



THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of English for acceptance:

Thesis Title: DYNAMICS OF TRIBALIST UN/BELONGING: AN ANALYSIS OF LIMINALITY IN

JAMIL AHMAD'S THE WANDERING FALCON

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hereby declare that the thesis **Dynamics Of Tribalist Un/Belonging: An Analysis Of**

Liminality In Jamil Ahmad's *The Wandering Falcon* 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/dissertation at any

stage, even after the award of a degree, the work may be cancelled and the degree

revoked.

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DEDICATION

I dedicate this thesis to my beloved mother.

ABSTRACT

Thesis Title: Dynamics Of Tribalist Un/Belonging: An Analysis Of Liminality In Jamil Ahmad's *The Wandering Falcon*

Jamil Ahmed's *The Wandering Falcon* is set in "the broken hills where the borders of Iran, Pakistan and Afghanistan meet." Keeping in view the border-zone, the focus of the research is to expound the feelings of possessions of the community residing in Baluchi-Irani border. In the above-mentioned context, the current study explores the "in-betweenness" and the vivid picture of externality and internality in the afore-mentioned text in the light of Victor Turner's theory of liminality. Elucidating the idea of Arnold van Gennep, Turner's theory throws light on the transition of initiation in simpler societies. As Turner writes, "*Rites de Passage* are found in all societies but tend to reach their maximal expressions in small scale, relatively stable and cyclical societies." Turner draws attention to Van Gennep's ideas but solely focuses on the transitional or liminal. Spatial and worldly measurements can be associated to liminality. This concept can be applied to subjects having different nature of matter, entire social order potentially the entire civic establishments. In the current study, adopting textual analysis as a research method, the meaning of Turner's concept of liminality has been limited to tangible scenario of small-scale tribal societies. But, here, liminality as a method for reformation has been applied. The investigation of my research is likely to come to a major finding that "liminality" serves as a signifier to manage the dynamics in a culture. In spite of power and social standards, "liminality" demonstrates the development of the "other." This study is likely to be significant in terms of production of knowledge in the field of cultural studies in the liminal zones.

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CHAPTER 1

INTRODUCTION

This study investigates the idea of cultural liminality in Jamil Ahmad's *The Wandering Falcon*. I have employed Victor Turner's theory of "liminality" to read my primary text. The notion of "border" has most frequently been explained in terms of geography and law. The literal meaning of border calls attention to a vivid demarcation between two places, cities or countries. On the contrary, the academic writings have provided new dimensions to this marginalization or demarcation. The fine line stretched as a border can transpire, vanish and emerge again. As Mary Louise Pratts mentions, borders can be considered as "contact-zones." She states that "contact zones often refer to social spaces where cultures meet, clash and grapple with each other, often in context of highly asymmetrical relations" (Pratts 34). Jamil Ahmad's *The Wandering Falcon* engages with the sense of un/belonging in such border zones.

Jamil Ahmad was born in former undivided India in 1931. He made his contributions in civil services in 1954 and served in Swat valley near Afghan border. The exposure which he had during his visits to tribal areas, guided him and is very much reflected in his work specially in the lives of tribal villagers. Through Jamil Ahmed's novel, we are taken to uneven locations of Baluchistan where the fringes of Iran, Pakistan and Afghanistan intersect and depict the lifestyles of individuals meandering there. The presence of border and the featuring of its transitory and worldly angle might be known as the "liminal space" and is delineated in each character specially Tor Baz, the protagonist. But, before I move on in my argument, it would be instructive to differentiate between Victor Turner's concept of "liminality" and Homi K. Bhabha's notion of the "third space of enunciation" (Bhabha 34). Since the characters in Jamil Ahmed's novel negotiate the overlapping cultures of Iran, Afghanistan and Pakistan, Turner's theory of Liminality suits my reading more than Bhabha's concept of the third space. Bhabha seems to be of the view that the diasporic writers live in the imaginary liminal space between the home and host cultures and use it for inscribing their diasporic condition. That is why Bhabha considers it an enunciatory space. Turner's idea of

liminality is more for the materiality of life of people/characters who move across multiple borders in a region where cultures and ways of life are not quite different. That is why Turner's theory of liminality captures the existential confusion of people's trajectories from one to the other border strung together on almost shared cultures nourished on tribalist mindset.

