

**MAPPING DISPERSION OF IDENTITIES IN
SAHAR MUSTAFA'S *THE BEAUTY OF
YOUR FACE* AND RANDA JARRAR'S *A MAP
OF HOME*: A COMPARATIVE STUDY OF
PALESTINIAN DIASPORA**

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Mapping Dispersion of Identities in Sahar Mustafa's *The Beauty of Your Face* and Randa Jarrar's *A Map of Home: A Comparative Study of Palestinian Diaspora*

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Mapping Dispersion of Identities in Sahar Mustafa's *The Beauty of Your Face* and Randa Jarrar's *A Map of Home: A Comparative Study of Palestinian Diaspora*** 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 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 at any stage, even after the award of a degree, the work may be cancelled, and the degree revoked.

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ABSTRACT

Title: Mapping Dispersion of Identities in Sahar Mustafa's *The Beauty of Your Face* and Randa Jarrar's *A Map of Home*: A Comparative Study of Palestinian Diaspora

This study examines how cultural discrimination and the memory of home affect the life experiences of characters in Sahar Mustafah's *The Beauty of Your Face* and Randa Jarrar's *A Map of Home* to better understand identity dispersion in Palestinian diaspora literature. Identity dispersion challenges the notion of a stable, singular image of identity, referring to the complexity of identities that emerge over time. This is particularly evident among Palestinians, where diaspora identities develop as dynamic constructs influenced by economic, political, and cultural factors. Stereotypes, microaggressions, and unequal chances are just a few examples of the many ways that cultural discrimination, which is based on prejudices about ethnicity, language, religion, and customs, manifests itself. This study investigated how characters in the chosen novels, represent first and second Palestinian diaspora generations, are affected by identity dispersion. While first-generation individuals often maintain strong connections to their cultural heritage, second-generation individuals navigate more complex relationships with their identities. This study merged the theories of identity development by Avtar Brah and Peter J. Burke using a thematic analysis technique. The approach is enhanced by Vijay Agnew's investigation of home and memory in diaspora experiences. This study added to our knowledge of the consequences of identity dispersion on diasporic identities by looking at how diaspora people react to the phenomena. It contributes to our understanding of how diasporic identities are fluid and continually evolving, thereby enhancing the existing body of literature on the subject.

Keywords: *Avtar Brah, Dispersion of Identity, Intergenerational Differences, Diaspora, Peter J. Burke, Vijay Agnew*

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DEDICATION

I dedicate this thesis to those whose unwavering support has been my foundation. To my late father, whose memory continues to inspire me . To my beloved mother, whose love, resilience, and belief in me have guided my every step? To my uncle, Mustafah Kamal, whose encouragement has shaped my path? To my cousin, Shehwar, along with my cherished friends, whose support enriched this journey. This work is a testament to your love, guidance, and belief in my potential. Thank you for being my strength and inspiration.

CHAPTER 1

INTRODUCTION

This research attempts to investigate and understand the phenomena of the dispersion of identities in Palestinian diaspora literature. The dispersion of identity is the level of uncertainty in an individual or group of people when they go through a phase of evolution through wars or colonization. The dispersion of identity discusses the ways in which people maintain a certain level of self-meaning in a controlled environment (Cantwell 1). In the context of identity theory, “identity dispersion” refers to the phenomena in which people have a variety of meanings and qualities that are scattered along a semantic dimension rather than a single, fixed self-definition within a certain role or category. This distribution suggests cognitive inconsistency between the several selfmeanings, which might result in an aversive state marked by unpleasant emotional experiences and low self-esteem. Identity dispersion highlights the dynamic as well as flexible nature of how people view themselves within diverse social roles and classifications, challenging the conventional idea of a stable, unidimensional self-concept (Burke 3). The dispersion of identity is one of the significant features in diaspora literature. Hall in his essay (“Cultural Identity and Diaspora” 1990) presents diaspora identities as a creation, which is never accomplished, always in progress, always constructed within, and not through external representation. Diasporic identities are in constant flux, and they remain in-between spaces. In a nutshell, identity is fluid, and it is always “becoming and evolving” (Hall 222). The identity of becoming and evolving, further, is a crucial element in diaspora literature, more precisely Palestinian literature. The experience of the diaspora can be a complex and challenging one, as individuals navigate the intersection of multiple cultures and identities.

Diaspora populations represent crucial stakeholders in our modern, interconnected world, considerably influencing the complex web of cultural, social, and political landscapes. These groups, which are frequently spread throughout the world, transcend geographic borders and give rise to vivid intersections of identities and experiences. They act as vital links between many cultures, traditions, and views.

By promoting cultural exchange, economic vitality, and political reform, Diasporas have emerged as key change agents (Cochrane 7).

With regard to understanding the experiences of migration and the roles that people play as immigrants and members of ethnic minorities in new geographic contexts, Brah's perspective on diaspora marks a paradigm change. Her conceptualization highlights a modern lens through which diaspora reveals fresh insights into people's positions around the world. This perspective includes several border crossings that take place in both temporal and spatial contexts and involve aspects of economic, political, cultural, and physical exchange (Brah180).

For many diasporic individuals, the dispersion of their identities can be intensified by cultural prejudice and discrimination in the host country. The unjust and unfavorable treatment of individuals or groups based on their cultural background, including elements like ethnicity, language, religion, customs, and traditions, is referred to as cultural discrimination. It entails the systematic and biased evaluation, exclusion, or disadvantage of people or communities on the basis of their cultural diversity. Stereotypes, microaggressions, unequal access to opportunities and resources, verbal or physical harassment, and the maintenance of damaging cultural biases are just a few ways that cultural discrimination can take many different forms. (Brah 25)

This study explored the phenomenon of identity dispersion in diasporic individuals, with a specific focus on the Palestinian diaspora. Palestinian diaspora literature focuses on and develops their own patterns of migration, closely linked to political developments inside and outside the region (Cengage 1). These individuals as well as these groups also aim to integrate into the new culture and society because of that they can participate in the social norms of status, race, sexuality, and culture with equal representation. However, these political, ethnic, social, and cultural developments differ in the broader host land, which may become a cause of identity dispersion. The idea of “home” and “memory” are crucial to the diaspora experience. The displacement of diaspora frequently results in a sense of longing for a lost homeland and a desire to maintain the cultural legacy, as Vijay Agnew points out in *Diaspora, Memory, and Identity: A Search for Home*. When they negotiate their connection to their cultural heritage and their sense of belonging in the host country,

this can lead to a complex interaction between the diasporic individuals and their identity.

Also, different generations may have varied experiences with dispersion. Second-generation diaspora people may have a more nuanced relationship to their cultural identity as they negotiate the intersection of their family's cultural heritage and their own experiences growing up in the host country. First-generation diaspora people frequently have a strong sense of connection to their homeland and cultural heritage.

Palestinian diaspora Literature emerged as a separate field of study in the early 20th century with the fall of the Ottoman Empire, when Palestinians were dispersed from their homeland. During the collapse of the Ottoman Empire Arabs moved to Europe for the sustenance of their future generations. Palestinians frequently refer to the crucial period in their history as “al-Nakba,” which means the disaster. It took place in 1948, the year the state of Israel was founded, and it serves as the official start of the Palestinian exodus. Many Palestinians were displaced as a result of this incident, and they are now refugees in other countries throughout the world. Palestinian refugee’s lack of official protection is one of their distinguishing characteristics. Being stateless makes them vulnerable to extreme poverty and discrimination, making them invisible to the governments of their host countries as well as to the rest of the world (Alghaberi 9). As a result, they faced social, cultural, ideological, and economic discrimination that led to the dispersion of identities in such communities. The literature created by Palestinian writers in exile primarily captures the agony, suffering, as well as aspiration of Palestine as an independent state. Their autobiographies, short tales, and novels depict the Palestinian people's experience living in the host country. Therefore, for Palestinians living in Diasporas, a feeling of the place is essential to expressing their identity and reclaiming their country (Alghaberi 13).

It can be argued that Palestinian Diaspora is thus a wind-scattered seed, the result of that is a “new creation” and a struggle for survival. According to Brah, this phenomenon has evolved into a very new way of seeing the state of displacement and the statuses as well as categories of individuals who become immigrants but also minority ethnic and religious groups in what seem like a new location. Brah points out

that the notion of diaspora today offers a new way of thinking about people. They use global positioning to cross a border in time and location, financially, politically, culturally, and physically (Brah 180).

This study has examined how characters in both selected texts navigate their dispersed identities in response to cultural discrimination through a thematic analysis of the novels *The Beauty of Your Face* by Sahar Mustafah and *A Map of Home* by Randa Jarrar. This research looked at how identities are depicted as being dispersed in diasporic literature, drawing on Peter J. Burke's theory of identity and Avatar Brah's theory of identity formation. The study has examined how the first and second generations of Palestinians in the diaspora responded differently to the dispersion of their identities and how their memory of their home and cultural heritage might have amplified the impacts of dispersion. This study aimed to clarify the effects of this phenomenon on diasporic individuals and add to the expanding body of literature on diasporic identities through a thorough reading of the selected texts and a thematic analysis of how the dispersion of identities is portrayed.

Building on the methodological framework established by Braun and Clarke, this study used a thematic analysis approach systematically compare themes across texts, providing a structured and insightful analysis. The chosen novels function as the analysis's main source materials. By carefully examining the common themes and trends in the selected texts, the thematic analysis method enabled a thorough investigation of the ways in which characters negotiate dispersed identities in reaction to discriminatory cultural practices. Thematic analysis, which is based on the methodology of Braun and Clarke, makes it easier to recognize and understand recurrent themes and patterns about identity dispersion, cultural prejudice, and the significance of memory and home in the diasporic experience. The goal concerning this methodological approach is to offer a thorough comprehension of the intricate dynamics of identity creation seen in the literature of the Palestinian diaspora.

1.1 Background of the Selected Texts

1.1.1 *A Map of Home*

Randa Jarrar's *A Map of Home* dives into Nidali Ammar's intricate path of diaspora, echoing the author's own international upbringing. Nidali's life has been

shaped by interplay of cultural diversity since she was born in the United States to a GreekEgyptian mother and a Palestinian father. The Gulf War and the Iraqi invasion disturb her adolescence in Kuwait, forcing her family to move back to the US. Nidali's story spans three continents and reflects the author's personal experiences as she struggles with issues of identity and belonging against a setting of shifting boundaries and cultural landscapes. The three geographically distinct portions of the novel highlight how important geography was in shaping Nidali's identity. She tries to overcome the limitations of geographical borders as she makes her way through numerous nations and cultural traditions.

1.1.2 *The Beauty of Your Face*

This novel is an insightful investigation of cultural identity, prejudice, and the struggles faced by members of the Palestinian American community down the generations. Afaf Rahman, the principal of the Nurrideon School for Girls, is the main character of the novel as she struggles with her background and seeks inclusion in a community that is sometimes characterized by prejudice and rejection because of faith and race. The novel deftly reveals the long-lasting effects of cultural discrimination on Afaf and her fellow Palestinian Americans, illustrating the struggles minorities as well as immigrants confront in a prejudiced society. The characters' search for a sense of belonging is shaped by family dynamics, particularly the sister of Afaf's who has been missing for a while. The community comes together in response to a critical act of violence by leaning on their common cultural heritage. The work skillfully conveys the joys and struggles of those negotiating cultural transitions, prejudice, and a fundamental yearning for connection through remarkable insights into the diasporic experience.

1.2 Thesis Statement

Defining and measuring dispersed identities become complex when viewed through the lens of historical, cultural, and political contexts that shape identity formation among different groups. Moreover, the experiences and impacts of cultural discrimination on dispersed identities among the different generations of Palestinian diaspora in the context of memory of home are likely to be different. Hence, in line with this assumption, it may be supposed that cultural discriminations lead to the

dispersion of identities in the Palestinian diaspora in the selected works of Sahar Mustafa's *The Beauty of Your Face* and Randa Jarrar's *A Map of Home*, such discriminations may also lead to changes in the concept of home for different generations of the Palestinian diaspora, which can ultimately affect their responses to the same phenomenon of identity dispersion.

1.3 Research Objectives

Based on the established thesis statement the current study forms its objectives mentioned below:

- To examine how cultural discrimination in the host country drives the evolution and dispersion of identities among characters in the selected Palestinian diaspora novels, *The Beauty of Your Face* and *A Map of Home*.
- To explore how the memory of home enhances the effects of dispersion of identities in the characters belonging from different generations of Palestinian diaspora in the selected texts *The Beauty of Your Face* and *A Map of Home*.
- To explore the impact of dispersion of identities in different generations of Palestinian diaspora literature in the chosen novels.

1.4 Research Questions

Based on the above-mentioned research objectives, I have devised the following research questions:

1. How does cultural discrimination in the host country contribute to the evolution and dispersion of identities among characters in Palestinian diaspora literature?
2. In what ways does the memory of home affect the dispersion of identities among different generations within Palestinian diaspora literature?
3. What are the impacts of identity dispersion on the experiences of first and second generation individuals within Palestinian diaspora literature?

1.5 Significance of the Study

This research significantly contributes to the field of literature by exploring the dispersion of identities in diasporic literature through the lenses of Burke's identity

theory and Brah's theory of identity formation. It identifies and analyzes the mechanisms by which identity is fragmented among diasporic individuals, particularly focusing on first and second-generation Palestinians. By examining the complex interactions between linguistic barriers, cultural prejudice, and attachment to the homeland, this study sheds light on the nuanced strategies diasporic individuals use to navigate their identities. The findings challenge conventional notions of identity dispersion and offer a deeper understanding of how identities are constructed and contested in diaspora contexts. This study enhances the existing theoretical framework on diasporic literature and provides valuable insights for academics, researchers, and students in literary, identity, and diaspora studies. Additionally, it has societal relevance by fostering a greater comprehension of the experiences of diasporic communities, potentially informing future literary works and broader discussions on diaspora experiences.

1.6 Delimitation

This study is delimited by its focus on two specific works of Palestinian literature, *The Beauty of Your Face* by Sahar Mustafah and *A Map of Home* by Randa Jarrar, to explore the dispersion of identities within the Palestinian diaspora. It exclusively examines the experiences of the first and second generations of the diaspora, aiming to understand how identity dispersion and the role of memory and home impact these generational cohorts. Additionally, the study is confined to a thematic analysis of these texts, without incorporating primary data collection through surveys or interviews.

1.7 Organization of the Study

The thesis is divided into five major chapters. The first chapter of my thesis deals with introducing my topic and a detailed account of its background, significance and the problem statement research questions and research objectives.

The second chapter discusses the already researched work and research gap is devised. The previous work gives an insight to understand my topic through different lenses and paves paths for my research gaps that are addressed.

The third chapter introduces and explains the methodology of the research thesis. A detailed account of research methodology, methods and approach is explained. Alongside it also explains my 'Theoretical Framework'.

In Chapter four, based on the present data, an analytical study is carried out through analyzing the thematic aspects present in the novels.

After analyzing and discussing the data findings conclusions are drawn in the last chapter. This chapter also addresses the recommendations and gaps that could be utilized for future researchers.

CHAPTER 2

LITERATURE REVIEW

The literature review is a crucial part of any research projects since it provides a thorough analysis of all previous scholarly work on the topic of interest. This chapter sets out to provide a critical review of the body of literature that studies how the Palestinian diasporic community is portrayed in the context of Palestinian literature.

It is significant that interest in modern Palestinian literature is on the rise once again, especially in the field of fiction written by modern Palestinian authors. This newfound interest is partly due to the literary works' ability to capture and communicate the complex cognitive and emotional components inherent to the experience of exile. The idea of diasporic identities is intrinsically dynamic, as explained by (Hall 1990), and is characterized by ongoing self-renewal, transformation, and divergence (Hall 236). As Hall emphasizes, such identities are always being reconfigured and adapted, demonstrating the intricate interaction between the old and new homes, lifestyles, and identities of diasporic people. As a matter of fact, the literature created by authors from the diaspora offers a complex investigation of what is maintained, what is given up, and what is transformed in the context of their diverse cultural experiences. The deep synthesis of several cultures that diasporic writers engage in within this narrative structure gives their works a unique and varied flavor.

The term diaspora was coined in ancient times to describe the scattering of Jews and Greeks. With the passage of time, it begins to be utilized for the dispersion of the American and African communities as a result of colonial oppression and exploitation. It now refers to the dispersion of individuals, as well as their dislocation and migrations as a result of a variety of different forms of displacement. Migrations, immigrations, and exiles are all examples of these manifestations. Diaspora is defined as dispersion from one's country to two or more countries, frequently having a painful impact on the individuals. It also encounters persons leaving their hometown for economic reasons, better job opportunities, and in some cases, trading following imperial ambitions. Brah's diaspora has evolved into a new way of looking at the state

of migration and the positions and categories of individuals who become immigrants and ethnic minorities in a new environment. According to her, the notion of diaspora today offers a new way of thinking about individuals' global positioning, in which they traverse borders economically, politically, culturally, and physically through time and space.

Lahalih in her research study discussed Hala Alyan's "The Salt Houses" and how the collective tragic memory deepens the characters' ties to Palestine. She distinguishes exiles and diasporic personalities based on their connection to Palestine. Because of the trauma of aggression and disruption they experienced in 1948 and 1967, they consider Salma, Alia, and Atef, all born and brought up in Palestine, to be outcasts (Lahalih 2). They were all raised outside Palestine and have not personally experienced tragedy in the country, but they all bear the weight of prior generations' horrific experiences. Four generations passed their personal *nakba*; *Salt Houses* highlights the value of a physical motherland in the family's tradition. Despite this fact, every member of the Yacoub family has been alienated to some degree as a consequence of self-imposed banishment or forced relocation. This study presents the idea that memories kept and transmitted through verbal and nonverbal testimony intergenerationally cement the family's link to Palestinians and their identity, among both exiles and diasporic figures (Lahalih 32). These recollections have aided trauma sufferers in healing or making sense of what has happened, as well as enhancing diasporic figures' ties to Palestine. Finally, Palestinian identities are inextricably linked to the country, and also the Palestinian longing to trace their ancestors to a single "watan" to sustain this history for generations is an intrinsic need that every human aspires for. It could be the Palestinians' reluctance to ignore their forefathers' traumas in the face of repeated erasure that gives rise to their demands for reparations.

Another significant theme of Palestinian diaspora literature is the use of personal and collective histories and their impact on legitimizing the Palestinian right to peaceful protest. Salam asserts about personal and collective histories, particularly those marred with loss and eviction, have an important role in legitimizing the Palestinian right to exist and peaceful protests, according to the novelists. They weave painful narratives of invasive flashbacks and horrors, as well as transgenerational recollections, as aesthetic strategies to stress the persistence of Palestinian shared

history, rather than limiting traumatic memories to oblivion and the traumatized to passive victimization (Lahalih 32).

While trauma theory is being used to examine portrayals of Palestinian encounters, would claim that looking at how traumatic experiences are represented in Palestinian writings decolonizes the concept and allows it to be applied to frameworks from the developing world where history, as well as the collection agency, is extremely important (Lahalih 33). Palestinians either are forcibly displaced or compelled to endure as refugees in nearby host nations, as well as exiles all around the world, in these books. The exilic atmosphere that pervades these works illustrates how and why Palestinians are compelled by cultural and political imperatives to remember and justify their identity and existence. It can be viewed that Abulhawa and Alyan in their respective novels express Palestinian hardship through trauma fiction. Their books fight the politics of elimination and forgetting by looking at personal and community memories through tales of return and recalling. Although trauma theory emphasizes traumatized passivity in the face of unpleasant memories, this article analyzes how individual traumas can be used to advance political goals. The novels construct painful storylines to depict the magnitude of the Nakba and its aftermath, which have troubled Palestinians for generations to portray Palestinian historical memory of dislocation and homelessness as well as to contradict the distorted interpretation of events (Lahalih 46). Analyzing traumatic experiences in Palestinian writing, it is argued in the study that decolonizing the notion broadens its analysis of past examples from the West.

Salam focuses on how the novels depict the dispersed Palestinian Arabs' sentiments of homelessness, which often pushes them into a liminal situation. It claims that, besides a sense of insecure living, Palestinians' multifaceted experience of banishment is indeed a formative aspect of their collective consciousness and fuels their desires for self-determination. Doing so, the current study demonstrates how, instead of confining identities, nostalgia has now become a powerful revitalizing force for exiled Palestinian Arabs, shaping their nationalist battles. "Mornings in Jenin (2010)" and "The Blue Between Sky and Water (2015)", both written by Palestinian American author Susan Abulhawa, depict the Palestinian society's experience following Israeli colonization and displacement from their country (Salam 12). This

article examines how Abulhawa depicts the destruction of Palestine's sovereign rights as having driven the Palestinian Arab citizens into chaos. It examines how Abulhawa's characters use the cultural experiences of the country to construct and rebuild their damaged subjectivities, drawing on ideas of country, nationalism, and nostalgia. It examines the role of longing in the perpetuation of affection for a lost land, arguing that the desire to return is crucial to Abulhawa's social connectivity and nationalist traumas of the displaced Palestinian Arab groups. The books of Abulhawa encapsulate this essential principle of said Palestinian diaspora, depicting how, while the topic of physical repatriation is postponed, and the restoration of "Palestine" via nostalgic depiction has gained importance for first-generation exiles and their successors. Abulhawa therefore not only depicts the tumultuous existences of Palestinian immigrants, who frequently experience thoughts and emotions of liminality as well as a lack of togetherness, as well as the enduring influence of vivid flashbacks of home, which continue to soothe the pathos of banishment and foster people of Palestine primordial complaint to a nation-state. Abulhawa's work is notable in this regard for its perceptive and intimate investigation of both the Palestinian migrants and the underlying sociopolitical roots of its melancholy.

The research article by Alghaberi and Mukherjee reviewed next is written about integration politics. The interplay of emotion, trauma, and grieving is examined in relation to the refugee experience. Barkan's six-stage theory of integration is criticized, as diasporic 'hybridity' is presented as an alternative to absolute assimilation. The work refers to Caruth's conceptions of the 'abreactive model' in its discussion of the traumatic event (Alghaberi 52). Mira Jacob's "The Sleepwalker's Guide to Dancing" is a gripping piece of multicultural literature that explores the complexities of generational gaps in immigrant households. Its central description of trauma is ageless and ineffable in its impact, and it does so with great detail. This book stands out because it explores diasporic trauma in complexity, as opposed to those that only focus on postcolonial communal suffering. Mira Jacob deftly draws our attention to the disputes that frequently confound diasporic communities in the United States, particularly those who oppose assimilation demands. She contrasts two contrasting eras in her book to show the glaring contrasts and tensions that arise between them. Through this literary approach, the difficulties of preserving one's

cultural identity in strange and frequently new surroundings are powerfully represented. In essence, “The Sleepwalker's Guide to Dancing” provides a broad and comprehensive analysis of the diasporic experience, addressing both the collective dynamics that affect immigrant families' lives in a foreign country as well as the traumas and challenges that affect individuals on an individual level. The novel urges readers to reflect on the long-lasting effects of migration, the tenacity of cultural legacy, and the complex interplay between the past and the present in the lives of diasporic people and communities through its narrative.

Most of the story focuses on the heart-wrenching existence of home and also the pain of tragic loss faced by first-generation refugees. Furthermore, the novel calls into discussion nostalgic and affectionate attachments to the past, but it promotes a brave acknowledgment of the assimilated land's way of life. In other words, Mira Jacob advocates for more authentic interactions with the different cultures next next-generationrants are much more exposed to than their own home culture due to their own in-between standing. It is seen that travel delves into how grief shapes the lives of Indian migrants, so they adapt to life in the United States. According to the literary analysis, overall assimilation, which involves the removal of ancient cultural history, is never truly possible as ethno-the cultural difference is visible (Alghaberi 65). The *Sleepwalker's Guide to Dancing* is a trauma book that explores a range of intense emotional conditions. Jacob elucidates a heartbreaking diasporic experience influenced by loss as well as damage thru radical changes in family background, spatial and temporal fixtures, and intense traumatic details. Furthermore, she emphasizes the psychological confusion and panic that pervade the existence of first-generation refugees by applying a dynamic narrative strategy (Alghaberi 66). The novel's density of trauma entitles it more as a 'diasporic' story; infectious and inter-generational. It is distinct from trauma faced by colonized people for it focuses solely on the person's reaction to traumatic experiences. The novel's mass casualties develop a feeling of feelings of inadequacy and fear. Nonetheless, what Jacob depicted in her book is a specific diasporic situation common among first-generation refugees.

