, cultural norms and customs, and a collective sense of identity. Hence, individuals' identities are shaped not just by their racial or ethnic background but also by their class association. Social class refers to an individual's financial position, job, and level of education, among other factors. It plays a crucial role in determining an individual's access to resources, opportunities, and social mobility within society (263-285). His research's main takeaway

is this: American culture is varied, which is emphasized in particular. The United States, he concludes, is not a monolithic country but rather a mosaic made up of several ethnic groups and sub-societies, each with its own unique identity, culture, and social structure. As opposed to focusing exclusively on racial or ethnic backgrounds, this argument argues that people in the United States are also distinguished by their socioeconomic status.

This viewpoint casts doubt on the idea that racial variety is essential to comprehending American culture. The social environment of America is complex, as seen through Gordon's lens, and each ethnic sub-society contributes distinctive features such as bonds to the family, cultural standards, and a shared sense of identity. More importantly, he emphasizes how important social class is in forming people's identities and determining how they may access opportunities, resources, and social mobility in this patchwork of American society. Social class includes things like financial standing, occupation, and educational attainment. Conversely, an individual's social class association may lead to variations in their opportunities and experiences within society. The power dynamics like social status, economic power, and political power are the factors that identify the various groups of American society.

Rosenberger in the article "Multiple Discrimination against Female Immigrants Wearing Headscarves*" discussed the discrimination against the Hijab in the West as "the Muslim headscarf (or the hijab, which is a particular type of veil that Muslim women wear to cover their head and chest; is particularly controversial" (1-14). It talks about how Muslim headscarves, or hijabs, are especially discriminated against by immigrant women in Western countries. To cover their heads and chests, Muslim women who opt to wear the hijab encounter prejudice. This article draws attention to these issues. According to Rosenberger, there are obstacles and discrimination faced by immigrant women, particularly those who identify as Muslims, because of what they choose to wear. Regarding the topics of identity, diaspora, and cultural representation, this quote holds significance for the researcher. The research explores the experiences of Egyptian immigrants, especially women, in Western nations and how concerns of identity formation and discrimination are intersected by their cultural practices, such as donning the headscarf. The researcher believes that this gives a contextual understanding of the difficulties that

female immigrants from Egypt or other countries with a majority of Muslims encounter while navigating their cultural and religious identities in a diasporic setting.

In the same vein, Helbling in the article titled "Opposing Muslims and the Muslim headscarf in Western Europe*"* showed for "six European countries (one of them Germany), attitudes of non-Muslims are significantly more negative toward the headscarf than toward Muslims in general" (242). This suggests that there is particular prejudice or discrimination against the headscarf as a cultural and religious symbol. The researcher uses this to set the scene to comprehend how society views Muslim identity and cultural markers like the headscarf. To shed light on how these attitudes affect the production and renegotiation of Egyptian identity in a diasporic environment, the research examines how these negative attitudes affect the diasporic experience of Egyptian persons as reflected in Rajia Hassib's literary works.

According to another survey, Van der Noll in "Public support for a ban on headscarves: A Cross-National Perspective" stated that 60% of Germans support a ban of Muslim headscarves in public places" (191-203). The results of a Van der Noll study on public opinion in favour of prohibiting Muslim headscarves in Germany show that 60% of people in the country are in favour of the policy. As the researcher notes, this also clarifies how society views religious symbols and cultural customs, which is closely related to the research study's topics of cultural integration, acceptance, and resistance.

Doris Weichselbaumer in the article "Testing for Discrimination Against Lesbians of Different Marital Status" stated that "Indeed, several European countries have implemented such laws. In some German federal states, teachers were banned from wearing headscarves in 2003, but in March 2015 the Constitutional Court in Karlsruhe ruled that an absolute ban is incompatible with religious freedom and is unconstitutional. With the recent influx of Muslim immigrants into Europe, however, the discussion on whether women should be allowed to veil their bodies in Muslim style reached a new peak. For example, in the summer of 2016, localities in coastal France stoked the debate by banning the burkini (full-body swimwear worn by Muslim women). France's highest administrative court soon overturned the ban" (131-61). The persistent conflict between cultural assimilation and religious freedom is brought to light by the issue surrounding the

Muslim headscarf. Many contend that the headscarf is an infringement on personal freedom and religious liberty, while others see it as a breach of gender equality and the separation of church and state. For the researcher, this illustrates the struggles European civilizations have had assimilating people from various religious and cultural origins, which may have an impact on people's identities. To ensure that everyone has the freedom to practice their faith without unnecessary constraints, the researcher believes that while communities continue to struggle with these complicated challenges, it is imperative to create a balance that respects both religious views and cultural norms.

These studies cover a wide range of topics, including prejudice against immigrant women who wear headscarves, disapproval of the headscarf relative to Muslims generally, public support for country-specific headwear bans, and developments in European law regarding head-wearing. They provide background for the research study and help readers understand the difficulties and arguments surrounding religious and cultural symbols in diasporic communities specifically, the Muslim headscarf. Analysis of the diasporic experience in literature and headwear conversations in the real world may take place within the larger framework of identity renegotiation, and this creates a rich and complicated terrain.

Mariam Sobh, in a report titled, "A Headscarf Away from Television" claimed that "often, because of the visibility of the hijab, employers shy away from hiring Hijabis for jobs requiring high public contact". For example, "she, a Hijabi, was refused a job as a newscaster for the sole reason that at the time of her interview, the "climate was so anti-Muslim," according to the news director" (81). Sobh stated "In my naiveté, I had believed in the 'American system' only to start noticing through my own experiences that parts of it were reserved for those who fit into the mold. And I knew deep inside that if I took my scarf off, I'd be welcome with open arms" (80). It draws attention to how American Muslims are treated unfairly, especially those who choose to cover their heads with the headscarf. Due to their religious clothing, Muslim women have difficulties in the workplace. Mariam Sobh's experience illuminates these issues. A cycle of marginalization and exclusion is sustained by this kind of bias, which also restricts Muslim women's employment prospects. The idea that taking off her scarf would thus, in the researcher's opinion, make her feel more welcome and emphasizes the pressure that members of

minority groups may have to fit in with mainstream culture to gain acceptance. This conundrum highlights the difficult balancing act that many American Muslims must do daily between their religious identity, societal norms, and career goals. Her story helps to illuminate the obstacles that Muslim women face when attempting to follow particular professional pathways and emphasizes the need for more awareness and action to end workplace discrimination.

In another study conducted by Doris Weichselbaumer titled *Multiple Discrimination Against Female Immigrants Wearing Headscarves* she asserts the labor market situation of immigrant women from Turkey focusing on the discrimination they faced due to wearing headscarves as "In this study, I looked at the labor market situation of immigrant women from Turkey. Immigrants from Turkey used to represent the largest fraction of Muslim immigrants to Germany in the late 20th century and, thus, represent a large and long-established immigrant community today. Nonetheless, as this study showed, their wearing of the headscarf constitutes a substantial source of discrimination. Recently, Germany faced a large influx of Muslim immigrants predominantly from Syria, including many women who are and will be entering the labor market. Many of the Syrian women are wearing headscarves. Addressing the discrimination highlighted in this article has therefore become an even more pressing issue" (624). This research is an invaluable resource for comprehending the difficulties encountered by immigrant women in Germany and the significance of tackling prejudice stemming from cultural and religious customs. Weichselbaumer research offers important insights into the difficulties experienced by women who wear headscarves in the workplace and the need for legislative reforms and raised awareness to advance equality and inclusion by looking at the experiences of Turkish immigrant women.

Aasim I. Padela and Farr A. Curlin in the article "Religion and disparities: considering the influences of Islam on the health of American Muslims" argue that appearance-based and religious discrimination has significant implications for the health and well-being of American Muslims. "Discrimination at interpersonal and structural levels is a constitutive feature of a stigmatized identity. The Muslim American discriminatory experience is likely a combination of appearance-based and religious discrimination" (24). Intersectionality between these two discriminatory practices

exacerbates the detrimental impact on the health of Muslim Americans. There is a higher prevalence of anxiety, sadness, and other mental health problems among those who encounter prejudice based on their looks as well as their religion.

2.4 Issues with Inter-Minority and Migrant Identity

Furthermore, global comparisons and inter-minority relations are related to a lot of migrant identities. Braziel, Jana Evans, and Anita Mannur in *Theorizing Diaspora: A Reader* examines that immigrants may be influenced by the political developments in their place of origin as well as the rise of transnational and diaspora network, identifying and situating themselves in the host community. For Blackwell Wiley, in *Theorizing Diaspora: A Reader* we risk overlooking the larger international field of concerns and actions of many immigrants by implicitly using the nation-state as, the unit of study. For instance, the perception of rejection from friends and family back home influences migrants' acculturation orientations just as much as perceived rejection in the place of settlement (310-19).

According to the researcher, the above discussion infers that one important feature is the influence of political progress in the immigrants' place of origin. Immigrants often maintain strong ties to their home countries and political events in those countries that shape their sense of identity and belonging in the host community. For example, immigrants may feel a stronger attachment to their cultural heritage and seek support from transnational networks when there is political instability or conflict in their home country. On the other hand, immigrants may feel more inclined to engage with their host community while still maintaining connections to their place of origin when there are positive political changes or economic opportunities in their home country.

Maykel Verkuyten and Shaun Wiley in Why Immigrants' Multiple Identities Matter demonstrate that it is helpful to distinguish, at the very least, between the processes of internalizing a cultural system of meaning over time that are conceptualized in the development of cultural identity and the processes of group identification that are defined by the social identity perspective in the context of immigration. Having a situational sense of belonging and commitment to a specific ethnic and national community is not the same as developing an inner sense of self that comes from a gradual process of acculturation and

enculturation. Having a bicultural self does not necessarily imply that one is being identified with two groups or communities. Verkuyten highlights the importance of understanding the different ways in which individuals can develop their identities and sense of belonging in the context of immigration by providing a distinction between internalizing a cultural system of meaning and group identification. It highlights the importance of recognizing the diversity of experiences and perspectives within any given community and emphasizes the need to consider both the external and internal aspects of cultural adaptation (611-629).

Focusing on the distinction between group identification and internalizing a cultural system of meaning in the context of immigration is crucial to understanding the core findings of Verkuyten and Wiley's research study. In contrast to creating an internal sense of self by a process of progressive acculturation and enculturation, the authors contend that having a situational feeling of belonging to a particular ethnic and national community is different. They stress that belonging to two groups or communities is not a prerequisite for having a bicultural identity. The study clarifies the difference between internalizing cultural meaning and group affiliation, which highlights the range of viewpoints and experiences present in immigrant groups. The study supports a thorough strategy that takes into account both internal and external factors of cultural adaptation while acknowledging the uniqueness and complexity of the immigrant experience.

Thoits, Peggy A. and Lauren K. Virshup in *Me's and We's. Self and identity: Fundamental issues* examine identity having an internal structure and focus on how belonging to a particular cultural group is portrayed as being an essential component of a growing sense of self. The answer to the query "Who am I?" is found in assumed, unique meanings that gradually emerge via an enculturation process (106-136).

The enculturation process refers to the gradual acquisition of cultural knowledge and practices through socialization. It involves learning the language, customs, beliefs, and values of one's culture from family members, peers, educational institutions, media, and other socializing agents. Individuals by engaging them in this process, internalize the cultural meanings and incorporate them into their understanding of themselves. In particular, they focus on the significance of belonging to a cultural group in shaping an

individual's sense of self. Their study's core focus is on identity as an internal structure. Assumed, distinct meanings that progressively surface via an enculturation process, according to the writers, hold the key to answering the question, "Who am I?" Learning language, customs, beliefs, and values via a variety of socializing agents, including family, friends, school, and the media, is the process of gradually acquiring cultural information and behaviours through socialization. This emphasizes how people absorb these cultural connotations and incorporate them into their self-concept. Said another way, the study highlights the important role that cultural enculturation and belonging have on the internal organization of the self.

Margaret Wetherell and Chandra Talpade Mohanty in *The Sage Handbook of Identities* appealed that due to the size and diversity of the scholarly literature on identity, almost everything that has to do with people's thoughts, feelings, and behaviours has been claimed to be an identity issue. People's perception of themselves and how they are seen by others might be considered as component of their identity. Included are facets of personal and social identities, including gender, ethnicity, and sexual orientation, as well as factors like nationality, religion, and socioeconomic status. Identity is neither static nor fixed and is defined by a multitude of factors, including social interactions, cultural norms, historical contexts, and personal experiences. Identity issues may be linked to almost anything related to thoughts, feelings, and behaviours since our identities shape the way we perceive ourselves and others. Our sense of self and identity are deeply woven together, and this influences our thoughts, feelings, and actions. For example, someone who has a strong connection to their religion may act and think in ways that support their beliefs. Another factor contributing to identity issues for people is the intersectionality of several identities. People live in several social categories at the same time, such as gender, race, and class, and these categories interact to shape people's identities and experiences. This is recognized by the idea of intersectionality. This complexity makes understanding how identity influences attitudes, feelings, and behaviours much more difficult. Hence identity is a critical factor in determining how people view themselves and other people, which in turn affects their feelings, ideas, and behaviours (356). The main argument underlying this viewpoint is that almost every facet of peoples' ideas, emotions, and actions is covered by the vast body of academic research on identity. Personal and societal characteristics such

as gender, race, sexual orientation, country, religion, and socioeconomic background are all included in the concept of identity. Social interactions, cultural norms, historical settings, and personal experiences are depicted as shaping its dynamic and complex nature.

Due to the significant impact that identities have on how people view themselves and others, as well as how they think, feel, and behave, identity difficulties are associated with a wide variety of reasons. Identity difficulties are made even more complex by the idea of intersectionality, which refers to people who concurrently inhabit various social categories such as gender, ethnicity, and class. Because of this intersectionality, understanding how identities influence attitudes, emotions, and behaviors is more nuanced. In summary, the authors contend that identity plays a crucial role in shaping people's perceptions of themselves and other people, which in turn affects their feelings, thoughts, and behaviors.

Nick Haslam in *Concept Creep: Psychology's Expanding Concepts of Harm and Pathology* positions that the catchword "identity" is gradually *replacing* psychological notions like attitudes, beliefs, worldviews, self-concept, and personality. The social sciences are typified by this dual approach of conceptual extension and theoretic under requirement (1-17). This pattern suggests two distinct approaches in the social sciences: one characterized by theoretical underpinnings and the other by conceptual expansion. The growing use of the term "identity" indicates a more comprehensive and wide-ranging conception that encompasses a range of psychological concepts. There is also a theoretical criterion at the same time, which raises the possibility that the term's definition is not exact or detailed enough. Although there may be difficulties in applying the notion of "identity" with precision and clarity, psychology is changing, and this dual approach reflects this. Human thoughts, behaviours, and experiences are being more understood through the lens of "identity."

Moreover, Verkuyten, Maykel, and Ali Aslan Yildiz in *National (Dis)Identification and national dis-identification in National and Ethnic Identity* deduces that a significant portion of Turkish immigrants to the Netherlands explicitly separate themselves from and refuse to be associated with their host country (1448-62). Regarding Turkish immigration in the Netherlands, their research reveals an important finding. This

shows that a sizable portion of this immigrant group consciously decides against being associated with and distancing themselves from their new nation. The results highlight the intricate identity dynamics among Turkish immigrants and suggest a conscious dis-identification from their home country.

The above research studies have provided valuable insights into the phenomenon of national dis-identification. The findings suggest that a significant portion of this population consciously distances themselves from their host country and refuses to be associated with it. Factors such as experiences of discrimination, cultural preservation, and community dynamics contribute to this process. However, it is important to recognize that as individual experiences and identities can differ, hence not all immigrants experience national dis-identification.

2.5 Dynamics of Dual Identities

According to Bodenhausen GV, Peery D in *Social categorization and stereotyping in vivo* living with and within two cultures, as well as identifying with two groups, is supposed to develop a reflexive attitude that allows for a critical and creative view on groups and cultures. Possessing two viewpoints can help one become more observant, more perceptive about interpersonal dynamics, and able to act as a connection in attempts to bridge gaps between different ethnic and cultural groups. Because it allows people to recognize the distinctive viewpoints and experiences of each group, they assert that having a dual identity can help promote empathy and compassion for different cultures. By fostering more understanding and acceptance, this enhanced empathy can aid in eliminating preconceptions and stereotypes regarding diverse ethnic and cultural groups. Furthermore, residing in two different cultures and recognizing them, helps foster the growth of a wider variety of cognitive abilities, including the capacity for sophisticated problem-solving and critical and creative thought. Being able to negotiate between complicated cultural and social settings, is crucial for success in today's globalized society (1-19). In conclusion, the insights from Bodenhausen and Peery D, posit the potential benefits of living with and within two cultures while identifying with two groups. This dual cultural perspective is posited to cultivate a reflexive attitude that encourages a critical and creative view of groups and cultures.

By possessing two viewpoints, individuals may become more observant and perceptive about interpersonal dynamics, functioning as a bridge between different ethnic and cultural groups. This dual identity fosters empathy and compassion by allowing individuals to recognize the distinctive viewpoints and experiences of each group, thereby contributing to a more profound understanding and acceptance. Moreover, residing in two different cultures is argued to enhance cognitive abilities, including sophisticated problem-solving, critical thinking, and creativity. The capacity to negotiate between complex cultural and social settings is deemed crucial for success in today's globalized society. Overall, the cultivation of a dual identity not only promotes empathy and understanding, potentially eradicating preconceptions and stereotypes, but also contributes to the development of cognitive skills essential for navigating the complexities of a diverse and interconnected world.

Jacob T. Levy, Angelika Love, and Aharon in *Bridging group divide Theoretical overview of the "what" and "how" of gateway groups* illustrate the connection between identity plurality and social networks, or more broadly, interactions with members of one's own and other groups. His two contributions provide fresh conceptual approaches. He reviews an empirical article about the role of identity-related cognitions as mediators in the relationship between contact and acculturation that offers social network analysis research on migrants' identification (414-435).

First, Levy designated intermediaries about how identity-related cognitions function in the interaction between acculturation and contact. Adjusting unfamiliar cultural settings is a part of analyzing how people's ideas about other people and themselves might affect their capacity. For instance, for those who have more positive identity-related cognitions regarding both the outgroup and their group, research indicates that they are more likely to participate in contact-seeking behaviours and benefit more from contact, such as becoming less prejudiced and gaining enhanced empathy for others. In his overview of social network analysis studies on migrants' identity, Levy also emphasized the significance of taking into account the social environment in which people negotiate their identities. According to the study, for instance, migrant identities and acculturation experiences can be greatly influenced by their social networks. While individuals with deeper links with the host culture may be more likely to integrate, people with better social

relationships with other ethnic groups may be more likely to preserve their cultural heritage and traditional customs. Together, these two works demonstrated how social networks and identity multiplicity are dynamic and complicated, and how people manage their identities in both personal and societal situations.

Maozai Tian and Lowe J.A in the article *An Era of Islamophobia: The Muslim Immigrant Experience in America* specified that immigrants experience and a new culture in the host country, they undergo the process of acculturation. *"*Additionally, as immigrants enter an unfamiliar cultural environment, they commonly undergo three stages of transition stress-adaptation-growth. The first stage of stress is commonly known as culture shock. As immigrants go through countless shifts in lifestyle and habits, they experience stress arising from the structure of the foreign environment. Following the first stage, immigrants will gradually adapt to the host culture and will exhibit signs of personal growth" (50). Because it causes emotions of alienation and isolation, culture shock can be a major obstacle to successful acculturation. People experience feelings of confusion, worry, and uncertainty as they try to adjust to the strange cultural setting.

Diana Cardenas in her article *Dual Identity, Minority Group Pressure, and the Endorsement of Minority Rights: A Study among Sunni and Alevi Muslim in Western Europe* investigated the risks to dual identity that two Muslim immigrant branches experience in Turkey, emphasizing how these pressures come from the receiving culture rather than from their fellow religious members. The study also explored in terms of their support for group rights how these risks affect these two Muslim branches differently. A person with a dual identity has a sense of belonging to the greater society they live in and also to their religious community. The framework of this research concerns Muslims who have immigrated to Turkey and attempt to fit in the host society while at the same time feeling a part of their co-religious ingroup. Social, cultural, and political dynamics and several other elements might have an impact on their divided identity.

With a special focus on how these risks come from the receiving society rather than their fellow religious members, Cardenas' study investigated these threats to dual identity met by two branches of Muslims who have immigrated to Turkey. The study looked at these two Muslim branches, and how these risks had affected support for group rights

contrarily. In Turkey, this research was centered on the Sunni and Alevi Muslim groups. The Sunni branch of Islam is the largest and most dominant in Turkey whereas the

The Alevi branch of Islam is a minority community that has customarily experienced prejudice and oppression. Cardenas contended that the receiving society threatens the dual identity of these Muslim immigrants explicitly in the areas of language, education, and work. For instance, Sunni Muslims in Turkey are more likely to face prejudice at work and in the classroom, which may cause their dual identity to become less strong, As indicated by research Alevi Muslims, in the linguistic and cultural domain, are more likely to face prejudice since their culture and language are frequently marginalized in Turkey by the Sunni majority community group. Support for group rights, discovered by the study, is impacted differently by these challenges to dual identity among these two branches of Islam. In the cultural domain, such as the freedom to practice their religion and maintain cultural customs, Alevi Muslims are more motivated to support group rights, while in the political domain, such as the right to vote and participate in political life, Sunni Muslims are more inclined to support group rights.