Jamil Ahmad wrote *The Wandering Falcon* in 1970s. Historians claim that 1970s are the highlighted years of the 20th Century. In Pakistan, elections were held and East Pakistan got its freedom. In 1970, a separatist movement started which was led by Baluchi chiefs and sardars and Bhutto's campaign was affected by that. In Baluchi ethnic group, huge number of people died but, later on, when General Muhammad Zia ul Haq took control, an official pardon was granted to the convicted of political offence. Keeping in view the above-mentioned scenario in 1970s, Ahmed's depiction of Baluchistan seems to be a regretful acknowledgement of the demolition done by the Government.

The depiction of Baluchistan in *The Wandering Falcon* results in making it a powerful social account. Although the stories are very well knitted together yet they can be independently considered through the character of Tor Baz who shows up quite often simultaneously developing himself. Jamil Ahmed appraises ancestral individuals the way they are. He delineates individuals as well as traditions associated to them. In the procession of the story, one can see that the author is not being sorry rather he commends them. Ahmad rendered his services in tribal zones taking a post of government employee. He created continuing admiration and downplaying for them. During an interview to *INSKEEP*, he states "I felt the tribes had far more grace, a far greater sense of honor, rectitude, truth — the qualities we associate with a decent human being — than you found in the cities" (*INSKEEP*).

"Tribal Culture" infers pictures related to ignorant as well as rudiment social orders. Never ending disorder observed in Balochistan, Afghanistan and Iraq is regularly ascribed to "tribal culture." More often geopolitical, historical and even religious elements more significantly explain the reasons behind the brutality that prevails in tribal areas. We can see that NWFP (Pakistan's North-West Frontier Province) and FATA (

Federally Administered Tribal Areas) are occupied with Pakhtoons. The population of Pakhtoons is also spread over in Balochistan and in Sindh. In 1893, Pashtun tribes were demarcated by Durand line among British India and in Afghanistan. This demarcation brought feelings of disrespect as well as hostility. Even after Independence in 1947, Durand line has been prime element creating rigidity and anxiety among Pakistan and Afghanistan. Pakhtoons considered themselves so honored because of their freedom. They have never been defeated throughout the history of 3000 years with the exception of Genghis Khan and Tamerland. With regards to the population of Pakhtoons, dominant ones are around 60 yet population transcends 400 if subgroups are also considered. Virtuousness and graciousness are the distinguishing characteristics of this tribe.

We do not find Balochi narrative much in our literature because the Baluchi tradition and culture have never brought to the level of national discourse. If it has, it is mostly used for politically correct narrative. We are presented with the story of deserted tribal land without taking into an account the contemporary discernment.

Liminality is the state of confusion and bafflement amidst rituals which are performed by communities and societies as a tradition and a norm (Oxford English Dictionary Weiner). This concept was quite in use in the late 20th Century. The term was first coined by Arnold van Gennep in "*Rites de Passage*" and further expounded by Victor Turner. *Rites de Passage* can be located in many societal setups but they are expected to attain the maximum level in small scale societies. This throws light on an idea of liminality with respect to the rituals in those societies which are not based on large scale set up. Categorization has been made by the author. He explains the rites by differentiating the ones which are responsible for the change of status of a man or a group of people in a community; the other distinction is of rites that symbolize conversion in time. He states that "such ritual marking, helping or celebrating individual ... exist in every culture and share a specific three-fold sequential structure" (Szokolczai 1)

Gennep's idea of liminality is a three-fold formation. He explains: "I propose to call the rites of separation from a previous world, *preliminal rites*, those executed during the transitional stage *liminal (or threshold) rites*, and the ceremonies of incorporation into the

new world *postliminal rites*” (Gannep 21). The initial stage refers to the “death” of an individual or a group as he is compelled to detach himself “from an earlier fixed point in the social structure or a set of cultural conditions” (Turner 47). Later on, the individual is in-between the two states. “The characteristics of the ritual subject (the “passenger”) are ambiguous” (Turner 94). In this specific phase, rites should be followed according to a devised pattern and every participant must be familiar of the directions to be followed. Secondly each task must be accomplished “under the authority of master of ceremonies” (Gennep qtd in Szakolczai 148). In the last phase, an individual stands out with a “new identity.” Here, he is in a fixed and balanced position and “is expected to behave in accordance with certain customary norms and ethical standards” (Turner 95).