Areej's explanation of grafting eco-diasporic identities in order to see how identity graft works by engaging with ideological cultural and natural settings of the new host land as well as the motherland is quite prominent in the selected novels. We

examine identity conflicts and tensions of Muslim youngsters in the books through an eco-critical along with a diasporic viewpoint, employing Colin Richards' graft theory as a paradigm (Areej 179). The imagery of Amal's perception of being ostracized in the semiosphere of a new nation as well as the feeling of self of her religious belongingness and legacy of the native semiosphere paradigm the broken patch of identity in the selected novels. As a result, the present debate provides new insights towards permitting a new scope of identity grafting in Abdel-works, Fattah's, and other authors within the Muslim Diasporic Literature tradition. It may be argued that in Abdel-work, Fattah's figures of

Amal, Jamilah, and Hayaat the protagonists reflect three different ways of depicting identity grafting that also are combined to form a threefold form of ecodiasporic grafting of Muslim youths' identities (Amal 188). The pictures of Amal's manner of being alienated within the semiosphere of the host nation land as well as the feelings of self of her religious rootedness and culture of the motherland semiosphere are infused to create a fresh semiosphere in which the fragmented grafting of eco-diasporic self - image actually occurs in the selected text. In the second text, the illustration of grafting the identity of Jamilah shows true expressions of both of the semiospheres wherein the communal symbol of "grafting the eco-diasporic identity" (Amal 188) is established. The hyphenated writer upsets the conventional Australian accounts that prioritize local sensitivities by providing a story of young Palestinians' efforts to reclaim a few of the elements they had given to Australian terrain. In Abdel-work, Fattah's as well as other rising authors who participate in the blossoming vast collection of Diasporic Muslim Literature (Amal 189) the present conversation, therefore, gives new perspectives into starting up a fresh vista for a new manner of eco-diasporic graft of identity.

The relevance of the native home as a comfortable setting, both temporally and spatially, as well as a manifestation of societal structure as well as cultural identity, is explored throughout the next article discussed by Salam and Mahfouz. The handling of the Palestinian narrative by trauma theory is being questioned. Salam in this article evaluates its utility in following Alyan's representation of the Yacoubs, a normal middleclass Palestinian family, including their reactions to wars and disasters, particularly the 1948 evacuation and also the 1967 setback. Such horrific occurrences,

according to *Salt Houses*, can sometimes be passed down the generations of Palestinian generations and define their “transnational identity in diaspora” (Said 296). It demonstrates how painful recollections may be used as a kind of protest against the erasing of Palestinians' individual and national memory. The consequences of leaving one's home and nation have been illustrated throughout this article, which results in everlasting invasive traumas. By chronicling the Palestinian historical history, Palestinian diaspora writers like Alyan aim for embeddedness and specialism in order to generate versions of victorious ideology. Personal experiences, anecdotes, letters, diaries, and literature, among other things, have been used to reflect their cultural and political alienation. Remembering takes a new depth with Alyan's addition of resistance. Numerous Palestinians recollect their shared history as forms of defiance against “the assassins of recollection,” that is, Israel's systemic effort to eliminate Palestinian history, to make up the difference for the devastating event of their ancestral home, which has contributed to leading emotions of pessimism and subordination (Said 183). As a result, remembering has mostly become such a dissident remembrance for Palestinians, deconstructing historic misrepresentations and distortions.

That ‘Other’ then is frequently the lurking “Arab/Muslim figure” who poses a danger to US identity (Said 3) the selected novels will be examined using the concept of “Dispersion of Identities”. It can be said that “Diaspora literature” frequently addresses issues of keeping or changing one's identification, languages, and customs while living in a different society or nation. The Diaspora experience should not be overlooked. That's because the environment and mankind never abandon anybody it is also the colonialist legacy's erroneous beliefs that exploit varied situations in order to expand their “global dominion” (Amir 8). The most frequent definition of Diaspora appears to be a population that acknowledges its “otherness based on shared nationality or ethnicity” lives in the host nation and retains some sort of connection to their homeland. The notion of a motherland, a place from which migration or dislocation happens, and chronicles of migrants' brutal travels from some place to another make up Diaspora Literature.

Alyan's other novel “*Salt Houses*” is analyzed in the next research, and it attempts to investigate identity crisis by stressing the notions of longing,

homelessness, displacement, and cultural tensions in the life experiences of scattered, exilic, and exiled Palestinians (Amir 20). The diasporic theory of William Safran is used as a theoretical framework to examine the challenges that Palestinian diaspora populations have experienced for more than seventy years both inside as well as outside of the boundaries.

This study also gives justifications for why an individual's identity, which represents one's roots, is so important. It further says that diaspora Palestinians have been under the impression that all of them are not and will never be completely accepted by their respective host cultures, and that they too are seen as outsiders, enemies inside the country, aliens, and foreigners. This study also addresses the subject of identity by depicting Palestinians' misfortunes from the first migration in 1948 till the present day. This research showed how the various generations were affected by homelessness as well as how the narrative's protagonists' identities were shaped and reshaped by the collision of cultures. She was an outspoken supporter of the Palestinian cause, and she also established her own sense of self. It exposed the devastation that diaspora circumstances have on minority and exilic populations. Alyan's work is indeed narrative evidence that verifies the Palestinian tale by presenting the difficulties of crossing borders, being moved between nations, and surviving in exile like a stateless person (Amir 27). The novel has been called a bildungsroman or a coming-of-age narrative several times. In the expat communities, Alyan creates a new multinational and international identity. This identity was linked to a country where exiled people kept a recollection of their culture alive. Its strong engagement should help to stop Israeli troops from murdering dozens of blameless Palestinians as well as to take significant efforts to resolve the Palestinian-Arab national identity conflict. Instead of favoring Israel, the US should evaluate its position on an equal footing. Alyan's story serves as a wake-up call to the United Nations, particularly to the Muslims of the world.

A brief account of the research study's focuses on the fiction of Randa Jarrar, transnationalism, and cultural identity is offered in the literature review. Let's elaborate on these ideas, go deeper into the significance of Jarrar's work, and examine the current scholarly conversation surrounding these subjects in order to produce a thorough and critical analysis. The status of Randa Jarrar as a diasporic Palestinian

American author is crucial when analyzing her literary accomplishments. Through the perspective of her first book, "A Map of Home," she successfully negotiates the intricacies of her own identity and cultural history. It is important to recognize that Jarrar's viewpoint presents a distinct and nuanced vision on what "historic Palestine" means to her (Amir 13). She fills a unique position in the diaspora as a Palestinian American, one that connects her ancestry to her modern American identity. Her literary works may effectively explore issues of belonging, memory, and transnationalism thanks to this blending of identities. The goal of the research study is to accurately evaluate Jarrar's writing. It should closely engage with her writings, exploring both the overt themes and the sub textual layers that contribute to her portrayal of Palestinian cultural identity, in order to accomplish this effectively. Thorough readings of her novels, short stories, or essays could be used to do this, highlighting crucial scenes, figures, and narrative devices that reveal how she deals with her diasporic identity. It is important to take into account the current scholarly debate surrounding Jarrar's literature in order to support the critical commentary. What are the opinions of other academics and literary critics on her work? How has her voice influenced broader discussions about transnational identity, diaspora studies, and Palestinian literature? In addition to placing the research study within a larger perspective, engaging with previous scholarship enables a more complex understanding of Jarrar's literary achievements. In summary, the study has the potential to significantly advance our knowledge of how Randa Jarrar explores transnationalism and cultural identity in her work. The study can provide new insights into the topics and issues crucial to Jarrar's writing by critically analyzing her work, exploring the complexity of her diasporic perspective, and taking into account the larger scholarly conversation. It's a chance to shed light on the complex web of identity and belonging that a Palestinian American author experiences while navigating the global arena.

The next study looks at American Muslim women's attempts to negotiate their identities in writings that were published following the Iraq War (20 March-1 May 2003). To find out how Randa Jarrar negotiates her identity through folktales. This study investigated her use of aesthetic tactics within the context of postcolonial studies and cultural studies. In order to connect with her readers, Jarrar emulates the

writing style of Muslim intellectual forefathers like Muhammad alGhazali, Muhyiddin al-Arabi, and Jalaluddin Rumi by incorporating references to the Qur'an, traditional storytelling customs, and modern societal challenges. Through the concepts of name, rites of passage, and storytelling, this essay has addressed how Randa Jarrar negotiates her identity as a citizen of the United States of America of Muslim origin. In doing so, Jarrar honors her

Muslim forebears, including al-Ghazali and Rumi, who frequently included moral instruction and folktales in their writings to better connect with their audience (Amir 16). Jarrar challenges orientalist beliefs that tend to exclude Muslim women from the concepts of modernity and creativity by portraying her main character, Nidali, as intelligent and passionate about her own aspirations and desires. Despite the fact that Randa Jarrar's battle with identity by means of folktales and aesthetic strategies is the subject of this study, methodological clarity issues and a broader thematic perspective could further improve its value to the field of American Muslim women's literature and identity studies.

Another study done on the novel *A Map of Home* by Randa Jarrar employs trickster humor as a means of resistance to the ideological fabrication of the Muslim female body advanced by US orientalism, Islamist orthodoxy, and secular Arab patriarchy. The relationship between humor and contemporary female sexuality has not been studied in recent literature on A

Map of Home This article interprets Nidali Ammar, the novel's narrator, and protagonist, as a trickster person who defies being seen as a cultural hero and subverts the sacredness of societal conventions by focusing primarily on the authorial tone. Readers are made to chuckle at important cultural standards that shape the Muslim female body in post-9/11 US art because of the trickster Nidali plays and the trickster *A Map of Home* celebrates. This study explores a variety of interconnected sexual issues, including 'appropriate' sexual limits, orientations, and virginity rules, to show how trickster humor encourages the agency of Arab American women.

2.1 Research Gap

The review of the literature highlights the volume of work that has already been done on Palestinian literature, most of which has centered on how the Palestinian

diaspora is portrayed. It is clear that academics have looked at several facets of Palestinian literature with a focus on the experiences and stories of Palestinians in the diaspora. The material that is now available, however, is noticeably lacking in a critical analysis of the dispersion of identities within the context of Palestinian diasporic literature. While many studies have examined the effects of diaspora and exile on identity development, there is a glaring void in the body of knowledge about the complex idea of identity dispersion. This gap stands out, especially in light of how cultural prejudice in host nations influences how Palestinians in the diaspora create their identities. Although academics have studied how identities change within the diaspora, the complex relationship between identity dispersion and cultural prejudice has received little attention.

Furthermore, it is noteworthy that the majority of previous research has concentrated on the first and second Palestinian generations' experiences in the diaspora. But there hasn't been much research on how these generations navigate their identities, particularly in the face of cultural prejudice. This omission emphasizes the importance of paying close attention to the complex dynamics of Palestinians' scattered identities, especially those who are part of both the first and second generations of the diaspora. This study seeks to significantly advance the topic of Palestinian diasporic literature by filling this research vacuum. The goal of the study is to provide a comprehensive analysis of the idea of identity dispersion and how it affects the Palestinian diaspora, including both the first and second generations. This study aims to expand our understanding of how cultural prejudice, along with other factors, impacts the intricate process of identity formation within the Palestinian diaspora community through a thorough analysis of these subjects.

A substantial amount of work that largely focuses on the representation of the Palestinian diaspora in literature is revealed by the literature review on Palestinian diasporic literature. A number of topics have been studied by academics, such as the dynamics of diasporic identities, the effects of traumatic events, the significance of individual and group histories, and the way in which nostalgia shapes the Palestinian narrative. The review emphasizes the contributions of writers who have provided distinctive viewpoints on the lived experiences of the Palestinian diaspora, including Hala Alyan, Susan Abulhawa, and Randa Jarrar. The literature that has already been

written has explored Palestinian pain throughout both historical and modern contexts. It highlights the value of remembrance, narrative, and opposition to historical distortions. The assessment also recognizes the way in which some authors' works explore ecodiasporic personas and graft identities. Additionally, a study gap regarding identity dispersion within the Palestinian diaspora is revealed by the literature, especially when it comes to the impact of cultural prejudice on identity formation. A more thorough analysis that takes into account the complexity of identity dispersion across several generations is required, even if previous research have concentrated on the experiences of the first and second generations in the diaspora. The literature review offers a comprehensive summary of the present state of the art regarding research on Palestinian diasporic literature, highlighting important topics and areas of unmet research need. By filling up the highlighted knowledge vacuum and providing a more comprehensive understanding of the relationship between identity dispersion and prejudices based on culture in the Palestinian diaspora, this research seeks to advance this topic.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

The theoretical framework for this study draws on Avatar Brah's theory of identity formation and Peter J. Burke's theory of identity. Brah's theory emphasizes the multiple, fragmented, and hybrid nature of identity formation in diasporic individuals, while Burke's theory highlights the role of social structures and power relations in shaping identity. In addition, the concept of memory and home from Vijay Agnew's book "Diaspora, Memory, and Identity: A Search for Home" is also incorporated.

3.2 Research Methodology

This study uses a qualitative research approach to examine the intricate dynamics of identity dispersion among characters in Palestinian diaspora literature. Because it reflects the richness and complexity of human experiences, qualitative technique is especially well-suited for investigating the complex processes of identity formation and cultural discrimination (Creswell 45). Qualitative techniques help us comprehend characters' responses to cultural discrimination and memories of home by concentrating on the meanings and interpretations people ascribe to their experiences.

The study makes use of Braun and Clarke's six-step theme analysis approach, which provides a methodical and precise framework for examining the chosen texts, *The Beauty of Your Face* by Sahar Mustafah and *A Map of Home* by Randa Jarrar. The versatility and accuracy of this approach make it suitable for both deductive and inductive examination of intricate phenomena such as identity dispersion. The researcher is guided through an organized process of data familiarization, coding, topic creation, and report generation by the six-step model, which is described in full in Braun and Clarke's work (Braun and Clarke 86–93).

The six-step theme analysis method developed by Braun and Clarke was selected for this study due to its adaptability and meticulous methodology for qualitative data. Because it supports both an inductive and deductive approach to data

analysis, this method is especially well-suited for investigating intricate, multiple phenomena, such as identity dispersion in diasporic literature. Braun and Clarke six-step model of thematic analysis provides a methodical and flexible way to find, examine, and present patterns (themes) in data. *Familiarization with the Data* is the first step, which entails reading and rereading the data and making notes of preliminary ideas in order to fully comprehend its breadth and complexity. Finding and classifying important data elements that are pertinent to the research questions is the main goal of the second stage, *Generating Initial Codes*. The procedure entails keeping the data closely related to the data itself while classifying the data into relevant groupings.

The researcher compiles codes into prospective themes in the third stage, *Searching for Themes*, and collects all pertinent information for each possible theme. In this level, the analysis shifts from more descriptive codes to more interpretive themes. The process of *Reviewing themes*, or the fourth stage, entails comparing the themes to the coded data and the complete data set to make sure the themes effectively capture the key components of the data. We improve, separate, or delete themes that don't stand up.

The researcher must further develop each theme in the fifth phase, *Defining and Naming Themes*, to make sure it has a distinct identity and a coherent narrative. Creating a thorough examination of each topic, determining the narrative each theme conveys, and figuring out how each theme ties into the larger overall narrative of the data are all part of this step. The researcher finally combines the data extracts with the analytical narrative in the sixth phase, *Producing the Report*, to create a captivating and cohesive report. In this last phase, it is crucial to explain to the reader what the data indicate while also providing an answer to the research questions and situating the results in relation to previous studies (Braun and Clarke 86–93).

The study's theoretical framework, which draws on the identity theory of Peter J. Burke, the idea of diasporic identity proposed by Avatar Brah, and the perspectives on memory and home offered by Vijay Agnew, enhances the thematic analysis by offering a solid conceptual framework. Agnew's emphasis on memory emphasizes its impact on diasporic experiences, Burke's theory questions oversimplified self-concepts, and Brah's research draws attention to the complexity of mixed identities. A

thorough analysis of identity dispersion over many generations in the diaspora is made possible by the combination of theory with Braun and Clarke's empirical methodology.

In conclusion, a thorough examination of identity creation and dispersion in diasporic situations is made possible by the study's methodological rigor and solid theoretical framework. The research provides a comprehensive understanding of how discrimination based on culture and memories of home influence diasporic identities by integrating the thematic analysis with theoretical ideas, which makes a substantial contribution to the discourse on Palestinian diaspora literature.

3.3 Theoretical Framework

Within the constraints of identity theory, the notion of identity dispersion is examined, as articulated by Peter J. Burke. Identity dispersion is the term used to describe how an identity's meanings are distributed along a semantic dimension as opposed to being concentrated at one location. This is in contrast to the conventional understanding in identity theory, which frequently regarded an identity's meaning as just one element on meaning dimensions (Burke 115). Identity theory defines identity as the collection of meanings that an individual holds about who they are as a person, social class, or group, or about who they are in a certain function. Over the years, these meanings become internalized into an identity norm as a result of reciprocal interactions with others. An essential component of identity theory is the verification process, in which people keep an eye out for identity-relevant meanings in various contexts and contrast them with the meanings encoded in their identity's accepted standards. Positive emotions and increased self-esteem follow identity verification if perceived situational meanings align with identity meanings. On the other side, no verification happens when contextual meanings are understood to differ from the identification norm, causing anxiety and attempts to mitigate the discrepancy. Identity interpretations may not be centralized, which means but rather dispersed throughout a dimension possibly as a probability density, as suggested by the introduction of the concept of identity dispersion. Burke examines two primary theories regarding identity dispersion. According to one perspective, identity meaning variability could be a sign of adaptability or acceptance of a variety of interpretations, offering defense against the detrimental effects of identity no verification. The alternative view, which

is based on social identity theory, suggests that identity meanings that are inconsistent or variable could be a sign of uncertainty, which could result in poor self-esteem. It also suggests that having a high degree of identity dispersion is an unpleasant condition for a person, lowering their level of happiness and self-worth.

Nevertheless, rather than uncertainty, the study indicates that the unpleasant condition is probably caused by cognitive inconsistency resulting from divergent identity interpretations.

In his research on identity dispersion, Peter J. Burke highlights the way meanings are distributed along a semantic dimension and considers the ramifications of this finding within the context of identity theory. According to the study, identity dispersion is an important trait that affects self-verification and self-esteem in both good and negative ways.

This study is driven by Peter J. Burke's concept of identity dispersion, which is explored in the context of the diaspora and is examined within the larger framework of identity theory. Based on Burke's idea that identities could not be isolated entities but rather dispersed along semantic axes, the study incorporates this idea into the diaspora narrative by utilizing Avatar Brah's identity formation theory from her groundbreaking book, "Cartographies of Diaspora: Contesting Identities." his flexible approach enables a critical analysis of the representation and navigating of identities in diasporic writing, especially in reaction to discrimination based on culture. Burke's concept of dispersion is used in this study to challenge ideas of stable, onedimensional self-concepts by revealing the dynamic and flexible nature of identity creation within diasporic groupings. By doing this, it contributes to a deeper understanding of the complications associated with diasporic identity formations by bridging the theoretical insights offered by Burke with the practical examination of identity dispersion in the chosen novels *The Beauty of Your Face* by Sahar Mustafah and *A Map of Home* by Randa Jarrar.

The analysis goes on to include the various reactions that the first and second generations of the Palestinian diaspora displayed in the wake of identity dispersion. The study intends to add significant insights to the increasingly growing body of literature on diasporic identities by tackling this thematic analysis in order to shed light on the complex effects of identity dispersion on diasporic people. In today's

arguments, politics, subjectivity, identity and culture are all widely contested topics. Brah's theory illuminates these debates by looking at how 'race,' gender, class, sexuality, ethnicity, generation, and nationalism interact in various discourses, practices, and political situations. The book examines developments in gender and radicalized narratives and state practices over the previous half-century to identify political and theoretical transformations in responses to concerns of 'different' and 'diversity.' It records political and cultural reactions also using theoretical as well as empirical research. It raises important concerns regarding how identities are constructed and disputed. The study is based on dispersed identities and prejudices faced by diasporic characters as "others" in host lands. This research study will examine the selected texts using the concept of 'Dispersion of identities' due to many reasons like othering in host land based on ethnicity. Generally, the term "other" (Brah 154) refers to anybody who is not one's own self. Others presence is critical in defining what might be "normal" (Brah 154) and determining one's personal standing in the world. Brah has provided the most current investigations of the notion of the diaspora in connection to the notion of immigrants in today's world in her book *Cartographies of Diaspora*. Brah further examines issues including "race, gender, religion, and ethnicity to explore the subject of their identity. The effect of the myths generated about them from their personal experiences and travels from recreating these together into host culture is reflected in the Diaspora encounters. They are recreated and would be repeated in the scenario of the immigrant community because, within diasporic communities, all of the individuals residing there don't even identify with a single community, but rather with a specific collection of communities from all places around the globe. By sharing the unity of exiled and diaspora people, Brah has correctly positioned this notion of diasporas as a communal and "shared community relationship" (Brah 8), rather than a single exile.

The diasporic communities share unity with one another and take the first step toward forming a new sort of shared narrative that they lived through their trip, and they define their "existence by the collective discourses" (Brah 6) that the locals construct about them. Brah presents this point of shared solidarity by saying. As each diaspora and diasporic group passes through this trip and encodes its characteristics into the communal discourse, they lead to a convergence of narratives that point to the

one experience undergone and re-lived, replicated, partially or totally repeated (Brah 183). This is attributable to the truth that these groups exercise a common sense of identity creation in their daily lives, not only independently but also collectively.

Individuals and communities have a strong bond when it comes to recognizing their own diasporic movement and collective imagination representation of their trip in connection to their native country. Surprisingly, these structures leave behind the alternatives of the previously recognized binary standards. This idea of diaspora is derived from the implications and multiplication of the phrases previously stated, and these concepts have symbolic meaning in reflecting many definitions of diaspora displacement and dislocation situations. All of these manifestations of the diasporic concept demonstrate that the Diasporas as a neighborhood now requires a unique approach to finding their true identity, which is inextricably linked to their relationship with one another and the notion of location reality, have merged into a single concept of diaspora. In this sense, diaspora identity has become a journey of renewing, rejuvenating, and reshaping itself in specific ways, and that is never fixed.

Identity is in continual flux, and it finally takes another step toward forming a feeling of connection to a shared identity. This process of identity building aids in the reaffirmation of diaspora ties. The importance of history and contemporary events in the formation of a person's identity is also mentioned. This interaction between imagined and met groups is never steady in the context of exilic identification. Their identity continues to move its political bounds, but it never succeeds since their forced relocation runs against some of these terrains of rigidity in the local culture. The regional and global interaction is predicated by the individuality of the exilic identities. In this interaction, identity shifts, and a feeling of lost origins emerge.

Several discourses within the host nation are influenced by the Diasporas. Diasporas, either exiled or moved, are never able to have the encounters they seek within the host nation. They are consistently denied an equivalent identity in the

receiving country in which they currently reside. Their lives are constantly tormented by identity shifts, and as a result, their actual experiences struggle from denial. Their lives have become a life test. They attempt to integrate into the host society, but they have been never permitted to do so due to the fact that they come from a different place and culture. As a result, diasporic space is the in-between space that is created for them. This kind of diasporic space is shaped by a web of immigration, exiles, and relocations. A complex web of relationships emerges between the new host regions and the immigrant

populations throughout this matrix. With the passing of time, that bond passes from one generation to the next. Despite all the conceivable problems of absorption in the host culture, each generation bears the label of diaspora. Since they don't share the same cultural ground and origins and are indigenous in the host nation, diasporic generations face indifference. The diasporic domain is defined as the intersectionality of diaspora, boundary, and displacement as a place of the conjunction of financial, political, cultural, and mental activity. In this arena, multiple topic opinions are contrasted, questioned, stated, or disavowed (Brah 205).

As a result, when an individual becomes an outcast in a diasporic in-between, he becomes even more deeply anchored in his birthplace and culture. His identity then is determined by features of his own culture as well as the framework of his livelihood. Due to their identity and changing state, he is prone to such alterations. In the midst of it all, he is torn between being an outsider and being someone else. These Diasporas residing overseas inspire a sensation of returning to the place they had left behind because of their experience of being the “other” plus being exiled. Because they come from different countries and cultures, these individuals are generally referred back to their roots.

Agnew's book examines the intersection of memory, identity, and diaspora, focusing on how diasporic individuals negotiate their sense of belonging and identity through the lens of memory and home. “Diaspora, Memory, and Identity: A Search for Home,” a collection of articles by Vijay Agnew, examines the idea of home in the context of diasporic societies. According to Agnew, a sense of identity and belonging rather than a specific geographic location is what defines “home” instead of a physical location. People might find solace in their common cultural history and beliefs at

home, which can be a haven of comfort and security. Additionally, Agnew examines the idea of memory and how it relates to diasporic identity. Agnew argues that memory is a fundamental component of diasporic identity because it links people to their cultural history and helps them feel connected to the past. Many types of memory exist, such as oral histories passed down via families, cultural customs, and even generation after generation of tragic events. The book's insights on the importance of memory and home in shaping diasporic identity are particularly relevant to this study, which explores how characters in Palestinian diasporic literature navigate their dispersed identities in response to cultural discrimination. By integrating these theoretical perspectives, this study aims to provide a nuanced understanding of the complex dynamics of identity formation and dispersion of identities in diasporic communities. The idea of home and memory will be connected to the notion of identity dispersion and its effects on diasporic people in the context of this study. The study will examine how memories of home and cultural heritage, particularly in the face of cultural bias and discrimination in the host country, exacerbate the dispersion of identities in diasporic people. The study intends to provide light on the complex dynamics of identity formation in diasporic groups and the roles that memory and home play in creating these identities by investigating the responses of first and second-generation Palestinian diaspora to the dispersion of identities.