Cardenas' research demonstrated altogether that, how vital it is to examine dual identity and group rights while considering the viewpoints of both majority and minority groups. Additionally, it underlined the requirement of acknowledging and addressing those difficulties that particular minority groups like the Alevi Muslims in Turkey face, to foster social attachment and coherence (592-610). Ultimately, Cardenas' research highlights that rather than internal dynamics within religious groups, the receiving culture is the primary source of pressures that result in a dual identity problem. According to her study, this dual identity's complexity is influenced by several social, cultural, and political aspects. Remarkably, Cardenas draws attention to the unique difficulties that Alevi and Sunni Muslims confront and investigates how these difficulties affect how differently they support group rights. The research emphasizes how receiving society explicitly threatens Muslim immigrants' multiple identities, especially in areas like language, education, and employment. It also shows that Sunni and Alevi Muslims respect group rights differently when it comes to difficulties related to dual identity. Alevi Muslims have more motivation to protect group rights in the cultural sphere, including religious and cultural norms. In the political sphere, on the other hand, Sunni Muslims have a greater propensity to uphold

group rights, especially the freedom to vote and engage in political life. This highlights the necessity of acknowledging and tackling the particular challenges encountered by marginalized communities, like the Alevi Muslims in Turkey, to improve social cohesiveness and loyalty. Overall, Cardenas' research offers insightful information on the complex interactions that occur between demands from minority groups, endorsements of minority rights, and multiple identities in the context of Muslim immigrant communities in Turkey.

2.6 Exploring Perceptions of Diaspora

To enumerate, Robin Cohen in *Creolization and Cultural Globalization: The Soft Sounds of Fugitive Power* integrates that the term diaspora was used first in the classical world, and has recommended importance in the late twentieth century. Initially, this term was applied principally to Jews and less commonly to Greeks, Armenians, and Africans. Cohen has thoroughly examined the scientific pursuits of diaspora. His work involves the systematic categorization and comments on diaspora in this context. According to this categorization, there are four stages of scientific research on the diaspora. The first investigates the traumatic impacts of the Jewish experience; the second stage rests on the Greek experience because it does not have traumatic implications. The third stage consists of the enlargement in the meaning of the concept which emerged after the 1980's. Cohen's classification of "expatriates, expellees, political refugees, alien residents, immigrants, and ethnic and racial minorities" as diaspora groups marks the fourth phase. Today at least thirty ethnic groups declare that they are a diaspora, or they are reckoning as others. As the extent of international migration is alarming and the immigrants are considered unable to construct a stable, pluralist, social order so, many states have turned away from the idea of assimilating or integrating their ethnic minorities. On the part of ethnic minorities, they no longer desire to abandon their pasts. Most of them retain or have acquired dual citizenship, while the concept of globalization has allowed the preservation of connections with one's homeland despite physical distance and cultural differences (369).

The economic issues in the homeland have become one of the major reasons in the 20th century for the diaspora to leave their homeland and impulsively propelled into the host land for economic settlements. In the present time, the focus has shifted from the

displacement from the homeland towards the positioning in the host land. Now the identity of diaspora people is not taken only as the diaspora identity rather it is also viewed as the labour-oriented identity. This labor-oriented positioning of identity has been a wide exploration of the conceptual working of Diasporas. Now the people, who have left their homeland and migrated to other regions for better economic resources and opportunities, have not been addressed by the notions of their forced labor identity. In the diaspora space, their identity is only of the oriented labor. Diaspora people often prefer to adapt to the host society without relating themselves to a political aim that leads to the suppression of their distinct cultural and ethnic characteristics if they were to counter with majority nationalism in the host countries.

In essence, it can be said that according to Cohen's perspective, diaspora refers to an individual's dispersion, relocation, and migrations as a result of several different forms of displacement. In his expression migrations, immigrations, and exiles are particularly prominent. Dispersal from the place of origin to any other land is referred to as diaspora and can have a severe impact on the people's identity. This migration from the country of origin due to economic opportunities and better employment opportunities is occasionally commerce-motivated (384-399). Notably, diaspora people frequently decide against overt political connections that might compromise their unique cultural traits to integrate into their new communities.

The conceptual framework that Cohen offers highlights the complex interplay between movement, immigration, and exile all of which have different effects on identity when it comes to diaspora experiences. Diaspora identities are being explored in a more nuanced way as economic possibilities continue to influence diasporic migrations. This is because integration issues in host nations, cultural heritage, and economic reasons are complexly intertwined.

In a different study conducted by Avtar Brah, his book *Cartographies of Diaspora* evaluates that diaspora has now become a different way of exploring the condition of migrations. It examines the positions and categories of the people who become immigrants and ethnic minorities in the place they migrated to. The global positioning of individuals is now examined from a different angle that explores the economic, political, cultural, and

physical reasons to cross borders over time (180). Brah also suggested that diaspora provides a different insight that can analyze the global positioning of individuals. There are various dimensions of this positioning, including economic opportunities, political position and participation, cultural adaptation, and physical mobility. By exploring these different dimensions, we can gain insights into how migrants navigate their new surroundings and how their identities are shaped by their experiences (180).

The above viewpoint of Brah can be further elaborated as from the economic perspective diaspora communities often play vital roles in both their host countries and their homelands. In the development of the host economies they contribute through entrepreneurship, labor market participation, and remittances sent back home. Simultaneously, they maintain economic bonds with their homelands through investments, trade networks, and transnational business activities. This economic dimension of diaspora people sheds light on how immigrants create transnational spaces that surpass traditional notions of national borders.

From the political dimension, diaspora communities can have a considerable impact on both local and global politics. For the rights and interests of their communities, they often advocate campaigns, both in their host countries and in their homelands. For transnational activism and lobbying for policy changes, they engage themselves in political processes. Diaspora communities are bridging the different nations, nurturing cultural exchange, and fostering ambassadorial relations.

In the context of culture, diaspora involves the intervention and negotiation of identities and the preservation of cultural practices in the host countries. The maintenance of the cultural heritage is one of the major challenges faced by immigrants in the host societies. Immigrants usually create hybrid identities that reflect both their cultural origins and their experiences in the host country. Major cultural aspects such as language, food, music, and art become the significant markers of diaspora identity and they contribute to the diversity of multicultural societies. In physical terms, diaspora encompasses the crossing of borders and the experience of living in different places. When people migrate often face challenges including legal restrictions, discrimination, prejudice, and social segregation. However, to navigate these barriers they also develop strategies such as

transnational and corporation networks, community prop-ups and support systems, and cultural adjustments and adaptations. The physical aspect of diaspora encompasses how individuals go beyond geographical boundaries and create new spaces of belonging to fit in.

Karl Cordell identified in his book *Ethnicity and Democratisation in the New Europe* that a diaspora is a group of people, with a common personality, language, religion, and same sense of commitment and dedication, which are peculiar to them and differentiate themselves from others. The longing for autonomy or self-determination is an additional feature mentioned by Cordell. This refers to the desire of some diaspora communities to have their autonomous region where they can exercise their control, where they can feel free from subjugation, and can have political control over their affairs. This desire for self-governance and autonomy often stems from historical discrimination or conflicts that have affected the diaspora community. Cordell's philosophy has highlighted the multidimensional nature of diaspora. It includes the elements such as common personality traits, commitment, mutual history, common language, religion, culture, and the desire for autonomy. These characteristics chip in together to contribute to the formation of a separate ethnic group that maintains a strong sense of identity and solidarity (4). In the researcher's opinion Cordell's observations, in summary, shed light on the complex and diverse character of diaspora populations. In his perspective, it is emphasized that diasporas are not homogeneous groups but rather are formed by a multitude of elements such as a shared language, culture, history, and mission. The creation of separate ethnic groupings, each with a strong feeling of identity and unity, is highlighted by this multidimensional approach. His research adds to a better understanding of the complex dynamics that constitute diaspora communities by recognizing the complicated interaction of various aspects. This helps to illuminate the different experiences and ambitions of these groups for self-governance in response to historical obstacles.

William Safran defined the term diaspora in his work *Diasporas in Modern Societies: Myths of Homeland and Return* as an enterprise of the rhetorical specification which is used to describe the different groups of the people. These groups are formed by political refugees, expatriates, immigrants, displaced individuals, ethnic groups, racial minorities, exiles, and alien residents. A significant number of individuals departed from

their countries of origin because of various factors, this displacement has resulted in the positioning of these groups worldwide and also developed a worldwide perspective about them in the world. Due to this massive migration various cultural, social, political, economic, and religious transformations have taken place in civil society and nation-states. The immigrants face equivocation in the wake of the interchange between the native land and the host culture. The diaspora experience forms two streams of people, one of staying close to the homeland and the other one of assimilating into the new society, the diaspora space (83-99).

The above research implies that the diaspora is a group of people who face deracination, oppression, and painful adjustment. For the researcher, in this regard, Safran's approach had a negative tone but when focused on the aforementioned negative diaspora examples, it can be concluded that the current situation is not negative for them at all. Despite their traumatic and distressing experiences, the members of these diaspora communities had better conditions and opportunities for a better life when compared to their cognates back in their homelands.

Braziel and Anita Mannur critique diaspora in the book *Theorizing Diaspora* as "dislocation from the nation-state or geographical location of origin and relocation in one or more nation-states, territories, or cultures" (357). The term diaspora is used to describe individuals who have migrated from their homeland and have strong ties with their ancestral origins due to forced or voluntary migration, displacement, or exile. It includes a wide range of people who have experienced these displacements. The concept of diaspora can be further elaborated as a movement from a specific geographical location and distinct land of origin. These migrations and dislocations are closely connected to the individuals' land of origin, resulting in their representation as diaspora subjects. To conclude, for the researcher keeping in view the above discussion, the notion of diaspora stresses the connection between the displaced individuals and their homeland. Although they have physically separated from their place of origin, diaspora people often maintained strong cultural, social, and emotional bonds with their land of origin ancestral roots. These connections are strongly maintained through shared traditions, common language, religion, customs, and collective memory of the ancestral land. When people cross geographical

borders, they are called diaspora and refer to the dispersed population in the host culture and land.

In the light of Hall and Bram Gieben, the word diaspora is defined in *The West and the rest: Discourse and power* as constant dislocation and displacement of the individual as a result of the migrations and exiles due to various reasons. Diaspora studies scrutinize the intricate and complex dynamics of diaspora. It explores the diaspora movements and the underlying factors behind the displacement of people from their ancestral homelands. Diaspora studies seek to reveal the subtle yet potent influences that define the diaspora experience by exploring the intricate web of cultural, social, political, and economic elements that ultimately serve as the primary catalyst for migration. It also unveils the interrelated issues of diaspora, such as the concept of ancestral land and the influence of lost homelands in the host country (85-95). It implies that the concept of ancestral land plays a vital role in the exploration of diaspora studies. Homelands, the place of origin, the ancestral land from which diasporic communities have been dispersed have a significant role in diaspora studies. This idea holds great importance for diaspora as it represents their cultural roots, ancestral origin, history, and sense of belonging. Even when breathing in a host country, diaspora people often maintain strong emotional bonds to their homeland and stay intact in activities that preserve their cultural heritage. The notion of the lost homeland in the host country is another critical aspect explored in diaspora studies. When diaspora people settle in a new country, they bring along with them their cultural practices, traditions, and values. These factors often interact and intermingle with the local culture and contribute to the multicultural fabrication of the host society and culture. Concurrently, the loss of their native land or the distance from their ancestral land creates a sense of nostalgia, melancholy, longing, yearning, or even trauma among members of the diaspora.

The concept of diaspora, as presented by Floya Anthias in an article *Evaluating 'Diaspora': Beyond Ethnicity* has its roots in the idea of a cooperative struggle across ethnic groups. This struggle is driven by various progressive forces and individuals from various backgrounds in the third world, which come together in a unified space for a better life. Despite how different scholars and thinkers have defined the term, one ethnic group is regarded as being a diaspora that is similar in both background and way of life, which has been displaced from their location of birth. Anthias emphasizes the importance of

cooperation, collaboration, harmony, and solidarity among different ethnic groups in their understanding of diaspora. He argued that diaspora is not solely defined by the experiences of a single ethnic group, but rather by the collective experiences of diverse communities facing similar challenges. This collective struggle is enforced by various progressive forces, which can include political movements, social organizations, or individuals advocating for social justice and equality.

Likewise, Anthias highlighted the experiences of the third-world people in shaping the diaspora identities. The term "third world" is used for countries that were historically colonized or exploited by colonial powers. These people from these countries often share a common history of oppression and struggle against imperialism. Anthias argued that the experiences of third-world people from diverse backgrounds contribute to the formation of a united space within the diaspora (557-580).

Finally, by establishing the concept in the notion of a cooperative fight that cuts over ethnic barriers, Anthias provides a nuanced interpretation of the idea. Anthias promotes a more comprehensive definition of diaspora, in contrast to other academics who define it strictly as a single ethnic group with a similar history and lifestyle that has been uprooted from its place of origin. Anthias emphasizes cooperation, collaboration, harmony, and solidarity across many ethnic groups. He argues that the core of diaspora is not found in the experiences of a single community, but rather in the collective battles of multiple communities facing comparable obstacles. People who live in third-world nations or those who have historically been colonized or exploited by foreign powers can also benefit from this concept. Since the diaspora has experienced oppression and resistance to imperialism together, the term "third world" has helped to unite people in this common history. According to Anthias, which emphasizes a communal space created by a shared history of the fight against exploitation, the different experiences of people from the third world have a vital role in creating identities within the diaspora. In the researcher's opinion, in conclusion, Anthias' viewpoint's main argument is to promote a more expansive and inclusive understanding of diaspora, acknowledging the interdependence of many groups and the communal character of their challenges. To comprehend and fully appreciate the subtleties inherent in diaspora identities, this approach emphasizes the significance of solidarity and collaboration.

By viewing the broad features of the diaspora, researchers and critics have attempted to categorize diverse diasporas in their specialized fields of study. Each discipline offers unique and distinctive insights into different aspects of diasporic communities, such as social dynamics, cultural negotiations and debates, historical trials, political commitments, artistic expressions, and psychological and sociological experiences.

2.7 Previous Research on Rajia Hassib

Donna Meredith in her review of Rajia Hassib's novel *A Pure Heart* published in an online magazine *Southern Literary Review* critiques "Hassib's novel shines as one of the finest explorations of identity, religion, and culture in modern American literature" (1). Her background leaves her particularly well-situated to develop these themes. Born and raised in Egypt, Hassib moved to the United States when she was twenty-three. She lives in West Virginia and holds a master's in creative writing from Marshall University. As the characters traverse the sands of Egypt, skyscrapers of New York City, and mountains of West Virginia, the accumulated perspectives deliver uniquely personal stories and universal truths. The subjects and locations of Hassib's art are highly influenced by her own experiences and distinct viewpoint as an immigrant from Egypt who now resides in the United States.

Finding out more about Hassib's past has helped to understand how the story and character development in her book *A Pure Heart* are influenced by her own identity, religion, and cultural heritage. She explores issues of identity, belonging, and the difficulties experienced by those torn between two cultures via the experiences of her characters. Hassib possesses a profound comprehension of Islamic culture and religious customs, having been born and reared in Egypt, a nation mostly populated by Muslims. She can investigate the influence of faith on her characters' lives and include religious issues in her writings because of this expertise. *A Pure Heart* explores the difficulties people who struggle with their religion in a changing world encounter, as well as the nuances of religious identity and fanaticism. She can correctly portray the social dynamics, customs, and landscapes of Egypt because of her acquaintance with the country's culture. Hassib can also investigate the conflicts and differences between various cultural contexts

because she is exposed to American culture by residing in West Virginia. Hassib gives readers a multifaceted view of culture in *A Pure Heart* by traveling across a variety of geographical areas, including West Virginia, New York City, and Egypt. Assimilation, cultural differences, and the difficulties experienced by immigrants may all be explored in greater detail because of the many locales, which reflect the different origins and experiences of her characters. Hassib offers a deep and complex depiction of these subjects in her storytelling by referencing her personal experiences.

In an interview with Rajia Hassib conducted by Adrianna Zimmermann in the magazine *Reading Arab American Literary Variations,* Rajia Hassib explains *In the Language of Miracles*:

> The novel was a result of years of reflection on the cultural position of Muslims in the US post 9/11. After Islam was used to justify such heinous terrorist attacks, I longed for Muslims to do something to rectify what I felt was a huge injustice done to my religion, but it was not until the Ground Zero Mosque controversy of 2010 that I realized how complex any attempt at redemption was. By then, I had become preoccupied with the idea of a public apology for something that one has not committed, so I decided to create a microcosm for that situation in the story of Al-Menshawys. I felt their story needed to be told because, on some level, it is the story of every American Muslim: how does it feel like when one's society starts viewing one with distrust and misgiving? As such, it was both a story that I longed to explore and that, in my opinion, was timely and much needed (02).

Her interview illuminates the history and inspiration behind her book *In the Language of Miracles*, offering insightful details about her creative process, the novel's inspiration, and the larger societal themes she sought to tackle. She draws attention to the intricate difficulties the Muslim community has had in the wake of the sad events by expressing her desire for Muslims to right what she saw as an injustice done to her religion. The author cites the 2010 debate around the Ground Zero Mosque as a turning point that helped her understand how difficult it is to find atonement. She probably gained a different perspective on the difficulties of being a Muslim in America as a result of this debate, which also informed the story she intended to tell in her novels.

As their own culture starts to see them with distrust, the book becomes a vehicle for exploring and communicating the feelings and struggles those members of the Muslim community experience. The work resonates and is relatable to a broader audience because of this common feature of the tale. The novel contributes to the continuing discussion about identity, belonging, and the effects of social beliefs on individuals and groups by tackling the current challenges surrounding the perception of Muslims in America. Ultimately, Hassib's interview sheds light on the background and emphasizes its applicability in addressing the sociological and cultural obstacles that American Muslims have to overcome in the wake of major incidents like the Ground Zero Mosque debate and 9/11.

Noor Brara, an art and design editor for the *New York Times* reviewed *A Pure Heart* writing that:

> In *A Pure Heart*, Hassib, herself an Egyptian immigrant living in West Virginia, beautifully articulates the full-bodied chorus of Egypt's voices even that of Saber, the 21-year-old extremist bomber who is afforded a few of his own impassioned, nuanced asides as he struggles to interpret God's intention for him dismantling stereotypes of her country and culture. In so doing she exposes mankind's best and worst qualities, our universalities and differences, illuminating all the while the myriad ways in which a heart can be pure (06).

She ends her review by praising the novel's examination of Egyptian culture, efforts to challenge preconceptions and representation of both the finest and worst aspects of humanity. Hassib challenges readers' preconceptions and encourages them to consider the complexity of human nature by providing a comprehensive and diverse portrayal of Egypt and its people.

This implies that Hassib explores Egyptian culture in great detail and presents a nuanced portrayal rather than depending just on basic clichés. Hassib tackles the idea that radicals are one-dimensional monsters by giving Saber a voice and examining his efforts to understand God's purpose for him. By doing so, Saber is made more relatable to readers, and they are prompted to think about the nuanced variables that could influence personal choices like these. She emphasizes our shared humanity while also recognizing the imperfections and darkness that each of us possesses by presenting the wide variety of

human experiences and emotions. It would seem from this that the book delves further into the concept of purity than the basic ideas of right and wrong. Through exploring the complexities of her characters' beliefs, behaviours, and motives, she pushes readers to consider their conceptions of morality and purity.

2.8 Conclusion

One potential research gap in the existing literature is the lack of comprehensive analysis of the identity dilemma faced by Muslim immigrants in the USA, depicted in Hassib's novels. The researcher has explored both novels keeping in view the perspective of the identity crisis faced by Muslim immigrants in the USA. The researcher has diligently explored the themes of identity, immigration, family dynamics, and cultural assimilation in the selected novels. Both the selected novels of Hassib, explore the complexities of cultural and personal identity, particularly for characters who are immigrants or have immigrant ancestry. This study provides a detailed examination that looks at the characters' balancing act between their dual identities and how it affects their sense of self and identity. While there is substantial research on immigrant identities broadly, there remains a clear gap regarding the specific experiences and identity renegotiations faced by Egyptian Muslim immigrants in the USA. This gap presents an opportunity for the researcher to explore deeper into literary representations and narratives that reflect these complexities. There is a growing body of literature examining the experiences of Muslim immigrants in Western contexts, there remains a significant gap specifically addressing the narratives and identity renegotiation processes of Egyptian Muslims. Much of the existing research tends to focus on broader themes such as Islamophobia, integration challenges, or general immigrant experiences without delving deeply into the specific cultural nuances that shape the identities of Egyptian Muslims. The phenomenon of migration often leads to complex identity negotiations, particularly for individuals from culturally rich backgrounds such as Egyptian Muslims. The diaspora experience triggers crisis of identity, where immigrants grapple with their cultural heritage while trying to assimilate into a new society. This struggle is particularly pronounced among Egyptian Muslim immigrants in the United States, who face unique challenges related to their religious and ethnic identities.

The research further addresses the cultural and societal complications that Rajia Hassib's chosen literary works reflect, by investigating these many facets of her works. Not only would this study have closed the knowledge gap that currently exists in literature studies, but it has also offered insightful information on current social concerns including immigration, identity, family relationships, and cultural absorption.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter offers an introduction, rationale of Research Methodology and theoretical framework of this research. This study is qualitative in nature and it uses interpretive and exploratory design. To provide comprehensive information on the experiences, beliefs, attitudes, and behaviours of the characters, this study has mostly focused on textual analysis through the lens of the diasporic context of Rajia Hassib's novels, *A Pure Heart* and *In the Language of Miracles*. By using this method, the researcher is able to uncover the complexities of Egyptian identity and challenge the dominant narratives of national identity that have been imposed by colonialism and imperialism.