Since Gennep could not stand up in scholastic life in France, he furthermore did not succeed in making place in anthropological field. In Swiss his work was considered as the vital for old stories yet the train of fables has not been considered as something demanding huge effort. Later Victor Turner restudied the significance of liminality. Turner has benefitted Gennep in numerous ways. Through him, we get to know that he has actually gone through liminal phase at the time he got to know about van Gennep. So it would not be wrong to say that he has actually experienced liminality in order to perceive true essence of Gennep’s perspective of liminality. He was immediately convinced to write *Betwixt and Between: The Liminal Period in Rites of Passage*, the celebrated part of his *The Forest Of Symbols* (1967). While examining Ndembu custom, Turner demonstrated that custom entries (ritual passages) work for the inventiveness of “social order.” Van Gennep endorsed this idea of turner. In his analysis, liminality took route beyond human studies. He over and over again recognized similarities between non-tribal and modern societies (Thomassen 14). Turner understood that “liminality” does not exclusively highlights in the middle of the phases, yet additionally it comprehends responses of individuals towards liminal encounters. Those responses include the manner by which identity is formed and the emotional bond holding thought and experience together (Thomassen 14).

Turner recommends, in his well-known essay “Liminal to Liminoid in Play, Flow and Ritual: An Essay in Comparative Symbology” (1974), that the individuals going

through liminal phases have taken the place of “liminoid.” Prior to this, I have discussed that tripartite structure proposed by Gennep where he explains three phases which individuals experience. Those three phases are termed as pre-liminal rites, liminal (or threshold rites) and post-liminal rites (Gannep 21). The transition is also always accompanied by travelling from one position to another, no matter that position is taken in terms of geographical travelling, physical or spatial travelling. This transition is referred to the provision of the aperture that distinguishes two different zones. One of the zone is associated to the individual’s “pre ritual or pre liminal status” and the second one with his “post liminal or post ritual status” (Turner 58). In order to achieve his objective, the individual goes through extended and demanding journey with the intersections of numerous boundaries. Quite often this imagery of extended and demanding journey serves as an antecedent of a genuine as well as perpetual difference in an individuals’ life. This extended and demanding phase is termed as “liminoid” by Turner (Turner 58). As per Gennep, this expanded stage is set apart by detachment on physical level when they leave any society. It has been observed that in Australian and African societies, a young and adult child experiencing transition passes his prolonged time away from typical societal communications inside the society. These transients come under two categories: “those of effacement and those of ambiguity or paradox” (Turner 58). Therefore, these individuals are frequently thought to be imperceptible. Simultaneously they are insensitive to their previous position and emerging as the new being. So, initiands during these rituals, go through a procedure where the indications of their preliminary position have been devastated, furthermore, indications of liminal non-status are connected. (Turner 59)

In Turner’s *Image and Pilgrimage in Christian Culture (1978)* there is an argument that “pilgrimage contributes to the feature of liminality due to the equality of individuals because they detach themselves from monotonous societal structure and identities” (Thomassen 15). Through *Image and Pilgrimage in Christian Culture (1978)*, Victor and Edith Turner call attention towards pilgrimage centers. This book revolves around the aim “to delineate few of the institutional territories within which pilgrimage procedures revolve and suggest that how the institutional changes within pilgrimage may be linked to changes outside it” (Turner xv). Through this book, Victor and Edith Turner

have thrown light on the aspects based on the religion because it has been observed that these incidents barely gained importance in anthropology. These authors have talked about this with the help of ideas based upon liminality and *communitas* (Turner xxx). Liminality is based upon the tripartite structure presented by Gennep. It actually deals with “in-between” phases where an individual is expected to experience a lot of changes in order to reach to an ultimate level of individuality or identity.