Ultimately, the goal of this research is to provide a thorough understanding of the intricate dynamics of identity creation in diasporic societies, particularly in the light of cultural prejudice and the memory of one's native place. This study will add to the expanding body of scholarship on diasporic identities by throwing light on how diasporic people are affected by identity dispersion.

This chapter explores the theoretical framework and methodology used to investigate how identities spread within diasporic populations, particularly as a reaction to discrimination based on culture. The theoretical framework is built upon the writings of Peter J. Burke and Avtar Brah, as well as observations from Vijay Agnew's investigation of identity, memory, and diaspora. While Burke's theory highlights the impact of social institutions and power relations on identity, Brah's theory highlights

the complex and hybrid nature of identity development in diasporic persons. Agnew's theory of memory and home, which holds that a person's sense of identity and belonging, rather than a particular place, defines home, deepens our knowledge of diasporic identity.

3.4 Analytical Framework

The current study made use of an analytical framework that allowed for a full examination of the manner in which diasporic individuals' identities evolved, particularly with regard to how they responded to cultural discrimination. This method made sense of the complicated terrain of identity dispersion by drawing on the theoretical contributions of Avatar Brah and Peter J. Burke as well as viewpoints from Vijay Agnew's study on diaspora, memory, and identity. Burke's theory emphasized the impact of social structures and power dynamics on identity, challenging notions of a singular, one-dimensional selfconcept. In addition, Brah's theory shed light on the multiplicity and dispersion that were inherent in the process of diasporic identity development, stressing on how intricate and hybrid identity creation was for these individuals. Agnew's perspective on memory and home, which maintained that a person's sense of identity and belonging constituted "home" more so than a specific location, provided another layer to the discussion. A conceptual foundation for understanding the dispersion of identities in the context of the diaspora was offered by this intricate interaction of theories. In order to give a thorough evaluation of identity dispersion, the research used a methodologically sound technique that included a thematic analytic strategy. Burke's identity theory, which challenged received wisdom and allowed for a deeper investigation of distributed identities, served as the basis for the basic framework. The selected works, *A Map of Home* by Randa Jarrar and *The Beauty of Your Face* by Sahar Mustafah, was thoroughly investigated and contrasted with the aid of the theme analysis method created by renowned experts Braun and Clarke. Because these literary works offered narratives that examined characters' identity navigation in the setting of the diaspora particularly in the face of discrimination based on culture they served as the primary sources. In essence, the theoretical underpinnings and methodological rigor of this analytical approach illuminated the

complex dynamics of identity formation within diasporic civilizations. Identity dispersion, memory, and home were added to the analysis, which improved it and provided a thorough explanation of the manner in which these elements affected the lives of diasporic individuals, especially in the Palestinian context. The intricate and multifaceted nature of identity influenced by cultural prejudice and spread across dimensions became evident when we read the literature through a literary lens, substantially expanding our understanding of diasporic identities in the face of discriminatory cultural practices.

This study used the six-step model of thematic analysis developed by Braun and Clarke to guarantee a thorough and methodical approach. The common themes found in both novels were identified and examined using this methodology, which was then crucial for comparing the two works in the debate. The following is an outline of the steps:

1. Familiarization with the Data:

In order to fully understand *A Map of Home* and *The Beauty of Your Face* a thorough reading of both was done before beginning the analysis. First impressions and recurring themes pertaining to memory, identity, and discrimination based on culture were recorded. This phase was essential for developing a thorough comprehension of the stories and getting ready for the coding procedure that followed.

2. Generating Initial Codes:

In this stage, key elements from both texts were methodically identified and labeled in order to create preliminary codes. Assimilation, intergenerational division politics, language, religion, and employment are some of the minor subjects under cultural discrimination for which codes have been developed. Other codes relate to the main themes of identity, memory, and prejudice. These codes were used to record and classify particular information relevant to the analysis.

3. Searching for Themes:

I looked over the coded data to find more general themes. The early codes were grouped into possible themes that stood for important facets of discrimination

based on culture and identity dispersion. There were identified major themes, including “Identity,” “Memory,” and “Cultural Discrimination.” Sub-themes such as “Assimilation,”

“Intergenerational Differences,” “Politics,” “Language,” “Religion,” and “Employment” were identified under the overarching issue of cultural discrimination. In this step, relevant codes were grouped into these broad themes.

4. Reviewing Themes:

To make sure they appropriately represented the data, the identified themes were examined and improved. In this step, it was confirmed that the major and supporting themes were pertinent to the study questions and that they effectively conveyed the substance of the narratives. Modifications were implemented to guarantee that the themes offered a sophisticated comprehension of the representations of identity, memory, and cultural discrimination.

5. Defining and Naming Themes:

Every topic has a clear definition and a name that accurately conveys its importance and central idea. The three primary themes “Identity,” “Memory,” and “Cultural Discrimination” were outlined to emphasize how they influenced the experiences of the characters. Cultural discrimination's sub-themes were given names that reflected particular elements, like generational disputes and assimilation pressures. This procedure guaranteed that the themes were both analytically and descriptively valuable.

6. Producing the Report:

The last stage was putting the results into an organized report. With examples from both works, the topics were explored in relation to the study questions. The report combined the examination of the major themes and supporting topics to offer a thorough grasp of the representations of memory, cultural discrimination, and identity dispersion. In the discussion segment, these topics were compared between the novels to show how identity and cultural discrimination are portrayed similarly and differently.

The theory of identity developed by Peter J. Burke challenges traditional ideas of

unique, one-dimensional self-concepts and provides a foundational framework for understanding the dispersion of identities. The thematic methodology created by prominent subject-matter experts Braun and Clarke facilitates the thematic examination. The study's core texts are the novels *The Beauty of Your Face* by Sahar Mustafah and *A*

Map of Home by Randa Jarrar, which examine how characters deal with dispersed identities in their stories. The theoretical framework, which lays the conceptual foundation, and the methodological approach, which describes the methodical process of analysis, are the two main stages that the research focuses on. The study attempts to provide a nuanced knowledge of the complex dynamics of identity development among diasporic communities by integrating these theoretical and methodological elements. The analysis's inclusion of identity dispersion, memory, and home enhances its thorough examination of the effects of these elements on the lives of those who are diasporic, especially in the Palestinian setting. The study is a significant addition to the academic conversation about diasporic identities by illuminating the complex relationships between home, memory, cultural bias, and identity dispersal in diasporic literature largely in the face of discrimination based on culture.

CHAPTER 4

ANALYSIS AND DISCUSSION

The present study utilized an analytical framework that provides a thorough investigation of the ways in which identities develop among diasporic people, specifically in relation to their response to cultural prejudice. Based on the theoretical contributions of Avtar Brah and Peter J. Burke, as well as on perspectives from Vijay Agnew's research on diaspora, memory, and identity, this approach makes sense of the complex terrain of identity dispersion. Burke's theory challenges ideas of a single, one-dimensional selfconcept by highlighting the influence of social institutions and power relations on identity. Simultaneously, Brah's theory highlights how complex and hybrid identity creation is for diasporic people, illuminating the plurality and dispersion that are part of this process. Another dimension is added by Agnew's viewpoint on memory and home, which holds that a person's sense of identification and belonging defines "home" more so than a particular place. This complex interaction of theories provides a conceptual framework for comprehending the dispersion of identities in the context of the diaspora.

The research employs a methodologically rigorous approach, utilizing a thematic analysis strategy to provide a comprehensive assessment of identity dispersion. The foundational framework is based on Burke's identity theory, which questions conventional wisdom and opens the door to a more in-depth examination of distributed identities. The chosen books, *The Beauty of Your Face* by Sahar Mustafah and *A Map of Home* by Randa Jarrar, can be examined systematically and compared thanks to the thematic analysis approach developed by famous specialists Braun and Clarke. These literary works function as the main sources because they provide stories that explore characters' identity navigation in the context of the diaspora, especially in the face of discrimination based on culture.

Essentially, this analytical approach sheds light on the intricate dynamics of identity creation within diasporic societies because to its foundation in theoretical views and methodological rigor. The analysis is enhanced by the incorporation of identity dispersion, memory, and home, which offer a comprehensive examination of the ways in which these factors impact the lives of diasporic people, particularly in

the Palestinian setting. As we examine the literature via a literary lens, the complex and multidimensional character of identity shaped by cultural prejudice and distributed across dimensions becomes clear, greatly advancing our knowledge of diasporic identities in the face of discriminatory cultural practices.

The novels *The Beauty of Your Face* by Sahar Mustafah and *A Map of Home* by Randa Jarrar are thoroughly examined in this chapter, and it is made much more insightful by the useful information gleaned from the selected works as theoretical framework with a focus on topics of identity, cultural discrimination, home, memory, and generational differences, the main goal of this study is to untangle the complex dynamics of identity development within diasporic societies. So, it aims to shed light on how diasporic people who live in the host country's regulated environment come to have dispersed identities when they are subjected to cultural prejudice.

The current study sets out on a profound journey into the multidimensional nature of identity, grounded in the theoretical frameworks of Peter J. Burke, Vijay Agnew, and Avatar Brah. Burke's theoretical viewpoints, which include diverse social, cultural, and psychological components, provide insightful understandings into the complicated and changing nature of identity. The dispersion of identities among the protagonists in the chosen novels is explored within this analytical framework, examining how cultural prejudice within the host country significantly shapes and fragments by an intricate theoretical viewpoint put forth by Avatar Brah.

This study is supported by allowing for an investigation of the complex networks of identity representation, Brah's paradigm enriches our knowledge of identity dispersion in diasporic literature. Through this lens, the characters in *The Beauty of Your Face* and *A Map of Home* respond to cultural prejudice in different ways that demonstrate how their identities interact within the diasporic environment.

The seminal work of Vijay Agnew, who explores the subtleties of diaspora, memory, and identity in "Diaspora, Memory, and Identity: A Search for Home," also forms the basis of this analysis. As we delve into the tremendous impact of memories and the need for home on the characters' identities, Agnew's observations ring true. The power of the memories of home influence the characters' responses to cultural prejudice and constructing their disjointed sense of self is seen through vivid story elements and symbolism. This theory is further enriched and deepened by the unique

variances in how the memory of home affects characters from various generations of the Palestinian diaspora.

Stereotyping, microaggressions, religious discrimination, assimilation pressures, language discrimination, employment, education, racial and ethnic discrimination, othering, politics, social class, gender and memory of home are key issues that emerge within the thematic landscapes of *The Beauty of Your Face* and *A Map of Home*, influencing how the characters identify as members of first and second generations of diaspora. By examining key scenes, conversations, and character interactions, we can see how the hostile host land environment profoundly affected the characters' sense of self. These theme investigations serve as the analytical framework's pillars and offer a comprehensive understanding of identity dispersion in diasporic societies.

This analysis dives into character depictions, closely examining the responses of the first and second generations of the Palestinian diaspora to cultural prejudice and identity dispersion. It is guided by the core research topics. It is possible to gain more insight into the manifestations of identity dispersion among diasporic people by contrasting the resilience and intense attachment to cultural roots displayed by first-generation characters with the more complex relationship with cultural identity experienced by second-generation characters, which is shaped by the interaction between the memory of home and their upbringing in the host land.

This investigation, which draws on thematic analysis, deepens comprehension by exposing both shared difficulties and unique experiences shown in the dispersion of identities throughout *The Beauty of Your Face* and *A Map of Home* the relationship between the remembrance of home and the dispersion of identities develops as a unifying theme, and the diasporic story becomes more complex due to subtle differences between the first and second generations.

Finally, this analysis shows the intricate web of identity creation in diasporic groups through the integration of Burke, Brah, and Agnew's significant theoretical findings. Future parts of this investigation will build on these discoveries and provide detailed conclusions about the effects of identity dispersion and the intricate interactions between memory and cultural prejudice on diasporic identities.

4.1 Thematic Insights and Analysis

4.1.1 Cultural Discrimination

Cultural discrimination is frequently a defining feature of diasporic people's experiences in their host communities. A variety of difficulties that people face as they attempt to negotiate the complicated junction of their history, and the prevailing culture serve to illustrate the complexity of cultural identification and belonging. Stereotyping, microaggressions, religious discrimination, assimilation pressures, language discrimination, employment, education, racial and ethnic discrimination are just a few of the many different ways that cultural discrimination can affect the lives of individuals.

The selected novels create tapestries of identities through the lens of diasporic experiences and investigate how cultural prejudices affect people and their sense of self. The fundamental impacts of cultural prejudice, which permeate the lives of the characters and influence their interactions, beliefs, and opportunities, are at the core of this study.

Analyzing the life of Nidali, the protagonist of the novel *A Map of Home*, the subject of cultural discrimination is a significant and recurrent theme. Nidali's migration takes her to several other nations, and each one introduces a distinct type of cultural prejudice. These biased encounters can take many different forms, such as linguistic hurdles, religious restrictions, and unequal educational chances. Nidali is frequently the victim of "othering," in which she is viewed as an outcast because of her ethnicity. Her identity as a first-generation diaspora member is strongly shaped by these incidents of cultural persecution. Her religious convictions make her unique in some circumstances, making her a target for prejudice and discrimination. At other points, she stands out from those around her because of her education level. Such varied and nuanced experiences highlight the complexity of cultural prejudice by demonstrating how, depending on the situation, one's identity can be analyzed and assessed from numerous perspectives.

The story of Nidali's life provides a moving tribute to the significant influence that these encounters with discrimination on the basis of culture have had on her developing identity. First-generation diaspora member Nidali struggles with issues of

self-identity, a sense of belonging especially the complex interaction of cultural forces. Her sense of self becomes more complex as she comes into encounter with discrimination, whether it is motivated by language, religion, or education. As Nidali seeks to find her place within each while preserving her fundamental sense of self and origin, her quest transforms into a highly intimate investigation of what it means to traverse many cultural worlds.

Family dynamics play a crucial part in determining how Nidali responds to cultural prejudice. Her connections with her parents, especially her baba and mama, are characterized by their unwavering adherence to their conservative viewpoint and cultural heritage. The threat of cultural prejudice follows them wherever they go, including their native country and Kuwait. This emphasizes the pervasiveness of cultural discrimination, which crosses national boundaries and continues to be a constant feature of Nidali's existence. During her early years in Kuwait, Nidali experiences important events. Here, she is repeatedly exposed to acts of cultural prejudice, which lays the groundwork for how she will react to other people in the future. Due to geopolitical factors, she is forced to depart to Egypt, which adds yet another dimension to her awareness of cultural prejudice as she struggles to fit in and adjust to a new environment. Her life story frequently returns to this process of adaptation and the wrangling of her identity within many cultural contexts.

In the end, Nidali's trip takes her to Texas in the United States, where she runs into a whole new set of problems and cultural contrasts. These encounters act as the forging and reshaping furnace in which her identity is perpetually forged. The result of traversing these several cultural settings is a significant change in Nidali's sense of self. She shows herself to be a person who has been particularly molded by her interactions with cultural prejudice, permanently etched by the experiences of a first-generation diaspora. It can be seen that the issue of cultural prejudice permeates the whole text and has a significant impact on Nidali's identity as a first-generation diaspora person. Her travels throughout numerous nations, which were marked by prejudice in a variety of forms, show the complexities and difficulties of cultural identification and emphasize the significant negative effects that such discrimination may have on a person's sense of self.

Avatar Brah emphasizes in her work how difficult it is to give a single, perfect definition of the concept of “culture” (Brah 18). She uses the work of Kroeber and Kluckhohn, who also struggled with the difficulty of defining culture, to bolster her claim. In her own working definition of culture, Brah continues by saying that “culture may be viewed as the symbolic construction of the vast array of a social group's life experiences.” According to this definition, culture is a figurative interpretation or portrayal of the shared experiences that mold the identities of a certain social group. Additionally, according to Brah, culture is “the embodiment, the chronicle of a group's history.” Here, she emphasizes that culture encompasses a social group's historical development and progress. It serves as a storehouse for the history, values, customs, and practices of the group that are passed down from one generation to the next. In this sense, culture is a dynamic force that changes over time rather than being static. Importantly, Brah emphasizes that different social groups are going to possess different “cultures” since they have varied and distinctive historical histories. This suggests that culture does not constitute an all-encompassing idea but rather a multidimensional concept that reflects the diversity of human cultures and their historical settings. Brah's viewpoint on culture supports the notion that, because of its complex connection to the shared experiences and histories of social groups, culture cannot be simply reduced to a single description. Her definition places a strong emphasis on culture's function as a historical and symbolic construct that influences and reflects the identities and customs of many people:

Culture is a semiotic space with infinite class, caste, gender, ethnic or other inflections. I have suggested that it is possible to hold non-essentialist and nonreductive understandings of ‘cultural difference’ which would defy and undermine ‘minoritising’ impulses (Brah 245).

The lines highlight how culture is a complicated and diverse idea that is influenced by a number of variables, including class, caste, gender, and ethnicity. This complexity highlights how inadequate basic and monolithic views of culture are. “There is a sense in which no culture is fully translatable; translation is not a transparent transfer of meaning; it is always an interpretation and, as such, operates as a mode of resignification. But the act of translation-as-are signifying-practice is the very condition of communicative practice between individuals and collectivities” (Mustafa

245) Brah supports a nonessentialist interpretation of cultural variation. This indicates that essentialist viewpoints that stereotype and marginalize certain cultures, treating them as homogeneous entities with fixed qualities, are a common source of cultural discrimination. Combating discrimination requires an understanding of the diversity and dynamism among cultures. The idea that “no culture is fully translatable” highlights one of the difficulties in overcoming cultural prejudice. When people from different cultures find it difficult to fully comprehend or communicate each other's cultural nuances, incorrect interpretations and misunderstandings can result, which can lead to discrimination. Additionally, the lines emphasize how translating involves interpretation and signification. When people or groups force their own interpretations on other cultures, frequently misunderstanding the meanings they hold, discrimination may result:

The borders of ‘other cultures’ begin in our every communicative practice with another. What is at issue then is the kind of shared political and cultural values these everyday social actions and practices cumulatively help generate, endorse or repudiate (Mustafa 245).

Making distinctions between “us” and “them” is a common component of cultural discrimination. The divisions imply that these boundaries are fluid and are instead formed by regular social encounters. When these barriers are strictly upheld, discrimination can emerge, resulting in being excluded and prejudice. The common political and cultural ideals of a society might be impacted by discrimination based on cultural differences. Negative stereotypes and biases can influence whether certain beliefs and practices are endorsed or rejected, which has an impact on social cohesion. It can be seen clearly how intricately connected culture, cultural diversity, translation, and the creation of cultural borders are. In order to confront and combat cultural discrimination, promote cultural sensitivity, and create tolerance and diversity in cultures, it is crucial to understand these processes.

The vibrant lead character of Randa Jarrar's *A Map of Home*, Nidali, battles the persistent spectra of cultural discrimination throughout her journey as she navigates the complex fabric of diaspora experiences. She was raised in Kuwait and now navigates a world where her American birthplace and Egyptian-Palestinian background intertwine, but also throw a shadow of otherness over her. Since she was

just four years old, Nidali has been defined by her multifaceted identity a tangled jumble of cultural threads that society struggles to understand. She recalls how she pictured herself as a little child in

Southside Boston, yearning to blend in with what she thought of as the “cool people.” (Mustafa 15) This desire was sincere and not just about being liked; it was a search for acceptance and a sense of belonging that frequently seemed unattainable. Nidali's journey is a fascinating investigation of the subtle, yet insidious discriminations experienced by people who straddle several cultures and are perpetually looking for somewhere to call home in a world wherein looks can overshadow the true nature of one's identity.

As a member of the first generation of the diaspora, Nidali's grueling trip through several nations, such as America, Kuwait, Egypt, and finally Texas, highlights the pervasive threat of cultural prejudice that mercilessly follows her at every turn of her path. “I was afraid and tired, and I didn't understand why we had just been treated so poorly for so long” (Mustafa 152). This conflict serves as a metaphor for the ongoing issue that first-generation diasporic people experience as they negotiate the intricate web of their multiple identities, frequently divided between the pull of their ancestry and the appeal of their origin: “I noticed that all the dolls were split in half except me, even though I was split in half: I was Egyptian and Palestinian. I was Greek and American” (Mustafa 42). According to Brah's theory the dynamics of diaspora, border, and dis/location connect in keyways in the context of cultural prejudice, drastically affecting the realities of people living in these locations. The conflict of cultural norms, values, and identities inside these areas results in cultural discrimination. Economically, it frequently takes the form of restricted access to job possibilities or differences in pay based on ethnic backgrounds.

On the other hand, the intriguing story of the novel *The Beauty of Your Face* explores the issue of cultural discrimination as a poignant and complex part of the lives of the characters. Avatar Brah in her book says that there is not any ideal definition of the term “culture” she quotes Kroeber and Kluckhohn and gives a border definition of the term culture and she speaks:

Culture may be viewed as the symbolic construction of the vast array of a social group's life experiences. Culture is the embodiment, the chronicle of a

group's history. Since the group histories of different sections of society differ in important ways, their 'cultures' are correspondingly different (Jarrar 18).

In essence, culture is an expanding and interrelated network of meanings and practices that develop from a group's shared experiences and past, not a static or isolated concept. The diversity of cultures that we observe is a result of the differences in historical settings among various societal segments. This method of understanding culture allows us to better understand the intricate interactions amongst history, identity, and societal progression. It can be said that recognizing the depth and complexity of distinct cultural expressions and experiences is a necessary step towards embracing cultural diversity. To close gaps in understanding and advance an environment where all cultural backgrounds are accepted and cherished, efforts to combat prejudice against different cultures involve sincere participation, knowledge, and tolerance.

The experiences Afaf has had throughout her life have been woven into a tapestry that has shaped her identity and how she responds to discrimination based on culture. "At ten years old, all Afaf wanted was to be seen and accepted, to not have teachers look over her head as though she were invisible" (Mustafa 103). Being seen and accepted by others is a basic human urge, especially in childhood when belonging and peer acceptance play a big role in forming one's sense of self. The statement highlights the serious effects of cultural prejudice and the necessity of fostering inclusive communities where each person's uniqueness is acknowledged and respected. It becomes clear from Afaf's account as it progresses how these early encounters affected her search for her own personal identity and feeling of belonging. She faced microaggressions and endured unpleasant comments "Where'd you park your camel? (Mustafa 97) and preconceptions about her cultural heritage as a young student, which she overcame with fortitude and tenacity.

"You got oil in your backpack?" (Mustafa 97).

She struggled as a teenager to balance the expectations of the culture of the West around her with her commitment to Islam.

Mama's words echo in her ears: Is this how normal girls behave? Afaf, too, wonders how normal girls behave. Are they like Kelly and Angela? Like beautiful white girls beyond reproach? Or more like Nada, who pretended to

be the perfect daughter until she disappeared one day? Did she let the boys feel her up, too?

(Mustafa 71)

As Brah in her book mentions that:

The esteemed values and modes of behavior in society are most likely to be those which are associated with the dominant groups in society. For example, when people speak of a person as being ‘cultured’, they almost invariably seem to refer to certain cultural traits which are supposedly characteristic of persons from high echelons of society. This is not to suggest, however, that the cultures of the subordinate groups become totally subjugated, or that they do not exercise any influence on the dominant cultures (Brah 9)

Combining the insightful observation by Brah as well as the moving reflection in Afaf’s story delicately weaves the idea of cultural discrimination and its repercussions on personal identity. The significance of prominent cultural groups in influencing social values and behaviors is shown by Brah's investigation of culture as a symbolic framework for life experiences. Cultural hierarchies are strengthened as a result of the amplification of characteristics linked to privileged backgrounds. However, Brah also emphasizes that even in an environment that appears to be dominant, subservient cultures can exert influence and opposition. Themes like these are echoed in Afaf's reflection as she struggles with identity and social expectations. Mama's remarks about “normal girls” match Brah's belief that the dominant group is related with highly regarded ideals. Afaf's analysis of “beautiful white girls beyond reproach” is an insightful illustration of how cultural prejudice upholds an idealized conception of whiteness. The internal tension brought on by complying to external conventions that contradict with personal identity is further highlighted by Nada's story.

In a thorough analysis of Afaf's and Nidali's life journeys from *The Beauty of Your Face* and *A Map of Home*, we dig into a parallel investigation of cultural prejudice and identity construction as seen through the eyes of several diasporic generations. These two outstanding figures, each representing a different generational viewpoint, not only communicate common hardships but also highlight the subtle contrasts that result from their particular circumstances.

In *The Beauty of Your Face* second-generation diaspora member Afaf paints a vivid picture of the difficulties faced by those trying to balance their cultural background and their new nation. Her tale is one of perseverance in the face of slights and the difficult effort of balancing Western aspirations with the preservation of her cultural origins. The story of Afaf emphasizes the changing character of cultural prejudice by illuminating the complex dynamics that people of the second generation of the diaspora face as they try to establish their identities in a setting that may be both inclusive and exclusive.