3.1 Research Method of the Study

The qualitative method of research is particularly suited for exploring the complex themes of identity renegotiation within diasporic contexts, as exemplified in Rajia Hassib's works. This approach allows for an in-depth understanding of the subjective experiences and narratives of individuals who navigate their cultural identities amidst displacement. The qualitative nature of this research stems from its emphasis on context, meaning making, and the lived experiences of individuals rather than quantifiable metrics. This method facilitates a nuanced exploration of cultural memory, belonging, and the emotional landscapes that shape diasporic identities, making it essential for comprehensively analyzing the intricate layers present in Hassib's literary contributions.

By employing the technique of content analysis that focuses on thematic and character analysis for the purpose of exploring the cultural phenomenon, the researcher has gathered rich, descriptive data that reveals how characters in Hassib's novels embody and negotiate their Egyptian identities in a diasporic setting.

3.2 Selection of Texts for the Study

Rajia Hassib is an Egyptian-American writer known for her thought-provoking works on the immigrant's experience. Her debut novel *In the Language of Miracles* published in 2015 received fame for its exploration of the complexities of immigrant life

in America. Her novel *A Pure Heart* published in 2019 further showcases her talent for exploring immigrant narrative. She aims to bridge the gap between cultures and foster understanding and empathy for those who have experienced displacement and alienation. Hassib's works on immigrants have received extensive appreciation and tribute for their authenticity and emotive depth.

The primary and most significant reason behind the selection of these novels is that Rajia Hassib in her novel, *A Pure Heart* explores the impact of American influence on Egyptian Muslim identity. The novel explores the Egyptian-American experiences in the host country and identifies how their identity is brought into question. These immigrants often find themselves both at home and in their new nation, as "others". The identity under question is the central theme of the novel. The author explores how immigrants are constantly subjected to scrutiny and judgment leading to a sense of displacement and alienation.

The effects of a sad family member's acts, however, are the central theme of the novel *In the Language of Miracles.* These novels tackle heavy issues such as religion, sexism, and racism. Hassib skillfully integrates these distinctions and by examining the familial dynamics she sheds light on the challenges they face in the patriarchal society and the impacts these factors have on the sense of self.

Regarding their identities, Egyptian youngsters adhere to two separate perspectives. One ideology is the quest for an "authentic" Egyptian Muslim identity, uncontaminated by Western influences. The second generation of Egyptian youth logically views Western influence. On one hand, it is observed that Egyptian youth attempt to challenge dominant conceptions of national identity and culture to represent the reality of their culture and identity in a comprehensive way as observed in the case of Gameela. While on the other hand, Egyptian Youth has a welcoming attitude towards Western ways of life and even they are ready to sacrifice their own national identity for the sake of Western identity as in the case of Rose in the novel *A Pure Heart*. However, this is the very nature of human cognition that they design the circles of life around them and they usually adapt themselves to the given circumstances. These circles stir up the

thoughts of cultural and national identity among humans and each human culture presents a unique system.

3.3 Identity Renegotiation – A Psychological Perspective

Erik Homburger Erikson in his book *Childhood and Society* delineates the eight stages of psychosocial development within the context of the relationship between childhood training and cultural accomplishment. Erikson goes beyond traditional developmental theories in exploring childhood by emphasizing the significance of cultural and historical factors in influencing children's experiences. He underscores the diversity of childhood experiences across different societies, by integrating anthropological perspectives and exploring how these variations help in contributing the formation of identity and personality. He stated in his book that "This is a psychoanalytic book on the relation of the ego to society" (12).

For the researcher, Erikson's focus on examining the ego in connection to social structure is directly related to comprehend experiences, identity crises, and related patterns. He held that external cultural influences as well as internal psychological processes influence a person's sense of identity. His method therefore fits with the theory that identity crises and related patterns cannot be understood in their entirety without taking into account their social environment by looking at how societal influences affect a person's ego and sense of identity growth. Erikson's work offers insightful guidance in comprehending and resolving identity-related issues. His point of view highlights how society dynamics and human psychology are intertwined, illuminating how these elements interact to form identities.

A thorough framework for comprehending identity crises, experiences, and related patterns is provided by his viewpoint on psychoanalysis and its emphasis on examining the ego in connection to society. Erikson's methodology emphasizes the importance of taking into account both personal psychological processes and societal influences when analyzing identity development-related issues. The researcher's primary emphasis in this study is on the identity crises, experiences, and associated patterns in the selected literary works. Through Erikson's model, regarding social and cultural patterns, a relevant identity crisis

element has been created in this research ultimately leading to renegotiate identity of Egyptian Muslim diaspora.

3.3.1 Stages of Erik Erikson's Theory

By analyzing how members of diasporic groups negotiate Erikson's theory's multiple phases in the context of displacement, cultural identity, and belonging, Erik Erikson's psychosocial theory of development is related to literary analysis's diaspora studies. Diaspora studies investigate topics of migration, identity formation, cultural hybridity, and the negotiating of belonging in new surroundings, with an emphasis on the experiences of displaced populations. Using Erikson's theory as a framework for reading literature from diasporic communities, the researcher has looked at how characters in a few of Hassib's works deal with issues of displacement, cultural adaptation, and the quest for identity in addition to navigating the difficulties at each stage of development. Erikson's distinction between the identity and role dissemination stages might be understood, for instance, in the case of a character scrambling with his cultural identity while living abroad. Through the integration of Erikson's psychosocial theory with the literary study of diaspora studies, the researcher has successfully achieved a deeper knowledge of how people from diasporic origins navigate the complex dynamics of migration and cultural adaptation as they navigate their developmental journeys.

Stage IV of Erikson's theory which is the period of industry vs. inferiority is centered on the growth of the industry, teaching kids how to get noticed by making items and doing useful tasks. In the context of the diasporic or migrant identities examined in the research study, this stage becomes critical in comprehending how cultural shifts influence industrial growth and mold the process of identity creation. This highlights the change in emphasis that occurs during the latency stage when the kid moves from making direct attacks or rushing to take on parental responsibilities to learning how to be recognized for their efforts. This pertains to the diasporic context and is associated with the process of acclimating to a new cultural setting, when people start to realize the value of duties, abilities, and contributing to society outside of the family. The idea of industry entails integrating skill development and participation in constructive circumstances. This entails helping diasporic people navigate the challenges of adjusting to a new society, learning

new skills, and figuring out how to make a significant contribution to their new community. In the words of Erikson,

> To bring a productive situation to completion is an aim that gradually supersedes the whims and wishes of his autonomous organism. His ego boundaries include his tools and skills: the work principle teaches him the pleasure of work completion by steady attention and persevering diligence (227).

The idea that bringing a productive situation to completion supersedes the whims of the autonomous organism suggests a maturation of the individual's understanding of the importance of work completion, steady attention, and persevering diligence.

In a diasporic setting, individuals experience a sense of accomplishment through productive contributions to their new society. A feeling of inadequacy and inferiority at this point is dangerous. "His danger, at this stage, lies in a sense of inadequacy and inferiority" (227. In the context of diaspora issues, individuals feel a sense of inadequacy and inferiority if they struggle to assimilate into the new culture or if they perceive themselves as not meeting the expectations of both their home and host cultures. "To lose the hope of such "industrial" association leads back to the more isolated" (227). This quote suggests that losing hope in forming meaningful connections or associations with the new culture results in isolation. In the context of diaspora, individuals who do not feel a sense of belonging or acceptance in the foreign land become socially isolated. "A diminished sense of ego boundaries results if the youngster loses hope in their abilities, standing among their peers.

Erikson further elaborates that the child "considers himself doomed to mediocrity" (227). This points to the impact on self-esteem and identity. In the diaspora, if individuals face challenges in integration and feel a lack of recognition or success, they develop a diminished sense of self-worth, perceiving themselves as destined for mediocrity. "It is at this point that wider society becomes significant in its ways of admitting the child to an understanding of meaningful roles in its total economy" (227). In the context of the diaspora, this suggests that society at large is vital in assisting people in realizing their responsibilities and contributions. For diaspora people to establish a feeling of purpose and identity in the new country, acceptance, and acknowledgment from the broader community

are crucial. In general, these quotations emphasize the value of social integration, acknowledgment, and a strong sense of identity in a person's growth, especially when considering diaspora and the difficulties of adjusting to a foreign culture.

The significance of wider society in admitting the child to an understanding of meaningful roles in its total economy is crucial in the diasporic context. It emphasizes the role of the broader community in providing opportunities and support for diasporic individuals to find their place in the new society, contributing to the development of a positive and confident identity. According to the study, the difficulties people encounter while resettling in a new community, overcoming feelings of loneliness, or battling the idea that they are less than because of cultural differences are all related to the diaspora. In this research study, in the context of the diaspora, this manifests as a struggle to integrate into the new cultural and social context, leading to a potential sense of mediocrity. Key terms and ideas from Erikson's theory in this stage include industry, inferiority, latency period, and ego boundaries.

To sum up, in the context of diasporic or immigrant identities, Erikson's Stage IV illuminates the chances and obstacles in the development of industry against inferiority. One way to better appreciate how people in the diaspora manage cultural transformations and make significant contributions to their new communities is to consider the role of broader society, the risk of inferiority, and the emphasis on productive activities in forming identity.

Erikson's stage four development is impacted by the problems that people with migrant or diaspora identities experience. The navigation of many cultural norms, languages, and social expectations is a challenge faced by individuals who are migrants or diaspora, potentially impacting their self-confidence and feeling of competence. Feelings of inferiority are further exacerbated by the prejudice and discrimination they encounter because of their country of origin or race. The selected novels authored by Rajia Hassib explore the intricacies of Egyptian identity among groups that are dispersed. While adjusting to life in the US, Hassib's characters struggle with issues of identity, belonging, and culture. Maintaining cultural customs while adjusting to modern cultural standards is a conflict for characters in Hassib's works. As they want to retain their Egyptian ancestry,

children feel pressured to live up to American cultural norms. This conflict makes them feel confused and unsure of who they are, which affects how they perceive themselves as superior to others in their business. Being the target of prejudice or discrimination because of one's national origin or ethnicity is another problem that comes up. Children's mental health and self-esteem are negatively impacted by these events in the long run.

Rajia Hassib's novels shed light on the issues of identity development in diasporic cultures and offer insightful perspectives on these experiences. When comparing living in one's home country to living abroad, especially facing challenges in a foreign country like the US, there are significant differences that impact an individual's experience during Erikson's stage of industry vs. inferiority. Living abroad presents unique challenges that influence how individuals navigate Erikson's stage of industry vs. inferiority. Some of the prominent challenges include **Cultural Differences**: Adapting to a new culture is overwhelming and impacts one's sense of competence and mastery. Differences in language, customs, and social norms create feelings of inadequacy and inferiority. **Social Integration**: Building social connections in a new country is quite challenging, feelings of isolation and exclusion hinder the development of a sense of industry. When comparing living in one's home country to living abroad, individuals experience contrasting influences on their development during this very stage of Erikson. In a familiar environment, people feel more supported by their family and community, which can foster a sense of confidence and competence as they navigate challenges.

Contrastingly, living in a foreign country fosters challenges resulting in crisis. In conclusion, living abroad presents unique challenges that can impact an individual's development during Erikson's stage of industry vs. inferiority.

Erikson's Stage V namely the period of identity vs. role diffusion is marked by the crisis of identity. This stage explores the development of ego identity and the challenges associated with role diffusion during adolescence. In the context of the diasporic or migrant identities in the research study, this stage becomes crucial in understanding how cultural transitions impact the formation of ego identity and the quest for a sense of self.

> The integration now taking place in the form of ego identity is more than the sum of the childhood identifications. The sense of ego identity, then, is the accrued

confidence that the inner sameness and continuity are matched by the sameness and continuity of one's meaning for others, as evidenced in the tangible promise of a "career" (228).

This emphasizes that ego identity is more than the sum of childhood identifications. It's the accrued confidence that the inner sameness and continuity align with the sameness and continuity of one's meaning for others. This concept is particularly relevant in the diasporic context, where individuals grapple with multiple cultural identities and the need to integrate them into a cohesive sense of self.

The tangible promise of a "career" signifies the importance of societal roles and contributions to identity formation. "The danger of this stage is role diffusion. Where this is based on a strong previous doubt as to one's sexual identity, delinquent and outright psychotic incidents are not uncommon" (228). The mention of psychotic episodes and delinquency highlights how serious the problems are for those who are going through this period. "It is primarily the inability to settle on an occupational identity which disturbs young people. To keep themselves together they temporarily overidentify, to the point of apparent complete loss of identity, with the heroes of cliques and crowds. one another and by seeing them thus reflected and gradually clarified" (228). The idea that young people overidentify with the heroes of cliques and crowds suggests a tendency to seek belonging and a stable sense of identity through association with external groups. In the novels being studied, characters face challenges related to their cultural, national, or diasporic identity. They temporarily lose themselves in the identity of certain groups or individuals as a way to cope with the complexities of identity formation. "This is why many a youth would rather converse, and settle matters of mutual identification than embrace" (228). The mention of preferring conversation and mutual identification over embracing suggests that individuals find comfort and clarity by interacting with others who share similar experiences and struggles.

In essence, Erikson's concept of identity vs. role diffusion provides a framework to analyze how characters in the novels grapple with occupational identity, overidentification with external groups, and the importance of interpersonal connections in the process of renegotiating their Egyptian identity in a diasporic context.

Adolescents commence to search for their identity prepared with a sense of trust, initiative, and industry. The swift changes in their mental working and the altered demands of society compel them to ask questions about themselves like, who am I? What have I become? Am I the same person I used to be? What am I supposed to do and in which manner am I to behave? Adolescents are anxious about their future roles and status. At this point, role dispersion can be dangerous, particularly if it stems from prior uncertainties about one's sexual identity. Establishing a solid sense of self in a diasporic context is made more difficult by the obstacles of adjusting to a new culture and maybe doubting one's sexual identity.

> The growing and developing youths, faced with this physiological revolution within them, and with tangible adult tasks ahead of them are now primarily concerned with what they appear to be in the eyes of others as compared with what they feel they are, and with the question of how to connect the roles and skills cultivated earlier with the occupational prototypes of the day. In their search for a new sense of continuity and sameness, adolescents have to refight many of the battles of earlier years, even though to do so they must artificially appoint perfectly well-meaning people to play the roles of adversaries; and they are ever ready to install lasting idols and ideals as guardians of a final identity (228).

The above quote addresses the physiological revolution of puberty and adolescence, leading individuals to question sameness and continuity. In the diaspora, adolescents confront the challenge of reconciling earlier roles and skills with the expectations of their new society. The notion of refighting battles from earlier years and appointing well-meaning people to play adversarial roles suggests the complexity of identity formation in a diasporic context, where individuals may need to negotiate cultural conflicts and redefine their sense of self. Essentially, when it comes to the formation of identity versus role confusion in the context of diasporic or immigrant identities, Erikson's Stage V illuminates the chances and limitations. It is easier to grasp how people in the diaspora negotiate adolescence, form a sense of self, and integrate into the social and cultural fabric of their new culture when ego identification, role diffusion, sexual identity, and professional identities are highlighted.

Stage VI termed intimacy vs. isolation, is the stage, that emphasizes growing a sense of closeness or devotion to someone else. This phase is essential to comprehending how cultural shifts affect the capacity to build close bonds and a feeling of intimacy in the setting of the diasporic or immigrant identities in the investigation at hand. During this phase, some important concepts and terminology from Erikson's theory include intimacy, nuclear conflicts, ego mastery, fear of ego loss, self-abandonment, mutuality, dissatisfaction, and isolation:

> It is only as young people emerge from their identity smuggles that their egos can master the sixth stage, that of intimacy. What we have said about genitality now gradually comes into play. Body and ego must now be masters of the organ modes and of the nuclear conflicts, to be able to face the fear of ego loss in situations that call for self-abandon: in orgasms and sexual unions, in close friendships and physical combat, in experiences of inspiration by teachers and of intuition from the recesses of the self. The avoidance of such experiences because of a fear of ego loss may lead to a deep sense of isolation and consequent self-absorption (229).

This highlights that the emergence from identity struggles is a prerequisite for mastering the sixth stage of intimacy. The integration of genitality and the ability to face the fear of ego loss become essential for experiences of self-abandon, such as in sexual unions, close friendships, and physical combat.

In a diasporic context, individuals face challenges in establishing intimate relationships due to the complexities of cultural adaptation and identity negotiation. The fear of ego loss and self-absorption is heightened in individuals who avoid such experiences. "While psychoanalysis has on occasion gone too far in its emphasis on genitality as a universal cure for society and has thus provided a new addiction and a new commodity for who wished to so interpret its teachings, it has always indicated all the goals that genitality actually should and must imply" (230). This emphasizes that while psychoanalysis has sometimes been overly optimistic about genitality as a universal cure for society, it acknowledges the goals that genitality should imply. In the diasporic context, this means recognizing that forming intimate relationships is a complex process influenced by cultural, social, and individual factors. It's not a one-size-fits-all solution, and the

individual's identity and cultural background play a significant role in shaping intimate experiences. How diasporic people move through the closeness vs isolation stage requires an awareness of Erikson's theory that social engagement has the greatest impact on personality development. It takes dedication to another person to create intimacy, and when partnerships fail or don't work out, it might leave one feeling alone. The difficulty of making deep relationships becomes crucial to identity development in a diasporic context because people feel as though they have been uprooted from their cultural home.

Summing up, Erikson's Stage VI sheds light on the challenges and opportunities in the development of intimacy versus isolation in the context of diasporic or migrant identities. The focus on mastering ego conflicts, facing the fear of ego loss, and forming intimate relationships contributes to the understanding of how individuals in the diaspora navigate the complexities of cultural adaptation and build connections in their new social and cultural environments. This stage revolves around the conflict between forming meaningful, close relationships (intimacy) and experiencing a sense of social isolation or detachment.

Stage VII is the period of generativity vs. stagnation in middle adulthood, considers it its duty to raise and mentor the future generation, and centers its attention on this goal. This step is essential in comprehending how cultural shifts affect the goal of generativity and the possible repercussions of stagnation in the context of the diasporic or immigrant identities examined in the research study. In this stage of the theory, generativity, pseudo-intimacy, parental responsibility, regression, stagnation, and interpersonal impoverishment are important terminologies and concepts from Erikson. "Generativity is primarily the interest in establishing and guiding the next generation or whatever in a given case may become the absorbing object of a parental kind of responsibility. Where this enrichment fails, a regression from generativity to an obsessive need for pseudo intimacy, punctuated by moments of mutual repulsion, takes place, often with a pervading sense (and objective evidence) of individual stagnation and interpersonal impoverishment" (231). According to the first quotation, generativity is essentially the desire to create and direct the future generation, either by way of parenting or other types of mentorships and nurturing.

Due to cultural differences, the necessity to adjust to new societal standards, and the possibility of losing touch with one's cultural roots, people in the diasporic milieu may find it difficult to pursue this passion. The suggestion that the inability to reach generativity may result in interpersonal problems and a feeling of stagnation is made by the references to regression to pseudo-intimacy and mutual aversion. By raising their children or mentoring and leading other young people, persons in this stage seek to develop a professional career and fulfill their desire for generativity. Maintaining a professional career in the diaspora requires striking a balance between social and cultural expectations. There are possible repercussions from not participating in creative activities in a diasporic context, as seen by the propensity to become egoistic and selfish, which can lead to stagnation and personal bankruptcy. According to the researcher, the larger topic of identity creation in the diaspora is consistent with Erikson's emphasis on generativity as a concern for forming and leading the next generation. Navigating one's own identity while promoting the growth of others is one of the challenges of raising and mentoring the next generation in a foreign cultural setting. People become stagnant when successful generativity is absent, which can cause them to feel impoverished and even cause problems with others. In summary, within the framework of diasporic or migratory identities, Erikson's Stage VII illuminates the chances and problems associated with the development of generativity against stagnation.

Understanding how people in the diaspora manage the obligations and goals associated with this stage and how it affects their overall psychosocial development and sense of identity is made possible by the emphasis on starting a career, raising the next generation, and partaking in creative and productive activities.

3.4 Identity Renegotiation – A Cultural Perspective

Homi K. Bhabha proves in *The Location of the Culture* that the newness of culture, society, and atmosphere of the host country confronts the diaspora people. They face difficulties and are confused between carrying on correspondence with their indigenous culture and the new culture of the host country. Mostly the dominant narratives of identity and belonging and different cultures of the host country do not let migrants assimilate who live "in-between space". They are not treated suitably. Out of ill-treatment, they face the

problems namely identity crisis, cultural clashes, alienation, and unhomeliness, in the host land. As the host land offers a dissimilar code of life to immigrants, they start constructing and renegotiating their identities to get acceptance in a host country to cope with the situation. During this process, they get hybridized identities (193). Several problems, such as identity crises, cultural conflicts, alienation, and a feeling of being away from home, are exacerbated by this lack of acceptance and justice.

Bhabha's study, in response to the challenges, migrants engage in a continuous process of constructing and renegotiating their identities, seeking acceptance in their host country to cope with their circumstances. As a result of this transforming experience, hybridized identities frequently arise, which are a reflection of the complex balancing act that people constantly engage in as they attempt to fit in and comprehend the unknown.