1.1 Liminality, Marginality and Outsidedness

Turner has characterized threshold personae in “Liminality and *Communitas* (1969)” as “neither here nor there; they are betwixt and between the positions appointed and displayed by law, custom, tradition and service” (Turner 95). Turner has asserted the expression of “*Communitas*” for pronouncement of his thoughts and he alludes that “structure and *communitas* are two noteworthy models for human interrelatedness.” They are:

The first is of society as a structured, differentiated and often hierarchical system of politico-legal-economic positions with many types of evaluation, separating men in terms of “more” or “less.” The second, which emerges recognizably in the liminal period, is of society as an unstructured or rudimentarily structured and relatively undifferentiated *comitatus*, community, or even communion of equal individuals who submit together to the general authority of the ritual elders. (Turner 96)

We can see various social indications, and out of those indications liminality holds significance. Other indications proposed by Turner are “marginality and inferiority.” In “Passages, Margins, and Poverty: Religious Symbols of *Communitas*,” from *Dramas, Fields, and Metaphors* (1974) Turner has drawn a fine line to distinguish between marginal and liminals. “Marginals like liminars are also betwixt and between, but unlike ritual liminars they have no cultural assurance of a final stable resolution of their ambiguity” (Turner 233). These three attributes have a clear relation to cultural formation.

...*liminality* represents the midpoint of transition in a status-sequence between two positions, *outsiderhood* refers to actions and relationships which do not flow from a recognized social status but originate outside it, while *lowermost status* refers to the

lowest rung in a system of social stratification in which unequal rewards are accorded to functionality differentiated positions. (Turner 237)

To be on the edge can be said as marginality. In diverse cultures, it has been observed that any individual who is living on the edge and is not directly an intrinsic part of the society, he does not enjoy any potential rank or holds any impact. If we probe into the differences present among individuals who are marginalized and the ones who are looked down upon as inferior, we would see that the main contrast is only of the degree due to which these people are avoided. There are people who are financially low; on the other hand, marginalized people differ due to ethnicity, statement of faith and etc. all the individuals in this state must choose between limited options.

People living on the periphery, then, again owe a decision power, a decision to pick monetary mediocracy, and that of societal periphery. The noteworthy aspect is that they themselves decide their societal status. Since it has been depicted by Turner that these individuals decide to stay out of the social framework either in the form of dissent against the framework trying to transform it, and sometimes just in the light of the fact that the societal framework is not trustworthy for them. They don't expect that it will ever change. As a result, they decline to work inside it. They also have a right to get back to the same framework whenever they want to, and mostly it has been observed that they do.

Liminality has the flexibility of portability and the flexibility of development. Due to its dynamic nature, it is mobile among various zones. Referring to Gennep's detailing about liminality, it is unique due to its uncertainty because the liminal individual is not the intrinsic part of culture yet getting ready to return to it. In that scenario, there is rigid idea of custom procedure so the chances of development are very few. The concept of liminality is also applicable to the domains of art and literature so it can be said that non-liminal individuals do not possess those rights of being dynamic which are owned by liminal personae. *Communitas*, according to Turner, is "recognized as an experience of oneness or unity felt by those sharing a rite of passage experience" (Turner xxx).

Liminality alludes to "betwixt and between" circumstances and situations. Keeping in view this aspect, it can be recommended that this idea of liminality can be applied on several fields rather than those proposed by Turner. Space as well as time can be

analyzed through liminality. Isolated instances and extended time durations additionally entire ages might be referred to as experiencing liminality. This concept is applicable on three distinct personae: “single individuals, social groups, whole societies” (Thomassen 16). Secular features in terms of liminality can be “moments (sudden events), period (weeks, months or possibly years) and epochs decades, generations, may be even centuries” (Thomassen 16). In terms of space, liminality can be associated to “specific places, thresholds, areas or zones, countries or larger regions, continents” (Thomassen 16).

Ultimately, it can be concluded that these encounters might be misleadingly delivered during customs. On the other hand, we can observe their occurrences without accompanying anybody getting ready for that. Thus, people are expected to deliberately find such state, remaining away from routine and order. It may be contended that for authors and producers the entire societal gatherings and individuals might be thought of or considered as delegated liminals regardless of whether this position has been demanded by them.

1.2 Situatedness of the Researcher

As a Pakistani, I have reasons to do this research. Our research should resonate with our cultural awareness. Therefore reading Jamil Ahmed’s text is a peculiarly provocative experience to me. Through the textual analysis of *The Wandering Falcon*, I, as a researcher, intend to disagree with the misconceptions created about the people of border zones, specifically, tribal areas. Jamil Ahmed has said in one of his interviews that “...each of us has a tribal gene inside us” (INSKEEP). Being Pakistani, I want every one of us to situate ourselves in the liminal personae depicted in the novel possessing tribal genes. I want to provoke my potential readers to reconsider their opinions and ideas regarding Balochistan. Insufficient critical data produced on tribal culture clearly reveals the fact that very little amount of literature is written on it. If we consider the role of media, it sheds light on the trauma of foreigners whereas we close our eyes towards the rights of Pakistanis. In view of these observations, my location as a Pakistani researcher has prompted me to go for this project.