The first-generation diaspora protagonist of *A Map of Home*, Nidali, on the other hand, sets out on a transatlantic trip that eloquently illustrates the long-lasting effects of cultural bias on her sense of self. Her experiences have taken her to other countries, and each one has revealed a different aspect of cultural prejudice, such as linguistic hurdles, restrictions based on religion, or unequal access to educational possibilities. Nidali, a first-generation diaspora person, struggles with being “othered” because of her heritage and these instances of cultural persecution have molded who she is. Her strong religious beliefs and educational background add to the many facets of her identity, highlighting the intricate interplay of cultural prejudice in various circumstances.

While highlighting the same subject of cultural prejudice, these two stories also emphasize the disparities in diaspora experiences between generations. The voyage of Afaf highlights the dynamic nature of cultural identity as well as the shifting difficulties experienced by second-generation diaspora people in navigating their cultural heritage in a world that is undergoing fast change. On the other side, Nidali's narrative focuses on the long-lasting effects of cultural discrimination on first-generation diaspora people, who frequently find themselves at the intersection of several different cultures.

Finally, the stories of Afaf and Nidali together serve as a potent example of how important it is to recognize and address cultural prejudice in the diaspora. They highlight the subtle contrasts in their experiences as well as illuminating the universal problems people encounter throughout generations. These stories appeal to society to value variety, encourage inclusivity, and provide a sense of belonging to everyone,

regardless of their cultural heritage, acknowledging that the diaspora experience is a tapestry made of both universal themes and distinctive hues that span generations.

4.1.1.1. Assimilation

A thorough analysis of assimilation's complex character and the power dynamics it entails forms the basis of Brah's interpretation of the process. She fiercely refutes the idea that assimilation is a simple and effortless process of blending cultures in harmony. Instead, according to Brah, it frequently entails a complicated hierarchy of cultural norms, with the accepted standards being determined by the prevailing culture. The awareness that integration might have serious repercussions, including erasing diasporic identities and eroding cultural diversity, is at the heart of her argument. Brah emphasizes how the desire to fit in with the values, traditions, and behaviors of the dominant culture is frequently the driving force behind the inclination to assimilate, which can lead to the marginalization of one's own cultural background.

Brah also stresses the reciprocal nature of assimilation, emphasizing that while some features of the dominant culture may be adopted by individuals, the dominant culture may also choose to selectively assimilate portions of diasporic cultures that suit its tastes. This contradiction may support long-standing injustices while maintaining a flimsy façade of diversity.

Brah's viewpoint contests assimilation's universality as a one-size-fits-all approach, highlighting the pressing need to critically assess the complex power dynamics, difficulties, and wide-ranging effects inherent in this process (Brah24). Her contributions considerably deepen our understanding of how assimilation might affect diasporic communities and the ongoing conversation over cultural identity and a sense of belonging. Beginning with her struggle to learn a new language and communication style, Nidali's journey begins. The text emphasizes how other people correct her English, which causes remarks about how she sounds like “a white girl on NPR” (Brah 203). This circumstance emphasizes the strain that first-generation diaspora people experience to fit in with the spoken language and communication conventions that are prevalent, frequently at the cost of the rich nuances of their mother language.

Nidali's drive to "translate" herself is a reflection of her wish to communicate in English the way she used to act, speak, and gesture (jarrar 203). This echoes Brah's perspective on assimilation and highlights the difficulty in maintaining cultural identity while making an effort to adapt into a new linguistic and cultural setting. Nidali's family tries to reconcile their cultural identity and navigate cultural disputes throughout the entire book. Thanksgiving and Christmas are mentioned to illustrate how diaspora families may absorb components of the host culture while attempting to preserve pieces of their own traditions (Brah 227). These situations illustrate how assimilation is a difficult balancing act, supporting Brah's view that cultural elements from both dominant and diasporic cultures should be adopted only in certain circumstances.

Nidali struggles with a strong sense of nostalgia for her native culture and a need for familiarity throughout the course of the novel. This internal conflict exemplifies the difficult process of assimilation, in which people may feel dislocated while also longing to hold on to their cultural heritage. Nidali's experiences and Brah's viewpoint on assimilation are significantly correlated. The assimilation process for those from the first generation of the diaspora is shown in the novel as being complex. It entails learning new languages and communication techniques, maintaining one's cultural identity among cultural conflicts, and dealing with difficulties like discrimination. The drive to integrate may be motivated by a desire for acceptability, but as Brah points out, doing so runs the risk of destroying cultural diversity and diasporic identities

Nidali's journey in *A Map of Home* serves as a moving example of the challenges faced by first-generation diaspora individuals in the assimilation process. However, as her story unfolds, we also witness a subtle transformation, hinting at her growing affinity for America. This transformation adds a layer of complexity to her assimilation experience. By incorporating Brah's perspective into the analysis, we gain a fuller grasp of the complex power dynamics and cultural nuances present in this situation.

As a second-generation diaspora Afaf's journey is different from that of Nidali as second generation diaspora in America. In *The Beauty of Your Face*, the encounter between Afaf and Rami at the gas station serves as a pivotal moment that underscores

the complexities of her identity and the external pressures she faces. Rami, a fellow student, represent both the allure of acceptance and the dangers of peer influence. When Afaf meets him at the gas station, she is drawn to the attention he offers, hoping for a connection that might alleviate her feelings of isolation. However, this brief moment of perceived camaraderie quickly devolves into a troubling experience when Rami forces her to sit in his car and subsequently strikes her in the face, criticizing her for what he perceives as inappropriate behavior at school. This violent reaction not only reveals Rami's hypocrisy given that he himself is a flawed character but also serves to heighten Afaf's internal struggles with her self-image and sexuality.

The incident is compounded by the loss of her bike, which she left unattended at the station while she interacted with Rami. The theft symbolizes the larger sense of loss Afaf experiences in her life her sense of safety, her cultural identity, and her agency. This series of events illustrates the harsh realities of navigating adolescence in a diaspora context, where peer dynamics and cultural expectations collide, often leaving Afaf feeling vulnerable and marginalized. Through these interactions, the novel delves into themes of identity, acceptance, and the consequences of societal pressures on young individuals like Afaf. “Her stolen bike, the lash of Rami’s hand, Coach Phillips’s warning, Jell-O in her hair, Michael Wilson and all the other boys” (Jarrar 83). Many people in diasporic groups share Afaf's difficulty of trying to fit in with Western culture while still maintaining her cultural identity. The basis for Brah's assimilation notions is a critical analysis of the process' complexity and power relations. She disputes the idea that assimilation is a simple process for integrating cultures and contends that it frequently entails a hierarchy of cultural standards, with the dominant culture serving as the barometer for acceptance. According to Brah, assimilation can result in the loss of cultural diversity and the erasing of diasporic identities. She emphasizes how the urge to assimilate can be motivated by a desire to adhere to the values, customs, and behaviors of the dominant culture, which can lead to the marginalization of one's own cultural background. Additionally, Brah's analysis emphasizes that absorption is a two-way process. Characteristics of the culture of dominance may be adopted by individuals, but it also has the ability to assimilate some characteristics of diasporic cultures that fit with its tastes. This may lead to a flimsy affirmation of diversity while sustaining entrenched injustices. In essence,

Brah's viewpoint contests the idea that assimilation is a universally applicable strategy, highlighting the necessity of critically analyzing the power dynamics, complications, and ramifications connected to this procedure. Her observations contribute to the current discussion on cultural identity and belonging while also providing a deeper knowledge of how assimilation may affect diasporic populations. She yearned as a little girl to fit in with her peers and feel like an "American" in order to have a feeling of belonging. However, she faced prejudice not only from Western civilization but also from some members of her own ethnic community as she worked towards assimilation. Through her celebration of "Thanksgiving, Eid, and Christmas each holding a special place in her heart (Jarrar 58). Afaf's complex negotiation of ethnic identity comes to life. Her dynamic interaction with both her cultural history and the norms of the dominant society may be seen in these events. By celebrating Eid, Afaf keeps a strong bond with her heritage and upholds customs that speak to her background. Similar to how she embraces Thanksgiving and Christmas, she also shows that she is tolerant of variety and is willing to incorporate elements of the dominant culture. Afaf finds herself balancing the line between her cultural origins and the prevailing culture while cheerfully participating in the Halloween tradition of trick-or-treating and celebrating Halloween. This fusion captures her subtle strategy for preserving her uniqueness while participating in the traditions of her environment. Participating in Halloween shows Afaf's versatility as well as her appreciation for cross-cultural interactions. Afaf uses her celebrations to show how complicated identity can be in a multicultural community. Her Thanksgiving, Eid, and Christmas celebrations show the diversity that distinguishes cultural identity. Her ability to value her cultural background while being open to the impacts of the prevailing culture is demonstrated by this. The diversity that results from the collision and interaction of several cultures is demonstrated by Afaf's story, which has influenced her to become a singular person with a multidimensional sense of self.

"Rami's slap still stuns her, but what he called her stings even more: Sharmoota" (Jarrar 81). She was criticized by some people from a different cultural background who saw her attempts to adopt aspects of Western culture as a betrayal of her values. She experienced a sense of exclusion from both groups as a result, as though she didn't truly belong in either.

Afaf experienced an internal conflict as a result of the pressure from both sides to adhere to particular cultural norms, which led her to doubt her identity and sense of self. The experiences of people from the diaspora, who frequently struggle with emotions of alienation and isolation from both the host culture and their homeland, are explored in Brah's idea of alienation and isolation. She emphasizes that alienation is intricately linked to society institutions and “power relations” (Jarrar 18) and is not only an individual's private struggle. Brah emphasizes how cultural discrimination, in which people are made to feel like outsiders because of their cultural differences, exacerbates alienation. This is especially apparent when the culture of power marginalizes anyone who doesn't adhere to specific standards and ideals as inferior. As explained by Brah, isolation results from the confluence of a number of variables, such as ethnic background, race, and economy. Due to their perceived “difference” from the prevailing culture and the scarcity of social settings where their cultural practices are accepted, diasporic people may experience isolation. Due to this, people may have an impression of cultural homelessness in which they do not feel totally accepted by their host culture or wholly attached to their nation of origin. In addition, Brah proposes the idea of “routes to roots” to investigate how people of the diaspora negotiate their sense of self. Others may feel alone inside their own diaspora populations as a result of differences in class, caste, or religious beliefs, while some may turn to reclaiming their cultural roots as a means of overcoming alienation. The intricacy of these emotions and the necessity of understanding the different ways that alienation and isolation emerge are both highlighted by Brah's perspective.

The difficulties of negotiating a diasporic sense of self, where people frequently find themselves straddling two cultures and encounter prejudice from many different directions, are illustrated by Afaf's experience. Her desire to maintain a connection to her cultural heritage of her parents while also being welcomed and included as an “American” is an affecting illustration of the difficulties many people of secondgeneration diaspora experience.

The characters of Nidali in *A Map of Home* and Afaf in *The Beauty of Your Face* provide us remarkable insights into the complex fabric of diasporic experiences. These stories highlight the difficulties first- and second-generation diaspora people

encounter when trying to assimilate and maintain their cultural identity. While Nidali's experience is characterized by initial struggles, it also suggests a developing fondness for America, highlighting the complexity of her assimilation process. The continual struggle that many second-generation diasporas people face between conserving cultural heritage and seeking acceptance as a "American" is poignantly illustrated by Afaf's experience, on the other side. We go more deeply into the complex power dynamics and cultural nuances present in these excursions by utilizing Brah's point of view. These stories help us grasp the complex topics of cultural identity, assimilation, and belonging in the context of diaspora literature better when taken as a whole.

4.1.1.2 Intergenerational Differences

The idea that the first generation of diaspora people experienced a "culture clash" is critiqued by Brah. She criticizes the overly generalized notion that young people from the diaspora, who are growing up in a new nation with many cultural influences, invariably experience stress and identity issues because of the apparent conflict between their "home" culture and the culture of the host country (Jarrar 40). It is incorrect, according to Brah, to see this conflict as only involving two monolithic cultures. She points out that both the host country and the expatriate populations are internally varied, with notable differences depending on things like "class, caste, geography, religion, and gender" (Jarrar 41). The potential for cultural exchange, fusion, and coexistence is ignored when "culture clash" is the main focus. In contrast to conflict, Brah contends that cross-cultural interactions can result in symbiosis, improvisation, and invention. Even when confrontations do occur, they frequently reveal power disparities and cultural hierarchies rather than fundamental differences. Conflicts between cultures have characterized Nidali's experiences in America. She has trouble adjusting to American culture due to social mores and linguistic difficulties. The conflict between her Arab heritage and her attempts to fit into American culture is highlighted by her new acquaintances that correct her English and remark on how "boring" she speaks. As she attempts to translate her old personality, complete with songs and mannerisms, into English, Nidali's inner battle is clear. This highlights the difficulty of maintaining her cultural identity while adjusting to a new setting. According to Brah, stereotypes of young people from the diaspora as confused or lost oversimplify the complicated process of identity creation. Even if cultural

aspects are important, identity conflicts should not be solely attributed to them. Racism, gender, class, and a person's biography are all important factors. Brah contests the notion that growing up in a diaspora causes intergenerational strife. While differences may occur, confrontation is not always the result. It is possible to negotiate generational connections in a way that promotes mutual understanding as well as shared opinions.

The novel *A Map of Home* by Randa Jarrar offers a rich context for examining the experiences of the first generation of diaspora people. In particular, the main character Nidali, a young girl juggling the challenges of growing up in a foreign country while maintaining her cultural as well as family roots, provides a compelling example. The first generation has a unique relationship with the host nation since it is mediated by recollections of their recent past in their place of origin. As they make an effort to acclimatize to their new surroundings, they carry with them the experiences of disturbance and displacement. Their first interactions with the host culture are influenced by their previous recollections and encounters (Jarrar 149). The journey of Nidali's family from Egypt to Kuwait and then to the United States exemplifies the frequent experience of diaspora communities who must acclimatize to new circumstances and leave behind their former homes.

Many first-generation migrants experience an increased sense of instability and uncertainty resulting from the loss of their Kuwaiti home and the subsequent displacement that results from political events the first generation goes through a process of reorientation in numerous facets of life, which includes establishing new social networks. They have to adjust to new economic, political, and cultural realities that are frequently in stark contrast to those of their native country. In her attempts to blend in with her American contemporaries while feeling cut off from her Arab heritage, Nidali's emotional problems with her identity are apparent. She struggles with her identity and where she fits into American culture, especially in the early years of school when she is under pressure to fit in with the crowd. As evidence of the conflict between assimilation and preserving her cultural and religious identity, she longs for the comforts of her native place, such as the call to prayer.

Gender relations will have a varied impact on the first generation's experiences for men and women, according to Brah. Women's expectations and gender roles can

have a big impact on how people in the first generation adjust to their new surroundings. The reconfiguration of social ties in the diaspora, according to Brah, is not just the result of imposing patriarchal norms from the home nation on the host country. Instead, as they interact with particular policies, institutions, and forms of cultural expression in the diaspora, both elements cultural norms from the home country and those in the host nation experience modifications.

Brah used the phrase “multi-locationality” to describe how members of the diaspora have a feeling of identification and belonging in several locations that transcend physical, cultural, and psychological borders. She emphasizes that this does not lessen their affinity to the location of their settlement in the host nation. She contends that diasporic identities can act as tools for fighting back against these restrictions. The statement of identities connected to one's nation of origin can highlight the varied and dynamic character of identity and cast doubt on monocultural notions of “one nationess” (Jarrar 150). The first generation of migrants suffers particular difficulties and complications as they strive to integrate into a new society, as Brah's debate emphasizes.

Memories, dislocation, and the requirement to acclimatize to foreign social, economic, and cultural circumstances impact their experiences. Brah also stresses the significance of acknowledging the variety and fluidity of identities within diasporic societies. Despite difficulties and cultural differences, Nidali's trials show her fortitude and capacity to change with the times. She experiences both hardships and self-discovery along the way as she negotiates the complexity of her identity as a first-generation diaspora person in the story.

Brah says that the second-generation diaspora are “exposed to two cultures, one at home and the other at school, and, as a result, the young person experiences stress and identity conflicts” (Brah 40). The idea that being confronted with two distinct cultures might cause stress and identity issues clearly relates to Brah's views about what it's like for second generation people to live abroad. This theme is shown through Afaf's experience as she negotiates the conflicting cultural ideals and standards of her parents' ancestry and the social environment she encounters outside of her house. The idea of parallel exposure to cultures is similar to how Afaf is exposed to the cultural values of her family at home and to the opposing values of the

dominant culture at school and in society. Afaf's internal issues and concerns about what it means to be a "normal girl" are echoed in Brah's claim that this engagement can cause anxiety and identity conflicts. She finds herself in a challenging situation where she must compromise between two opposing value systems due to the clash of cultural expectations. The difficulties Brah mentions, such as the possibility of feeling torn between two cultures and needing to strike a balance between cultural authenticity and social standards are best encapsulated by Afaf's experiences. Afaf's identity struggles and her attempt to comprehend "how normal girls behave" highlight the subtle tensions that develop when different origins collide and interact.

In essence Afaf's tale offers as a striking example of Brah's idea of juggling two cultures while dealing with tension and identity issues. Her story echoes Brah's views regarding the difficulties faced by the second generation in balancing their cultural backgrounds with the impacts of the dominating culture, offering light on the complexities of diasporic life. As for second generation diaspora Brah suggests that "there would seem to be as many possibilities of intra-ethnic as of inter-ethnic 'clashes of culture'" (Brah 40). The episode between Afaf and Rami serves as an illustration of the complex interplay of cultural expectations, gender dynamics, and power systems, which can result in internal disputes among diaspora communities. This occurrence can be examined in accordance with Brah's claim that interethnic conflicts are not the only kind of cultural confrontations; they can also involve conflicts inside a single ethnic group.

The difficulty with identity tensions is shown by Afaf's experience of being called a "sharmoota" (a disparaging name for a promiscuous woman) by Rami, followed by physical abuse. Rami's insulting speech and behavior demonstrate how some members of an ethnic community may support patriarchal norms that minimize women's autonomy and diminish their value. These norms are based on a warped understanding of cultural values. According to Brah's perspective on interethnic conflict, this occurrence shows how conflict can arise when different people's understandings of cultural norms are applied to an identical group of people. The statement made by Rami that Afaf should "respect her people" implies that he has imposed his own definition of cultural legitimacy on her. Underscoring the dominant relations that can develop in diasporic societies, where people may try to exert

authority by imposing cultural expectations, this imposition of norms and the ensuing violence. Afaf's reaction to the incident her confused mood and clumsy attempts to exit the car reflect the emotional upheaval that can result from being in confrontation with gender norms and competing cultural standards. This internal dispute serves as an example of Brah's claim that cultural conflicts are not simply a simple matter but are intricately linked to issues of dominance, identity, and other factors.

As was said in the prior discussion, the concept of “culture clash” frequently ignores the possibility of cultural fusion and interaction. This viewpoint questions the widely held belief that cultural contacts necessarily result in disputes. Instead, it suggests that these interactions could lead to a variety of results, including symbiosis between cultures, invention, and improvising. This point of view emphasizes the fluidity of cultural connections, where components from several cultures can mix to produce fresh and improved forms of representation. This perspective can be used to better comprehend the issues and exchanges in Afaf's story, particularly in light of her experiences growing up in a diaspora. It goes over a mere culture clash when she interacts with people such as Rami who want to impose particular cultural values. Instead, they illustrate the complex power relationships that are a part of each culture. These conflicts frequently go beyond a simple clash of cultural norms and involve deeper social hierarchies and power disparities. It's also critical to understand that conflicts do not preclude the possibility of cultural synthesis and transformation. It is possible to interpret Afaf's answers to these disputes as a component of a larger process of cultural improvisation. She embodies a seamless blending of cultures as she deftly moves between her cultural history and her current diasporic setting. Overall, this viewpoint supports Brah's claim that disputes resulting from cross-cultural interactions frequently reveal hidden power dynamics. The conflicts that Afaf faces in her personal journey reflect the larger power dynamics in her community and society. We obtain a profound understanding of the forces influencing Afaf's experiences and responses by realizing the complex interplay of culture, power, and identity. This viewpoint emphasizes how crucial it is to take into account the larger socio-political context when examining the opportunities and problems faced by diasporic people like Afaf. Young people are frequently portrayed as being “between two cultures,” having a “culture clash,” or going through an “identity conflict,” and

this oversimplifies the complicated reality. Young people or second-generation people are also frequently depicted as being “between two identities.” It can be said that because of the wide range of impacts on them, the experiences of young people from non-Western origins are far more varied and heterogeneous. While it is agreed that certain people may face problems, blaming just cultural customs for such circumstances oversimplifies the complex nature of such circumstances. Furthermore, it can be hazardous to rely heavily on the idea that 'cultural clash' is the main factor. While empathy should be extended to those who are experiencing emotional anguish, it is not logical to presume that 'culture conflict' is the only element causing such situations. Identity development is a complex process that is influenced by a number of variables, such as racism, gender, class, and individual life paths. It's important to understand that each young person has a unique “identity” that doesn't apply to all of them, which emphasizes how complicated this issue is.

When problems with transitions between phases of life are predominantly attributed to these cultural conflicts, a form of the “cultural clash” theme emerges. Including a limited viewpoint, however, ignores a wider range of variables, such as standards in society, power relations, and personal desires that may affect people's experiences during critical life stages. Afaf's interactions and responses within the narrative can be considered as a testament to this complex viewpoint. Her experiences are far from being mainly determined by a binary conflict, even as she negotiates the conflicts between many cultural influences. Instead, they are the result of the complex interaction of a number of variables, such as gender expectations, individual desires, and society pressures. This viewpoint emphasizes the necessity of moving past the 'cultural conflict' framework and taking into account a greater awareness of the elements that influence the lived experiences of people from non-Western cultures. It is notable how different the issues are for parents and their kids, particularly the younger age or the second generation. Younger people have their whole lives in front of them, which offer distinct hopes and difficulties, while parents frequently carry the weight of previous events and struggles. These distinctions in western society are tightly intertwined with the changing political and cultural identities of both generations, which shape the social as well as cultural environment.

4.1.1.3 Politics

Brah emphasizes how politics significantly influences the cultural representation along with identity of expatriate populations. These groups frequently bear designations and expectations of the country of destination's politics, which can vary greatly between the first and second generations. Individuals of the first-generation diaspora, who are frequently immigrants themselves, may run against political rhetoric that casts them as outsiders or as potential threats to the host country's culture. The generational transitions in political activity are acknowledged in Brah's work. Second-generation diaspora members frequently participate with a wider range of political problems, whereas first-generation immigrants may have been exclusively focused on immigration as well as immediate settlement issues. (Brah 104) The experiences Nidali had at the airport and in a nearby restaurant serve as illustrations of how ubiquitous cultural prejudice is "He then went over Mama and Gamal's passports very briefly, asking them a few easy questions, none of which included "Do you currently possess a weapon of mass destruction?" or "Are you a collaborator with the enemy?" and we were promptly sent off without a full cavity examination" (193). She and her family were given a cold welcome from the minute they landed in America, which served as a constant reminder of their position as immigrants. The incident at the restaurant, when a waitress treated them unfairly, highlighted the difficulties they encountered as a result of their background in culture. "So, she snapped her gum, turned around, and brought them both to me, a cup of tea and a mug of coffee, and then asked me what country am I from." (Jarrar 193). Nidali's experience as a first-generation diaspora in America used to be in essence, marked by a stark divergence from her initial expectations, filled with language difficulties, a sense of cultural displacement, and the ongoing need to consider the effects of cultural discrimination on her identity and way of life.

Political examples include discriminatory immigration laws and unequal political representation for communities of color. The family's relocation from Kuwait to Egypt as a result of political unrest emphasizes the topic of cultural prejudice. In Egypt, Nidali's identity is shaped by political circumstances, which makes her an outsider and the "other" among her friends who, despite having Arab ancestry, have subtle differences brought on by different political ideologies "and almost no one was half-Palestinian here except me" (Jarrar 152). Nidali had a very difficult time at

school because of the abuse and hurt she endured from other students. Her classmates saw her as an extension of the country she had just left, and this agony had its roots in the politics of that nation. They saw her as more than just Nidali, a person; rather, they saw her as a representative of her country, bearing the burden of its politics and history on her tender shoulders. “Hey Nidali, where's your keffieh?” (Jarrar 152) this type of question reveals a lack of cultural sensitivity and awareness. A casual or humorous inquiry regarding the keffieh, a traditional Arab headgear, may be construed as reductionist or stereotypical. It makes the erroneous assumption that Nidali must follow a specific cultural dress code due to her upbringing. “Ya Nidali, why'd Arafat support Saddam?” (Jarrar 152). this query refers to a delicate and complicated geopolitical matter involving two well-known Middle Eastern leaders. But the way it's phrased implies Nidali is being held personally accountable or that she needs to justify what these leaders have done. This type of questioning is ignorant to cultural differences and places an unfair burden on people from particular backgrounds to explain or defend historical occurrences or political choices. “Why's your leader so stupid?” (Jarrar 152) the statement is a sweeping, disparaging generalization regarding a certain cultural or political leader's IQ. It fosters unfavorable preconceptions about people or leaders who are a part of a certain culture and shows a lack of sophisticated grasp of intricate political concerns. Such remarks might perpetuate preconceptions and contribute to cultural discrimination. All three of these situations show a lack of understanding, ignorance of distinctions between cultures, and oversimplification of difficult political and cultural issues. For people like Nidali, who may already be struggling to navigate a multicultural identity in a culture that frequently misunderstands or misrepresents their history; they can exacerbate feelings of alienation and frustration. In order to encourage inclusivity and lessen discrimination, these lines emphasize the value of building cultural sensitivity and understanding in encounters with people from different origins. She experienced severe emotional distress as a result of her classmates' unrelenting discrimination and humiliation as a result of this perception. Nidali was put in a position where she was expected to take responsibility for things that were out of her control, and her desire for an impression of belonging and acceptance in her new surroundings was met with hostility.