In *The Location of Culture*, Bhabha introduces several key concepts that are relevant to the analysis of Rajia Hassib's novels:

- Hybridity: Bhabha posits that hybridity is a state of cultural and identity flux, where different cultures and traditions intermingle and create new, often ambiguous, forms.

- Third Space: This concept refers to the liminal space between cultures, where new identities and cultural forms emerge. It's a space of negotiation, where dominant and subordinate cultures intersect and challenge each other.

- Mimicry: This concept describes the colonial subject's desire to imitate the colonizer, often in a distorted or incomplete manner. It can lead to both resistance and complicity.

The integration of the psychological perspective aligns with the work of Bhabha as he also explores the complex interplay between cultural identities and hybridity. By incorporating Bhabha's concept of the 'third space', this research further develops the concept of how diaspora experiences challenge traditional notions of identity and lead to the formation of new, hybrid identities.

The research evaluates how characters navigate challenges, by the integration of Erikson's framework into the diasporic analysis of Rajia Hassib's novels to provide a sophisticated understanding of the characters' multifaceted journeys. The exploration of identity, relationships, and personal growth within the context of diaspora literature adds layers of depth to the selected novels, highlighting the universal human experiences within the specific cultural and societal challenges of the diasporic setting.

3.4 Conceptual Framework of the Study

Based on the review of the selected theories, the researcher has identified the potential areas of struggles of that diasporic characters can face like **navigating industry vs. inferiority, diasporic identity crisis: the struggle of identity vs. role diffusion**, **intimacy challenges in diaspora: navigating intimacy vs. isolation, generativity dilemmas in the diaspora: balancing generativity vs. stagnation** and the following stages of Erikson's theory of development namely the stage of **industry vs. inferiority, identity vs. role diffusion, intimacy vs. isolation, generativity vs. stagnation** are explored.

By examining how diaspora individuals strive to establish competence and contribute meaningfully to their host society while grappling with feelings of inferiority, tensions arise as they navigate the challenges of two distinct cultural worlds, working to overcome stereotypes and find accomplishment while preserving their cultural identity. The characters grapple with the desire to contribute to the well-being of future generations, passing on cultural traditions, values, and a sense of belonging. This exploration encompasses the weight of cultural expectations and the need for adaptation in a new environment, presenting the potential for stagnation as characters confront the challenges of balancing continuity with change within the diaspora. In the research study's analysis phase, the researcher evaluated the novel's characters based on whether they made any contributions to society and the larger community. This is by way of their jobs, connections, or other worthwhile activities.

Rajia Hassib's novels, *A Pure Heart* and *In the Language of Miracles*, offer compelling examples of the renegotiation of identity within a diasporic context. Through

her characters, Hassib explores the challenges and opportunities faced by Egyptian immigrants in the United States like:

- Hybridity and Third Space: Hassib's characters often find themselves navigating between Egyptian and American cultures, creating hybrid identities that are both familiar and foreign. The homes of her characters become third spaces, where traditional and contemporary cultures coexist and conflict.

- Mimicry and Resistance: Hassib's characters, particularly the women, often engage in acts of mimicry, adopting American customs and values. However, this mimicry is often accompanied by a subtle resistance, as they maintain their cultural heritage and challenge dominant norms.

- Language and Identity: Language plays a crucial role in Hassib's novels. Characters grapple with the loss of their native language and the acquisition of English. This linguistic displacement often mirrors their broader cultural displacement and identity crisis.

By applying Bhabha's theoretical framework to Hassib's novels, the researcher had gained a deeper understanding of the complex ways in which diaspora identities are formed and reformed. Bhabha's concepts of hybridity, third space, and mimicry provide valuable tools for analyzing the challenges and possibilities of cross-cultural existence.

Erikson's framework, combined with Bhabha's insights, provided a robust foundation for analyzing identity crises and experiences within the context of diaspora. It has allowed the research to delve deeper into the psychological and sociocultural factors that shape the identity formation of Egyptian Muslim diaspora, particularly as they navigate the complexities of belonging to multiple cultures and nations.

CHAPTER 4

ANALYSIS

This chapter provides a comprehensive exploration of the characters, themes, and narrative structures of the novels *A Pure Heart* and *In the Language of Miracles*. Through the lens of Erik Erikson's psychosocial theory of development, the researcher has gained deeper insights into the complexities of human emotions, relationships, and societal dynamics portrayed in the selected literary works. This chapter has aimed to employ textual analysis methods to uncover patterns, symbolism, and underlying meanings within the texts, ultimately enhancing the understanding and appreciation of these compelling narratives.

4.1 Plot Overview of the Novel *A Pure Heart*

The novel *A Pure Heart* by Rajia Hassib tells the story of two Egyptian sisters, Rose and Gameela, whose lives take different paths after a tragic event. The narrative is divided into two timelines: one set in the past, focusing on the sisters' childhood and early adulthood, and the other in the present, where Rose grapples with the aftermath of Gameela's death. The story begins with the news of Gameela's death in a suicide bombing in Cairo. Rose, who has been living in New York for several years, is devastated by the loss of her sister. As she struggles to come to terms with Gameela's death, she reflects on their shared past and the events that led to their estrangement. The novel explores the complexities of family dynamics, cultural identity, and personal choices. Rose and Gameela grew up in a traditional Egyptian household, but their paths diverged as they pursued different dreams and aspirations. While Rose moved to America to pursue her education and career, Gameela remained in Egypt, eventually marrying an ambitious young man named Mark.

As Rose reminisces about their childhood and adolescence, she grapples with feelings of guilt and regret over her strained relationship with Gameela. The narrative also explores the impact of political unrest and social upheaval in Egypt on the characters' lives. Through alternating chapters that shift between past and present, the novel gradually unravels the complexities of Rose and Gameela's relationship, shedding light on their

struggles and aspirations. As Rose navigates her grief and attempts to understand her sister's choices, she also confronts her sense of identity and belonging while living abroad.

Through the eyes of the main character, Rajia Hassib's novel *A Pure Heart* explores identity issues via Rose, an Egyptian-American lady juggling the demands of her expectations, personal goals, and dual ethnicity, in the story's path. Hassib skilfully reveals many facets of identity issues experienced by people torn between opposing cultures, ideologies, and social forces through her examination of Rose's point of view.

Rose is struck right away by a severe identity conflict. She is a product of two worlds, her American upbringing and her Egyptian birth, and each one has shaped the person she has become. Rose struggles to reconcile the different expectations, customs, and values of her American upbringing and Egyptian background. The character of Rose helps the readers to understand the underlying conflict that arises when one tries to adapt to a culture that frequently expects conformity while maintaining one's familial and cultural backgrounds.

4.1.1 Analysis of the Novel *A Pure Heart*

Rajia Hassib represents the constitution of the Egyptian identity among individuals living in Western countries, particularly about their experiences as diaspora immigrants in the selected novel, when she writes that:

> Rose herself had not thought of that until she was flying back from Egypt, when, half asleep and looking out the window just as the sun was rising and the clouds were gleaming in yellow and orange hues, she thought of the East and the West and remembered a line out of one of those letters: A communication by Merirtyfy to Nebetiotef: How are you? Is the West taking care of you as you desire (32).

It seems to reflect a moment of introspection and contemplation on the part of Rose as an immigrant, as she is flying back from Egypt. The mention of "the East and the West" and the communication between Merirtyfy and Nebetiotef could be seen as a reflection of the internal conflict faced by immigrants in the USA. The reference to "Is the West taking care of you as you desire?" is a question about whether the immigrant experience in the West aligns with their expectations and desires. It is emblematic of the broader questions

that immigrants grapple with, regarding their sense of belonging, fulfillment, and identity in their new environment. It reflects the struggle of immigrants to reconcile their cultural heritage and roots with their experiences in the new country. "The East and the West" highlights the dichotomy between Rose's original culture and the culture of the US and a manifestation of her struggle with cultural identity and the challenges faced by immigrants in reconciling their heritage with their new environment, reflecting the ongoing tension between assimilation into a new culture and maintaining ties to roots.

Erikson's theory of psychosocial development posits that individuals go through a series of stages, and at each stage, they face a crisis that must be resolved for healthy development. One of the key stages in Erikson's theory is the sixth stage, which occurs during young adulthood and is characterized by the conflict between intimacy and isolation (229).

In the context of Rajia Hassib's novel *A Pure Heart*, the character of Rose experiences a moment of self-realization while flying back from Egypt. As she looks out the window and sees the sun rising over the clouds, she is reminded of a line from a letter between two ancient Egyptians: "How are you? Is the West taking care of you as you desire?" (32). This quote highlights the themes of identity, connection, and longing for home that are present throughout the novel. Rose's experience of flying back from Egypt can be seen as a metaphor for the diasporic experience. The diaspora refers to the movement and scattering of people from their homeland to other parts of the world. Diasporic communities often face challenges in maintaining their cultural and national identities, as well as forming close relationships in new environments.

Homi K. Bhabha's concept of the 'third space' is another powerful lens used by the researcher to analyze the extract from Rajia Hassib's selected novel. This space is a liminal area where cultures intersect and hybridize, creating new identities and challenging traditional binaries. Rose's contemplation of the East and West, triggered by the striking sunrise, exemplifies this third space. She is not simply a Westerner in the East or an Easterner in the West; she is a hybrid, straddling both worlds. This liminality is further emphasized by the quotation from the letter: "How are you? Is the West taking care of you as you desire?" This question, posed across cultural and geographical divides, highlights

the interconnectedness of the two worlds and the blurred lines between them. Bhabha's notion of hybridity is central to the extract. Hybridity is the creation of new cultural forms through the mixing of different traditions. In the case of Rose, her hybrid identity is a product of her experiences in both the East and the West. She is neither purely Egyptian nor purely American, but a unique blend of both.

Rose's development of her identity and sense of self in light of Erikson's stage of intimacy vs. isolation is intricately connected to the exploration of Egyptian Muslim identity within a diasporic framework. Rose, as a diasporic character, experiences intimacy in diverse ways, reflecting the complexity of diasporic identity. Rose's contemplation reflects her diverse experiences of intimacy, not just romantically but also in terms of her connection with the Eastern culture and the Western society she finds herself in. Her relationships extend beyond romantic entanglements to include connections with the neighboring society, friendships, and familial bonds, providing a nuanced understanding of her diasporic experience:

> Trying to ease her transition, he had introduced her not only to his friends but to New York's various nooks and corners: the spot in Brooklyn Heights where the city's silhouette looked best at night; the bench overlooking the pond at Central Park where he often sat during his first months in New York; the Polish deli in Greenpoint that sold the best freshly baked bread; the Indian grocery stores that carried her favorite fruit— mangoes. Places, he explained, opened up to newcomers before people did. Places did not care how long you've lived here or where you were born; they welcomed you the moment you set foot in them. That, he told her, was the key to fitting in. She had to make New York her own (163).

Rose's struggles to manage her diasporic experience and fit in with New York culture are highlighted in the above lines from the novel *A Pure Heart*. Rose's husband Mark introduces her to several locations and sites that are meaningful to him in an attempt to ease her adjustment to life in New York in the book. The focus on these sites as important hubs for orientation in the city illustrates the notion that some places might act as a sort of bridge for immigrants, giving them a sense of connection and acceptance before building more intimate connections with locals. Rose's participation in the rich cultural fabric of the

city is evident via her mention of sites of cultural value, such as the Indian grocery stores and Polish deli.

This fits with the understanding of Rose's intimate experiences, which go beyond romantic relationships to involve interactions with both Eastern and Western cultures. The idea that "places open up to newcomers before people do" emphasizes how crucial it is to have a rapport with one's surroundings and environment when assimilating into a new culture. In general, the way the book depicts Rose discovering new areas in New York and her partner's tips for settling down in the city suit a more complex picture of Rose's experience as a diaspora, emphasizing the complex relationships that go beyond romantic relationships:

> Thank you for coming, Rose. I know it's not easy for you.
>
> I just want you to know I appreciate your coming. And your drive here was the longest, you and my New Yorker son (180-1).

The above quote from the novel expresses gratitude to Rose from Laura; her mother-in-law, for her presence at her in-law's house and acknowledges the effort she made to attend, which is interpreted by the researcher in light of Rose's broader diasporic experiences. Rose's development of identity is discussed in the context of Erikson's psychological theory, emphasizing the stage of intimacy vs. isolation. This stage typically occurs in early adulthood and involves forming deep, meaningful connections with others or facing feelings of isolation. The analysis suggests that Rose's identity development is closely linked to the exploration of her Egyptian Muslim identity within the diaspora. The acknowledgment that it's not easy for her to be there suggests a potential sense of engagement in her diasporic experience. This sentiment is consistent with the broader theme of intimacy vs. isolation, as Rose grapples with forming connections in a new setting. Furthermore, the sentences elaborate on Rose's diverse experiences of intimacy, extending beyond romantic relationships. The mention of her "drive here" being the longest, especially in comparison to the New Yorker son, emphasizes the physical and emotional effort she invests in maintaining connections. This effort, combined with her diverse experiences of intimacy, aligns with the nuanced understanding of her diasporic experience mentioned earlier. In essence, the analysis connects Rose's identity

development, experiences of intimacy, and diasporic exploration to the specific situation described in the novel lines, where Rose's presence is acknowledged and appreciated despite potential challenges associated with her diasporic journey.

> "You're back!" Mrs. Kumiega's smile spreads from ear to ear. Rose looks at the Tupperware box in her landlady's hands and smiles. "Hey, Mrs. Kumiega. I missed you." Her voice is thick and sleepy. She clears her throat. "I woke you up?" The statement a question; Mrs. Kumiega's eyes wide in concern. Rose shakes her head. "Don't worry about it. I overslept. I should have been up hours ago. Please, come in." "No, I'm not coming in. I know you're tired. But I brought you food." "Thank you, Mrs. Kumiega. You're an angel." They linger. Rose accepts the box her landlady hands her with one hand and holds the door open with the other (23).

The area of interest for the researcher is on Rose's experiences of intimacy in diverse ways, reflecting the complexity of diasporic identity. The subsequent analysis states that Rose's contemplation reflects her varied experiences of intimacy beyond romantic involvement but also in terms of her connections with Eastern culture and Western society.

These relationships extend beyond romantic entanglements to include connections as in this extract with neighboring society, offering a nuanced understanding of her diasporic experience. The interaction between Rose and Mrs. Kumiega exemplifies one aspect of Rose's multifaceted experiences of intimacy. Mrs. Kumiega's warm welcome and the exchange of a Tupperware box with food show the sense of connection and care within the context of their relationship. The exchange is marked by Mrs. Kumiega's genuine concern for Rose's well-being, and Rose's appreciation is evident in her expression of gratitude, calling Mrs. Kumiega an angel. This interaction highlights an intimate connection that goes beyond mere landlord-tenant dynamics. It suggests a form of surrogate societal bond, reflecting the broader theme of relationships extending beyond romantic entanglements. The dialogue and gestures convey a sense of community and support, emphasizing Rose's interconnectedness with those around her. In summary, the novel extract aligns with the earlier analysis by portraying an intimate connection in Rose's

life that extends beyond the romantic realm, providing a real-life example of the nuanced and multifaceted diasporic experience discussed in the initial sentences.

Rose encounters challenges specific to the diaspora, such as acculturation struggles and discrimination, contributing to her potential withdrawal from social connections. The researcher explored how diasporic factors impact Rose's ability to form and maintain close relationships, shedding light on the broader theme of identity renegotiation. Immigrants like Rose experienced feelings of alienation and a lack of belonging as she tried to integrate into a new culture while preserving aspects of her original identity.

Instances where Rose forms deep connections and shares vulnerabilities, offer insights into the diasporic experience, while challenges in maintaining relationships may mirror the complexities of navigating identity in a diasporic context. The line from the letter, "How are you? Is the West taking care of you as you desire" (32) underscores the potential challenges and feelings of isolation that Rose, as an immigrant, may face in the Western diasporic setting. The diasporic challenges, such as acculturation struggles and discrimination, contribute to her sense of potential withdrawal from social connections. Rose's contemplation serves as a mirror to the dynamics of diasporic existence, illustrating her internal struggle with the cultural dynamics between East and West. The complexities of forming and maintaining relationships are evident in her thoughts about how well the West is taking care of her, reflecting the broader diasporic theme.

Rose's self-identity plays a crucial role in her ability to form intimate relationships, especially considering her diasporic background. The novel explores how personal insecurities and the quest for self-discovery contribute to Rose's experiences of isolation as a diaspora.

They were sitting at their kitchen table, eating Pad Thai noodles out of plastic containers. Mark used chopsticks; Rose, as usual, tried to use them but quickly gave up and picked up a fork instead (165).

By the above incident from the novel, Rose's self-identity is analyzed within the context of forming intimate relationships, particularly considering her diasporic background. The focus is on how personal insecurities and the quest for self-discovery influence Rose's experiences of isolation as a diaspora. The scene of Rose and Mark sitting

at their kitchen table and eating pad Thai noodles serves as a snapshot of their shared domestic life. The use of chopsticks by Mark and Rose's initial attempt to use them but resorting to a fork seems like a minor detail, but it holds significance within the context of the diasporic analysis. Rose's struggle with chopsticks symbolizes a moment of cultural dissonance or perhaps a sense of not fully embracing her cultural heritage. It reflects a potential internal conflict related to her diasporic identity. The fact that she quickly gives up and uses a fork instead suggests a certain discomfort or hesitation in fully engaging with her cultural practices. The choice of food, Pad Thai noodles, indicates a fusion of cultures, representing the blending of Eastern and Western elements.

However, Rose's difficulty with the chopsticks introduces an element of tension, hinting at the complexities she faces in navigating her diasporic identity. The shared act of eating at the kitchen table is typically a communal and intimate experience. However, Rose's struggle with chopsticks can be seen as a metaphor for her broader challenges in forming intimate connections, in adjustment in a diverse culture. It aligns with the analysis that her self-identity, influenced by personal insecurities and the quest for self-discovery, plays a crucial role in shaping her experiences as a diaspora. In summary, this incident provides a subtle but meaningful illustration of Rose's engagement with her diasporic identity through a seemingly ordinary act, emphasizing the complex interplay between self-identity, cultural dynamics, and the formation of intimate relationships.

The selected quote from Rajia Hassib's *A Pure Heart* provides another opportunity to explore Homi K. Bhabha's concepts of third space, mimicry, and hybridity. The seemingly mundane act of eating Pad Thai, a Thai dish, in a Western setting is a microcosm of the cultural exchange and hybridization that Bhabha discusses. The kitchen table, a traditionally domestic space, becomes a site of cultural negotiation. Mark's use of chopsticks, a tool associated with East Asian cultures, signifies a certain level of cultural competence or appropriation. He is participating in a cultural practice that is not inherently his own. Rose's initial attempt and subsequent abandonment of chopsticks can be interpreted as a form of mimicry, as she tries to conform to a cultural norm that is not her own. However, her ultimate choice of a fork, a more familiar utensil, suggests a resistance to complete assimilation.

This scene highlights the complexities of cultural identity and the ways in which individuals navigate multiple cultural influences. The third space, in this context, is the liminal area between Eastern and Western cultures, where new cultural forms and identities emerge. The act of eating Pad Thai with chopsticks and forks simultaneously is a hybrid practice that defies categorization. This seemingly simple domestic scene offers a rich opportunity to explore the nuances of cultural exchange and identity formation. Bhabha's theoretical framework allows for a deeper understanding of the ways in which individuals negotiate their cultural heritage and construct new identities in a globalized world:

> Still, she didn't sound American—her expressions were too formal, her sentence structure too complex for day-to-day talk. He never revealed that to her. He didn't want her to feel self-conscious or, worse, try to change to fit in (163).

Personal insecurities and the quest for self-discovery contribute to Rose's experiences of isolation as a diaspora. The observation that Rose "didn't sound American" suggests a potential cultural or linguistic difference between Rose and those around her, likely in the context of her diasporic experience. The description of her expressions as "too formal" and her sentence structure as "too complex for day-to-day talk" hints at a divergence from the expected linguistic norms in her new environment, which contributes to her sense of not fully fitting in.

The fact that her husband Mark who observes this about Rose, chooses not to reveal it to her is notable. The decision not to disclose this information reflects a sensitivity to Rose's potential self-consciousness or the fear that she might alter her behavior to conform more closely to the perceived American standard. This highlights the nuanced dynamics of cultural identity and the impact it has on personal relationships, aligning with the analysis of Rose's self-identity playing a crucial role in forming intimate connections. The mention of not wanting Rose to feel self-conscious or try to change indicates an understanding of the potential vulnerability associated with navigating a diasporic identity. This passage underscores the theme of personal insecurities, as Rose's linguistic and cultural differences lead her to feel isolated or struggle with a sense of belonging. In short, the above quote from the novel provides a glimpse into Rose's linguistic and cultural challenges within her diasporic experience. The decision to keep this observation from her emphasizes the

delicate nature of self-identity in forming connections, supporting the analysis that Rose's insecurities and the quest for self-discovery contribute to her experiences of isolation as a diaspora.