1.3 DELIMITATION

I have limited my study to the textual analysis of Jamil Ahmad's *The Wandering Falcon*. I intend to examine this text by applying Turner's concept of liminality.

1.4 THESIS STATEMENT

The conceptualization of liminal ontology of border-zone community in tribal areas contextualized in multiple aspects of Partition, explorably justifies to be a triumphant apparatus in favor of tribalist community to cope up with marginal existence.

1.5 RESEARCH QUESTIONS

- 1) How does Jamil Ahmed inscribe the tribal experience of un/belonging in *The Wandering Falcon*?
- 2) How does Jamil Ahmad engrave the in-betweenness in *The Wandering Falcon*?
What are his strategies?
- 3) How are various aspects of boundaries depicted through the characters in *The Wandering Falcon*?

1.6 RESEARCH PLAN

This research project consists of five chapters in all. Chapter 1 is an effort to rationalize my research project with reference to Turner's theory of liminality. I have the tried to provide detailed argument in order to situate my primary text within my area of study. The current research expands on the tribal groups residing in Pakistan. This study sheds light on 20th Century whereas the decade of 1970s is given great significance due to the governmental disorder rampant at that time. *The Wandering Falcon* was written in 1970s yet could not get published which took place in 2011. In this research, homelessness and liminal existences have been studied and through the detailed analysis, it has been discussed that this liminality occasionally manifests great advantages for the people residing on border-zones.

Introduction proceeds further to the second chapter that is review of literature in which the sources addressing my topic and the neighboring ideas will also be reviewed. Literature review is intended to place the current research in the framework of previous reviews in order to locate the gaps and how they are addressed with the help of my analysis. The entire background of the literature review proceeds to a set of reasons for this study. Furthermore, it showcases whether it is based upon already existing studies or the areas that are ignored. In my literature review, I am likely to talk about works and critics whose ideas are relevant to my field of study in order to acquaint myself with what others have done related to it. For this study, the approach to literature review selected is methodological review. Here the main focus will be on ‘how’ we answer the research questions (textual analysis) rather than “what” does the content state. The researcher will select an extensive diversity of studies from conceptual to practical domain in order to address ontological as well as epistemological grounds.

Theoretical framework and research methodology is followed by literature review in Chapter no. 3. Theoretical framework incorporates an idea used to account for a situation. It intends to explain the principles related to the research/ area of study. The choice of theory relies on its appropriateness, simplicity of implementation and illustrative abilities. It permits the researcher to assess the text critically. For my research study, I intend to analyze Jamil Ahmed’s *The Wandering Falcon* by invoking Victor Turner’s “Betwixt and Between: The Liminal Period in Rites of The Passage.” The researcher plans to adopt qualitative research method for this study as it is a subjective approach to answer not only “what” is assumed but also “how” and “why” is assumed. This method paves the way for comprehensive and elaborative analysis and allows further investigations into the field by welcoming the responses of the respondents. The findings in such cases are also vivid and they also strike to more interpretations.

Chapter 4 is the Textual Analysis of *The Wandering Falcon*. In qualitative and exploratory research, this method of analysis suggests the reader to read the text between the lines in order to extract out the embedded meaning. As stated above, qualitative research relies on subjective approach and there is always a margin of further

investigations. Here, textual analysis is based upon my theoretical lens that how are the attributes of liminal personae presented in *The Wandering Falcon*.

At the end, Chapter 5 concludes the entire research on the basis of my findings. The conclusion also brings forth new possibilities of research and triggers further queries in my area of study. It also affirms the contemporary nature of my project.