Nidali was put in a position where she was expected to take responsibility for things that were out of her control, and her desire to fit in and be accepted in her new surroundings was received with anger and misunderstanding. The complexity of her diasporic journey is further highlighted by the incident, which demonstrates the devastating effects of cultural prejudice, when people are wrongly assessed and targeted based on their cultural heritage. Culturally, diasporic settings turn into battlegrounds where people battle discrimination, preconceptions, and the retention or modification of their cultural identities.

These places psychologically evoke feelings of exclusion, identity crises, and the need for acceptance. Diasporic space is the intersectionality of diaspora, border, and dis/location as a point of confluence of economic, political, cultural, and psychic processes. It is where multiple subject positions are juxtaposed, contested, proclaimed or disavowed (Jarrar 206).

The theory given by Brah suggests that politics and cultural discrimination have a significant impact on how diaspora communities view the world, especially secondgeneration members like Afaf. When Afaf's story from *The Beauty of Your Face* is examined in conjunction with the examples given, it is clear that political situations and cultural prejudice are powerful factors that have the power to significantly affect the lives of people who cross cultural boundaries. The interactions between politics, cultural prejudice, and identity are best exemplified by Afaf's experiences. Afaf's family came to America with the goal of integrating and embracing their new environment. However, the idea emphasizes how diasporic environments frequently turn into battlegrounds where people face prejudice, discrimination, and the difficulty of maintaining or changing their cultural identities. The idea contends that events in politics can profoundly alter the lives of diaspora populations, as evidenced by Afaf's metamorphosis from a young girl who considered America her home to someone who is viewed as an outsider and possibly a threat.

The hypothesis holds that such changes can lead to bias and discrimination, and Afaf's experiences following the 9/11 attacks support this claim. The rapid escalation of cultural bias in the context of political unrest is demonstrated by the change from being referred to as "towel-heads" to being called "terrorists" (Jarrar 162). Afaf's position as an individual of the second generation of the diaspora is

complicated by her struggle with the paradox of having a strong connection to American culture while yet being suddenly labeled as an enemy. Afaf's experiences with discrimination, which ranged from physical assault to verbal abuse, serve as an example of how profoundly cultural bias may pervade cultures. Her experience is consistent with the theory's focus on the psychological costs associated with carrying the weight of a whole culture or nation since she is required to accept responsibility for circumstances that are utterly out of her control.

The idea also emphasizes how crucial cultural sensitivity and understanding are when interacting with diaspora cultures. The experience of Afaf shows how cultural ignorance can worsen feelings of alienation and annoyance. The approach emphasizes the need of inclusivity and the necessity to reduce discrimination, especially in unstable political environments. The experiences of Afaf in *The Beauty of Your Face* provide as an example of the theory's claims about the effects of politics and cultural bias on diaspora populations, particularly secondgeneration members. Her experience serves as a poignant reminder of the difficulties experienced by persons who traverse different identities and emphasizes the necessity of promoting tolerance, acceptance, and empathy in societies characterized by variety and intricate geopolitical dynamics.

4.1.1.4 Language

Brah's investigation into language use in communities of Diasporas revealed that language has a variety of complex consequences, from promoting cultural mingling to indicating power relations. Nidali's experience demonstrates the various ways language relates with one's identity formation and interactions, supporting Brah's views on the complexities of language in the context of the diaspora. "But I was unsure of myself, of my appearance, of my accent" (Jarrar 198).

The significance of language in creating and maintaining social hierarchies and power structures is highlighted by Brah's theory. Language is closely linked to the power systems in a society and is not just a neutral method of communication. Individual use of language, including the words they use, the questions they pose, and the presumptions they hold, can either support or challenge prevailing power disparities. Language is fundamentally a tool that may be used to support or

undermine social hierarchies, making it a critical component in comprehending and resolving issues with prejudice, privilege, and power relations in society. Nidali faces more difficulties after moving to Texas as she struggles with language problems and self-consciousness over her accent. Being unable to live up to her teachers' and friends' expectations in the United States exposes her to a further level of cultural prejudice based on language and sociocultural differences. The difficulties faced by first-generation diaspora people in adapting into a new cultural environment are further highlighted by acquaintances' continuous correction of her accent and their well-intended but misguided attempts to redefine her style.

“I don't know what we babbled about later, but every few minutes they corrected my English. “This one talks like she's on public radio,” (Jarrar 199). These lines reflect the ideas of identity construction, anxiety, and cultural prejudice. The continual battle for Nidali to integrate into her new cultural environment is symbolized by the constant evaluation of her English language abilities throughout her conversations with other people. She is caused to feel as though her speech differs noticeably from that of her classmates, which serves as a reminder of her “otherness” and her dread of not belonging fully. This linguistic adjustment highlights the complicated interaction of identification, anxiety, and prejudice in her journey as a first-generation diaspora, illuminating the widespread prevalence of cultural discrimination she encounters. Her speech is utilized as an indicator of her cultural upbringing.

I remembered how in Egypt I listened to Voice of America and tried to speak like the girl on the radio and how in Egyptian my language was full of songs and lilts and catchy turns of phrase. I wished, then and for many months later, that I could translate the way I was, my old way of being, speaking, and gesturing, to English: to translate myself (Jarrar 199).

Here, Nidali expresses the mixed emotions of a first-generation diaspora person by pining for her native tongue and struggling to communicate in English. Nidali reflects on her time spent in Egypt, where she enjoyed the beauty of the language, which is known for its “songs, lilts, and catchy turns of phrase.” This language played a crucial role in her identity and sense of cultural belonging, serving as more than just a tool for communication. She struggles with having to adhere to a different language standard

after moving to an English-speaking area. Her ambition to “translate” herself into English indicates her desire to express her genuine self and bridge the gap between her two cultural identities.

As soon as she arrived, Nidali had to deal with linguistic obstacles, which made it more difficult for her to integrate into American culture. Her sensation of being an outsider was exacerbated by the difficulties of learning a new language while navigating cultural conventions and expectations. She experienced subtle cultural prejudice in her contacts with both peers and total strangers in America. Because of the preconceptions and biases, she was exposed to from others around her, she began to doubt who she was and to feel inadequate. It seemed as though many people saw her as an “other” because of her heritage.

In the second novel it is observed that the use of music from the United States by Afaf's dad for learning English and Afaf's proficiency in English despite her deficiency of knowledge of Arabic in the book highlight some of the intricacies and complexity of language in the setting of diaspora groups, as noted by Brah. “Baba listens to Leonard Cohen, improving his English through songs. ‘Suzanne’ sounds like a bottomless well to Afaf” (Mustafa 31). Within these societies, language plays a significant role in determining identity and relationships. The use of American music by Afaf's father to learn English is an example of how language may be used to integrate into and embrace the host culture this idea is in line with Brah's claim that cross-cultural interactions can result in symbiosis and invention rather than just conflict. Furthermore, Afaf's bilingualism English being her first language resonates alongside Brah's idea that language can interact with social hierarchies and power relations. Although Afaf has chances for interaction and inclusion due to her fluency in English, her lack of understanding of Arabic might influence her connections within the community she lives in, especially with individuals who speak Arabic as their first language. The exploration of Afaf's identity amid the prevailing culture, an issue Brah also examines, may be exemplified by her choice for reading in English instead Arabic. These examples show the way language serves as not only a tool to communicate but also a complex aspect that relates with things like integrating, power relations, as well as cultural identity. According to Brah's findings on language use in communities of Diasporas, language has complex implications that range from

facilitating mixing of cultures to denoting power dynamics. In keeping with Brah's observations on the nuances of language in the diaspora environment, Afaf's experience illustrates the different manners the language connects with one's identity construction and interactions.

The study of the language in first- and second-generation diaspora people's experiences is a significant reflection of the complexity of their travels. The tales of Nidali and Afaf resonate with Brah's observations on the subtleties of language use in diaspora cultures. Far from being only a means of communication, language also becomes entangled with questions of power, identity, and cultural affiliation. Moving to a new country is characterized for first-generation diaspora members like Nidali by linguistic difficulties, cultural prejudice, and the battle to balance their native identity with the expectations of the host culture. The experiences of Nidali eloquently demonstrate how language may serve as both a hallmark of cultural history and, on occasion, a roadblock to assimilation.

While second-generation diaspora people like Afaf struggle with the challenges of bilingualism, Brah believes that language may help people integrate into their new culture and build bonds within their own group. Despite having little understanding of Arabic, Afaf's fluency in English demonstrates the complex interplay between language, identity, and the dominant culture. In the end, these people's experiences show the dynamic nature of diaspora groups, where language functions as a unifier and a divider, a source of strength and a sign of distinction. These accounts provide support for Brah's theories on language use in diaspora communities, highlighting the necessity for a nuanced understanding of the function of language in defining the diaspora experience. Language continues to play a significant role in the complex web of identity, belonging, and cultural interaction in both first and second generations.

4.2.1.5 Religion

The protagonist Afaf experiences religious prejudice in a number of stages, each with its own set of difficulties that have a significant negative impact on her sense of self. Even before she publicly practiced Islam, she had been labeled as a Muslim since she was a little child. She was abruptly categorized, exposing herself to

the unpleasant realities of religious prejudice. Her treatment by classmates at school demonstrated how deeply ingrained prejudiced attitudes may be. This event emphasizes ways a person's cultural and religious identity can be imposed upon them, affecting their chances and relationships with others irrespective of their genuine beliefs.

Later in life, the protagonist discovers comfort and purpose in her belief in God. Her strong feeling of identity and belonging comes from embracing her Muslim identity. However, this quest for self-discovery has its own unique set of difficulties. The choice to wear the hijab turns into a turning point because it amplifies the Islamophobic attitudes that are already pervasive in society “smiling and trying to pull the young woman’s attention away from her headscarf. “Raghead” (Mustafa 141). Afaf turns around, her heart thumping” In this stirring moment from the novel religious discrimination becomes a crucial component of the larger backdrop of cultural prejudice. The complex interplay of power relations, identity development, and the psychological effects of discrimination that people like Afaf experience as a result of their belief systems is powerfully captured in this event. The variety of responses Afaf receives when she enters a public area illustrates the complex layers that make up religious discrimination, a subtype of cultural discrimination, as described by Brah. The man in the suit's deliberate avoidance and the adolescents' snickering are two examples of how religious identity may act as the center of attention for prejudice and estrangement. Here, it is clear that Brah's claim that the governing groups' cultural conventions influence such responses is true because Afaf is straight away recognized as different because she is wearing religious clothing. Afaf's quick shift from contentment to discomfort shows the emotional toll that religious hatred takes on its victims, supporting Brah's claim that those who suffer due to such prejudices go through intense emotional anguish. This sudden change in her mental condition highlights the larger upheaval that prejudice based on religion causes people to experience, frequently shattering their sense of self and belonging. The inner dispute and thought process of Afaf reflect Brah's claim that religious discrimination can have a serious emotional toll, frequently damaging self-esteem and psychological well-being. Her reflection serves as a moving example of how

prejudice based on religion, even in rare instances, may leave people with long-lasting wounds.

The mention of Afaf's reliance on her faith and the assistance of her community to overcome obstacles are consistent with Brah's observations on the coping strategies used by diasporic populations facing discrimination. This specificity emphasizes the community's importance in assisting people cope emotionally with religious prejudice and supports the notion that cultural and religious identity can be sources of fortitude and strength. The subsequent reflection by Afaf regarding if this singular experience portends a life filled with similar encounters perfectly encapsulates Brah's investigation into social hierarchies and protracted alienation. The hesitation of Afaf highlights the pernicious self-doubt and anxiety that religious prejudice can instill in people, especially in those with diasporic origins. As Afaf mulls over the potential ramifications of this unique encounter, Brah's idea of the persistence of societal power dynamics becomes apparent.

These lines provide misconceptions about Afaf's choice to cover her head with a hijab, illustrating how prejudice based on religion interacts with prejudice based on culture. Particularly pertinent to these ideas are Brah's observations on cultural hierarchy and the imposition of ideals from the dominant culture. "Do they imagine Afaf's father or brother; swarthy and dangerous men had forced it on her?" (Mustafa 140). This line directly responds to Brah's analysis of the presumptions of the prevailing culture. Brah talks on how cultural prejudice frequently results in stereotypes, and in this case, Afaf's decision to wear a hijab is misconstrued due to previous notions. Afaf's status as a Muslim woman who wears the hijab is immediately associated with false notions that it has to be forced by men in the household, reflecting a bias in cultural perceptions that portray Muslim women as submissive and subjugated. "Poor Afaf, another oppressed Arabian woman?" (Mustafa 141). In this section, Brah examines cultural prejudices and the hierarchy of civilizations. The stereotype of Afaf as an "oppressed Arabian woman" is representative of a prevalent cultural prejudice that frequently connects Muslim women, especially those who don the headscarf, with oppression. In this instance, it is clear that Brah is exploring cultural prejudice because Afaf's identity is distilled and reduced to stereotypes based on her religion and appearance.

This grew worse following the horrific events of September 11th, when the Muslims were unfairly singled out, sparking a surge of animosity and Islamophobia. This created an atmosphere of mistrust and fear, making it risky to openly practice one's beliefs. Violence and acts of hatred against Muslims increased, with terrible results. This climate of hatred resulted in the deaths of innocent people, creating a persistent sense of insecurity and a perpetual desire to protect one's identity. "In the end, she is glad she'd been the one to make the call, and not Mrs.

Walsh or another staff member. "She is ashamed that she'd nearly confirmed their ignorant assumptions" (Mustafa 141). This phrase echoes Brah's emphasis on individual agency and illustrates the intricacy of Afaf's reaction to impressions and judgments from others. Afaf made the decision to wear the hijab on her own, and she is relieved that she did so rather than having assumptions made about her by others. Afaf's authority over her account opposes the application of prevailing norms and stereotypes, illustrating Brah's point upon cultural hegemony. "But Afaf still has to face the circle of women." (141) this final declaration has a strong connection to Brah's inquiry concerning the inner dynamics of the overseas population. As Afaf engages with the "circle of women," Brah's investigation of cultural belonging and identity negotiation within diaspora populations is mirrored. This circle serves as a microcosm of diasporic encounters, where the negotiation of cultural and religious identities takes place as well as Afaf's decision to put on the hijab may get approval as well as criticism.

The Muslim community experienced a crisis in the wake of the September 11th attacks. The media distorted Islam, and Muslims were wrongly linked to terrorism. This created a climate of mistrust and dread where openly expressing one's faith was frowned upon. "Now they were killing innocent citizens"(Mustafa 159) The fallout from the 9/11 attack emphasizes the worsening religious discrimination that Afaf and the Muslim community as a whole have to deal with, highlighting Brah's insights on prejudices based on culture and the effects of prevailing cultural perspectives. Following 9/11, Muslims' image underwent a significant change as a result of being unfairly and universally linked to terrorism. "They'd gone from towel-heads to terrorists" (Mustafa 163). According to Brah's observations that cultural discrimination may have worsened by large societal events, this significant occurrence

signaled a tipping point where religious discrimination increased. The incident serves as a reminder of how marginalized communities can be disproportionately impacted by prevailing cultural prejudices in periods of crises. “Two shot dead” (Mustafa 167) the quick association of Muslims with terrorism supports Brah's claim that prejudices based on culture can result in simplistic and unfavorable stereotypes “Isn't it a sin for them to shop here? As if muslimat were incapable of being sensuous beings (Mustafa 163)”. The way Muslims was portrayed by the majority population, media as potential terrorists and threats not only exacerbated religious prejudice but also spread mistrust and fear. As Brah speculates, some Diasporas might try to reclaim their cultural history as a way to fight prejudice and alienation. Afaf's quest to reclaim her faith and embrace her Muslim identity acquires even greater importance as a result of the growing Islamophobia. This supports Brah's claim that members of underprivileged communities may find avenues for empowerment in their cultural heritage.

Following 9/11, there was a spike in both monitoring along with Islamophobia. Using Brah's concept of “routes to roots,” it is possible to analyse Afaf's post-9/11 situation. Islamophobia increased after 9/11, “The Islam they've seen on TV is a dangerous religion that plunges through -buildings with planes, regardless of life” (169) which is directly tied to how Muslims were portrayed in the media as well as society, so there was a boost in vigilance. This is consistent with Brah's studies into ways power dynamics relate to cultural prejudice. Following in her mother's footsteps, Afaf's daughter firmly decided to wear the hijab at an early age. “I don't want anyone to make a mistake about who I am.” (Mustafa 9). Knowing the intolerance and discrimination her daughter might experience on her voyage, Afaf was forced to worry about her. “You're still so young. Why do you want to wear the hijab?” (Mustafa 9) She respected her daughter's courage and resolves to firmly own her identity and beliefs, though. Afaf wasn't able to help but experience conflicting emotions as she watched her daughter's steadfast commitment to wearing the hijab. On the one hand, she was grateful of her daughter's bravery and capacity to choose a course that was in line with her convictions in spite of prospective difficulties. However, she also felt a motherly concern because she was aware of the challenging circumstances that young Muslim girls frequently encounter when wearing the hijab. Afaf's capacity for endurance and resolve was greatly influenced by her faith in her

God. Knowing that her behaviors were determined by her confidence in God's power and purpose, she found comfort in her religion. She was able to withstand the hardships and strive in the face of difficulty thanks to her spiritual connection. Afaf began to experience emotional exhaustion from having to continuously defend and justify her hijab. Instead of the acceptance and understanding she yearned for, she met suspicion and criticism. She would not, however, give in to pressure to disrobe or compromise her religious convictions. Afaf overcame these hardships with elegance and tenacity because of her fortitude and unwavering dedication to her faith and identity. "I can do this, it's such a small thing, she tells herself a small thing" (Mustafa 125).

Although being a principal was a big accomplishment for Afaf, it also presented new difficulties. She encountered prejudice and criticism from community who questioned her leadership skills owing to her cultural upbringing. Despite the challenges, Afaf excelled in her profession, proving to be strong and resilient. "These lines indicate acts of vandalism and hostility directed at the Muslim community. "The spray-painting of a pig's head and the breaking of a window in the school suggest anti-Muslim sentiments in the town of Tempest Illinois" (Mustafa 12). As Afaf grew older and stepped into the position of a school principal, the prejudice she experienced grew more severe and intricate. She was in a position of power, and not only did she have to deal with threats on her identity and personal safety, but she also had to make sure that her staff and students were working in a welcoming and safe atmosphere.

The attention Afaf receives from both Muslim and non-Muslim quarters when she takes on the post of school principal "resonates with Brah's notion of "cultural hierarchy" (Mustafa 41). Afaf's rise to the position of principal ship violates prevailing norms and presumptions associated with Muslims, serving as an example of how people from disadvantaged backgrounds can challenge established cultural hierarchies as well as show their legitimate presence. Furthermore, the severity of discrimination is highlighted by Afaf's experience with prejudice and the increased threats following 9/11. "You don't belong here. The vandalism had gotten worse, too. Last week they'd spray-painted a pig's head on the field house, and two days ago a beer bottle shattered the window of Mrs. Nawal Qadir's art classroom" (Mustafa 3)

After 9/11, Muslims faced an unprecedented tide of hatred, which exposed how severely they were demonized.

According to Brah's theory of "routes to roots," where attempts are made to ignore the presence of marginalized people instead of recognizing their social and cultural aid, there is a perceptible tendency to obliterate the space that allows them to cohabit. "It appeared the small town of Tempest was more likely to bulldoze the old convent before 'letting it go to Muz-lumz'" (Mustafa 7). This historical backdrop examination of the school supports Brah's views about the persistence of cultural hierarchies and the ensuing rejection of marginalized groups. The historical evidence of ingrained white supremacist beliefs resonates with Brah's investigation of how powerful groups exercise their dominance by limiting space and agency to those they perceive to be different. These sentiments are evidence of orientalist thinking, which supports Brah's claim regarding the operation of discrimination based on culture. This is consistent with the notion that people in authority seek to preserve their supremacy by ostracizing underdogs. The portrayal of Muslims as enduring outsiders emphasizes Brah's claim that cultural prejudice causes alienation and sustains the idea of "us versus them" (Mustafa 4).

The experience of Nidali's first generation in the diaspora is significantly influenced by her religious identity as a Muslim. "What was going to happen to all of us when we died?" Mustafa (42). The approach proposed by Avtar Brah recognizes the negative effects of cultural stereotypes on diaspora residents. Particularly in the wake of war going on, Nidali meets prejudiced notions and preconceptions about her religion. He then went over Mama and Gamal's passports very briefly, asking them a few easy questions, none of which included "Do you currently possess a weapon of mass destruction?" (Mustafa 193) She serves as an example of how religious prejudice can influence perceptions inside the host society by frequently being seen through the prism of prevailing cultural norms that link Muslims with terrorism. On Nidali's life, she must overcome the difficulties of upholding her faith in a strange nation. The complexity of religious identity in diaspora circumstances is highlighted by Brah's theory. Although Nidali's dedication to her Muslim faith is clear, she must deal with pressure from the outside world and internal problems. Her struggles to uphold her religious beliefs and practices in the face of prejudice exemplify the

tenacity frequently observed in first-generation diaspora people. The intersectional investigation of diaspora experiences is encouraged by Brah's theory. Nidali's Palestinian ethnicity, gender, and cultural background all connect with her religious identity. Along with religious bias, the broader context of her diaspora identity also influences her experiences. Her tale is given further depth by this intersectionality, which also illustrates how complex her identity is.

Nidali's persona exemplifies how religious belonging is negotiated among diaspora communities. The dynamic aspect of identity in diaspora populations is emphasized by Brah's theory. As she struggles to maintain her faith in a setting where she is viewed as unusual and with issues of religious affiliation, Nidali's journey requires ongoing introspection and self-discovery. Despite the difficulties, Nidali finds empowerment in her steadfast adherence to her Muslim faith. According to Brah's theory, a person's cultural and religious identity can provide them power. In keeping with Brah's investigation of empowerment within diaspora communities, Nidali uses her steadfast faith as a tool to affirm her identity and fend off outside pressures.

Religious prejudice had a significant impact on Afaf and Nidali's sense of self and identity, as shown by the experiences of Afaf and Nidali in the diaspora. The two main characters navigate a complicated web of prejudices and preconceptions that are tied to their Muslim faith. The story of Afaf highlights the psychological cost of religious prejudice as well as the transformational potential of embracing one's beliefs even in the face of hardship. On the other hand, Nidali's account depicts how religious identity intersects with her diaspora experience as a whole. Through their stories, we are able to observe the complex interaction of power dynamics, identity formation, and the longlasting psychological impacts of religious discrimination. The theoretical framework of Avtar Brah provides light on these battles by highlighting the importance of cultural and religious identity as sources of tenacity and resilience in the midst of cultural prejudice. Finally, Afaf and Nidali's journeys offer striking examples of the fortitude and fortitude of diaspora people, overcoming prevalent biases and reshaping their own narratives of identity and belonging

4.2.1.6 Employment

“Bilal pretends he hasn't lost three more clients this week, one who'd told him she was taking her business elsewhere, to “real Americans” (Mustafa 161). The loss

of business suffered by Afaf's husband also a result of having a Muslim identification serves as a practical illustration of Brah's topic of assimilation and cultural loss. According to Brah, assimilation frequently entails adopting the norms of the prevailing culture, which might push one's own cultural heritage to the margins. Due to adhering to or not to the standards of the prevailing culture, cultural discrimination can have an impact on several aspects of life, especially financial security. Her husband's business losses serve as an example of this.

Afaf struggled with cultural prejudice throughout her youth, which affected both her personal and career goals. She struck a compromise between her yearning for independence and self-discovery and the demands of her family's conventional values as a sister and daughter. She observed her sister Nada's disappearance along the road, which had a significant impact on her family relationships and sense of belonging. Despite the difficulties, Afaf persevered in her religious commitment, gradually assuming the headscarf and finding comfort in her status as a Muslim woman. Afaf experiences many difficulties and criticisms from both outsiders and those in her own Muslim community when she enters young adulthood and chooses to practice her faith by donning the headscarf. She uses the headscarf as a sign of her identity and religious piety, but it also makes her vulnerable to prejudice and preconceptions because of her culture.