The above passage is analyzed to examine Homi K. Bhabha's concepts of third space, mimicry, and hybridity. Rose's 'too formal' expressions and 'too complex' sentence structure highlights the tension between cultural norms and individual identity. Her speech patterns, while technically correct, do not conform to the casual, colloquial style of everyday American conversation. This discrepancy creates a sense of otherness, marking her as an outsider despite her physical presence in the American context. The researcher has linked Bhabha's concept of the third space that is particularly relevant here. She occupies a liminal space between cultures, neither fully belonging to her native culture nor seamlessly integrating into American society. This third space is characterized by ambiguity, ambivalence, and the potential for new cultural forms to emerge. While her speech patterns could be seen as a form of mimicry, her resistance to changing her style suggests a desire to maintain her cultural authenticity. This tension between assimilation and resistance is a central theme in Bhabha's work and this passage offers a rich opportunity to explore the complex interplay of cultural identity, power, and performance.

Rose's observation that constant patting and hugging by other women feels "un-American" suggests a cultural dissonance and a potential clash with her self-identity. The use of the term "un-American" indicates that Rose perceives these cultural differences as deviating from the norm in her current environment, contributing to a sense of otherness and potential isolation. The mention of this behavior is common in Egypt but surprising in the American context adds layers to Rose's diasporic experience. It underlines the challenges she faces in reconciling her cultural background with the expectations and social norms of her current environment.

> Emily grabs her forearm and squeezes it. Rose pats Emily's hand, wondering why everyone is suddenly touching her, how un-American it seems, this constant patting and hugging by other women, something that happens all the time in Egypt but that seems surprising here. Must be a side effect of bereavement, she thinks (188).

This example from the novel shows that the physical touch experienced by Rose from Emily, grabbing her forearm and squeezing it, becomes a significant point of reflection for Rose. The immediate reaction of Rose, wondering why everyone is suddenly touching her, indicates a cultural contrast between the American context she finds herself in and her experiences in Egypt. This moment highlights the cultural differences and nuances in interpersonal interactions, reinforcing the theme of diasporic identity.

This cultural dissonance contributes to the personal insecurities mentioned in the analysis, as Rose navigates her identity within a diasporic framework. The thought that this touching may be a side effect of bereavement introduces another layer to Rose's experience. It suggests that the cultural differences she perceives might be amplified by the emotional context of mourning, potentially accentuating her feelings of isolation. Thus, this novel example provides a poignant moment where Rose's observations about physical touch underscore the complexities of her diasporic identity. The contrast between cultural norms and personal experiences contributes to the exploration of personal insecurities and the impact on Rose's ability to form intimate relationships, aligning with the broader themes discussed in the initial sentences.

The contemplation is a window into Rose's self-identity, highlighting her internal conflict as she grapples with her Eastern heritage and experiences in Western culture. It aligns with the exploration of personal insecurities and the quest for self-discovery, contributing to Rose's experiences of potential isolation as a diaspora. Rose, like some characters, exhibited a fear of commitment rooted in her diasporic experiences. Personal insecurities, or unique diasporic challenges explored in the novel contribute to Rose's struggles in developing intimate relationships. Rose's contemplation subtly hints at a fear of commitment to either cultural identity, as she navigates the challenges of being a diaspora. Her struggle is rooted in unique diasporic challenges, contributing to her potential difficulties in forming relationships. Meaningful connections and the absence of such connections provide insights into Rose's experiences of intimacy or isolation as a diaspora, contributing to the broader theme of identity renegotiation. The contemplation indirectly sheds light on Rose's diasporic social networks and the role these networks play in her life. It provides insights into the complexities of meaningful connections and the potential absence of such connections for diaspora.

Erikson's concept of a search for identity is particularly poignant in the diasporic context. Rose grapples with questions of identity and self-discovery not only in personal relationships but also within the diasporic community, contributing to the overall theme of renegotiating her Egyptian identity. Rose's contemplation about the East and the West while flying back from Egypt is a reflection of her struggle with her cultural identity as an immigrant in the USA. The line from the letter she remembers, "Is the West taking care of you as you desire?" highlights the tension between her Eastern heritage and her experiences in Western culture. This reflects the identity crisis that many immigrants like Rose face as they maneuver between their original cultural identity and the new cultural environment. Furthermore, Erikson's theory emphasizes the importance of resolving this identity crisis to achieve a sense of self-identity and belonging. Rose's contemplation directly aligns with Erikson's concept of a search for identity in the diasporic context. Her reflection on the East and the West represents the ongoing struggle of diasporic individuals to renegotiate their cultural identity.

Loneliness becomes a manifestation of isolation in the diasporic narrative. Characters, including Rose, experiencing loneliness, explore their need for connection, offering insights into the diasporic struggle to overcome barriers of intimacy and renegotiate a cohesive identity. The contemplation hints at the loneliness Rose experiences as she grapples with the complexities of her diasporic identity. Her need for connection and the struggle to overcome barriers of intimacy are reflected in this contemplation.

The constant patting and hugging by other women, something that happens all the time in Egypt but that seems surprising when Emily grabs her forearm and squeezes it, Rose finds it surprising and un-American, seeing it as a behavior that is more alarming for her. This highlights Rose's feelings of isolation and loneliness, as she struggles to connect with her community in the wake of her sister's death. This highlights the idea that loneliness can be a manifestation of isolation, as Rose feels disconnected from her community despite their attempts to comfort her. The novel suggests that this loneliness is a common experience for those who are grieving, as they struggle to come to terms with their loss and reconnect with their community. The researcher has explored the theme of loneliness as a manifestation of isolation within the diasporic narrative. By examining these

themes, the novel offers a nuanced portrayal of the immigrant experience and the challenges that come with it.

The conflict between maintaining one's cultural heritage and adapting to a new culture aligns with Erikson's concept of intimacy versus isolation. In Erikson's words, "It is primarily the inability to settle on an occupational identity which disturbs young people" (228). Due to several circumstances, including linguistic and cultural limitations, Rose finds it challenging to create her professional identity as an immigrant. According to Erikson's theory of identity crisis in early adulthood, Rose experiences internal conflict and disturbance as a result of her incapacity to choose a vocational identity. In trying to define her professional identity, Rose, like many young people, has a difficult time finding her position in the workforce and society. This process is more difficult when there is pressure to integrate into a new society without losing one's unique individuality. The formation of a strong sense of self and the capacity to build meaningful connections are outcomes of effectively resolving the identity crisis, according to Erikson. If people can't get through this phase, though, they could feel disoriented and dispersed in their roles. In light of her experiences as an immigrant from Egypt living in the United States, Rose's inability to choose a career path adds to her sense of disorientation and social anxiety. She has psychological effects from this, which makes it more difficult for her to develop a strong sense of self.

By examining Rose's development within the framework of Erikson's intimacy vs. isolation in the diasporic setting of *A Pure Heart*, the study has gained a deeper understanding of how the novel contributes to the exploration of challenges and experiences related to intimacy and isolation during the diasporic journey of renegotiating Egyptian identity as diaspora. Furthermore, Rose's inability to settle on a clear career path adds another layer to her diasporic identity struggle. This aligns with Erikson's theory of identity crisis in young adulthood, emphasizing the importance of resolving this crisis to achieve a sense of self-identity and belonging. Rose's challenges in vocational identity contribute to her feelings of disorientation and social anxiety, highlighting the psychological effects of the identity crisis in the diasporic experience. The novel, through Rose's journey, provides a subtle exploration of how diasporic individuals renegotiate their identity amidst the intricate interplay of cultural influences and societal expectations.

With regards to the many factors that influence and contribute to the construction of identities among diasporic Egyptian immigrants in the selected novels the treatment Rose receives due to her Egyptian identity highlights a perceived difference in acceptance, influencing and contributing to the construction of her identity as a diaspora in the West:

> That's just a load of crap. The man chatted with me for a good half hour while I was waiting for you and was perfectly friendly. Seemed excited to be talking about Egypt. He was very happy to know I lived there before.

> That's just what I'm saying: He'd be happy to talk to you, an American showing positive interest in his country and thereby stroking his ego. But he wouldn't want to talk to me. I would only remind him of how he is stuck doing a job he would never be caught dead doing in Egypt (42).

This conversation reflects the complex dynamics of cultural differences, perceptions, and prejudices. Rose reflects the fact that how one's background influences the interactions with others, particularly in the context of diaspora. Rose feels that she would not receive the same treatment due to her Egyptian identity. She perceived that her background would only serve as a reminder of the man's current job, which they view as less prestigious than what he might have done in Egypt. The comparison between an American and a speaker from Egypt highlights a perceived difference in acceptance and status based on cultural background. Rose's frustration with being seen as inferior or limited by their immigrant status is indicative of the struggle to establish a secure sense of identity within the new cultural context.

 This highlights the themes of identity, belonging, and the impact of societal perceptions on individual interactions. It shows the complexities of cultural attitudes and how they can shape interpersonal relationships. This addresses the research question regarding factors that influence and contribute to the construction of identities among diasporic Egyptian immigrants in the selected novels. The process of social integration and acceptance within the host society significantly impacts the construction of identities among Muslim diasporic Egyptian immigrants. The characters' experiences with discrimination, stereotypes, and cultural misunderstandings shape their self-perception and

sense of belonging. Their interactions with individuals from diverse backgrounds also influence how they perceive themselves within the larger social context.

Rose seems to be expressing a sense of identity conflict and cultural dissonance experienced by her in the USA. Erik Erikson's theoretical framework of psychosocial development, particularly focusing on the stage of intimacy versus isolation is applicable here that involves the struggle to form a coherent sense of self and establish a clear identity while navigating societal expectations and cultural influences. Immigrants often face unique challenges in this regard as they reconcile their original cultural identity with the new cultural norms of their adopted country. Furthermore, the reference to the individual being "stuck" doing a job they would never do in their home country points to the challenges immigrants face in terms of social mobility and professional identity. This is linked to Erikson's framework of psychosocial development especially the concept of intimacy versus isolation. Analyzing this quote in the context of Erikson's stage of Intimacy vs. Isolation, the American's enthusiasm to talk about Egypt with the speaker suggests a form of intimacy – a connection or shared interest in a particular culture or topic.

The conversation highlights how positive interest can facilitate a form of intimacy, even if it is momentary and surface-level. The second character points out a potential source of isolation based on their perception of how they would be received in a conversation about Egypt. The notion that the American is willing to talk to an American but might not engage similarly with someone from Egypt highlights diasporic challenges and potential feelings of exclusion for Rose. The dialogue sheds light on the dynamics of relationships within a diasporic context. It implies that interactions are influenced by power dynamics, cultural differences, and the expectations tied to one's background within the diaspora. The second character expresses a concern about how the interaction affects their self-identity. This reflects the broader theme of self-identity within the diaspora, where individuals confront the challenges of how they are perceived based on their cultural background. The hesitation expressed by the second character implies a fear of commitment to engaging in a conversation that may not align with their identity or expectations. There's a reluctance to participate in a dialogue that could challenge their sense of self within the diaspora. The quote indirectly touches on the dynamics of diasporic social networks. It suggests that certain individuals have more access or acceptance within

these networks based on their background, influencing the nature of their interactions. The second character's reluctance to engage in a conversation about Egypt reflects a continuous search for identity within the diaspora. The fear that such conversations reinforce a negative perception or stereotype adds depth to the struggle of individuals trying to define their identity within a cultural context. While not explicitly stated, the second character's reluctance to engage in a conversation may contribute to feelings of loneliness within the diasporic experience. The fear of not being understood or accepted in discussions about one's home country adds a layer to the potential isolation felt by individuals navigating the diaspora.

In Erikson's development theory, the stage of intimacy versus isolation occurs during young adulthood and is characterized by the challenge of forming committed, intimate relationships with others, as well as the risk of isolation and loneliness if these relationships are not established Rose's development is explored by the researcher about Erikson's stage of intimacy versus isolation as Rose is a young Egyptian woman who has immigrated to the United States and is trying to navigate her new life in a foreign country. She experiences several challenges related to her diasporic identity, including feelings of isolation and loneliness, as well as difficulties forming intimate relationships due to cultural differences and language barriers. One key aspect of Erikson's stage of intimacy versus isolation is the concept of intimacy in various forms. For Rose, this includes forming close friendships with other Egyptian immigrants, as well as romantic relationships with a partner who is more supportive of her cultural background. However, Rose also experiences a fear of commitment in a diasporic setting, as she is hesitant to fully invest in these relationships due to the uncertainty and instability that comes with living in a foreign country. Another important factor in Rose's development is the role of diasporic social networks. These networks provide a sense of community and support for individuals who are living away from their homeland and can help mitigate feelings of isolation and loneliness. However, they can also present challenges, as Rose must navigate cultural differences and language barriers within these networks. Additionally, Rose's search for identity in the diaspora is a key aspect of her development during Erikson's stage of intimacy versus isolation. As she tries to reconcile her Egyptian heritage with her new life in the United States, Rose must grapple with issues of self-identity and relationship

dynamics. She also confronts the fear of commitment that is common in diasporic settings, as she tries to form meaningful connections with others despite the uncertainty and instability that comes with living in a foreign country. Overall, Rose's development during Erikson's stage of intimacy versus isolation is shaped by several factors related to her diasporic identity, including feelings of isolation and loneliness, difficulties forming intimate relationships due to cultural differences and language barriers, and the role of diasporic social networks. Through her experiences, Rose must navigate these challenges to form committed, intimate relationships and avoid the risk of isolation and loneliness that come with this stage of development.

The above analysis has provided insights into the complexities of interpersonal dynamics within a diasporic context, touching on issues of identity, fear of commitment, and the quest for meaningful connections, all of which are key elements of Erikson's stage of intimacy vs. isolation. Since it affects their feeling of self-worth and belonging, this stage is critical for immigrants like Rose in the United States. However, individuals experience a sense of powerlessness and loneliness, as the protagonist of the chosen novel Rose often does, if they are unable to do chores or are made to feel inferior. Because Rose experiences prejudice and loneliness and grows to feel inadequate, she is unable to fulfill her ambitions and it has a detrimental effect on her general and mental health. Negative effects include loneliness and inferiority complexes brought on by losing hope in associations.

Immigrants encounter barriers that hinder their ability to fully integrate into their new society, leading to feelings of inferiority and a compromised sense of identity. It exemplifies the complexities of identity formation and the impact of cultural context on immigrants' experiences in the USA. The study which tackles the elements that influence and contribute to the construction of identities among diasporic Egyptian immigrants in the selected novels aligns with the incident in the selected novel, for instance,

> Everything! She is shouting now. A young woman in a suit and heels passing by glances at her. Rose glares at the woman, who speeds up her pace. Stepping up to a trash can, Rose tosses the last of the hot dog in it with such force it lands with a thud. "You take moral stands with such ease. You write about things like you can

see who is right and who is wrong. Don't you think that's just a bit of a superior attitude? Passing judgment on people like that all the time? (43)

This quote from the novel reflects a moment of intense emotional expression by the protagonist Rose, where she confronts her husband Mark about his apparent ease in taking moral stands and passing judgment on others. Rose's outburst suggests a form of intimacy, albeit a confrontational one. She expresses her feelings and challenges the other person, creating a moment of emotional closeness or intensity. The act of Rose shouting and attracting the attention of a passerby, who then speeds up her pace, reflects a potential sense of isolation. This is tied by the researcher to the diasporic challenges Rose faces, possibly feeling isolated and misunderstood in her cultural or moral perspectives.

The confrontation reveals a specific dynamic within relationships, especially within a diasporic context. It implies that differing moral perspectives or judgments can create tensions in relationships, highlighting the complex dynamics individuals face as a diaspora. Rose's criticism of the other person's moral certainty suggests a concern about self-identity. In a diasporic setting, individuals confront how their cultural background influences their moral perspectives, leading to a deeper exploration of self-identity. Rose's challenge to the other person's moral certainty might reflect a fear of commitment to rigid moral standards within the diaspora. There could be a reluctance to conform to certain moral expectations, potentially leading to conflicts or tensions within diasporic relationships. The interaction with the passerby and Rose's reaction offers glimpses into diasporic social networks. The speed at which the passerby distances herself may reflect the challenges individuals face in finding acceptance or understanding within certain social circles. Rose's questioning of the other person's moral certainty is part of a broader search for identity within the diaspora. The confrontation hints at the ongoing struggle to define one's values and moral stance while navigating the complexities of a diasporic environment. Rose's emotional outburst and the apparent distancing of the passerby suggest a moment of potential loneliness. The disagreement on moral grounds might contribute to feelings of isolation, particularly if Rose feels her perspective is not fully understood or accepted as the diasporic community. In summary, this quote captures a moment of heightened emotion and conflict, providing a glimpse into the interpersonal dynamics and challenges that individuals, particularly those in a diasporic setting, experience during Erikson's stage of Intimacy vs. Isolation.

The confrontation reflects the complexities of forming and maintaining relationships while navigating moral and cultural differences as a diaspora.

In addition to the above-mentioned factors, the role of language, religion, family dynamics, and societal perceptions also significantly contribute to the construction of identities among diasporic Egyptian immigrants. Rose uses language as a vital tool to negotiate identities in the diaspora and to convey her cultural background. Rose, an Egyptian immigrant living abroad, also finds that how she sees herself and is seen by others is greatly influenced by family relationships and social beliefs.

It highlights Rose's feelings of frustration and anger towards those who judge her and her community without fully understanding their experiences. She feels that these judgments are rooted in a superior attitude, which is a common phenomenon among those who have not experienced the same struggles as immigrants. This sense of superiority can be seen in the way the young woman in the suit and heels glances at Rose and speeds up her pace, implying that she is better than Rose because of her social status and privilege.

As per the psychosocial theory of development developed by Erikson, the identity crisis stage is a critical period in an individual's life, typically occurring during adolescence and early adulthood. During this stage, individuals explore their identities, values, and beliefs, and begin to form their sense of self. The conflict between Rose's old and new identities is a classic example of the identity crisis that many immigrants face as they navigate their new lives in a foreign land.

The theme of moral judgment is also relevant here, as Rose feels that those who judge her without understanding her experiences are guilty of passing judgment on her without truly knowing her. This sense of being judged and found wanting is a common experience for many immigrants, who often feel that they are being asked to conform to the dominant culture without being given the space to maintain their own identities.

Rose struggles with her identity on the outside as well since they are perceived as belonging to an inferior race or culture by American society and people like Mark. As a result, immigrants like Rose find it difficult to integrate and be accepted in society due to hurdles, discriminatory attitudes, and prejudice. People like Rose are more likely to feel marginalized and inferior as a result of such sentiments, which add to their identity issues.

Rose has an identity problem heavily influenced by a complicated dynamic that arises from the convergence of her immigrant experience and the opinions of people like Mark who believe they belong to a superior race.

The selected passage also offers a compelling opportunity to explore the complex interplay of cultural identity, power, and performance through the lens of Homi K. Bhabha's theoretical framework. The scene depicts Rose's outburst of frustration, directed at an unnamed individual. Her anger is fueled by a perceived sense of moral superiority and judgment. This suggests a tension between her own sense of self and the expectations of others, particularly those who embody a more conventional or mainstream identity.

Bhabha's concept of the third space is particularly relevant here. Rose occupies a liminal space between cultures, caught between her Egyptian heritage and her American upbringing. This hybrid identity can lead to feelings of alienation and displacement, as she struggles to reconcile conflicting cultural norms and expectations. The woman in the suit and heels serves as a symbol of the dominant culture, representing a certain level of social and economic status. Rose's hostile reaction to her gaze suggests a deep-seated resentment towards those who seem to embody the very ideals she is struggling to attain. The act of throwing the hot dog into the trash can be interpreted as a symbolic gesture of defiance. It is a rejection of both the food itself, a cultural artifact, and the social norms that govern its consumption. By performing this act of transgression, Rose is asserting her individuality and challenging the expectations of others.

> Now, looking at the forest beyond the deck, Rose understands. She closes her eyes and thinks of her nooks, the places where she feels the happiest: her desk at the Met; the stoop in front of Mrs. Kumiega's apartment building, where she keeps her geraniums in the spring; the table by the tennis courts in the Gezira Club, where she used to eat breakfast and go over her course work during her college years in Egypt; the hall at the Egyptian Museum where she often sat, cross-legged, and sketched in front of the statue of Akhenaten, the Pharaoh who called for the worship of one god only and angered the priests. Her places, collected, are as unique and individual as Mark's. Her places make her who she is. And now, strangely, she realizes that this spot on her in-laws' deck is one of her places, too (179).

As per Erikson, every phase of life presents a unique crisis or challenge that must be successfully navigated to create a healthy sense of self and identity. One of the key stages in Erikson's theory is the sixth stage, which focuses on the conflict between intimacy and isolation. Rose, reflects on her sense of identity and belonging in various places that hold personal significance to her. Rose's contemplation of her "nooks," or meaningful places, reflects her search for a stable and coherent sense of identity within the context of her immigrant experience. The places she recalls, such as her desk at the Met and her experiences in Egypt, represent different facets of her cultural and personal identity. These locations symbolize her attempts to integrate her past experiences with her present reality as an immigrant in the USA. Furthermore, Rose's realization that her in-laws' deck has become one of her meaningful places signifies an important aspect of her identity development. Despite being in a new environment, she recognizes that this space holds significance for her, indicating a growing sense of belonging and integration into her new surroundings.

Her introspective reflection aligns with Erikson's theory of psychosocial development, specifically about the challenges faced by immigrants in establishing a coherent sense of identity within a new cultural context.