1.7 SIGNIFICANCE OF THE STUDY

The reflection on the liminal conditions of the lower strata of society is mandatory in current times so that the plight of the forgotten and downtrodden, like Baluchi people in Balochistan, be understood and they can also be recognized, at one point, as an existing part of the system. *The Wandering Falcon* is a call to highlight the basic rights of people residing in the tribal areas because when one part of a country is neglected, it strives for recognition and, in the same process, it separates itself from the rest of the country, as it happened in case of East Pakistan. My focus on the liminal existence of characters in *The Wandering Falcon* testifies to their liminal consciousness and makes it a significant research project. In the upcoming chapter, I would like to review my research project by addressing those areas that are directly related to my research along with the neighbouring ideas as well.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter reviews a variety of secondary sources. A wide range of scholarship relevant to various issues and areas of research is available. By reviewing these sources, we can easily contextualize our research in the current scholarship. This literature review is likely to plug the gaps in the current scholarship in and around my area of research. Therefore, it will determine my theoretical framework and research methodology. In my project, sources for review range from books and articles on liminality published in various journals. This literature review is thematic in nature. The secondary sources that I review in the following pages would help me situate my research properly. It would be in order to give an overview of my research project. This research revolves around the idea of liminality and homelessness.

In this project, the researcher has intended to explore the sense of un/belonging in tribalists' lives. With the help of certain sets of reasons, it is explicated that boundaries, emotional or physical, sometimes prove to be advantageous as they open up new horizons and perspectives to the ones who are residing on the threshold. Through an elaborated and comprehensive textual analysis, I have tried to trace the dynamics of downtrodden individuals whose identities as well as entire beings have been abandoned due to directorial powers or due to some personal family traumas.

2.2 Review of Sources

Liminality holds great significance in post colonialism. An intervening space is recognized by liminality where cultural transition occurs. This idea has been acquired, in a very benefiting manner, in cultural and postcolonial studies to restrict an individual on separate domains. Homi K. Bhabha mentions liminality as transient, intermediate position that is further elaborated as ambivalence, hybridity and probable prospective for

subversion. “This intervening gap among firm recognitions creates chances of cultural hybridity that facilitates dissimilarity with presumed social scale” (Bhabha 4).

Homi K. Bhabha’s *The Location of Culture* (1994) is an improvement upon traditional indigenous postcolonial criticism, which is constructed on center-margin binarism. Bhabha is credited to have taken postcolonial theory beyond the bounds of native culture. Homi K. Bhabha has expounded the ideas of cultural hybridity and social liminality in *The Location of Cultures* (1994). In any case there lies anti-thesis when hybridity is explored. It is related with the feelings of ill-treatment for the individuals of blended races. As it possess a focal point in postcolonial studies, it is attributed as an advantageous point in cultural intelligence which has the potential to agree on the dissimilarities. According to Bhabha, hybridity is an agenda carried out by dominant colonial jurisdiction to interpret the personality of the colonized inside solitary system. Such a practice is purposeless because it neglects to deliver well-known or modern entity. The blended character rises up out of the joining components of the colonizer and the colonized provoking the originality of essentialist social character. Moreover, Bhabha elaborates on “third space” alongside the hybridity. “Third space” rises out of the strains among two societies. In *Cultures In-Between*, he discusses the “fragmentary culture” that is portrayed as “impure yet joining tissue among cultures.” He additionally clarifies “it is without a doubt something like cultures in the middle of, both alike and divergent” (Bhabha 54).

“Third space” is not by all accounts the point of interpretations and exchanges, likewise it brings up the issues regarding basically established thoughts about individual’s recognition and the notional idea encompassing the indigenous culture. Consequently third space denotes another start of plausibility as far as significant distinguishing proof and profitability that the new identity carries along. This more up-to-date inception inquires the traditional and orthodox thoughts of culture and character yet additionally gives new type of social meanings. Accordingly it essentially suspends the breaking point of the limit. “Third space” in this way is a position of chance for the development of new thoughts and negates already settled ideas. So it paves ways for more current conviction permitting to go past the unbending nature and constrained focal

point of colonial two fold reasoning. Rather than avoidance and dismissal, the new space, in this way, has the limit and inclination to incorporate and acknowledge.

In defining “third space,” Bhabha legitimizes his stance significantly as his ideas of hybridity depends on the possibility that no culture is uncontaminated because of its association with the other. As indicated by Bhabha, hybridization is a continuing action; in this manner, it can’t be “still”. For Bhabha, occurrences and events taking place in the marginal societies have been major areas of focus.