The internal conflicts within the Muslim community itself are reflected in her brother's criticism of her decision to wear the headscarf. "Look at you, sis! I didn't think you could do it (Mustafa 147). Conflicts and misunderstandings may result from people's divergent interpretations of Islamic practices. Afaf's dedication to her faith in the face of criticism and rejection from her own family shows her bravery and resolve to uphold her convictions. As Afaf wore the hijab, she discovered that she was always defending and justifying her decision to others. Prejudices and misconceptions concerning the hijab "Raghead" (Mustafa 124) frequently resulted in intrusive questioning and critical remarks. "She's growing accustomed to it, even forgetting she's wearing it at times, until others remind her with their furrowed brows and pursed lips" (Mustafa 151). Despite these difficulties, Afaf opted to trust in her God and hold fast to her faith, remaining patient in the face of hardship. "O you, who have believed, seek help through patience and prayer. Indeed, Allah is with the patient"

(Mustafa 125). As she travelled, Afaf learned that donning the hijab had come to represent her courage and fortitude as well as her religious convictions. Even in the midst of cultural prejudice, it became a means for her to firmly stand in her cultural history and identity.

The difficulties faced by Nidali's father in finding employment in the United States after leaving Kuwait because of his Muslim identity serve as an example of the real-world difficulties brought on by assimilation and cultural loss, as highlighted by Brah. Assimilation frequently requires complying to the standards of the prevailing culture, which might push one's own cultural background to the side. In the case of Nidali's father, his dedication to his Muslim identity in a setting that was largely non-Muslim made it difficult for him to find employment that was appropriate for his skills and expertise. "It was clear that they would not be able to find him a job at the level of his old job in Kuwait, but he believed they would find him one nonetheless". (Mustafa 185) He contacted former coworkers in Boston; some of them claimed not to know him, while others had positive memories of him. This is a prime example of how prejudice based on culture affects several facets of life, especially financial stability. Due to both market economics and probable discrimination because of his Muslim heritage, Nidali's father had trouble finding employment. Despite these obstacles, he persisted in looking for work, doing thorough research, getting in touch with several contacts, and holding onto the belief that eventually, even though it might not be on the same level as his prior career in Kuwait, he would come across a suitable position. The difficulties that people who try to balance their cultural history and the mainstream culture confront are highlighted by the experiences of Nidali's father, which parallel Brah's theory of how assimilation might affect people on a personal and economic level.

As a first-generation diaspora, Nidali's journey through America revealed a considerable gap between her original idealization and the harsh reality she found. She had cultivated an image of America as a place where people seemed to be living the American Dream, exuding an air of seamless coolness. She faced a variety of difficulties during her real voyage to the United States, many of which were specific to her first-generation diaspora status. The stories told here serve as moving memories of the fortitude and tenacity demonstrated by people in the face of cultural

discrimination, illuminating the long-lasting effects of prejudice on employment in the diaspora setting.

4.2.1.7 Ethnicity and Othering

The protagonist in the novel struggles with the unpleasant truths of racial and ethnic discrimination in their host country. We can see these difficulties as firmly ingrained social conceptions that influence their lives by drawing on Brah's concepts of ethnicity and race. Some major themes each of which highlight a different facet of the characters' encounters with discrimination can be found throughout the story. These themes, which range from offensive stereotypes to overt hatred, illuminate the characters' hardships and resiliency in the face of difficulty, finally illuminating the significant effect that racial and ethnic prejudice has had on their lives.

In keeping with Brah's viewpoint on how ethnicity is constructed, Afaf's memory of harsh slurs and taunts such "Where'd you park your camel? "You got oil in your backpack?" (Mustafa 67) Is an example of how she is subjected to negative preconceptions and labels because she is of Arab descent. According to what Brah says, these encounters helped Afaf develop a sense of "otherness" and a more resistant identity. When Afaf remembers Rami slapping her and Kowkab's guarded civility, Brah's concept of "othering" is clear. The friction amongst Afaf and others of her age and additionally the interpersonal relationships amongst people of identical ethnicity demonstrate how these small-scale interactions support the larger narrative of racial hierarchy and ethnic prejudice. Afaf's interaction with the friendly woman as well as the husband's dubious response (Mustafa 100) shows Brah's emphasis on the societal gaze and preconceptions. According to Brah's assessment of how racialization affects one's social standing, Afaf's race becomes the lens through which she is regarded, influencing her chances and maybe restricting her experiences. The way Coach Phillips treats Afaf is similar to how Brah discussed how authorities might use their position to legitimize bigotry. His use of disparaging remarks, such as making jokes about being sold to a harem, supports Brah's claim that individuals in positions of power may use the language surrounding ethnicity and race as a tool. Exploring the community worker's presumptions on Afaf's code of silence and her experience with the hijab reveals Brah's understanding of intersectionality. These events reveal how Afaf's race, gender, and religion are interwoven in manners that result in sophisticated

kinds of discrimination. The interactions between Afaf and white lads fit Brah's definition of "racial fetishism." Because of her nationality, these boys objectify Afaf and see her as an exotic acquisition. This demonstrates how, as Brah emphasizes, the intersections of race and gender impact ideas of attraction and desire.

The hateful comments Afaf reads online are a reflection of Brah's talk of how hateful and prejudiced speech may be ingrained deeply into society narratives. According to Brah, the climate after 9/11 has created a type of "radicalized nationalism," (Mustafa 75) where Afaf's Arab identity is seen as an enemy, resulting in prejudice. The conflicts between Afaf and her brother are an extension of Brah's observations about racial internalization in families. Because of her heritage, Afaf's brother sees her as a potential outsider, demonstrating how family dynamics can replicate broader societal prejudice tendencies. Following 9/11, Afaf has been the target of increased mistrust and animosity, which is in line with Brah's view of the worsening "radicalized state." Brah's claim that special events might cause a dramatic rise in prejudice towards particular ethnic and religious groups is supported by Afaf's experience. The interaction between Afaf and the woman who views her as an enemy mirrors Brah's concept of "resistance." The actions taken by Afaf to affirm her identity and dispel prejudices are consistent with Brah's claim that people who are subjected to discrimination can take up acts of resistance and self empowerment.

The American Dream is what Nidali imagines people living in the United States to be like. This is the starting point of her journey "all I saw was my puffy brown hair... hanging out of a black sweatshirt Mama had ordered from a catalog" (Mustafa 184). She encounters a number of difficulties, nevertheless, as a result her being of an Arab descent. Nidali encounters disparaging remarks and racial stereotypes, which makes Brah's idea of "othering" clear. Nidali experiences discrimination in the similar ways as Afaf did, such as when she is asked insensitive questions about her heritage. These encounters add to her increasing sense of "otherness," as she is continually reminded of her Palestinian ancestry in a setting that is primarily non-Arab. The way that Brah's larger view of societal biases is in line with Nidali's experiences with persons of a similar ethnicity demonstrates how these small-scale interactions also reflect the dynamics of racial hierarchy and ethnic prejudice. The idea of "racialization" (Jarrar 84) plays a significant role in Nidali's

narrative, especially as she negotiates life in the United States. “Her Arab origin makes her a target for prejudice, illustrating how outside factors can increase racial and ethnic discrimination. Paralleling Afaf's husband's experiences, Nidali's father's challenges to find employment in the United States due to his Muslim faith highlight how assimilation may affect different parts of life, including financial security. The persona of Nidali embodies Brah's idea of “resistance” (Jarrar 87). She is dedicated to her Palestinian identity and cultural heritage despite experiencing prejudice. This can be shown in her drive to maintain her culture, even while her family tries to fully assimilate within American culture. Nidali's tenacity in preserving her identity is a testament to Brah's claim that people who are the targets of prejudice are capable of acting in ways that are both self-resisting and empowering. Her commitment to her roots and drive for further education serve as examples of her fortitude in the face of difficulty. The complicated intersectionality of race, ethnicity, and gender is shown by Nidali's experiences. Her experience as an Arab woman in the diaspora is characterized by subtle types of prejudice. As Nidali struggles to manage her identity in a strange country, Brah's awareness of intersectionality is clear. Her interactions with individuals who regard her as an outsider because of her ancestry and gender highlight the complexity of discrimination. The story of Nidali's journey is a potent one that mirrors the concepts of othering, racialization, resistance, and intersectionality. Her persona exemplifies the tenacity and willpower of those who fight to uphold their cultural identity and overcome discrimination in a strange country.

The experiences of Afaf, Nidali, and other characters helped to highlight the significant effects of cultural prejudice on all facets of life. These stories eloquently demonstrate how cultural discrimination, which is entrenched in their Muslim identities, may cause people to be in unstable financial situations and face difficult obstacles. The theoretical framework of Avtar Brah offers insightful understandings into the difficulties of assimilation, cultural loss, and the ongoing conflicts faced by those who balance their cultural heritage and the dominant culture. The stories highlight the practical effects of cultural discrimination in the quest for economic security, whether it is Afaf's spouse struggling with the loss of clients or Nidali's father looking for career chances. Afaf's life story is depicted throughout the book,

highlighting the complex effects of cultural prejudice and her struggles with navigating identity development in a diasporic setting. The interaction of theories and passages from the book enhances the investigation of Afaf's experiences by shedding light on the complex nature of her identity and the difficulties she encounters as a person of diaspora. *A Map of Home* by Randa Jarrar is a moving story that explores the complex web of cultural prejudice and identity development that first-generation diaspora Nidali Ammar endured. We see the many different ways that prejudice towards different cultures can be expressed through Nidali's trip through continents and civilizations, from linguistic barriers to religious prejudices and the never-ending quest to fit in in a society where identity is frequently reduced to stereotypes and preconceptions. The theories of Avtar Brah from "Cartographies of Diaspora" offer an insightful prism through which we can comprehend the intricate relationships between culture, language, and power in Nidali's life.

The experiences of characters in the book, including Afaf, Nidali, and others, serve as moving examples of the significant and pervasive harmful effects of cultural discrimination, especially when these effects are entwined with their Muslim identities. We learn a lot about the complex difficulties people confront when attempting to strike a careful balance between their cultural history and the mainstream culture by using the theoretical framework developed by Avtar Brah. One of the major themes that emerge from these narratives is the real effects of cultural prejudice on several facets of life, with an emphasis on employment. The hardships of Afaf's husband in dealing with the loss of clients and Nidali's father in pursuing job prospects show how cultural bias can result in precarious financial circumstances and difficult challenges. The stories in these novels highlight the devastating effects of cultural bias on people's life, especially when it comes to their pursuit of financial stability and personal growth. They bring light on the perseverance and bravery needed to face discrimination while preserving one's ancestry in a foreign country, illuminating the ongoing hardships of those who negotiate the difficult terrain of cultural identity. These stories serve as examples of the human spirit's ability to persevere in the face of difficulty and the ongoing search for a sense of identity and belonging.

4.1.2 Memory of home

The idea of the “memory of home,” as articulated by Vijay Agnew is deftly weaved into the story in *A Map of Home* by Randa Jarrar, profoundly influencing the experiences and identities of first-generation diasporic people like Nidali. The narrative follows Nidali as she navigates the difficulties of diaspora, cultural legacy, and the shifting idea of home. We see how the “memory of home” molds the diasporic identity of first-generation immigrants through her experiences

Baba’s and Mama's life experiences, who are both the parents of Nidali, is a good example of the difficulties in keeping cultural memory while adjusting to a new environment. Baba's resolve to use a map to explain Palestine to Nidali is a sign for the complexity of the “memory of home.” He instills in Nidali the deeply ingrained cultural conviction that Palestinians carry their nation in their souls. His attempts to preserve the memory of Palestine through the map serve as a visual and symbolic reminder of the value of keeping one's cultural heritage in a climate of diaspora (Jarrar 67).

As a first-generation diasporic person, Nidali's own experiences show the conflicts between cultural memory and the mobility of interpersonal interactions abroad. School turns into her haven, a place wherein she may find safety and escape the complicated dynamics of her parents' household. Nidali is given the chance to explore her identity in a setting that is less emotionally charged thanks to her teachers, who present facts based on reality without the emotional baggage of her parents' narratives. This comparison highlights how, for first generation diasporic people, the “memory of home” can be both a comfort and a burden (Jarrar 17).

The book also illustrates the notion that home is an evolving entity created by cultural memory, history, and human development rather than being tied to a specific geographic location. Nidali confronts the ephemeral aspect of diasporic living when she looks out at the Mediterranean and realizes that her former home is no longer there. Baba further emphasizes the ambiguity of the idea of home by reminding her, “There's no telling where home starts and where it ends” (Jarrar 177). This attitude is a reflection of the changing “memory of home” and how it affects diasporic identity.

The self-discovery quest of Nidali, coupled with the encounters of her parents, provides a vivid illustration of how the “memory of home” affects the development of diasporic identity among first-generation immigrants. It highlights the intricate connection between memory, intimate experiences, and cultural heritage. The book challenges readers to consider how, in the face of diaspora, one's sense of identity, belonging, and continuity is shaped by the memory of home (Jarrar 199).

The “memory of home” is crucial in forming the identity of first-generation diasporic people like Nidali, as Randa Jarrar demonstrates in *A Map of Home*. The novel illustrates the difficulties and allure of keeping one's homeland close to one's heart, even while the surrounding physical landscape changes, through the experiences of Nidali and her parents. The “memory of home” is a powerful and transformational force that shapes diasporic people's views and aids them in navigating the challenges of identification and belonging in a distant country. This book offers as a moving examination of how cultural memory endures as a dynamic force that resonates in the minds of people forced to navigate the diasporic experience.

According to Vijay Agnew, the phrase “memory of home” refers to the complex and varied ways in which people living in diasporic environments, particularly those who are second in line, interact with and are influenced by the cultural, emotional, and historical memories of their ancestors' native countries. This approach acknowledges that a person's sense of identity, belonging, and cultural heritage are shaped by a variety of memories, customs, and experiences rather than just a single physical location.

Agnew's concept of the “memory of home” encompasses more than just yearning for a former location. It recognizes that even those who have never lived there are able to access, interpret, and reinterpret their memories of home as a living, developing force or personally visited that country. This memory is frequently carried on through tales, customs, objects, and ties to the family, creating a link among generations as well as an impression of continuation. Agnew's concept also emphasizes the notion that, particularly when people actively connect with it, the memory of home can have a transformational effect on people's lives. The need to feel a sense of belonging in a diasporic environment can be influenced by personal

decisions, cultural ties, and memories of home. This involvement may take the form of embracing cultural customs, religious observances, or community ties that are meaningful to the ancestral home. The idea also acknowledges that as people explore their diasporic encounters, the memory of home is not a static reality but rather is open to interpretation along with change. This dynamic aspect enables people to find meaning in their ancestry while also incorporating it into their modern identities and lifestyles. Vijay Agnew's idea of the "memory of home" emphasizes the significant impact that cultural memory has on how diasporic people perceive their sense of identity, community, including belonging. It highlights how the idea of home is flexible, spanning beyond geographical limits and changing throughout time. This framework enables us to investigate the connections between memory, custom, as well as heritage to establish a feeling of continuity and rootedness in the lives of people who must deal with the challenges of diaspora.

In the context of diaspora, Vijay Agnew's concept of "memory of home" explores the intricate interplay between geographic location, emotional attachment, and cultural identity. Agnew's states that home is not only just a physical place but additionally a storehouse of memories, feelings, and cultural ties, in contrast to the conventional conception of home as a fixed geographic location. The term "memory of home" refers to the experiences, cultural heritage, and traditions connected to one's native home. This idea acknowledges that although while people in the diaspora may have never lived at home, they nonetheless retain an intense sense of their cultural identity. The "memory of home" has a significant role in the context of diasporic identity. It affects how people see themselves, how they feel like they belong, and the way they engage with the place they are visiting. Agnew emphasizes that even as diasporic people negotiate their sense of identity in new settings, the memory of home is dynamic and can develop and evolve through time.

The epic journey of Afaf in the story exemplifies Agnew's idea of the "memory of home." Afaf is a second-generation immigrant who was raised in a culture that combines that of her host country with her parents' native country. She feels dislocated and goes on an interior search for belonging. "Afaf hasn't belonged to any place" (Jarrar 96). She never belonged there no matter how hard she tried "Is she not a citizen of this country like them? How naïve to believe she's ever really

belonged” (Jarrar 175). This internal conflict is representative of the need for a connection to one's cultural roots shared by many diasporic people, even when those roots are based on recollections rather than actual experiences

We can better comprehend Afaf's journey by using Agnew's concept. In addition to being a member of the Muslim community, Afaf feels at home there since it allows her to reconnect with her parents' native country “It had started with a sense of community; the first time, really, she'd felt she truly belonged anywhere” (Jarrar 115) . Through this relationship, Afaf is given a deep sense of belonging that transcends geography. Her experience is evidence that, even when one's actual roots are far away, the memory of home may be a potent force in defining one's identity “it was like coming home for the first time” (Jarrar 107).

The journey of Afaf doesn't seem to be the only one in the book. Other characters also struggle with how they relate to their own memories of home. For instance, Baba as well as Mama, Afaf's parents, perfectly captures the challenges of preserving one's cultural memory whilst adjusting to a new setting. Baba's efforts to uphold customs and ties to his native country can be shown as a reminder of his attempts to keep hope alive for his family. Mama's responses to her kids evolving identities, especially Nada's disobedience and Afaf's pursuit of Islam, highlight the conflict between the realities of diasporic existence and the memories of one's native country. Mama is reluctant because she has a strong attachment to her cultural memory and wants her kids to embrace it.

Vijay Agnew's idea of the “memory of home” serves as a significant lens through which to examine the complex interplay between individual identity, cultural history, and the search for affiliation in the field of diasporic literature and cultural studies. We may delve deeper into the many facets of this idea by using Afaf's transformational journey and the experiences of the other characters in the story as a complex weaving. We are prompted to reconsider the common conception of “home” as a fixed physical location by Agnew's theoretical framework. Instead, it encourages us to think of home as an everchanging, dynamic construct that is influenced by not only our material surroundings but additionally by the more ethereal threads of shared history, custom, and experiences. As a second-generation diasporic person navigating the confluence of her parents' cultural memory and the changing environment of her

host nation, Afaf represents this complexity. The struggles of diasporic identity as well as the memories of home are also highlighted through the experiences of other characters, such as Baba and Mama. Baba's attempts to save the wooden dresser, a material reminder of their native place, highlight the concrete ways in which memory is kept alive. Mama's opposition to her children's shifting identities highlights the conflict between cultural memory and the fluidity of personal encounters in a foreign setting. A significant reality is revealed by Agnew's theory: memory is a living thing that may influence perceptions, develop relationships, and provide a sense of continuity. The voyage of Afaf, Mama's challenges, and the novel's depiction of a more expansive cultural landscape demonstrate how the memory of home isn't restricted to the past, but rather reverberates in the present and shapes future hopes. Agnew's thesis fits in perfectly with the dominant rhetoric that questions the strict borders of identification and belonging when viewed in the broader framework of diasporic literature. It highlights how diasporic people aren't just stuck in the middle of two different worlds; they also carry a tapestry of memories, customs, and histories inside of them that help them feel alive and full of life back home. This phenomenon is poignantly illustrated by Afaf's embrace of Islam and the Muslim community, showing how memory can act as an indicator to lead people in the diaspora to an intense feeling of place as well as connection. Agnew's idea of the "memory of home" acts as a paradigmatic framework for understanding the complex complexities of diasporic identity and belonging. Afaf's journey, which is intertwined with the stories of other characters, produces a symphony of feelings and encounters that are remarkably true to the recollection of home. This idea challenges us to reevaluate the idea of home as a shifting, multilayered construct that is enhanced by cultural memory, legacy, and personal development rather than as an unchanging geographic location. In doing so, it confirms the ability of memory to cross generational gaps, transcend physical barriers, and ignite the flame of belonging in the hearts of diasporic people.

A strong and enlightening perspective for examining the complex processes of diasporic identity, cultural legacy, and the need for belonging is the concept of the "memory of home," as articulated by Vijay Agnew. The concept of the "memory of

home” is expertly woven throughout the experiences and lives of the characters in *A Map of Home*, especially Nidali and her parents, Baba and Mama.

We see the significant impact of cultural memory on the diasporic identity of first generation immigrants via the struggles and experiences of the protagonists. The challenges of preserving one's history in a foreign setting are exemplified by Baba's sincere attempts to maintain the memory of Palestine through a map and Mama's difficulties to reconcile her children's changing identities with her cultural memory. Nidali's self-discovery and personal inquiry, frequently aided by her educational experiences, shed light on the contradictory character of the “memory of home” as a source of consolation and a weight for diasporic people.

Her voyage highlights how, even in the absence of actual ties to a hometown; this memory can define one's sense of self and belonging. The narrative questions the premise that “home” is a static place, emphasizing instead the idea that “home” is a dynamic entity created from cultural memory, history, and personal development. Nidali's realization that her former home on the Mediterranean has vanished highlights the everevolving character of the “memory of home,” emphasizing that home transcends physical borders. Agnew's idea challenges us to reconsider our preconceived ideas of identification and belonging in the broader context of diasporic literature and cultural studies. The potential of memory to cross generational divides, overcome geographical barriers, and ignite a strong sense of place and connection among diasporic people is highlighted by this.

In essence, *A Map of Home* and Agnew's idea of the “memory of home” encourage us to embrace a more complex view of diasporic identity one that recognizes the multiple impacts of memory, tradition, and experience. Our investigation of how cultural memory persists as a dynamic force, reverberating in the minds and hearts of people negotiating the challenging terrain of diaspora, is enhanced by this paradigm. It demonstrates the continuing strength diaspora. It demonstrates the persistent influence of cultural memory and legacy in forming the lives and identities of people who must deal with the difficulties of being separated from their ancestral homes.

4.1.3 Identity

As a first-generation diaspora, Nidali's path to establishing her identity is one that is intricate and complex, representing the special difficulties and experiences faced by people who cross various cultural boundaries. Nidali struggled with her history's dichotomy from a young age, torn between her mother's Egyptian heritage and her father's Palestinian roots. Each layer of her identity, she compared to a Russian doll, represented a different aspect of her ancestry. The largest doll, which represented her parents, hinted at the fragmentation she experienced between Palestine, Egypt, and the United States, where she resided in Kuwait, while the smallest doll, which represented her, stayed complete. In contrast to her mother's medium green or her brother's bubble brown passport, her little blue passport represented her American identity and gave her a sense of belonging. However, as she grew, the world forced its divisions on her family in airport lines, indicating that she would always feel alone and separated from other people.

In Nidali's story, the issue of identity creation takes front stage as she struggles with the many facets that make up her identity. Her father's religious upbringing as a practicing Muslim provided a vital connection to her heritage and values. Her singing ability aroused discussions about her possible destiny even as a young child. Her father had different expectations for her an outstanding professor and writer of essays and articles, not a vocalist whereas her aunt and sister spotted a promising singer. As Nidali negotiates the expectations and hopes to put on her, the family dynamic emphasizes the issue of identity creation. The quest for Nidali's identity is further complicated by her father's wish for a son. He originally intended for her name to represent struggle, but when she was born a girl, he changed it by adding a "T". This change represents his desire for a son and acts as a metaphor for Nidali's ongoing quest to understand her multifaceted identity. The issue of identity development is constantly present in the background of Nidali's experiences. She struggles with her cultural history, religion, family dynamics, and societal expectations as a first-generation diaspora, all of which play a role in the complex process of forming her identity. The engaging narrative of Nidali offers an examination of the multidimensional nature of identity and the difficulties that firstgeneration diaspora experiences provide.

Identity is a complex and dynamic idea that has a significant impact on how people see themselves and interact with the environment. The experience of diaspora, which is characterized by the transnational movement of people and groups, complicates the process of forming an identity on multiple levels. This study examines the complex processes of identity creation in the context of the diaspora by using the experiences of Nidali and her experience as a member of the first generation of the diaspora makes for an engaging case study for delving into the subtleties of identity dispersion, a concept put out by Peter Burke. The modern view on diaspora offered by Avtar Brah also offers a framework for comprehending how cultural, family, and societal factors interact to shape one's sense of self within the diaspora.

Identity is an entangled and varied notion that profoundly affects how people view themselves and interact with the environment. The concept of “identity dispersion,” as put out by Peter Burke, provides a complex framework for comprehending the nuances of identity. It implies that a person's identity is not a fixed, solitary point but rather a synthesis of many different characteristics, obligations, and ties. We can learn more about the intricacies of identity development when we analyse this theory using the prism of Nidali's life experience, a first generation diaspora. The voyage of Nidali is an excellent example of how identity dispersion is dynamic. She struggles with the complex layers of her identity as a first-generation diaspora, split between her mother's Egyptian heritage and her father's Palestinian roots “I was Egyptian and Palestinian I was Greek and American” (Jarrar 15). The adaptability part of identity dispersion is represented by her early experiences. She transitions into multiple roles and cultural contexts as she journeys from Palestine and Egypt to the United States, much like a Russian nesting doll “I pretended to be the smallest Russian doll”(Jarrar 15). She can wait in the same airport lines as her family because of her tiny blue passport, which serves as a symbol of her American citizenship. But as time goes on, she comes to understand that the world has other intentions for her and her family, which is when she first “feels alone and different” (Jarrar 15).