Rose's intimate connection to specific places, both in the USA and Egypt. The emotional attachment she has to these places reflects a form of intimacy, as they contribute to her overall sense of happiness and identity. Rose's contemplation of her favorite places serves as a way to bridge the gap between her American and Egyptian identities. It reflects the challenge of navigating a diasporic identity, where finding a sense of belonging can be complex. The mention of Mark's unique places and Rose's recognition of this spot on her in-laws' deck as one of her own suggests a shared understanding and connection within their relationship. The dynamics of their relationship involve recognizing and incorporating each other's places into their shared experiences. Rose's collection of favorite places, including those from her time in Egypt, emphasizes the intertwining of her self-identity with her geographical and cultural history. The quote speaks to the ongoing process of constructing her identity within the diasporic experience. The recognition of the deck as one of her places indicates a willingness to commit emotionally to her new surroundings, despite the challenges of diaspora. It suggests a positive step toward integrating her identity

into the broader diasporic context. The acknowledgment of the deck as one of her places implies an acceptance of her in-laws' environment in her diasporic social network. It reflects the evolving connections and relationships within the broader diasporic community.

Rose's reflection on her favorite places represents a continual search for identity within the diaspora. The recognition of this new spot as one of her places signifies a dynamic process of identity formation and integration. The acknowledgment of the deck as one of her places may mitigate potential feelings of loneliness within her in-laws' environment. It signifies a sense of belonging and comfort that contributes to her overall emotional well-being. By focusing on the stage of intimacy vs. isolation from Erikson's theory, this research investigates how the challenges of uprooting, migration, and resettlement impact identity formation for Egyptian immigrants. Hassib's nuanced depiction of Rose's struggles underscores the intensified challenges of renegotiating identity in the diaspora, reflecting the broader themes of intimacy challenges and the search for belonging.

The researcher aims to illuminate how these factors contribute to the formation and reformation of Egyptian identities among diasporic individuals, emphasizing the universal quest for identity through personal narratives and empathetic engagement. The examination of these themes not only deepens understanding of diasporic identity crises but also highlights the ongoing commitment required to navigate and renegotiate one's identity amidst life's complexities

4.1.2 Conclusion

Hassib's portrayal of Rose's point of view in *A Pure Heart* serve as a poignant reminder that identity crises are not limited to cultural or religious boundaries. They are universal human experiences, reflective of the complexities and contradictions inherent in the human condition. By illuminating Rose's struggles, Hassib invites readers to engage with questions of identity, empathy, and the power of personal narratives in shaping our understanding of ourselves and others.

Through her complex point of view, Hassib skilfully unravels the research questions focusing on factors that influence and contribute to the construction of identities

among diasporic Egyptian immigrants and highlighting the process of uprooting, migration, and resettlement intensifying the challenges and complexities of renegotiating identities for Egyptian immigrants, represent the factors that contribute to the constitution of the Egyptian identity among individuals living in western countries, particularly about their experiences as diaspora immigrants. The novel serves as a heartfelt reminder that the quest for identity is a deeply personal and universal endeavor, one that requires introspection, empathy, and the willingness to embrace the complexities of our multifaceted selves. By examining the interplay between personal growth, social interactions, and emotional well-being, Erikson's theory offers valuable insights into the development of *A Pure Heart.* Furthermore, Erikson's recognition of the lifelong nature of psychosocial development underscores the ongoing commitment required to maintain *A Pure Heart* amidst life's complexities and challenges. By inspecting specifically, the stage of development, of intimacy vs isolation and the challenges that immigrants like Rose face at this stage, the researcher has gained a deeper understanding of the complex and subtle process of identity formation among immigrant individuals. The researcher had identified themes in the selected literature of Hassib's *A Pure Heart* that stand out including identity challenges in the diaspora, diasporic identity crisis: intimacy challenges in diaspora: navigating intimacy vs. isolation, aligning with the stages of Erikson's theory of development namely the stage of intimacy vs. isolation. Rajia Hassib's portrayal of Rose's journey resonates with Homi K. Bhabha's concept of hybridity. Rose, as a diasporic Egyptian-American, embodies the liminal space between cultures, constantly negotiating her identity and sense of belonging. Her experiences highlight the fluidity and dynamism of identity formation, as she grapples with the tension between her cultural heritage and her adopted homeland.

4.2 Plot Overview of the Novel *In the Language of Miracles*

The American dream appears to have been achieved for Samir and Nagla Al-Menshawy. After immigrating to the US from Egypt, Samir opened a medical business, and Nagla also delivered her skills to charitable establishments. In the tidy Summerset neighborhood of New Jersey, they bought a big house, where their children ultimately attend the same school as Natalie Bradstreet, their neighbor and best friend's daughter. The

Al-Menshawys' once-calm lives were dramatically overturned more than 10 years later by a terrible chain of events, that resulted in the deaths of their child Hosaam and Natalie Bradstreet, and labeled them as outcasts in their society. Their surviving child, Khaled, was forced to live in the shadow of his injured sister, while Samir desperately implored the community for forgiveness and Nagla tried to come to terms with her role in the tragedy. To get away from the terrible memories that his childhood home has brought back, Khaled moved to the city struggling with guilt and pressure to be the nice son. *The Language of Miracles* paints a moving portrayal of a family's struggle, to uphold their customs, move on from tragedy, and above all find acceptance and reconciliation from the host community.

By examining identity renegotiation through the perceptions of its protagonists, Rajia Hassib's debut novel, *In the Language of Miracles*, provides a thorough examination. With a community coping with tragedy and its consequences in the background, Hassib depicts the complicated challenges faced by people trying to find their identity in the face of complex cultural, religious, and personal norms. Hassib communicates the mass of previous failures, the desire for self-acceptance, and societal expectations in a way that is extremely relatable to readers through her multi-layered point of view.

The tension and problems resulting from cultural dualism are highlighted by Hassib's characters through the subtle interaction between their Egyptian origin and American surroundings. The Al-Menshawy family, immigrants from Egypt, are the focus of the narrative. They reside in a community in the US that is primarily made up of white people. Assimilation, cultural preservation, and the need for a sense of belonging are all intricately explained by Hassib through their experiences.

4.2.1 Analysis of the Novel *In the Language of Miracles*

The question of representing the constitution of the Egyptian Muslim identity among the diaspora is addressed by Samir who wanted to offer an apology to the host society to integrate and Nagla was full of suspicion and fear of being rejected and an outcasted immigrant:

Samir sighed. "Think about it, Nagla. This is our chance to be part of this community again. This service is an opportunity for us to show that we are on the

same side they are on. That we regret what happened as much as they do. That we
are not" He paused, searching for words. "That we are not what they think we are."
"I don't know, Samir. We tried going public before, and that didn't go so well, did
it? (18).

Samir's desire to offer an apology to the host society as a means of integration represents
a delicate perspective on the immigrant experience. His internal struggle and efforts to
assimilate while maintaining his cultural identity sheds light on the complexities of
directing dual identities. On the other hand, Nagla as an immigrant, her anxiety and fear of
rejection reflect the emotional chaos experienced by many diaspora individuals. Her
feelings of being an outcast and her suspicion towards the host society provide valuable
insights into the psychological impact of immigration.

Samir and Nagla offer a comprehensive representation of how their Egyptian
identity is shaped and redefined in Western settings through traditions, language, customs,
and interpersonal relationships in the USA. The psychological and emotional peal of
navigating between multiple cultural spheres is intensely depicted through the characters'
internal struggles. Their experiences serve as a lens through which the broader challenges
faced by diaspora communities are understood. By probing into themes of belonging,
acceptance, and self-discovery, Hassib's works provide a convincing exploration of how
immigration shapes individual identities. Between his want to reintegrate into the group he
formerly belonged to and his fear of being rejected and judged by that community, Samir
is experiencing an identity crisis. His sense of not being accepted for who he is, is the
source of this problem, and it is a sentiment that is especially relevant to the experiences
of immigrants in the US. Erikson's theory offers a helpful prism for viewing Samir's
difficulties. What Samir and his family have faced, because of that prejudice and
discrimination, they probably feel insecure and mistrustful of one another. Feelings of
alienation, fear of rejection, and a sense of not belonging in the host community are just a
few ways that this distrust has shown itself. Samir finds it difficult to establish deep
relationships with other people and to feel confident in who he is.

In The Language of Miracles delves into the characters' considerations about
rejoining and being accepted by the community, offering insights into Erikson's stage of

intimacy vs. isolation within a diasporic context. The service represents a chance for them to rebuild connections and show their alignment with the community. The last attempt at going public resulted in difficulties, emphasizing the challenges of integrating and being accepted within a broader community. Samir's perspective suggests a desire for positive relationship dynamics within the diasporic context. The characters are contemplating their relationship with the larger community and how it may impact their sense of belonging. The characters are wrestling with their self-identity within the diaspora, seeking to disprove negative perceptions held by others. The desire to show that "we are not what they think we are" reflects a crucial aspect of self-identity construction in a diasporic setting. Nagla's reluctance indicates a fear of commitment to a public display that might have negative consequences. It suggests a cautious approach, acknowledging the potential risks of openly aligning with the community. The characters see the service as an opportunity to reestablish themselves within the diasporic social network. The desire to be on the "same side" and to demonstrate regret emphasizes the importance of social connections in a diasporic setting. The characters' contemplation of their actions as a means to redefine themselves speaks to the ongoing search for identity within the diaspora. The service becomes a platform for them to actively participate in shaping their diasporic identity. The characters' need to be part of the community again suggests a desire to overcome potential feelings of loneliness or exclusion within the diasporic environment. The attempt to bridge the gap with the community signifies a quest for connection and acceptance. The remark made by his spouse, "I don't know, Samir," also reveals this inner turmoil. It is clear from her comment that she is afraid of worsening and being rejected, in addition to being uncertain of herself.

By exploring the characters' internal conflicts and deliberations about their relationship with the community, the novel sheds light on the challenges and aspirations faced by diasporic individuals as they navigate Erikson's stage of Intimacy vs. Isolation. The characters grapple with their sense of self, community dynamics, and the potential consequences of actively engaging in the diasporic social network. This phase might be very challenging for influential immigrants as they may find it difficult to make sense of their circumstances and reconcile their past and present identities. If they have experienced a great deal of hardship, they may feel hopeless and sad, which erodes their sense of identity and belonging. Samir's difficulty stems from his perception that he is not accepted for who

he is, a sentiment that is especially appropriate to the experiences of immigrants in the US. Emphasizing the value of Erikson's theoretical framework has proven to be a helpful prism through which the researcher has seen Samir's challenges.

The process of uprooting, migration, and resettlement depicted in the selected works by Rajia Hassib intensify the challenges and complexities of renegotiating identities for Egyptian immigrants is addressed in the analysis of the selected novel, for instance where Samir and Nagla are confronted with issues like challenging social norms of USA, need for self-expression and the limitations imposed on them because of his immigration status and fear of being rejected at the flyer in the host society, intensify the complexities of renegotiation of their identities in the West.

> Just think about it," Samir resumed, leaning toward his wife again. "We could go together, as a family, showing our respect. Perhaps they would let me say a word or two, address them" "You want to speak, too?" Nagla interrupted him. "The flyer said they'd welcome speakers!" Samir said. "Yes, but not you! Not you! (19).

Immigration and figuring out who they are and where they fit in in the US are the problems that Samir and Nagla explore. According to Erik Erikson's theory, people go through many phases of psychosocial development, and every stage has its conflict or crisis, that needs to be addressed for a person to evolve into a healthy personality. The sixth stage is particularly relevant to the experience of immigrants, which takes place through adulthood. Samir's desire to speak at the memorial event of the dead child Natalie reflects his need to assert his identity and recognition within his new community in the US. His eagerness to address the audience signifies a desire for validation and a sense of belonging.

However, Nagla's reaction highlights the challenges immigrants face in reconciling their cultural identity with the expectations and limitations imposed on them by their new environment. Her dismissive response suggests a clash between Samir's desire for self-expression and the restrictions placed on him as an immigrant. Samir's wish to speak at Natalie's funeral in his new US community is a reflection of his ambition to establish his identity and gain acceptance. His willingness to speak to the crowd suggests that he wants to be accepted by the host society. Nagla's response, nevertheless, emphasizes the difficulties immigrants face by balancing their cultural identity with the constraints and

expectations placed on them by their new surroundings. Her scornful answer implies a conflict between Samir's need for self-expression and the limitations imposed on them because of their immigration status.

Nagla reacts negatively to Samir's suggestion, stating that they don't want him to speak. In the context of Erikson's sixth stage, intimacy vs. isolation, this quote is analyzed through the lens of relationship dynamics and fear of commitment. Samir's desire to speak at the event and Nagla's strong reaction indicate a potential conflict or tension within their relationship. Samir's wish to address the gathering is seen as a desire for connection, a way to be actively involved in the community, and to express himself. On the other hand, Nagla's resistance suggests a fear of commitment or a reluctance to fully engage in social or public interactions. This suggests an exploration of identity and belonging, particularly within the context of the Egyptian diaspora. Analyzing this incident within the broader research context, the researcher has considered how the characters' interactions reflect larger themes of identity renegotiation, interpersonal dynamics, and the challenges of forming connections within a diasporic community. Samir's desire to speak is seen as an attempt to engage with his cultural identity and community, while Nagla's reluctance is indicative of the challenges and fears associated with commitment and communication in their diasporic context.

In The Language of Miracles is analyzed concerning major characters related to this developmental stage. Samir's suggestion of attending an event as a family and expressing his desire to speak at the event reflects a dynamic within the family unit. It suggests an attempt to engage in a shared experience and possibly strengthen familial bonds. Nagla's reaction, however, indicates potential tension or disagreement within the relationship as she fears that the community won't listen to them at all. Nagla's strong response, "Yes, but not you! Not you!" suggests a fear or hesitation towards Samir's involvement in the public sphere. There is an underlying fear of commitment to a diasporic public or communal identity. Samir's desire to speak and engage with the community indicates a potential for personal growth within the context of his relationships and his cultural identity. On the other hand, Nagla's resistance indicates a different trajectory and struggle in terms of personal growth. The idea of attending the event as a family also touches upon the theme of loneliness within a diasporic context. The characters are seeking

connection and a sense of belonging, but challenges and conflicts are hindering that sense of unity. The event mentioned in the quote represents an opportunity to connect with a larger social network that is of their neighboring American society. Samir's desire to speak and Nagla's resistance highlights the complexity of navigating social networks within a diasporic community. Nagla's interruption and the ensuing exchange between the characters point to potential communication challenges. There is a gap in understanding and a lack of effective communication regarding their roles within the community and their desires.

Samir's contemplation of building a life for himself and his family in New York suggests a desire for intimacy, not just in personal relationships but also in establishing a connection with a new place. The mention of Samir being exhausted after a ten-hour flight and arriving in a new city highlights the potential challenges and feelings of isolation that individuals in a diasporic setting experience. Samir's connection with his cousin, Loula, who is driving the car, reflects the importance of relationships within the diasporic context. The family bond is a source of support as they navigate the challenges of a new environment. Samir's contemplation of building a life while preserving his Egyptian roots indicates a struggle with self-identity in the diaspora. Balancing the desire for assimilation with the need to maintain cultural identity is a common theme for individuals in diasporic communities. The presence of family, like Samir's cousin Loula, is a form of social support in the diaspora. Building and maintaining social networks become crucial for individuals trying to establish themselves in a new place. Samir's consideration of preserving his Egyptian roots while embracing a new life in New York signifies a search for identity within the diasporic experience. Samir's exhaustion and the contrast between the familiar voice of Om Kalthoum and the new surroundings in New York hint at potential feelings of loneliness and alienation that accompany the diasporic experience. This event captures the complex interplay of relationships, identity, and the challenges associated with diaspora, aligning well with various aspects of Erikson's psychosocial theory, especially those related to intimacy, identity, and the struggles of adapting to a new cultural environment.

In terms of the factors that influence and contribute to the construction of identities among diasporic Egyptian immigrants during the analysis of the selected novel, for

instance, when a neighbor Mrs. Russell disrespect her, resulting in the inability to balance the demands and customs of new surroundings in host society with her cultural history:

> She was sitting on the floor, in the corner between the bed and the wall, her legs drawn to her chest, her face buried in her knees, sobbing. Samir, speaking softly, sat down next to her. "Nagla, what happened?" Looking up, Nagla covered her face with both hands and said, "I . . . was cooking. The . . . alarm," she said, sobbing, "the fire . . . alarm . . . went off. I didn't know it would. I was frying eggplants. I wanted to cook Lusaka." Samir brushed her hair away from her face. "I tried to get up . . . on a chair, to see how to turn it off. It was very loud and . . . Hosaam . . . was sleeping. I could not, and I went to ask for help . . . I went to Mrs. Russell. When we came back . . . I forgot, you see, I had the oil on the stove," she said, sobbing again. "It was on fire. I grabbed the pot and threw it in the sink, threw flour on it, and put it out. When I turned around, Mrs. Russell was not there. She called 911. She said.... she said . . ." "Shushhh," Samir said, pulling her closer to him. "She said this is not Africa, you don't do that, you don't set fires in the house," Nagla said (29).

Nagla's experience is examined using Erik Erikson's theoretical framework of psychological development, especially in light of the identity crisis, as it mirrors the difficulties encountered by immigrants in the United States. Acclimating to a novel cultural environment and society has a significant impact on immigrants' sense of identity, like Nagla's. An identity crisis results from their inability to balance the demands and customs of their new surroundings with their cultural history. Nagla battles thoughts of inadequacy and miscommunication, and her inner anguish is a reflection of this struggle. Her encounter with Mrs. Russell brings to light the conflict between her new American community's expectations and her cultural heritage. Nagla feels dissonant and alienated because of Mrs. Russell's disrespectful comments about Africa and her home fires.

The tension between the immigrant's background and the demands on them to integrate makes it harder for them to develop a strong sense of who they are. This demonstrates her emotional problems as she navigates her changing identity in a new context while juggling cultural tensions, her sense of herself, and her need for assistance.

The intimacy vs isolation stage is the sixth stage in Erikson's theory, and it takes place between adulthood. The fight to create a secure identity and a cogent feeling of self characterizes this period. Adolescents go through this era as they investigate and build their concept of self. Erikson believed that young people go through a physiological revolution that would result in changes to their bodies, hormones, and emotions. In this phase, people's main concerns are with how other people see them in comparison to how they see themselves inside. They also struggle to make the connection between their prior positions and talents and the vocational archetypes of their contemporary culture. A feeling of inner conflict and self-discovery is exacerbated by these shifts. A greater consciousness of cultural norms and the need for validation and social acceptance is present. Teenagers are especially aware of how their family, friends, and the general public view them. The primary objective of this stage is to construct a strong, cohesive feeling of identity, which is shown by the Egyptian family in the chosen novel living in the United States. Erikson draws attention to the difficulty in making the connection between the roles and abilities developed earlier in life and the vocational prototypes of the contemporary social situation. As a component of a larger psychological framework, Erikson's theory highlights the interaction between a person's development and their sociocultural environment. As Samir and Nagla attempt to forge a solid and true identity while negotiating cultural norms and potential career paths, this stage encapsulates their struggles and discoveries.

Nagla's position on the floor, sobbing in a corner, reflects a moment of emotional distress and potential isolation. It highlights the challenges of adapting to a new environment and the overwhelming feelings that arise. A soft approach and comforting actions towards Nagla demonstrate the importance of relationships within the diasporic context. In moments of crisis, seeking support from family or community members becomes crucial. Search for Identity in the Diaspora: Nagla's attempt to cook musakka, a dish from her cultural background, suggests a search for identity within the diaspora. The incident, however, emphasizes the clash between her cultural practices and the expectations of the new environment of the USA. The process of adjusting to a new culture and society has a significant impact on immigrants' sense of identity, like Nagla's. An identity crisis results from their struggles to balance their cultural history with the standards and expectations of their new surroundings. This struggle is reflected in Nagla's inner distress

in the passage as she grapples with the thoughts of inadequacy and miscommunication. It aligns with Erikson's theory by illustrating how individuals in a diasporic setting confront issues related to identity, relationships, and the fear of committing to their new cultural norms.

The passage also provides a poignant example of the cultural misunderstandings and challenges faced by immigrants, particularly in the context of Homi K. Bhabha's theories of third space and hybridity. Nagla's experience highlights the liminal space she occupies between her Egyptian culture and her American environment. The kitchen, a domestic space, becomes a site of cultural negotiation as she attempts to recreate familiar dishes in a foreign context. The fire alarm incident underscores the clash between cultural norms and practices, as Nagla's instinctive response to the fire differs from the standard American procedure. This incident reveals the complexities of navigating multiple cultural identities and the challenges of adapting to a new cultural environment. The fire incident forces Nagla to confront the hybridity of her identity. She is both Egyptian and American, and her actions reflect this complex interplay of cultural influences. Her instinctive response to the fire is rooted in her Egyptian cultural background, while her subsequent fear of Mrs. Russell's judgment suggests a growing awareness of American cultural norms and expectations.

The process of uprooting, migration, and resettlement intensify the challenges and complexities of renegotiating identities for Egyptian immigrants is addressed when Khaled was facing the complexities of renegotiating his identity as he was only depending on online portals for communicating with the community shows his problems and challenges in assimilating to a new country. For instance:

> Garrett was the only one of his old friends he still felt comfortable around, Brittany, the only new friend he had made during the previous year. If it were not for these two, Khaled would have spent his entire previous year online, toggling back and forth between his blog and his new Facebook account, both digital portals connecting him to an outside world that rejected Khaled but seemed indifferent to his alter ego, K.A (56).