Bhabha’s expression “hybridity” as per colonial account, responds to Spivak’s “Can the subaltern speak?” Over here, the phrase ‘hybridity’ invokes the thought of in-betweenness further expounded by the idea of Diaspora. The expression ‘diaspora’ inspires the phrases of relocation, however its impact is diminished because of hybridity. Hybridity crosses over any barrier between the East and The West. Hybridity, in such a case narrows down the distance between the Occident and the Orient. The built of a common culture highlights the colonizer and the colonized being commonly reliant on each other. While explaining the identity of the self and the other, Bhabha states:

It ends up plainly pivotal to recognize the semblance and the similitude of the images cross wise over differing social experiences, literature, workman ship, music, custom life, demise...and the social specificity of each of these creations of significance as they course signs inside particular relevant areas and social framework of significance worth. (Bhabha qtd. in Chatterjee 22)

The term “diaspora” was initially observed in *Septuagint*- “the Greek translation of Hebrew Scriptures to describe the Jews living in exile from the homeland of Palestine.” Since “mobility,” “dislocation” as well as “relocation” with “exploration and travelling” are the interests of people all over the world. The expression “diaspora” revolves around the variety of definitions based upon different ideas as well as schools of thoughts. We observe that this practice began in ancient era. People belonging to different ethnic groups used to move from place to place for different purposes. In some cases this movement was forced and they were compelled to leave their native lands and move to the “other lands.” So this practice of leaving the native and moving to the foreign land is

common. John Durham Peters in his essay "Nomadism, Diaspora, Exile: The Stakes of Mobility within the Western Canon" says that "Diaspora suggests a dislocation from the nation-state or geographical location of origin and a re-location in one or more nation-states, territories, or countries" (Peter 23).

In contemporary times, "diaspora" is used in broader sense and is an interest of researchers and critics. Previously, it was related to the trauma of Jews who were residing outside the Palestine. Because of the assimilation of cultures, diasporic literature has gained more significance. It has also helped in the expansion of the influence of civilization. Broadly speaking, in the Hindu folklore tradition, "*Mahabharata*," portrays the exclusion of Pandavas. They hid for long fourteen years and secretly moved from place to place to unravel the difficulties they faces culturally as well as politically.

America, as one complete independent state, is a reward of "diaspora." Greta number of groups belonging to different European countries settled on the "New Soil". With the passage of time, they emerged and formed a "new civilization." These distinct groups formed the most prominent state. Still we can see that "Cultural Utopia" exists which is a reason behind conflicts. It would not be wrong to say that America has a great contribution in the field of "diaspora." On one hand it is a place where people want to go aspiring for their aims, on the contrary, it is also a place where such enthusiastic people get off track and forget their foundation. For them, it becomes difficult to identify between "should" and "should not." This bipolar dimension gives rise to conflict and tension when the native culture is abandoned for the sake of "liberation." Diaspora cannot be seen just as the reflection of the people settled at the border zone of indigenous land, rather it may be seen as a living contemplation. So these people are not the artifacts extracted out of the indigenous residents, they can also be progressionists and serve for the development. Methodological review related to diasporic associations is mostly called "Diasporology" that pays attention to the recognition as well as assessment of those attributes which are related to culture.

As we see advancement and alteration, we observe that "multiplicity of diasporic activities" as well. This expression is now widely in use by anthropologists, theorists and critics. Initially it was used to refer to the "exile" but now it has gained more affirmative

importance. It is now considered the exiles, migrants and wanderers are like dispersed seeds who can blossom in “new soil” and can easily receive the essential attributes that are actually associated to “mother plant.” The “theory of diaspora” unravels the “hybrid” and “heterogeneous” characteristics of the diasporic individuals along with their culture, modes of communication as well as incidents they have dealt with. Homi K. Bhabha in *The Location of Culture* (2004) discusses that “It is from those who have suffered the sentence of history- subjugation, domination, diaspora, displacement- that we learn our most enduring lessons for living and thinking” (Bhabha 172).

Stuart Hall, a well-known theorist, in his essay “Cultural Identity and Diaspora” explains:

Diaspora is defined, not by essence of purity, but by recognition of a necessary heterogeneity and diversity; by a conception of identity which lives in and through, not despite, difference; by hybridity. (Hall 224)

Focusing upon ‘hybridity’ and ‘identity’ Homi K. Bhabha explains that the quest for identity arises with “the great history of the languages and landscapes of migration and diaspora” (Bhabha 235). He explains the fundamental states which help in the comprehension of “the question of identification is never the affirmation of a pre-given identity, never a self-fulfilling prophecy, it is always the production of image of identity” (Bhabha 44-45). In “Cultural Identity and Diaspora” Stuart Hall calls attention on the method of contemplating on “cultural identity”. The initial sign of recognizing the “identity” that the “diasporic” people feel is that they are enclosed in a category of “one people.”