Another aspect of Nidali's identity is her upbringing as a practicing Muslim, which she acquired from her father. Her singing ability prompts discussions about her prospective future and emphasizes the unpredictability of identity dispersion. Her

father imagines her as a wellknown professor and author, “Never. Singing is not bad, but you can do better. You can be a doctor! Big professor of literature” (Jarrar 61). But her aunt and sister perceive a promising vocalist. This dynamic highlight the conflict between her Palestinian background and society standards by portraying her father as a controlling character who determines her future course. Her identity is further complicated by Nidali's father's longing for a son. Her name is changed by the addition of an “I,” which reflects her father's desire for a son, from what was originally intended to be a name symbolizing struggle. This change represents Nidali's continued attempt to negotiate her compels identity.

The issue of identity development stays crucial as Nidali's life progresses. The complex process of forming her identity is influenced by her family relationships, her migration to Egypt, and then her subsequent relocation to the United States. She struggles with her identity within a host culture as a result of the events in Egypt, where she endures prejudice at school. At the United States, linguistic barriers and friend corrections put her perception of identity at jeopardy, pushing her to face her accent as well as her discomfort aversion. Nidali's choice to pursue writing at university in defiance of her father's expectations was a defining milestone in the development of her identity. This pivotal event demonstrates the strength of self-discovery and the tenacity of firstgeneration diaspora people.

The engaging narrative of Nidali offers an examination of the “multidimensional” (Jarrar 185) nature of identity and the difficulties that first-generation diaspora experiences provide. Her life experience is consistent alongside the identity dispersion hypothesis, highlighting the need of flexibility and uncertainty in forming one's sense of identity. Since Nidali's future is unpredictable, her capacity to adapt too many roles and cultural situations serves as an example of how identity is “dynamic and always changing”, (Jarrar 134) especially in the context of diaspora experiences.

Her intersecting cultural experiences have a significant impact on Nidali's identity. She was exposed to the rich tapestry of her Palestinian and Egyptian background through her cosmopolitan upbringing. As she negotiates her sense of self within the setting of several cultural backgrounds, this juxtaposition of cultures becomes a crucial component of her identity dispersion. Her lived experiences bring

to light the difficulties of juggling several facets of her identity and the difficulties of harmonizing divergent cultural expectations.

The family is crucial in determining Nidali's identity. Expectations and conventional gender norms are represented by her father's desire for a son and his attempt to have her name changed. As Nidali negotiates the conflict between her objectives and those of her family, this familial influence highlights the challenges of identity dispersion. Her father and daughter's changing relationship, punctuated by arguments and apologies, represents the continuing struggle she has with who she is.

Nidali has a number of issues relating to identity dispersion when she travels to many nations and cultures. She experiences discrimination at school in Egypt, showing the difficulty of integrating into a new society. Language difficulties and accent modification make her sense of belonging more difficult in the United States. As Nidali learns to negotiate the challenges of living in a diaspora, these instances highlight the flexibility component of identity dispersion.

Nidali's decision to pursue writing at university in defiance of her father's expectations was one of the turning points in the development of her identity. This effort of self-discovery exemplifies the power of personal agency in defining one's identity in the setting of diaspora. The voyage of Nidali highlights the dynamic nature of identity dispersion and depicts the continual process of her identity's renewal, refreshment, and transformation.

Diaspora is seen from a contemporary viewpoint by Avtar Brah, who places special emphasis on the "communal and shared nature of identity formation" (Jarrar 183) among diaspora communities. Although not unique, Nidali's experience and difficulties are shared by other first generation diaspora people. "Collectively, the narratives created throughout diaspora groups help to shape identities" (Jarrar 183). The narrative of Nidali exemplifies how diaspora people create their sense of self depending on the discourses that the locals of the host culture build about them.

The story of Nidali shows how she goes from being a shy girl to a confident young woman who no longer submits to her father's rules. Her changing identity is evidence of how flexible self-discovery can be, especially when it occurs in the midst of a global existence. Nidali originally struggles with the many layers of her identity

as she struggles between her Palestinian and Egyptian origins. But when she sets out on her international voyage, she sheds her old character and adopts a stronger one. Her development is accelerated by obstacles along the route, such as racism in Egypt and difficulties with language in the United States. She rejects her father's expectations and decides to pursue writing at university, which is a turning point. This act of defiance represents her newly discovered independence, as she gains the ability to speak for herself and direct her own course. The dynamic process of Nidali's identity development reflects the always shifting nature of self-discovery in the global context.

Finally, Nidali's life experience in *A Map of Home* offers a thorough examination of identity development in the context of the diaspora. Her experiences, which were influenced by cultural intersectionality, familial dynamics, cultural adaptation, and selfdiscovery, are consistent with Peter Burke's and Avtar Brah's theoretical frameworks. The narrative of Nidali emphasizes the dynamic nature of identity within migrant communities and the common stories that define it. Her shifting identities show the difficulty of juggling several identities as well as the freedom people have to define who they are in the diaspora. Nidali's journey ultimately serves as an important reminder of the depth and variety of diasporic experiences as well as the complex process of firstgeneration diaspora identity construction.

Identity is a complex construct that affects how people see themselves and relate to the outside world. The idea of identity dispersion proposed by Peter Burke provides a sophisticated framework for understanding the intricate nature of identity. According to this theory, a person's sense of self is a collection of meanings and characteristics rather than a single, permanent point. Identity dispersion essentially suggests that a person's identity is a complicated synthesis of several traits, functions, and affiliations. The two primary viewpoints that may be used to analyse and understand this idea are flexibility and uncertainty, both of which have significant effects on how someone feels about them and their mental health. Identity dispersion, considering the standpoint of "flexibility" (Jarrar 91), demonstrates a person's adaptability and versatility in many situations and places.

People are more open to taking on numerous roles and traits when they recognize that their identity isn't tightly limited to one description. For instance, a person who considers themselves to be a “student” might regard themselves as academically driven in some circumstances, socially active in others, and possibly even as a mentor or leader in some circumstances. By changing their self-concept to accommodate the requirements of various roles and situations, people with this adaptability are able to negotiate the complexity of their daily routines.

On the other hand, identity dispersion can also be seen as a source of “uncertainty” (Jarrar 92), which might result in unpleasant emotional experiences. According to this theory, people with highly fragmented identities may struggle with a sense of ambiguity or unease regarding their fundamental selves. They might wonder if they really grasp who they are, which might make them feel uncertain or anxious. This ambiguity may be caused by the difficulty of balancing seemingly incompatible components of a person's identity. As an example, a person who considers them to be simultaneously an artist as well as an accountant would find it difficult to balance these two jobs, which could cause internal conflict and mental pain. When viewed through the lens of “flexibility,” identity dispersion highlights Afaf's capacity to switch between various roles and characteristics as she moves across cultural contexts. She considers herself to be academically motivated in some circumstances, socially active in others, and possibly even a mentor or leader in others. This adaptability, which echoes Burke's idea of identity dispersion, enables her to navigate the challenges of her everyday life within a dual cultural context. Identity dispersion, nevertheless, can also add a sense of “uncertainty. “Due of her complex identity, Afaf may experience internal struggle and ambiguity. Internal conflict might result from the difficulty of balancing aspects of her identity that appear to be irreconcilable, such as being both an artist and an accountant. According to Brah's view, this ambiguity can be an essential component of negotiating a complicated identity and can reflect the potential psychological difficulties of people like Afaf.

It is important to understand how identity dispersion typically impacts different aspects of a person's self-concept instead of just one aspect on their identity. Additionally, identity dispersion seems stable, rarely changing quickly or frequently. Instead, it develops gradually as people interact with various social circumstances and

life events. The degree of identity dispersion might be influenced by variables including a person's social standing and the resources that are available to them. Identity dispersion may additionally have inverse impacts that affect how people see themselves and how other people see them. In order to investigate the intricate makeup of individual identity, Peter Burke's idea of identity dispersion provides a comprehensive perspective. Identity dispersion emphasizes the flexible and adaptable nature of identity, regardless of whether it is seen as a source of flexibility or uncertainty. While noting the inherent emotional difficulties linked to balancing many identities, this theory emphasizes people's capacity to negotiate various roles and settings. Considering identity dispersion helps people better understand how they create and maintain their sense of self in different spheres of life.

Afaf's identity journey, which heavily draws upon the theoretical understandings put forward by Avatar Brah, provides an effective demonstration of the complex and multifaceted nature of identity. Afaf's encounters reveal the ever-changing and complicated nature of developing an identity within the framework of Brah's comprehensive theory of identity, shedding a spotlight on the numerous difficulties, complex conundrums, and transformative times that mark the course of identity construction inside the complicated setting associated with multifaceted cultural life inside diaspora settings.

Afaf is intimately intertwined into the fabric of two very different cultural realms as her life story develops against the backdrop of a profound cultural dualism. Afaf's development as an individual has been complicated throughout the course of her path, which has been characterized by internal and external struggles that have profoundly impacted her sense of self. Her initial encounters with identity development date back to her early years, particularly the time that her sister Nada vanished from their house. Afaf was frequently referred to during this time as "the sister of the gone girl," and this description served to momentarily define who she was. She began to doubt her own identity as a result of her young experience, though, and aspired to be recognized as more than simply being her sister's sibling.

As Afaf grew older, she had more difficulties because of her ethnicity. The outside elements started to profoundly influence her identity. She struggled with the notion that she wasn't part of wherever she went and was an outsider in both her own

culture and the host culture. She found herself separating from her own religion in an effort to adapt into the society in which she was staying, which resulted in an interval of internal turmoil and self-exploration. Her identity is fundamentally shaped by the rich and enduring traditions of her parents' country of origin, which are carefully maintained and honored at home “Afaf, being a young Arab girl living in America, faces cultural differences and is excluded from her older sister's eating a sense of isolation and curiosity about her identity” (Mustafa 18).

In order to explore the subject matter of their identity, Brah looks at aspects like “race, gender, religion, and ethnicity. The Diaspora encounters show the impact caused by the myths created about them from their individual experiences and journeys that they recreated together in the host society. Because everyone who lives in a diasporic community doesn't even identify with a single community, but rather with a specific collection of communities from all over the world, these behaviors are duplicated and would be replayed in the immigrant community scenario. Brah has rightly positioned this idea of diasporas as a communal and “shared community relationship” (Brah 8), rather than as a solo exile, by highlighting the shared unity of exiled and diaspora people. The diasporic communities unite alongside others to undertake the initial step towards creating a new type of shared narrative about their journey. They define their “existence by the collective discourses” (Mustafa 6), which the locals create about them, and they do so in a way that is both positive and negative. By stating, Brah makes this point of universal solidarity. A convergence of narratives that refer to the one experience undergone and re-lived, replicated, partially repeated, or entirely repeated results from each diaspora and diasporic group passing through this journey and encoding its traits into the communal discourse (Mustafa 183). This is due to the fact that both individually and collectively, these groups engage in a common sense of identity creation in their daily lives.

When she first met her friend Kowkab, who introduced her to Islam, her life underwent a profound change “it was like coming home for the first time” (Mustafa 107). Afaf received the sense of identification and belonging she had been searching for when she made a new connection with a Muslim sisterhood. She had a tremendous inner metamorphosis and felt like she belonged anywhere for the very first time. Afaf undertook her responsibilities as a teacher, mother, wife, sister, and daughter with

tremendous determination as she developed into a person who is characterized by affection, compassion, with an intense sense of self. All of these instances of the diasporic concept show how the idea of location reality and the diaspora as a neighborhood now each require a distinct strategy for determining their true identity, which is inextricably linked to their relationship with each other. In this manner, diaspora identity has evolved into an ongoing process of self-renewal, rejuvenation, and reconfiguration that is never fixed. In this incident, Afaf showed extraordinary bravery, which ultimately changed her outlook on life.

Following this tragic event, Afaf continued to develop. She recovered to become a smart, tenacious person with a new outlook on life. She was transformed by her experiences into a lioness that could face hardship with bravery and tenacity. This story emphasizes the fluidity of identity by showing how a person's identity may be deeply shaped and redefined by both internal and external causes. Afaf's journey serves as an example of the ongoing process of identity construction and evolution, showing our identities continue to be molded by experiences, difficulties, as well as individual growth rather than remaining constant. Identity continues to be in flux, constantly changing and moving hesitantly in the direction of forging a connection to a common sense of self. Bonds within diaspora communities are strengthened by this continuing process of identity building. Recognizing the vital role that history and current affairs have played in forming a person's identity is crucial. Within the framework of diasporic identity, the interaction between imagined identities and those met in reality is fundamentally unstable. Such identities continually expand their political borders because they are in flux. Due to their forcible relocation and the stringent restrictions of the local culture, they encounter resistance frequently. The distinctive nature of diasporic identities is what drives the dynamic interplay between both local and international influences, leading to changes in identity and a perceptible sense of detachment from their roots.

Given that Afaf accepted and honored many different cultural traditions, her identity might be regarded as a cultural hybrid. She celebrated Christmas, Eid, and Thanksgiving all at once, exemplifying the idea of cultural coordination. Her capacity to successfully integrate several cultural aspects into her life demonstrated how adaptable and varied her identity was. The tragic events of September 11, 2001,

however, drastically changed the course of Afaf's identity. Her life and identity were significantly impacted by the religious discrimination and Islamophobia that resulted from this incident. When she was challenged by a perpetrator of violence who personified the prejudice and hatred frequently thrown at Muslims in the United States, she had to deal with one of the most difficult situations of her entire life.

Afaf immerses herself in the dynamic cultural environment of the nation where she was both born and raised at the same time. However, this culture frequently stands in direct opposition to the legacy of her family, leading to a complex interaction of two different cultural influences that give her identity multiple levels of complexity and ongoing change. There are pressures from the outside world along with internal disagreements during this journey. A reoccurring theme in Afaf's life is the conflict between the values, customs, and expectations of her parents' own country and that of her host nation. This ongoing "culture clash," which many people in diaspora circumstances necessarily experience, is accurately recognized by Brah's theory. This ongoing tension, which is deeply ingrained in Afaf's identity, manifests itself in her personal convictions, way of life, and interpersonal dynamics. It highlights the enormous difficulties in fusing these dissimilar elements of her identity. While Afaf's identity journey contains some contentious instances, it also exudes an opportunity for cross-cultural fusion. She expertly blends pieces from each her distinct cultural worlds, creating a distinctive synthesis that serves as a symbol of her uniqueness. This part of Afaf's life strongly connects with Brah's perceptive viewpoint, indicating that cultural interactions among diaspora communities contain the potential to foster cultural symbiosis, improvisation, and invention. By navigating these complex connections, Afaf demonstrates the dynamic and fluid character of identity development, which is a key idea in Brah's theory.

Afaf symbolizes the epitome of generational changes in identity dynamics when viewed as a second-generation person. Intergenerational dynamics result from her changing perspective, evolving ideas, and unique cultural manifestations in contrast to those of her parents. While occasionally causing conflict, these distinctions also act as catalysts that promote the ongoing growth of Afaf's identity. This fits in perfectly with Brah's theory that one's identity is anything but static; it undergoes metamorphoses through generations and adapts to constantly changing cultural

environments. “Diasporic identities are at once local and global; they are networks of the transnational identifications encompassing imagined and encountered communities” (Brah 192).

We discover a potent testimonial to the complicated nature of identity creation in the expansive tapestry of Afaf's identity quest. Afaf's experiences have a strong resemblance to Brah's theory because it is grounded in such subtleties. It emphasizes the notion that one's identity is a multidimensional diamond, fashioned and molded by the complex interaction of different factors, such as ancestral traditions, experiences with racism, gender dynamics, socioeconomic influences, as well as the particular course of a person's life. Afaf's experience essentially exemplifies the complex and always changing character of diaspora identity within the framework of Brah's insightful theoretical discoveries.

Peter Burke's idea of identity dispersion and Avatar Brah's theory of identity shed light on the complicated mechanism of identity development and dispersion, underscoring the complex and dynamic character of human identity. Notably in the context of diaspora and cultural dualism, these theories offer helpful insights into how people like Afaf traverse the challenging landscape associated with their sense of self. Brah's identity is not a static, monolithic construct, according to her theory of it; rather, it is a fluid, complex thing. This idea is best illustrated by Afaf's personal journey, in which she struggles to balance two cultures while living in a diaspora. She embraces the cultural legacy of her parents while also becoming fully immersed in the culture of her homeland. According to Brah's theory, identity is a dynamic synthesis of many cultural, social, and individual components. The flexibility that comes naturally with identity dispersion can be seen in Afaf's capacity for adaptation and suppleness in accommodating these various facets about her identity.

Identity dispersion is not a phenomenon that changes quickly; rather, it develops progressively over time because individuals engage with various social situations and life events. Like the identities of many people from the diaspora, Afaf's identity emerges gradually as she is exposed to various contexts of culture, generational changes, as well as societal influences. It is a dynamic process that changes as her life's environment does. A profound understanding of the dynamic nature of human identity by following Afaf's journey across the complex landscape of

identity dispersion can be seen clearly. Her lived experiences provide light on the complexity that form an individual's perception of self with are deeply linked into Peter Burke's idea of identity dispersion and Avatar Brah's theory of identity. The life of Afaf serves as proof that identity is a dynamic mix of cultural, societal, and personal factors rather than a monolithic monolith. She successfully juggles her dual cultural existence, demonstrating the adaptation and flexibility that come with identity dispersion.

4.3 Discussion

Cultural discrimination has a significant impact on the identities of the characters in *The Beauty of Your Face* and *A Map of Home*, regardless of the fact that they are first-generation diaspora people like Nidali or second-generation like Afaf. Numerous manifestations of this discrimination contribute to the dispersion of their identities. The assimilation process is a crucial component of cultural discrimination. Characters from the first generation of the diaspora, like Nidali, who are directly connected to their native nation, frequently experience intense pressure to assimilate into the prevailing culture of the host country. Adopting the traditions, language, and social mores of the host culture constitutes assimilation. As a result, people are forced to let go of parts of their unique cultural identities, which causes their identities to become dispersed. However, Nidali's eventual change is what makes her stand out. She can forge her own path by combining the greatest aspects of both cultures. In first-generation diaspora accounts, this transformation where she learns to balance her Palestinian and American identities is not frequently observed. Intergenerational differences result from cultural discrimination as well. People from the diaspora who are of the second generation, like Afaf, are frequently torn between the cultural expectations of the host country and those of their parents' generation. As characters struggle to balance their ethnic, social, and religious identities with the changing cultural environment of the host land, this generational conflict aids to identity dispersion. In these novels, politics and cultural prejudices are closely intertwined. Characters regularly come into political prejudices and stigmas related to their Palestinian ancestry. As individuals struggle with being labeled based on their ethnicity and the political problems of their nation, these biases have an adverse effect on their sense of self and cause identity dispersion.

Language, a fundamental component of culture, contributes significantly to the spread of identities. In the host country, accent prejudice and linguistic obstacles frequently affect the characters. As they try to communicate in a strange culture, these linguistic difficulties breed an alienation that furthers the disintegration of their identities.

Another area where discrimination occurs is in relation to religion, which is a crucial aspect of cultural identity. Characters experience prejudice and intolerance because of their religious convictions, especially in the wake of tragedies like 9/11. Their religious identities are becoming more scattered because of the discrimination they face due to their religion. Cultural prejudice has an impact on employment possibilities as well. Characters might experience discrimination in the workplace, which would restrict their options for careers and financial prospects. Their total identity is impacted by this economic gap, which also has an impact on their social position. Characters that are stereotyped and subjected to bigotry because of their ethnicity as Palestinians experience cultural discrimination on the basis of ethnicity. Their self-perceptions are shaped by these prejudices, which also contribute to the fragmentation of their ethnic identities. Characters are frequently made to feel like outsiders in their host country, and this concept of “othering” is prevalent. As they struggle to find their way in a culture which might perceive them as outsiders, this experience of being distinct or alienated enhances the dispersion of their identities. Characters often express a yearning for their home country while residing in the host country, making the issue of nostalgia for home an important one. As they negotiate the conflict among two worlds, this sense of connection to their ancestors helps shape their general identities while contributing to their dispersal.

The dispersion of identities in the chosen Palestinian novels is profoundly influenced by cultural discrimination, in all of its manifestations, including assimilation pressures, intergenerational conflicts, politics, language barriers, religious bias, employment disparities, ethnic stereotypes, the experience of “othering,” and the memory of home. The identities of these characters are continuously changing and altering as they negotiate the intricate web of cultural prejudice in the host country.

The journeys of Afaf and Nidali in *The Beauty of Your Face* and *A Map of Home* offer insightful perspectives on the intricacies of diaspora experiences and the

effects of cultural prejudice on identity. As a second-generation diaspora person, Afaf struggles with the expectations of her Palestinian ancestry in contrast to the changing landscape of America, which sheds light on the complex interdependence of cultures. Her changing identity, which is characterized by the difficulties of “othering” and the necessity to balance many cultural characteristics, draws attention to the fluidity of cultural identification for second-generation diaspora individuals. Nidali, a first-generation diaspora individual, contrasts this by emphasizing the ongoing demands of assimilation, which reflects the hardships of individuals who are still closely connected to their country of origin.

In the chosen texts *The Beauty of Your Face* and *A Map of Home*, the dispersion of identities in individuals who are from various generations of the Palestinian diaspora is dramatically heightened by the profound and diverse subject of “memory of home.” It is crucial to take into account the complexity of diaspora experiences as well as the interaction of cultural, societal, and personal aspects in order to fully grasp the significance of this issue. The remembrance of home entails a huge emotional burden for first-generation diaspora people like Nidali in *A Map of Home*. These people have a special bond with their native land, and also their recollections of home have a big impact on how they see the host country. They are constantly reminded of their displacement by the thought of home, which causes them to feel homesick and longing. The path taken by members of Nidali's family from Egypt through Kuwait and finally to the United States is a prime example of the typical experience shared by diaspora communities, which must adjust to new conditions while bearing the emotional burden of their old homeland. The first generation's interactions with the host culture are influenced by their memories of home as well. Their memories and experiences from their country-of-origin color their first impressions of their new home nation, which adds to their sense of alienation as well as disorientation. Their unique identities are shaped as they deal with the difficulties of assimilation and cultural adaptation because of this sense of dislocation and longing for home. In addition, gender relations significantly influence the manner in which the first generation's dispersal of identities is facilitated by the memory of home. In the diaspora society as a whole gender norms and expectations can have an impact on how well people integrate into their new environments. The

transfer of patriarchal standards from the home nation towards the recipient country is not the only factor in the reconfiguration of social ties in the diaspora. Instead, it entails a nuanced interaction between traditions from the home and host countries, leading to changes that have an impact on gender dynamics within the diaspora. In order to comprehend the way, the memory of home affects identity dispersion, Brah's concept of "multi-locationality" is particularly pertinent. The overwhelming feeling of being related that diaspora members frequently feel transcends geographical, cultural, and psychological boundaries. This feeling of multi-locational identification highlights the fluidity and diversity of diasporic identities and casts doubt on the idea of a single, monolithic cultural identity.

The remembrance of home carries on a distinct meaning for people who are second generation migrants, like Afaf in *The Beauty of Your Face*. They come into contact with two different cultures: one at home, affected by the heritage of their parents, and the other at school and in society, shaped by the prevailing culture of the host country. This exposure may result in emotions like As these individuals navigate the intricacies of double cultural dynamics, they experience stress along with identity issues.

Afaf's experiences corroborate Brah's claim that people of the second generation are frequently portrayed as being "between two cultures" and may have conflicts when attempting to balance cultural expectations. The complicated processes of identity formation are highlighted by Afaf's internal conflicts and efforts to fit in with her family's divergent cultural values and the dominant culture at school. The traditional customs and ideals of her parents' native country serve as a frame against which she negotiates these tensions. In sum, the consequences of the dispersion of identities in characters from various generations of the Palestinian diaspora in the chosen texts are significantly enhanced by the remembrance of home. For first-generation people, it is a source of yearning, emotion, and emotional weight that influences how they engage with the host community. The remembrance of home complicates the dual cultural experiences of second-generation people. The memory of home eventually spotlights the flexibility and multi-locational nature of diasporic identities, contradicting dogmatic concepts of cultural clash and providing a nuanced view of the variables that affect the development of identities in the diaspora.

The chosen set of writing, *The Beauty of Your Face* and *A Map of Home*, highlights the significant effects of cultural prejudice, assimilation pressures, intergenerational conflicts, politics, language barriers, religious prejudice, employment inequalities, ethnic stereotypes, the feeling of “othering,” and the memory of home on the dispersion of identities among first- and second-generation Palestinian diaspora people.

These effects are intricate and varied, and they have different effects on the characters.

The pressures of assimilation and the memories of home have a significant impact on Nidali and other first-generation diaspora people in terms of how their identities are dispersed. They struggle with the demands of assimilating into the host country's culture while coping with the psychological burden of longing as well as nostalgia for their home country. As they negotiate the conflict between retaining their cultural history and assimilating the customs and language of the host culture, they frequently end up with a dispersion of identities. A constant reminder of their exile is provided by the memories of home, which adds to their sensation of estrangement. Furthermore, as they have to deal with the interaction of patriarchal customs from both their homelands as well as host nations, gender roles and expectations within the diaspora community further complicate the creation of their identities.