According to Erikson, individuals go through different stages of development, and during latency, they face the stage fourth of industry versus inferiority. For immigrants like Khaled, this process can be particularly challenging as they navigate between their cultural heritage of Egypt and the new environment of the USA in which they find themselves. The passage from the novel illustrates Khaled's struggle with identity and belonging. He feels comfortable only around Garrett, his old friend, and Brittany, his new friend. This suggests that he is seeking a sense of belonging and connection in his new environment. However, the mention that he would have spent his entire previous year online, engaging with his blog and Facebook account under the alter ego K.A., indicates a level of detachment from his real-life identity.

Khaled's dependency on online portals for communication with the outside world is indicative of the difficulties that many immigrants encounter when assimilating into a new community. His battle with identity is exacerbated by the rejection he feels from the outer world. Utilizing a fictitious persona on the internet also represents Khaled's endeavor to harmonize opposing facets of his persona or establish an environment in which he is welcomed. In applying Erikson's theoretical framework to Khaled's experience as depicted in the novel, it becomes evident that he is battling the phase of industry versus inferiority. His interactions with friends and his online presence reflect his search for a sense of self and belonging while navigating the complexities of being an immigrant in a new country.

The above event sheds light on Khaled's social connections and the role of his friends in mitigating potential feelings of isolation. Erikson's stage of industry vs. inferiority focuses on a child's development of competence and a sense of accomplishment. In the quote, Khaled's engagement with his blog and Facebook account suggests a desire for recognition and connection. These digital platforms became his outlets for showcasing his interests and achievements, contributing to a sense of industry when he was being outcasted from his American school and was only confined to those online portals of study. The mention of Khaled feelings rejected by the outside world but finding solace in his online presence highlights the impact of cultural differences on his social interactions. Khaled is struggling with fitting into the broader cultural context, facing challenges of acceptance and understanding due to his cultural background. Khaled's comfort around Garrett and Brittany, as well as his reliance on online platforms, reflects a complex

relationship with social integration. While he feels at ease with specific friends, he appears to face challenges integrating into the broader social fabric. The use of the term "alter ego, K.A." suggests that Khaled is navigating different facets of his identity, shaped by both his cultural background and online persona. Garrett and Brittany play a crucial role in Khaled's social life. They are the friends with whom he feels comfortable, indicating a level of support and acceptance. Friendships are essential during the industry vs. inferiority stage as they contribute to a child's developing sense of competence and social identity. Khaled's reliance on online platforms for social connection suggests a contemporary aspect of identity formation. In the digital realm, individuals find spaces where they can express themselves without the immediate impact of physical appearance or cultural differences. Khaled's online activities become a way for him to construct an identity that feels accepted and recognized. The complexities of Khaled's social development, touch upon aspects of industry vs. inferiority, the impact of cultural differences on social interactions, and the role of social integration in shaping his identity. It reflects the challenges individuals face in finding acceptance and forming connections, especially in the context of cultural diversity.

The mention of an alter ego, K.A., implies a potential role diffusion. Khaled might be experiencing a division or conflict between different roles or identities, one represented by his real-world self and the other by his online persona. This could indicate a struggle to integrate these various aspects of his identity. Garrett and Brittany's significance as the only friends with whom Khaled feels comfortable underscores the role of peer influence. Friends play a crucial part in shaping one's identity during the identity vs. role diffusion stage. In this case, Khaled's comfort with these friends influences his sense of self. The quote does not explicitly mention Khaled's family, but the idea that he finds comfort in specific friends suggests that familial relationships are not fulfilling this need. There could be a potential tension between Khaled's familial expectations and his search for acceptance and identity. Khaled's choice to spend time online and create an alter ego indicates a desire to express personal values and beliefs that might not align with societal norms or the expectations of his immediate surroundings. The online world becomes a space for him to assert his individuality. The mention of the outside world rejecting Khaled suggests the existence of social pressures. These pressures are related to

cultural, ethnic, or societal expectations, contributing to Khaled's retreat into the online realm, where he perceives indifference to his alter ego. The toggling between Khaled's real-world self and his alter ego, along with the sense of rejection from the outside world, hints at a potential identity crisis. Khaled is struggling to reconcile different facets of his identity, leading to a state of confusion or uncertainty. Khaled's immersion in the online world and the creation of an alter ego may be indicative of a quest for autonomy and independence. The digital portals provide him with a space where he can express himself freely, independent of external judgments or societal expectations. The rejection Khaled experiences from the outside world is linked to cultural or ethnic differences. The online space allows him to navigate and express his cultural or ethnic identity in a way that feels more accepted or understood. While the quote does not directly address intimacy, the emphasis on Garrett and Brittany as the friends with whom Khaled feels comfortable suggests the importance of interpersonal relationships during the identity vs. role diffusion stage. Intimacy, in this context, involves the depth of connection and understanding with these friends.

The factors that influence and contribute to the construction of identities among diasporic Egyptian immigrants investigate the factor of limited English proficiency Nagla, her sense of isolation and disconnection from her peers, highlights the tension between retaining her identity and adjusting to a new setting as Nagla comes to the understanding that she will never fit in with American culture, contributing to the construction of identities of Al-Menshawys as in the novel:

> Oh yeah? She didn't speak two words to me, and when she did, she spoke only in slow, short sentences, like I'm an idiot." "She probably thinks your English isn't that good (79).

This highlights the identity crisis faced by Nagla in the United States. Specifically, the quote suggests that her limited English proficiency has led others to make assumptions about her intelligence and competence. In the case of Nagla, her limited English proficiency has led others to assume that she is less intelligent or capable, which can contribute to her feelings of being outcasted. Furthermore, the quote suggests that she is experiencing a sense of isolation and disconnection from her peers, as she feels that she is

not being treated with respect or understood. This is a common experience for immigrants in a new country, who struggle to fit in and find their place in a new society. The interaction between the two characters highlights the liminal space they occupy between their respective cultures. The woman's slow and deliberate speech suggests a conscious effort to accommodate the other person's perceived linguistic limitations. This creates a dynamic of power and otherness, as the woman's language choices reinforce her position as the dominant cultural figure.

The characters' interaction reveals the complex interplay of cultural identities. While the woman may be attempting to bridge the cultural divide, her language choices ultimately create a barrier. This highlights the limitations of simple cultural exchange and the need for a more nuanced understanding of cultural difference:

> Back then, he had found her inability to understand American culture endearing. He accepted, as early as a few years into their lives in the United States, that Nagla would never blend in, a small price to pay considering that she would never have been able to afford the lifestyle he and America offered her, had they stayed in Egypt (80).

This quote from the novel *In the Language of Miracles* looks into the characters' considerations about rejoining and being accepted by the community, offering insights into Erikson's stage of Intimacy vs. Isolation within a diasporic context. Samir's acceptance of his wife's inability to understand American culture suggests a level of intimacy in their relationship. Intimacy in this context not only refers to romantic or emotional closeness but also understanding and acceptance of each other's differences. Nagla's difficulty in understanding American culture creates a sense of isolation for her. Living in a foreign culture is challenging, and the husband's acceptance of this challenge is significant in the context of overcoming potential isolation. The dynamics of their relationship are influenced by the diasporic context. The husband seems to value the relationship despite the challenges posed by cultural differences, indicating a strong bond that transcends geographical and cultural boundaries. Nagla's inability to blend into American culture affects her sense of self-identity. This leads to a struggle for self-identity in the diasporic setting, where individuals are exposed to the problem of maintaining their cultural identity

while adapting to a new environment. The quote does not directly address social networks, but the acceptance of cultural differences within the relationship impacts how the couple integrates into diasporic social networks. It highlights the importance of understanding and accepting diverse backgrounds within such networks.

The notions of crises align with various elements of Erikson's stage of Intimacy vs Isolation, highlighting the complexities of relationships in a diasporic setting. Nagla's battle with the fire alarm issue and Mrs. Russell's assessment show how different cultures may be. Her failure to effectively handle the circumstance illustrates difficulties adapting to American society, a recurring subject in immigrants' process of forming an identity. She looks to Mrs. Russell for outside approval and support, indicating a need for direction while negotiating novel circumstances. Erikson's theory that teenagers look outside of themselves for a distinct role and identity is consistent with this. Mrs. Russell's insensitive comment, "This is not Africa, you don't do that," (29) illustrates a lack of cultural sensitivity and understanding. She has identity difficulty as a result of this sort of miscommunication since it makes her feel excluded and condemned due to cultural differences. The episode had an emotional influence on Nagla's creation of her identity, as seen by her emotional response of crying and running to Samir for comfort. Her identity development is complicated by the difficulties she encounters when assimilating into American culture and the criticism she encounters. Her incapacity to comprehend American society is a metaphor for her struggle to establish a consistent identity in the context of the new cultural environment. Her husband's recognition of this facet of her identity shows that he understands the complexity of immigrant experiences.

This also provides an opportunity to examine Homi K. Bhabha's concepts of third space, mimicry, and hybridity. Nagla's inability to 'blend in' to American culture positions her in a liminal space between cultures. She is neither fully Egyptian nor fully American, but a hybrid identity that defies easy categorization. This third space is characterized by ambiguity, ambivalence, and the potential for new cultural forms to emerge. Nagla's hybrid identity is a product of her experiences in both Egypt and America. Her cultural background shapes her worldview and her behavior, while her exposure to American culture has also influenced her. This hybridity is both a source of strength and a source of

conflict, as Nagla navigates the tension between her cultural heritage and her adopted homeland.

For immigrants, negotiating several levels of identity, such as ethnic, national, and personal identities, is a necessary part of the cultural adaptation process. The moment of life when many immigrants face the difficulties of adjusting to a new culture is adolescence and early adulthood, Erikson's theory highlights the significance of resolving identity issues at this time. The conflict Nagla faces when she realizes she would never blend in with American society is brought to light. She must balance maintaining her identity with adapting to a fresh environment in America. Erikson's theory of identity formation and the potential of role dispersion as a result of encountering different cultural norms are both supported by this tension. Nagla's struggle to grasp American culture and her husband's acceptance of it is a perfect illustration of the challenges faced by immigrants in trying to strike a balance between their original identities and those imposed by their new country. Erikson notes that during this stage, "individuals are primarily concerned with what they appear to be in the eyes of others" (228). Characters in the chosen novel struggle as they negotiate their identities in the American setting due to social expectations and criticisms. Their efforts to fit in with society's expectations and cultural standards are clear indications of this struggle. Adolescents, as mentioned by Erikson, "are faced with the challenge of connecting the roles and skills cultivated earlier with the occupational prototypes of the day" (228). The protagonists in the novel struggle to match their cultural upbringing and aptitude with the chances and standards offered in their new surroundings, which causes them to feel disconnected. The Al-Menshawy family's protagonists in the novel, who are Muslim immigrants, look for social acceptance, peer connections, cultural customs, or other forms of affirmation for who they are. These elements become crucial for the characters in their quest for a stable and affirmed sense of self. Erikson "warns of the danger of role diffusion" (228) especially when individuals struggle to choose a professional identity. The chosen novel's protagonists battle to conform to and briefly overidentify with particular groups or beliefs in an attempt to make up for their uncertainty and lack of a clear sense of who they are.

The difficulty of committing to a career identity is the main disruption identified by Erikson at this point. A clear professional path might be difficult for the novel's

characters to create, which can leave them feeling confused and adrift about their future positions in society. Erikson's description of the complex processes of identity development during adolescence is reflected in the battle to integrate cultural origins, conform to societal standards, and construct a cohesive identity in a new context. The constitution of the Egyptian identity among individuals living in Western countries, particularly about their experiences as diaspora immigrants, and how does the process of uprooting, migration, and resettlement depicted in the selected work intensify the challenges and complexities of renegotiating identities for Egyptian immigrants are highlighted in the analysis of selected text for instance, when Samir looks back into her life a decade ago when he came here to fulfill his American dream that goes in vain as,

> His entire life had been a constant labor aimed at providing a good home for his family, a stable practice for himself, and a superior education for his children. This was why he had moved to America, why he had endured the uprooting of immigration. And now, when he was only a decade away from retirement, his secretary had felt the need to suggest he start all over somewhere else, just as Khaled had dared to propose before her. Samir pressed harder against the closed door; his head bent down. They could offer sugar-coated advice from now till Judgment Day he was not going to let anyone coerce him out of the life he had spent decades building. He would rather see his practice crumble and his wife and kids become imprisoned in their own homes than leave the town in disgrace (142).

During middle adulthood, individuals negotiate generativity vs stagnation according to Erikson, when they attempt to forge a sense of self and belonging while navigating expectations and stresses from society. This dispute is reflected in Samir's effort to hold onto his established life in America in the face of pressure to leave and start over somewhere else. In line with Erikson's theory of identity formation, he is committed to supporting his family and making sure they have a secure future. Intense identity discovery is frequently sparked by immigrant experiences as people adjust to new cultural norms.

The initial phase of looking for a sense of belonging in a foreign environment is reflected in Samir's desire to go to America. But as time goes on, his continual battle to integrate his cultural identity within a new culture is highlighted by the conflict he faces

between maintaining his current way of life and adjusting to new ideas. "The sense of ego identity is the accrued confidence that the inner sameness and continuity are matched by the sameness and continuity of one's meaning for others, as evidenced in the tangible promise of a "career" (228). For immigrants adjusting to a new environment and forging a sense of identity in the face of social and cultural shifts in the United States, this idea is especially pertinent. Setting up an ego identity is especially important for immigrants since the difficulties they have in integrating into a new culture and society intensify their sentiments of role dispersion. Erikson's theory emphasizes the significance of ego identification and the difficulties immigrants encounter in creating a sense of self. It also highlights the necessity for chances for growth and development, as well as support and understanding.

The characters are going through Erikson's stage of generativity vs. stagnation in middle adulthood. As Erikson claims,

> Generativity is primarily the interest in establishing and guiding the next generation or whatever in a given case may become the absorbing object of a parental kind of responsibility. Where this enrichment fails, a regression from generativity to an obsessive need for pseudo intimacy, punctuated by moments of mutual repulsion, takes place, often with a pervading sense (and objective evidence) of individual stagnation and interpersonal impoverishment (231).

The desire to create and mentor the future generation, or whatever comes under parental duty, is at the core of generosity. Regression from generativity to an obsession with pseudo-intimacy, characterized by times of common antipathy, is possible when generativity fails. A sense of personal stagnation and interpersonal deprivation may result from this retreat. Providing advice and establishing oneself as competent parents in a new cultural setting may be difficult tasks for immigrants, particularly those in middle adulthood. They find it difficult to effectively handle generativity because cultural variations cause miscommunications or conflicts in parenting approaches. Being a generous person means leaving a great legacy, but it can be harder for immigrants to be positive role models for the next generation in a foreign country when they struggle to integrate into the host community. This can lead to feelings of dissatisfaction and stagnation.

Due to prejudice against him as a Muslim immigrant, cultural misunderstandings, and trouble integrating into the mainstream, Samir faces challenges in trying to improve his professional status, contribute to American society, and provide a better life for his wife and kids. As a result, he feels less than fully accepted by others. They seek shallow or pseudo-intimate connections as they had those terms with the neighbor, Cynthia whose gestures make them feel like an inferior race in America, and also with Mrs. Russell and her insensitive judgments when Nagla was struggling with the fire alarm incident, reflecting as a stand-in for real relationships since they find it difficult to build meaningful and deep ties with people due to cultural isolation.

In the context of cultural and societal integration, as well as the struggles faced by the Al-Menshawy family overall, middle-aged people like Samir and Nagla have to establish themselves, mentor the next generation, and make a meaningful contribution to society. These challenges can lead to a sense of stagnation and interpersonal difficulties, which is consistent with Erik Erikson's psychosocial stage. Inside Erikson's theoretical framework, Samir's story captures the nuances of immigrant identity. His unshakable dedication to his established life in America in the face of outside influences serves as an example of the difficulties immigrants face while figuring out who they are in a foreign culture.

Samir, has been characterized by constant labor aimed at providing for his family, maintaining a stable practice, and ensuring a superior education for his children. This aligns with the concept of generativity, where individual characters of the novel seek to contribute to the well-being of future generations and society as a whole which was a complete failure in Samir's case. Samir's efforts to build a good home, a stable practice, and provide education for his children reflect a desire to leave a lasting legacy and make a positive impact on the lives of his family. Samir has invested significant time and energy into creating a meaningful and stable life but was unfortunate to achieve fruitful results from his diasporic world. The suggestion from his secretary that he should start all over somewhere else, combined with the reference to being only a decade away from retirement, hints at the possibility of Samir experiencing some aspects of a midlife crisis. This crisis involves reassessing one's life, values, and goals. Samir's dedication to his practice and his reluctance to consider starting over elsewhere indicate the importance of career and

personal fulfillment during the generativity vs. stagnation stage. He is deeply invested in the life he has built and seems resistant to abandoning it for the sake of change. Samir's determination to maintain the life he has built, even at the potential cost of his practice and his family's well-being, reflects a strong commitment to his family. This commitment aligns with the generativity stage, where individuals seek to contribute to the welfare and success of the next generation. Samir would rather see certain aspects of his life crumble than leave in disgrace, indicating a deep attachment to the stability and reputation he has cultivated. The researcher argues that society can support immigrants' sense of identity and belonging by identifying and resolving these issues, which will ultimately improve their psychological health and assist in their overall integration into American society.

Hassib looks into the layers of personal identity within the Al-Menshawy family. Each member wrestles with their demons, haunted by their past actions and their consequences. Through their stories, Hassib examines the impact of guilt, shame, and regret on the formation and preservation of individual identities. The characters' journey toward self-forgiveness and self-acceptance becomes a powerful exploration of the complexities of human nature and the potential for redemption. Furthermore, the theme of language plays a crucial role in understanding identity crises in the novel. Hassib highlights the challenges of communication, both intercultural and interpersonal, and the limitations that language can impose on self-expression. The characters grapple with the nuances of language, both spoken and unspoken, as they navigate their relationships and confront their inner conflicts. Through this lens, Hassib emphasizes the importance of understanding and empathy in bridging the gaps that exist between individuals and cultures.

For Arab Muslims to renegotiate their identities in the United States, their cultural past is a fundamental component. They undergo a difficult process of identity renegotiation as a result of the interaction between their Arab and Muslim background and the American culture, which impacts their experiences, beliefs, and values. For Arab Muslims in the USA, their cultural background serves as a source of pride, connection, and belonging. It encompasses a rich history, traditions, language, cuisine, and artistic expressions contributing to their identity. Cultural practices and customs provide a framework through which individuals establish their roots, maintain a connection to their heritage, and forge a collective identity within the larger American society.

Renegotiating one's identity in the United States presents distinct opportunities and problems for Arab Muslims living there. A cross-cultural navigation of identities is required when one encounters a new cultural milieu. Trying to balance their cultural heritage preservation with American culture is a common dilemma faced by Arab Muslims. Respecting their heritage while adjusting to new standards is a delicate balance that this dynamic process demands. The renegotiation of identity for Arab Muslims in the USA also involves reconciling religious beliefs and practices with the pluralistic nature of American society. Islam, as a comprehensive way of life, shapes the values, behaviours, and worldviews of Arab Muslims. However, the presence of diverse religious beliefs and the need to navigate spaces that may lack understanding of Islam can create tensions and opportunities for growth. Arab Muslims must negotiate their religious identity within the context of a secular society, where freedom of religion and diverse interpretations of Islam coexist.

Furthermore, media representations and the sociopolitical environment have an impact on how Arab Muslims recreate their identities in the United States. One may feel different from others and marginalized as a result of prejudices and stereotypes that are reinforced by media narratives. Arab Muslims experience bias, discrimination, and Islamophobia; these things affect how they see themselves and how they manage their identities. In response, Arab Muslims frequently take up causes related to social justice and inclusivity, dispel prejudices, and inform others about their culture and faith. The renegotiation of identities for Arab Muslims in the United States is an ongoing and dynamic process. It involves a continual negotiation of cultural, religious, and social influences. Arab Muslims draw from their cultural background as a foundation for self-discovery, incorporating the diverse experiences and opportunities presented by their American surroundings. They often seek spaces and communities that provide support, understanding, and a feeling of identifying, fostering collective identity and empowerment feelings. Arab Muslims' cultural heritage therefore serves as the foundation for their identity restoration in the US. Overcoming the challenges of being Arab and Muslim in a diverse cultural setting, provides a sense of pride, community, and belonging. Managing religious rituals and beliefs, dispelling preconceptions, and overcoming prejudices are all part of the identity-rebuilding process. Cultural heritage must be balanced with American

cultural demands. Arab Muslims in the USA create their distinct identities via this continuous process, which also adds to the rich diversity of American culture.

Rajia Hassib's novels *A Pure Heart* and *In the Language of Miracles* explore identity renegotiation via diasporic lens. Hassib delves into the complex concept of identity renegotiation in the context of the diaspora through her characters' experiences as immigrants or the offspring of immigrants. *In The Language of Miracles* presents Samir's journey as he contends with assimilation, belonging, and self-discovery. Through Erikson's stages, particularly intimacy vs. isolation, industry vs. inferiority, and generativity vs. stagnation, the novel depicts how cultural and social contexts impact identity formation. The challenges Samir faces in reconciling his cultural heritage with his new environment further illuminate the broader experiences of immigrants navigating identity within diverse contexts. research questions for this research address how Egyptian Muslim identity is constituted and represented in Western settings, emphasizing themes like alienation, language barriers, and cultural preservation. By applying Erikson's theory, the researcher has gained insights into the multifaceted challenges of identity formation and the continuous process of adaptation required for immigrants.