The dispersion of identities for second-generation diaspora people, like Afaf in “The Beauty of Your Face,” is brought on by intergenerational disputes and the difficulties of juggling the cultural demands of the host country with those of their parents' generation. Because they are exposed to two different cultures their own and that of the host nation, they may experience stress and identity issues. Their dual cultural experiences are made more complicated in this situation by the memories of home. As they negotiate competing cultural values, individuals must strike a balance between maintaining cultural authenticity and societal norms, which leads to a dispersion of identities. In both situations, the dispersion of identities is influenced by political and cultural preconceptions. Political biases and stigmas associated with Palestinian ancestry are frequently encountered by individuals in the diaspora, and they have a severe effect on their sense of self and lead to identity dispersion. Their

identities are further splintered by discrimination on the basis of race, religion, and language, which makes them feel foreigners in their host nation.

Identity dispersion is further significantly influenced by the “othering” experience. Characters are given a distinct or alienating feeling in the host nation, which heightens their sense of dislocation and further shatters their identities. Their longing for a location where they can truly belong is heightened by their memories of home and their sense of connection to their ancestors.

In a broader sense cultural discrimination, assimilation pressures, intergenerational conflicts, politics, language barriers, religious bias, employment disparities, ethnic stereotypes, the experience of “othering,” and the memory of home have a significant impact on the first and second generations of Palestinian diaspora individuals in the chosen texts. Each generation experiences these effects individually, yet they all have the same themes of struggle, identity conflict, and a desire for a sense of belonging. These novel's characters weave through these ambiguities, illuminating the fluid and multi-locational nature of diasporic identities and refuting oversimplified concepts of cultural conflict.

The research study has explored the complex ways in which cultural discrimination in the host country plays a crucial role in the dispersion of identities among characters in the selected Palestinian novels, thereby resolving question number one of the current research study it has been observed that the characters in the chosen

Palestinian novels *The Beauty of Your Face* and *A Map of Home* exhibit wildly dispersed identities due in large part to cultural discrimination in the host country. Whether they are second-generation individuals such as Afaf or first-generation individuals like Nidali, these individuals experience various forms of discrimination which influence their sense of self. Pressures to assimilate are quite important, especially for firstgeneration expatriate people who have close ties to their home country. Their distinctive cultural identities become fragmented as a result of the strong pressure they frequently face to adapt into the dominant culture of the host nation. Assimilation is assimilating into the host culture by taking on its customs, language, as well as social standards, which requires people to give up some of their own cultural identities. People like Nidali, however, emerge out because they are able

to combine the greatest elements of both civilizations to create their own unique path. The difficulty assimilating continues to be a recurring motif in the face of this change, which adds to the dispersion of identities. Prejudice based on culture also leads to intergenerational differences, since second generation people like Afaf feel conflicted among the cultural norms of the generation before them as well as those of the host culture. Cultural prejudice is entwined with political biases, languages obstacles, religious bias, employment discrepancies, and ethnic stereotypes, all of which have a detrimental effect on characters' sense of self and further fragment the fabric of their identities.

In reference to research question two, the study has emphasized how the memory of home complexly magnifies the effects of identity dispersion among characters from various generations of the Palestinian diaspora in the chosen texts, illuminating the psychological strains, longings, and complex gender dynamics connected to their memories of their home country. The impact of the dispersion of identities in characters from various generations of the Palestinian diaspora in the chosen texts is markedly amplified by the memory of home. Nidali and other first-generation diaspora people bear a heavy emotional load from their memories of home, which affects how they view themselves and interact with the host community. The experiences that Nidali goes through in *A Map of Home* are a perfect example of the longing, feeling, and emotional weight connected to the memories of home. They experience homesickness and longing as a result of their recollections of their home country, which serve as a continual reminder of their dislocation.

These recollections influence how the first generation engages with the host society, influencing their initial perceptions of their newly acquired nation of residence and adding to their feelings of confusion and alienation. The distribution of identities shaped by recollections of one's home is also significantly shaped by gender interactions. Identity formation is further complicated by the transmission of patriarchal norms representing the home country to the host country along with the complex interplay of practices from both. These changes impact gender dynamics within the diaspora.

Keeping in view the third research question it has been discussed that in the chosen texts, the effects of identity dispersion on the first and second generations of

Palestinian diaspora are deep and complex. For first-generation people, like Nidali in *A Map of Home* the memories of home and the strains of assimilation contribute to the dispersal of identities. Their experiences of themselves are shaped by their integration battle and the psychological burden of desire for their own country, which further complicates their interactions in the host nation. Second-generation people like Afaf, who have to balance the cultural demands of both their host nation and the generations that preceded them, are similarly affected by intergenerational clashes. For people who are second generation, the combination of two different cultural experiences combined with the memories of home causes anxiety and identity problems. The fragmentation of identities for both generations continues to be exacerbated by political prejudice, linguistic obstacles, and religious bias, prejudice based on culture, ethnic stereotypes, “othering,” and the intricate interaction of recollections from home. These books highlight the complex factors that affect identity development in the diaspora and challenge simple notions of cultural conflict by illuminating the dynamic as well as multi-locational character of diasporic identities.

This chapter pays attention to a thorough examination of how cultural discrimination affects the way characters in two chosen Palestinian novels, *The Beauty of Your Face* and *A Map of Home*, distribute their identities. A comprehensive examination has been conducted of the complex ways in which cultural discrimination manifests itself, including assimilation pressures, intergenerational conflicts, political biases, language barriers, prejudice based on religion, employment disparities, ethnic stereotypes, the experience of “othering,” and the powerful impact of memories of home.

The journeys of the characters Nidali and Afaf, for example offer perceptive viewpoints on the intricacies of diaspora experiences and the significant impacts of cultural prejudice on the construction of identity. The study focuses how the characters' sense of self and relationships with the host culture are shaped by their memories of home, which play a key role in the dispersal of identities. The chapter also delves into the complex interactions between gender dynamics across the diaspora, illuminating the fluid and multi-locational character of diasporic identities. The research outcomes challenge determinants generating diasporic identities in the

selected texts by highlighting the complex web of influences determining identity dispersion.

CHAPTER 5

CONCLUSION

This study asserts that the complex representations of diaspora, memory, and identity in Palestinian literature, ultimately revealing the complex layers of dispersed identity and the profound impact of the memory of home on characters from different generations of the Palestinian diaspora through rigorously addressed research aims. Further it argues that cultural prejudice in the host country acts as a catalyst for the dispersion of identities among the characters by closely examining *The Beauty of Your Face* and *A Map of Home* their struggles, disagreements, and changing self-perceptions reflected the complex dance between a person's identity and societal forces from the outside world. Additionally, the consequences of identity dispersion were strengthened by the strength of home memories. It was clear that the characters' recollections of their home countries, cultures, and traditions had a significant impact on how they felt about themselves and how they reacted to cultural prejudice. The protagonists were forced to negotiate their separated identities by the memory of home, which served as a source of internal turmoil as well as a beacon of belonging.

The study also explores how generational differences in identity are expressed in Palestinian diaspora literature. It shed light on the unique coping strategies used by first- and second-generation diaspora people to deal with identity dispersion. The interaction of memory, generational changes, and cultural prejudice highlighted the fluidity of diasporic identities. The complex web of causes that contribute to identity dispersion in diaspora populations has essentially been clarified by this research. It emphasizes how crucial it is to understand how prejudice based on culture affects people and how the memory of home has a lasting impact on people's quests for self-discovery. Furthermore, it highlights the necessity for a nuanced understanding of diasporic identities by evaluating the experiences of many generations. Finally, by underlining their interconnectedness and the tenacity of people in their search for an awareness of self and belonging, this study adds to the larger conversation on diaspora, memory, and identity.

Identity is a complex construct that affects how people see themselves and relate to the outside world. The idea of identity dispersion proposed by Peter Burke

provides a sophisticated framework for understanding the intricate nature of identity. According to this theory, a person's sense of self is a collection of meanings and characteristics rather than a single, permanent point. Identity dispersion essentially suggests that a person's identity is a complicated synthesis of several traits, functions, and affiliations. The two primary viewpoints that may be used to analyse and understand this idea are flexibility and uncertainty, both of which have significant effects on how someone feels about them and their mental health. Identity dispersion, considering the standpoint of “flexibility”, demonstrates a person's adaptability and versatility in many situations and places (Brah 91).

People are more open to taking on numerous roles and traits when they recognize that their identity isn't tightly limited to one description. For instance, a person who considers themselves to be a “student” might regard themselves as academically driven in some circumstances, socially active in others, and possibly even as a mentor or leader in some circumstances. By changing their self-concept to accommodate the requirements of various roles and situations, people with this adaptability are able to negotiate the complexity of their daily routines.

On the other hand, identity dispersion can also be seen as a source of “uncertainty” (Brah 92), which might result in unpleasant emotional experiences. According to this theory, people with highly fragmented identities may struggle with a sense of ambiguity or unease regarding their fundamental selves. They might wonder if they really grasp who they are, which might make them feel uncertain or anxious. This ambiguity may be caused by the difficulty of balancing seemingly incompatible components of a person's identity. As an example, a person who considers them to be simultaneously an artist as well as an accountant would find it difficult to balance these two jobs, which could cause internal conflict and mental pain. When viewed through the lens of “flexibility,” identity dispersion highlights Afaf's capacity to switch between various roles and characteristics as she moves across cultural contexts. She considers herself to be academically motivated in some circumstances, socially active in others, and possibly even a mentor or leader in others. This adaptability, which echoes Burke's idea of identity dispersion, enables her to navigate the challenges of her everyday life within a dual cultural context. Identity dispersion,

nevertheless, can also add a sense of “uncertainty. “Due of her complex identity, Afaf may experience internal struggle and ambiguity. Internal conflict might result from the difficulty of balancing aspects of her identity that appear to be irreconcilable, such as being both an artist and an accountant. According to Brah's view, this ambiguity can be an essential component of negotiating a complicated identity and can reflect the potential psychological difficulties of people like Afaf.

It is important to understand how identity dispersion typically impacts different aspects of a person's self-concept instead of just one aspect on their identity. Additionally, identity dispersion seems stable, rarely changing quickly or frequently. Instead, it develops gradually as people interact with various social circumstances and life events. The degree of identity dispersion might be influenced by variables including a person's social standing and the resources that are available to them. Identity dispersion may additionally have inverse impacts that affect how people see themselves and how other people see them. In order to investigate the intricate makeup of individual identity, Peter Burke's idea of identity dispersion provides a comprehensive perspective. Identity dispersion emphasizes the flexible and adaptable nature of identity, regardless of whether it is seen as a source of flexibility or uncertainty. While noting the inherent emotional difficulties linked to balancing many identities, this theory emphasizes people's capacity to negotiate various roles and settings. Considering identity dispersion helps people better understand how they create and maintain their sense of self in different spheres of life.

Afaf's identity journey, which heavily draws upon the theoretical understandings put forward by Avatar Brah, provides an effective demonstration of the complex and multifaceted nature of identity. Afaf's encounters reveal the ever-changing and complicated nature of developing an identity within the framework of Brah's comprehensive theory of identity, shedding a spotlight on the numerous difficulties, complex conundrums, and transformative times that mark the course of identity construction inside the complicated setting associated with multifaceted cultural life inside diaspora settings.

Afaf is intimately intertwined into the fabric of two very different cultural realms as her life story develops against the backdrop of a profound cultural dualism. Afaf's development as an individual has been complicated throughout the course of

her path, which has been characterized by internal and external struggles that have profoundly impacted her sense of self. Her initial encounters with identity development date back to her early years, particularly the time that her sister Nada vanished from their house. Afaf was frequently referred to during this time as “the sister of the gone girl,” and this description served to momentarily define who she was. She began to doubt her own identity as a result of her young experience, though, and aspired to be recognized as more than simply being her sister's sibling.

As Afaf grew older, she had more difficulties because of her ethnicity. The outside elements started to profoundly influence her identity. She struggled with the notion that she wasn't part of wherever she went and was an outsider in both her own culture and the host culture. She found herself separating from her own religion in an effort to adapt into the society in which she was staying, which resulted in an interval of internal turmoil and self-exploration. Her identity is fundamentally shaped by the rich and enduring traditions of her parents' country of origin, which are carefully maintained and honored at home:

Afaf, being a young Arab girl living in America, faces cultural differences and is excluded from her older sister's eating a sense of isolation and curiosity about her identity (Mustafa 18).

In order to explore the subject matter of their identity, Brah looks at aspects like “race, gender, religion, and ethnicity. The Diaspora encounters show the impact caused by the myths created about them from their individual experiences and journeys that they recreated together in the host society. Because everyone who lives in a diasporic community doesn't even identify with a single community, but rather with a specific collection of communities from all over the world, these behaviors are duplicated and would be replayed in the immigrant community scenario. Brah has rightly positioned this idea of diasporas as a communal and “shared community relationship” (8), rather than as a solo exile, by highlighting the shared unity of exiled and diaspora people. The diasporic communities unite alongside others to undertake the initial step towards creating a new type of shared narrative about their journey. They define their “existence by the collective discourses” (Brah 6), which the locals create about them, and they do so in a way that is both positive and negative. By stating, Brah makes this point of universal solidarity. A convergence of narratives that refer to the one

experience undergone and re-lived, replicated, partially repeated, or entirely repeated results from each diaspora and diasporic group passing through this journey and encoding its traits into the communal discourse (Brah 183). This is due to the fact that both individually and collectively, these groups engage in a common sense of identity creation in their daily lives.

When she first met her friend Kowkab, who introduced her to Islam, her life underwent a profound change “it was like coming home for the first time” (Mustafa 107). Afaf received the sense of identification and belonging she had been searching for when she made a new connection with a Muslim sisterhood. She had a tremendous inner metamorphosis and felt like she belonged anywhere for the very first time. Afaf undertook her responsibilities as a teacher, mother, wife, sister, and daughter with tremendous determination as she developed into a person who is characterized by affection, compassion, with an intense sense of self. All of these instances of the diasporic concept show how the idea of location reality and the diaspora as a neighborhood now each require a distinct strategy for determining their true identity, which is inextricably linked to their relationship with each other. In this manner, diaspora identity has evolved into an ongoing process of self-renewal, rejuvenation, and reconfiguration that is never fixed. In this incident, Afaf showed extraordinary bravery, which ultimately changed her outlook on life.

Following this tragic event, Afaf continued to develop. She recovered to become a smart, tenacious person with a new outlook on life. She was transformed by her experiences into a lioness that could face hardship with bravery and tenacity. This story emphasizes the fluidity of identity by showing how a person's identity may be deeply shaped and redefined by both internal and external causes. Afaf's journey serves as an example of the ongoing process of identity construction and evolution, showing our identities continue to be molded by experiences, difficulties, as well as individual growth rather than remaining constant. Identity continues to be in flux, constantly changing and moving hesitantly in the direction of forging a connection to a common sense of self. Bonds within diaspora communities are strengthened by this continuing process of identity building. Recognizing the vital role that history and current affairs have played in forming a person's identity is crucial. Within the framework of diasporic identity, the interaction between imagined identities and those

met in reality is fundamentally unstable. Such identities continually expand their political borders because they are in flux. Due to their forcible relocation and the stringent restrictions of the local culture, they encounter resistance frequently. The distinctive nature of diasporic identities is what drives the dynamic interplay between both local and international influences, leading to changes in identity and a perceptible sense of detachment from their roots.

Given that Afaf accepted and honored many different cultural traditions, her identity might be regarded as a cultural hybrid. She celebrated Christmas, Eid, and Thanksgiving all at once, exemplifying the idea of cultural coordination. Her capacity to successfully integrate several cultural aspects into her life demonstrated how adaptable and varied her identity was. The tragic events of September 11, 2001, however, drastically changed the course of Afaf's identity. Her life and identity were significantly impacted by the religious discrimination and Islamophobia that resulted from this incident. When she was challenged by a perpetrator of violence who personified the prejudice and hatred frequently thrown at Muslims in the United States, she had to deal with one of the most difficult situations of her entire life.

Afaf immerses herself in the dynamic cultural environment of the nation where she was both born and raised at the same time. However, this culture frequently stands in direct opposition to the legacy of her family, leading to a complex interaction of two different cultural influences that give her identity multiple levels of complexity and ongoing change. There are pressures from the outside world along with internal disagreements during this journey. A reoccurring theme in Afaf's life is the conflict between the values, customs, and expectations of her parents' own country and that of her host nation. This ongoing "culture clash," which many people in diaspora circumstances necessarily experience, is accurately recognized by Brah's theory. This ongoing tension, which is deeply ingrained in Afaf's identity, manifests itself in her personal convictions, way of life, and interpersonal dynamics. It highlights the enormous difficulties in fusing these dissimilar elements of her identity. While Afaf's identity journey contains some contentious instances, it also exudes an opportunity for cross-cultural fusion. She expertly blends pieces from each of her distinct cultural worlds, creating a distinctive synthesis that serves as a symbol of her uniqueness. This part of Afaf's life strongly connects with Brah's perceptive

viewpoint, indicating that cultural interactions among diaspora communities contain the potential to foster cultural symbiosis, improvisation, and invention. By navigating these complex connections, Afaf demonstrates the dynamic and fluid character of identity development, which is a key idea in Brah's theory.

Afaf symbolizes the epitome of generational changes in identity dynamics when viewed as a second-generation person. Intergenerational dynamics result from her changing perspective, evolving ideas, and unique cultural manifestations in contrast to those of her parents. While occasionally causing conflict, these distinctions also act as catalysts that promote the ongoing growth of Afaf's identity. This fits in perfectly with Brah's theory that one's identity is anything but static; it undergoes metamorphoses through generations and adapts to constantly changing cultural environments. "Diasporic identities are at once local and global; they are networks of the transnational identifications encompassing imagined and encountered communities" (Brah 192).

We discover a potent testimonial to the complicated nature of identity creation in the expansive tapestry of Afaf's identity quest. Afaf's experiences have a strong resemblance to Brah's theory because it is grounded in such subtleties. It emphasizes the notion that one's identity is a multidimensional diamond, fashioned and molded by the complex interaction of different factors, such as ancestral traditions, experiences with racism, gender dynamics, socioeconomic influences, as well as the particular course of a person's life. Afaf's experience essentially exemplifies the complex and always changing character of diaspora identity within the framework of Brah's insightful theoretical discoveries.

Peter Burke's idea of identity dispersion and Avatar Brah's theory of identity shed light on the complicated mechanism of identity development and dispersion, underscoring the complex and dynamic character of human identity. Notably in the context of diaspora and cultural dualism, these theories offer helpful insights into how people like Afaf traverse the challenging landscape associated with their sense of self. Brah's identity is not a static, monolithic construct, according to her theory of it; rather, it is a fluid, complex thing. This idea is best illustrated by Afaf's personal journey, in which she struggles to balance two cultures while living in a diaspora. She embraces the cultural legacy of her parents while also becoming fully immersed in the

culture of her homeland. According to Brah's theory, identity is a dynamic synthesis of many cultural, social, and individual components. The flexibility that comes naturally with identity dispersion can be seen in Afaf's capacity for adaptation and suppleness in accommodating these various facets about her identity.

Identity dispersion is not a phenomenon that changes quickly; rather, it develops progressively over time because individuals engage with various social situations and life events. Like the identities of many people from the diaspora, Afaf's identity emerges gradually as she is exposed to various contexts of culture, generational changes, as well as societal influences. It is a dynamic process that changes as her life's environment does. A profound understanding of the dynamic nature of human identity by following Afaf's journey across the complex landscape of identity dispersion can be seen clearly. Her lived experiences provide light on the complexity that form an individual's perception of self with are deeply linked into Peter Burke's idea of identity dispersion and Avatar Brah's theory of identity. The life of Afaf serves as proof that identity is a dynamic mix of cultural, societal, and personal factors rather than a monolithic monolith. She successfully juggles her dual cultural existence, demonstrating the adaptation and flexibility that come with identity dispersion.

Randa Jarrar's *A Map of Home* and *The Beauty of Your Face* by Sahar Mustafah presents the enthralling journey of Nidali and Afaf thorough analysis of identity development within the complex context of the diaspora. Their stories eloquently convey the intricate interplay between cultural history, parental expectations, societal dynamics, and individual agency that shapes identity and its many facets and dynamics.

As in a Russian nesting doll, each layer of Nidali's identity represents a different aspect of her ancestry and cultural upbringing. Her experience perfectly reflects Peter Burke's idea of "identity dispersion" a theory that contends that identity is not a single, unchanging thing but rather a composite of many traits, links, and affiliations. Nidali's trip serves as an example of this theory's adaptation component. Furthermore, grasping the complexity of Nidali and Afaf's identities requires an awareness of intersectionality. They negotiate several intersecting axes of identification as diasporic people, including culture, race, ethnicity, politics

employment, religion, gender, and country. Their sense of self and belonging are influenced by the complex and rich tapestry of experiences created by these crossing identities. First-generation diaspora person Nidali's challenges with cultural expectations and her pursuit of writing as a form of personal agency highlight the complexity of her identity. The experiences of Afaf, a second-generation diaspora person, demonstrate the complexity of identity creation as well as the lasting effects of cultural memory. Afaf struggles with a sense of displacement and a yearning for belonging because she was raised in a culture that blends the customs of her parents' home nations with those of the host country. She is a remarkable example of how cultural memory can operate as a compass, directing people in the diaspora to a profound sense of place and connection through her acceptance of Islam and the Muslim community. In essence, the stories of Nidali and Afaf emphasize how Avtar Brah's theory of communal and shared identity creation within diaspora communities is true. These collective stories and discourses that exist among the diaspora have a profound impact on how people identify themselves. Their travels serve as a prime example of the difficulties, successes, and continual growth of diasporic identities, illustrating the rich tapestry of struggles endured by people navigating the difficulties of juggling competing cultural, familial, and social demands. In the long run, Nidali's development from a timid child to a strong young woman who forges her own way and Afaf's search for identity and self-discovery serve as examples of the resiliency, flexibility, and dynamism of diasporic identities. Our comprehension of the complex and always changing nature of identity dispersion in a global setting is improved by their narratives.

The analysis of identity dispersion and cultural prejudice in Palestinian diaspora literature, especially in the novels *A Map of Home* and *The Beauty of Your Face*, uncovered complex and multidimensional dynamics. This study looked into how characters from all generations negotiated their identities in the face of discrimination based on culture and the lingering memories of home. The phenomena of identity dispersion were closely associated with the experiences of the Palestinian diaspora, as demonstrated by a thematic study. Characters from the selected works, such as Nidali and Afaf, represented the difficulties that first and second-generation immigrants had while navigating their cultural identities in the new nation. Their

identities were severely fragmented as a result of discrimination based on culture and assimilation pressure. One essential component in comprehending the intricacies of identity dispersion has been the recollection of one's hometown. First-generation diaspora people negotiated their contacts with the host community within the framework of their recollections of their own country, weighed down by a heavy dose of nostalgia and homesickness. Identity development was further hampered by gendered dynamics when the host country's complexities interacted with patriarchal standards from the homeland. This study also explored the contrasts between generations, highlighting the challenges secondgeneration people like Afaf faced in juggling the cultural expectations of both their host country and the generations that came before them. Anxiety and identity problems were exacerbated by the interaction of two distinct cultural experiences and recollections of home, underscoring the continued difficulties experienced by diasporic people. The dispersion of identities was further exacerbated by linguistic obstacles, occupational discrepancies, political prejudices, religious biases, and ethnic stereotypes. The novels' stories emphasized the complex network of factors that influenced the diaspora's identity construction. The narratives stressed upon the dynamic and multi-locational aspect of diasporic identities, thereby challenging oversimplified concepts of cultural conflict. In conclusion, the current study highlights the significant influence that both cultural prejudice and the longing for one's native place have on the dispersion of identities among the Palestinian diasporas.

GLOSSARY

Cultural Discrimination:

Cultural discrimination involves unfair or prejudiced treatment based on cultural differences. It occurs when individuals or groups are disadvantaged, marginalized, or excluded due to their cultural practices, beliefs, or background (Brah 117).

Diaspora:

Diaspora refers to the dispersion or scattering of a population with a common origin, typically from a specific geographic or cultural homeland. Diaspora communities often maintain a connection to their original culture and may spread across different regions or countries (Andrew 4).

Memory of Home:

The memory of home is a subjective and often emotional recollection of one's place of origin, typically associated with a sense of nostalgia, belonging, and personal or cultural identity. It involves the preservation of positive and meaningful experiences tied to the concept of "home." (Agnew 85).

First-generation Diaspora:

According to Avtar Brah, the first generation in the diaspora refers to individuals who directly experience the process of migration from their country of origin to a new country. These individuals are deeply involved in the initial stages of displacement, grappling with the immediate challenges of cultural adaptation, language barriers, and socio-economic integration. Their identities are shaped by the need to negotiate their belonging between the homeland and the host country, often leading them to maintain strong connections to their cultural heritage while also navigating the complexities of their new environment (Brah 45).

Second-generation Diaspora:

The second-generation diaspora consists of individuals who are born to the first-generation diaspora in a location different from the original homeland. They inherit aspects of their cultural identity from their parents' heritage while

simultaneously being influenced by the culture of the new environment in which they are raised (Agnew 55).

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