The interplay between personal growth, emotional well-being, and social interactions in these narratives offers a nuanced understanding of the immigrant experience. The analysis highlights the universal relevance of Erikson's theory in elucidating the complexities of identity formation, underscoring the ongoing commitment necessary to maintain a coherent sense of self amidst the challenges of diasporic life.

4.2.2 Conclusion

In the context of Erikson's theory of psychosocial development, the novel *In the Language of Miracles* provides a compelling exploration of identity issues faced by immigrants as they strive to renegotiate their identities in a new cultural and social environment. The protagonist, Samir, grapples with the challenges of assimilation, belonging, and self-discovery as he navigates the complexities of his immigrant experience. Through the lens of Erikson's theory, which emphasizes the significance of identity formation and the impact of cultural context on individual development, the

researcher has gained valuable insights into Samir's journey and the broader experiences of immigrants.

The research questions addressing the elements that constitute the Egyptian Muslim identity of individuals residing in Western countries for an extended period and representations of Egyptian identity are explored by various factors including alienation, language barriers, customs and customs of the receiving society served a poignant portrayal of multifaceted challenges faced by individuals seeking to forge a coherent sense of self amidst cultural transitions and societal expectations. The researcher has recognized the universal relevance of Erikson's theory in elucidating the complexities of identity formation within diverse cultural contexts. The reality of their new surroundings and the traditions, ideals, and memories of their home nations conflict with the characters. They have to cope with questions of belonging, assimilation, and cultural preservation. The process of developing an identity becomes a major concern as they resolve the challenges and tensions brought on by their diasporic existence.

By examining the interplay between personal growth, social interactions, and emotional well-being, Erikson's theory offers valuable insights into the development of *In The Language of Miracles.* Furthermore, Erikson's recognition of the lifelong nature of psychosocial development underscores the ongoing commitment required to maintain *In The Language of Miracles* amidst life's complexities, industry vs inferiority, generativity vs stagnation, and challenges. By inspecting specifically, the stage of development, of intimacy vs isolation and the challenges that immigrants like Rose face at this stage, the researcher has gained a deeper understanding of the complex and subtle process of identity formation among immigrant individuals. The researcher identified crises of the major characters in the selected literature of Hassib's *In The Language of Miracles* that stand out including identity challenges in the diaspora, diasporic identity crisis, intimacy challenges in diaspora, navigating intimacy vs. isolation, aligning with the stages of Erikson's theory of development namely the stage of intimacy vs. isolation, industry vs inferiority, generativity vs stagnation.

Rajia Hassib's *In the Language of Miracles* provides a compelling exploration of the complexities of cultural identity and the challenges of the diasporic experience.

Through the lives of her major characters, particularly Nagla, Samir, the novel delves into the liminal space between cultures, where hybridity and mimicry intersect. Homi K. Bhabha's theoretical framework offers a valuable lens through which the researcher has analysed these themes. Nagla's experiences as an immigrant in America highlight the challenges of navigating multiple cultural identities and the pressure to conform to dominant cultural norms. Her attempts to adapt to American culture, such as adopting certain American customs, can be seen as a form of mimicry. However, her resistance to fully assimilating into American culture and her insistence on maintaining her Egyptian identity demonstrate the complexities of hybridity.

The novel also explores the concept of the third space, a liminal area where cultures intersect and hybridize. Nagla's home becomes a site of cultural negotiation, where Egyptian and American traditions blend and clash. The kitchen, in particular, emerges as a significant space of cultural exchange and hybridity, as Nagla attempts to recreate familiar Egyptian dishes using American ingredients and appliances. By examining the experiences of characters like Nagla, *In the Language of Miracles* offers a rich tapestry of cultural encounters and identity formation. The novel invites readers to consider the challenges and opportunities of the diasporic experience and to appreciate the complexities of human identity in an increasingly interconnected world.

CHAPTER 5

CONCLUSION

Rajia Hassib's works explore themes of displacement, belonging, faith, and the complexities of maintaining one's cultural identity amidst external pressures. This tension highlights how diaspora influences identity formation; individuals feel compelled to negotiate between preserving traditional values and embracing new societal norms. Moreover, the dynamics between characters often reflect broader societal issues such as racism, xenophobia, and acceptance. These relationships serve as microcosms for understanding how diasporic identities are constructed through interaction with others both within the community and outside it. The impact of historical events on personal identities is a critical theme in Hassib's work. Characters often reflect on past traumas related to political upheaval or personal loss that shape their present identities within the diaspora.

By renegotiating Egyptian Muslim identity through these lenses in her novels, Rajia Hassib contributes significantly to understanding how diaspora influences individual experiences and collective identities among displaced communities. The experiences of Egyptian Muslim immigrants in England involve significant identity crises, shaped by the challenges of maintaining their identities, especially cultural identities in a foreign land. These identity crises catalyse the renegotiation of their identities, a theme vividly explored in Rajia Hassib's novels *A Pure Heart* and *In the Language of Miracles*. This thesis explores how identity crises among Egyptian Muslim immigrants lead to a complex process of identity renegotiation, influenced by diasporic experiences, cultural negotiation, and personal transformation.

The current study is one of the first thesis-length examinations of Rajia Hassib's chosen literary works, which have an enormous bearing on fostering understanding, empathy, and thought-provoking debate in addition to aiding in the restoration of the Egyptian identity. It seeks to promote a more inclusive and peaceful coexistence for all facets of society by addressing cultural, racial, socioeconomic, and religious aspects throughout her storytelling. It also included delimitations of the study, which seeks to provide a thorough examination of the selected themes found in Rajia Hassib's novels.

Through the use of Erikson's model of social and cultural patterns. This study illustrates how an individual's concept of identity is shaped by both internal psychological processes and external cultural factors because identity crises and associated patterns cannot be fully understood without considering their social surroundings. Erickson's model emphasizes the need to consider societal influences as well as individual psychological processes when examining issues connected to identity development.

Incorporating Homi K. Bhabha's concepts of hybridity and the third space further enriches this exploration by highlighting the dynamic nature of identity renegotiation in diasporic settings. Bhabha's notion of hybridity challenges binary oppositions of identity, emphasizing the in-between spaces where cultures interact, overlap, and transform. These third spaces are crucial for understanding how diasporic Egyptian Muslims, as depicted in Rajia Hassib's novels, reconcile traditional values with the demands of their new sociocultural realities.

Hassib's characters inhabit these third Spaces, navigating their hybrid identities while resisting rigid categorizations. This liminality allows them to engage in a creative process of self-redefinition, which reflects both their inherited traditions and their evolving realities in the diaspora. The renegotiation of Egyptian Muslim identity, as explored through Hassib's narratives, thus embodies a dialogic process that affirms the fluidity of cultural and personal identity.

By situating the study within Erikson's and Bhabha's frameworks, it becomes evident that identity is neither static nor isolated but a continuous negotiation shaped by individual experiences and collective histories. This analysis provides a nuanced understanding of how diasporic individuals adapt, resist, and transform in response to the cultural hybridity of their lived realities.

Egyptian Muslim immigrants face a cultural clash between their traditional values and the Western norms prevalent in England. This clash often results in feelings of alienation and confusion, as they navigate the differences in lifestyle, social expectations, and religious practices. Younger generations of Egyptian Muslim immigrants experience a different kind of identity crisis, balancing the cultural expectations of their parents with the

desire to assimilate into the broader society. This generational gap led to conflicts and further complicated their sense of self.

A Pure Heart delves into the lives of Egyptian characters who face the complexities of living in the diaspora. The protagonist's struggle with her cultural identity is emblematic of the broader experiences of Egyptian Muslims in England. The narrative highlights how the protagonist grapples with her past and her attempts to renegotiate her Egyptian heritage with her new life. Hassib's portrayal in *In the Language of Miracles* of an Egyptian Muslim family dealing with tragedy in a foreign land underscores the identity crisis experienced by immigrants. The family's efforts to maintain their cultural identity while dealing with external pressures reflect the broader themes of cultural preservation and adaptation.

The process of renegotiating identity involves blending elements of both Egyptian and British cultures. This synthesis allows immigrants to create a new, hybrid identity that encompasses aspects of both worlds. Characters in Hassib's novels illustrate this process through their interactions and personal growth. Immigrant communities provide a support network that helps individuals navigate their identity crises. Cultural organizations and social groups play a crucial role in this renegotiation process, offering a sense of belonging and continuity. The protagonists in Hassib's works undergo significant personal transformations, reflecting the broader experience of identity renegotiation. Their journeys are marked by introspection, adaptation, and a redefined sense of self that incorporates their diasporic experiences.

Through the lens of Rajia Hassib's *A Pure Heart* and *In the Language of Miracles*, this thesis explores how these crises are navigated and resolved, resulting in a dynamic and evolving sense of identity. The process involves a delicate balance between preserving cultural heritage and adapting to a new environment, ultimately leading to the emergence of a multifaceted identity that reflects the diasporic experience.

The difficulties faced by Egyptian-Americans are revealed via an exploration of their experiences in their new nation. The texts discuss how these immigrants are frequently viewed as "others" in both their new nation and their home country. The questioned identity is the main issue, as immigrants experience ongoing scrutiny and criticism that engenders a persistent sense of alienation and dislocation. Through an

examination of their experiences in their new country, the complexities of Egyptian-American identity are made clear. The narratives talk about how these immigrants are often seen as "others" in both their new country and their home country. The primary problem is the questioned identity as immigrants are always the target of criticism and inspection, which leaves them feeling disoriented and alienated. The study takes into consideration religious influences, linguistic challenges, family relationships, cultural expectations, historical legacies, and experiences with prejudice or discrimination. Hassib offers an in-depth analysis of the complex network of factors that shape the identities of immigrants from the diaspora by exploring these multidimensional components. The way Hassib portrays the experience highlights how difficult it is for Egyptian Muslim immigrants residing in Western nations to renegotiate their identities as a result of their uprooting, migration, and resettlement.

Given how they have been "othered" by their host nation and portrayed as outsiders in public discourse, Arab-Americans' cultural hybridity has encountered many difficulties. Perceptions about one another's cultures, beliefs, and values have created hurdles to integration, which has had a substantial influence on the immigrant community's assimilation into the host society. Making up just a small portion of the country's population, there are around six million Muslim immigrants living in the United States. The concept of "othering" is a fundamental component of the cultural hybridity problems that Arab-Americans encounter. The process by which people or groups are marginalized and seen as essentially different from the prevalent society standards is referred to by this term. The host nation's portrayal of Arab-Americans as outsiders in everyday speech has contributed to their ongoing "othering." Their assimilation into American culture has been severely hampered by this.

Hassib's works illustrate the constitution of Egyptian identity through the nuanced experiences of her characters. By employing Erikson's stages of psychosocial development, the novels demonstrate how Egyptian Muslim immigrants navigate their sense of self amidst cultural dislocation. For instance, characters face the challenge of Industry vs. Inferiority as they strive to find their footing in a new cultural environment. This struggle is depicted through their attempts to integrate into American society while maintaining

their cultural heritage, highlighting the complexities of identity renegotiation in a diasporic context.

Hassib's novels not only challenge American preconceptions about the Muslim community but also emphasize the diversity within the Muslim world. By presenting complex characters and their multifaceted stories, Hassib provides a deeper understanding of the cultural hybridity and identity crises faced by Egyptian Muslim immigrants. This contributes to a more nuanced and empathetic view of the Muslim diaspora, fostering a more inclusive and compassionate society. Through her portrayal of the interpersonal dynamics, ambitions, and struggles of her characters, Hassib bridges the gap between misconceptions and the rich diversity of the Muslim community. Her works serve as a testament to the strength and complexity of diasporic identities, offering valuable perspectives on the ongoing process of identity renegotiation among Egyptian Muslim immigrants. This research highlights the importance of considering both individual psychological processes and broader social influences in understanding the renegotiation of identity in the context of migration and diaspora.

The renegotiation of Egyptian Muslim identity in Rajia Hassib's *A Pure Heart* and *the Language of Miracles* is a multifaceted process deeply informed by the stages of Erikson's psychosocial development. In the exploration of Egyptian Muslim identity within the diasporic contexts portrayed in Rajia Hassib's selected texts, this thesis has elucidated the intricate interplay between personal and collective Egyptian Muslim identity renegotiation. Utilizing Erik Erikson's psychosocial development framework, the analysis has focused mainly on the pivotal stages of Industry vs. Inferiority, Identity vs. Role Confusion, Intimacy vs. Isolation, and Generativity vs. Stagnation. These stages provided a comprehensive lens through which the characters' journeys and the broader diasporic experience are examined.

The characters' early experiences in the novels reflect Erikson's stage of Industry vs. Inferiority, where competence and skills are developed amidst the challenges of a new cultural environment of the Americas. For instance, the characters' struggles to adapt to new systems and social norms highlight the feelings of inferiority that arise when they fail to meet these new societal standards. However, as they find niches, where they can excel,

a sense of industry, emerges, showcasing their resilience and ability to bridge the gap between their heritage and their new surroundings. A critical analysis of Identity vs. Role Diffusion reveals the core of the characters' diasporic journeys. The quest for identity is paramount as they navigate the tensions between their Egyptian roots and their present realities. This stage is vividly portrayed through their attempts to reconcile their inherited cultural values with the exigencies of their current lives. The novels demonstrate how these characters oscillate between identity consolidation and confusion, reflecting the broader diasporic struggle of maintaining a cohesive sense of self amidst cultural fragmentation. In examining Intimacy vs. Isolation, the novels delve into the characters' interpersonal relationships and their efforts to establish meaningful connections in their new environments. The portrayal of familial and romantic relationships underscores the challenges of achieving intimacy in a context marked by cultural dislocation. The characters' experiences illustrate the difficulties in forming genuine connections without losing their cultural identity, often leading to isolation when these connections fail to materialize. Finally, the stage of Generativity vs. Stagnation is explored through the characters' contributions to both their diasporic communities and their efforts to give back to their homeland. This stage highlights their endeavors to create a lasting impact, whether through professional achievements, community involvement, or cultural preservation. The characters' actions reflect a desire to transcend personal success, aiming to foster growth and continuity within their diasporic context. However, the threat of stagnation looms when they confront the limitations imposed by their dual identities and the challenges of fully integrating into either culture. In conclusion, the characters' journeys through the stages of Industry vs. Inferiority, Identity vs. Role Confusion, Intimacy vs. Isolation, and Generativity vs. Stagnation reveal the complexities of maintaining a cohesive identity in a diasporic setting. This analysis underscores the resilience and adaptability of diasporic individuals as they navigate the intricate balance between their cultural heritage and their present realities, ultimately contributing to a nuanced understanding of identity renegotiation in the context of migration and diaspora.

Hassib seeks to alter American preconceptions of obscure men and women in the Muslim community. Her goal is to draw attention to the diversity of the Muslim community, which is frequently overlooked or misrepresented in American culture. Hassib

emphasizes that supporters of Islamic teachings come from a variety of origins, ethnicities, and languages. The variety of Islam is not well reflected in American popular discourse or the mainstream media. Through her works, Hassib attempts to close the gap that exists between the false perceptions of the Muslim community in America and its actual richness and variety. She inspires readers to appreciate the depth and diversity of the Muslim world by presenting complex personalities and their stories, by dispelling the myths. Hassib hopes to create a more complex knowledge of Islam and its advocates via her narrative, which will ultimately help to create a society that is more accepting and kinder.

Hassib explores the interpersonal dynamics, goals, and problems of two Egyptian sisters in *A Pure Heart*, setting the story against Egypt's political unrest. Through the novel's remarkably realistic portrayal of people battling both personal and cultural obstacles, intimate insight into the problems of modern Muslim identity is given to the readers. Similarly, *In The Language of Miracles* explores the complexities of an immigrant family adjusting to life in the United States and dealing with questions of faith, identity, and belonging. By narrating this story, Hassib challenges popular prejudices and preconceptions about Muslims and illuminates their struggles in balancing their cultural background with their new homeland.

Hassib's art is a potent reminder that people in any religious or ethnic group are not all the same; rather, they have a variety of customs, beliefs, and life experiences. She invites readers to go former crude stereotypes and engage with a more compound knowledge of Islam and its advocates by showcasing this variety via her characters. A powerful medium for dispelling stereotypes about Muslims in America is Rajia Hassib's fiction. She aims to increase empathy and understanding across ethnic and religious barriers by using her vividly purified characters and storylines. By addressing the central thesis that the diasporic experience leads to a transformative shift in the sense of self-identity, this research highlights the intricate interplay between cultural, societal, and personal dimensions in the lives of diasporic individuals.

Hassib's works poignantly depict the dislocation, cultural negotiation, and emotional turmoil faced by her characters as they navigate between their inherited cultural

identities and the societal pressures of their new context. The portrayal of these diasporic experiences underscores the alienation and resilience that accompany their efforts to adapt while maintaining ties to their roots. Both novels illustrate how internal psychological factors intersect with external societal pressures, creating a liminal space where identity is constantly redefined. These challenges reflect Erikson's model of identity development, emphasizing the need to consider both internal and external factors in understanding identity crises.

Homi K. Bhabha's theories of hybridity and the Third Space provide a crucial lens for understanding the renegotiation of Egyptian Muslim identity. The selected works demonstrate how the characters inhabit a hybrid cultural space, resisting binary categorizations and creating new, fluid identities. This process has not only highlighted the complexities of cultural negotiation but also affirmed the transformative potential of diasporic experiences.

In conclusion, this study underscores the multifaceted nature of identity renegotiation for the Egyptian Muslim diaspora. By examining the experiences of Hassib's characters, it sheds light on the broader processes of cultural adaptation, resilience, and redefinition faced by diasporic individuals. The findings affirm that identity is not fixed but is continually shaped by the dynamic interaction of internal and external forces, highlighting the rich and complex nature of diasporic identity in contemporary society.

5.1 Findings of the Research

Islamophobia, especially since the 9/11 attacks, is a major component that is contributing to this "othering" and has become more common in the US. Stereotypes and false beliefs, as a whole, have been strengthened in the media by the poor representation of Islam and Muslims. Arab-Americans have been unfairly singled out for discrimination, because of widespread biases and prejudices and have seen their civil freedoms violated. On cultural hybridity, these obstacles have a significant influence. Through a variety of channels, such as political debate and media portrayals, the host community's understanding of Arab-American culture, values, and beliefs, has been spread and warped

by unfavorable preconceptions. Arab-Americans could likewise find it difficult to comprehend or assimilate into some facets of American society, about these obstacles.

Consequently, the difficulties that Arab-American cultural hybridity faces are complex and ingrained in societal attitudes and beliefs. To overcome these obstacles, coordinated endeavors are needed to foster mutual comprehension and acceptance across various cultures, in counteracting Islamophobia.

Similar to how varied American ethnicities are from one another, so too are the origins and customs of Muslims residing in the country. There's not much separating the immigrants from Egypt, Somalia, or any other nation but their religious convictions. However, the American media usually portrays Muslims as a monolithic entity, failing to acknowledge the unique distinctiveness of each community. The great variety that exists throughout the Muslim American community is masked by this naive representation.

By keeping the statement of the problem in view the researcher has explored the narratives, and characters in their minute details and came to the conclusion that it is crucial to remember that a broad spectrum of cultures, ethnicities, and nations are included under the umbrella phrase "Muslim American." The mere fact that Muslim Americans follow the same religion does not mean that they all have the same morals, ideologies, or lifestyles. The Muslim community in America is as diverse as the nation as a whole, with its members coming from a range of backgrounds and experiences.

The media's tendency to portray Muslim Americans in a stereotyped manner may have negative impacts. Because they fail to see the diversity within the Muslim American community, the media may perpetuate bigotry and misconceptions. This may cause some groups within the community to face prejudice and marginalization. Furthermore, it might perpetuate the myth that all Muslims in America have the same opinions and make the same contributions, ignoring the range of perspectives and contributions that exist among individuals.

Recognizing and appreciating the diversity within the Muslim American community is crucial to overcome this problem. In addition to honoring the individual contributions and achievements of Muslim Americans, this may be accomplished by showcasing the distinctive cultural customs and practices of each community. Along with

dispelling myths, it's critical to advance tolerance and acceptance of people from all origins, cultures, and faiths.

The significance of recognizing diversity among Muslim Americans also lies in its potential to contribute to the creation of more inclusive and equitable societies. Through research, scholars can identify barriers that hinder the full integration of diverse cultural groups, including Muslim Americans, into various aspects of society. By addressing these barriers, researchers can pave the way for policies and initiatives aimed at fostering inclusivity and equity. Recognizing and valuing the diversity of American histories and cultures among Muslim Americans is extremely important. We can work together to promote tolerance and acceptance of all cultures and religions to build a society that is more inclusive and equitable for everyone. Hence, recognizing and valuing the diversity of American histories and cultures among Muslim Americans is crucial from a research perspective as it contributes to promoting tolerance, understanding cultural dynamics, challenging stereotypes, and building inclusive societies.

5.2 Recommendations for Future Studies

The researcher has explored the identity crisis of Egyptian Muslim immigrants in America, contributing to a deeper understanding of how cultural dynamics shape notions of belonging and exclusion for individuals in the West. Future researchers might concentrate on the ways that globalization and transnationalism affect the way that Egyptian Muslim identities are rebuilt in diasporic groups. This entails investigating how Egyptian diaspora members' experiences and views are shaped by external factors. In the context of a diaspora, he might also concentrate on the psychological or emotional aspects of recreating Egyptian identity, such as belonging and nostalgia.

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