He asserts:

First, identity understood as a collective, shared history among individuals affiliated by race or ethnicity that is considered to be fixed or stable; second, identity understood as unstable, metamorphic, and even contradictory- an identity marked by multiple points of similarities as well as differences. (Hall 234)

Additionally, there is an invitation for the poets and writers to come up with the latest ideas in order to fathom that the “diasporic” scenarios have proved to be helpful in enriching the ideals that helped people in assimilating in “new land” in spite of

differences and discrepancies. Stuart Hall elaborates on another dimension of “cultural identity” in his essay “Cultural Identity and Diaspora”. According to him:

There is, however, a second, related but different view of cultural identity. The second position recognizes that, as well as the many points of similarity, there are also critical points of deep and significant difference which constitute “what we really are”; or rather - since history has intervened - “what we have become”...Cultural identity, in the second sense, is a matter of “becoming” as well as “being”. It belongs to the future as well as to the past. It is not something which already exists, transcending place, time, history and culture. (Hall 236)

He holds:

Cultural identities come from somewhere, have histories...Far from being grounded in mere “recovery” of the past, which is waiting to be found, and which when found, will secure our sense of ourselves into eternity, identities are names we give to the different ways we are positioned by, and positioned ourselves within, the narratives of the past. (Hall 236)

This concept related to “Cultural Identity” has altogether altered when the individuals accepted themselves as “other.” So we can say that the writings produced by the people who were actually distant from the indigenous land, present awareness about “retrospective” as well as “prospective” features regarding those pieces of art. For hall, “culture identity” is never static, rather it is mobile and adaptable to changes. “Cultural identity is not a fixed essence at all, lying unchanged outside history and culture. It is not some universal and transcendental spirit inside us on which history has made no fundamental mark” (Hall 237). By this he means that it does not have a signified value which cannot be changed at any phase in life. “It is not once-and-for-all. It is not a fixed origin to which we can make some final and absolute return...The past continues to speak to us. But it no longer addresses us as a simple factual “past”...It is always constructed through memory, fantasy, narrative and myth” (Hall 237).

The expression diaspora, displacement and migration reveal the culture that is in constant progress. The culture tries to characterize itself on those chronicle accounts that are themselves confliction, it should always be considered parallel to the selling its development. In this manner hybridity is seen as freeing force from the mastery of colonizers constrained upon the colonized.

One of the highlighted areas one comes across while expounding diasporic narratives is “home.” Regardless of whether it is constrained or intentional movement, one’s own nation is abandoned and the settlement in an outside region takes place. This transient relocation leaves the immigrant with the feeling of wandering and rootlessness. They feel detached from their own homeland. This “homelessness”, concurring to Bhabha, can be genuine and additionally metaphorical. “Uncanny” is an expression used by Bhabha to discuss the unhomely state of individuals who are exiled/migrated from their land. He writes:

I have lived that time period of the scattering of the individuals that in different circumstances...turns into the time of social occasion. Get-to-gather of outcasts and displaced people; assembling on the extremity of remote societies...or in the uncanny familiarity of another’s dialect: gathering the indication of endorsement and acknowledgment...gathering the past in the custom or then again recovery; gathering the present. (Bhabha 139)

Transient encounters have genuinely been watched by Bhabha which are brimming with dualism. He makes apparent the uncanniness/unhomeliness of the transient encounter via progression of chain of concepts like half-life, incomplete nearness, assembling the past, edge of outside societies and other such encounters that the transients experience. The immigrants carry on with the half-life in an outside land as initially it is not easy for them to cope up with unknown land/new land totally. The experience of carrying on with the half way life is, at first, really difficult for the initial first group of the migrants. This may not be the case with forthcoming immigrants because they may not have an indistinguishable inclination though they too evocative are attached to their original land. The occurrence in the middle of the dual societies is the thing that the diaspora runs over in the remote areas.

Sigmund Freud defines the term “uncanny” as “we can collect all those properties of persons, things, sense impressions, experiences and situations which arouse in us the feelings of uncanniness, and then infer the unknown nature of the uncanny from what all these examples have in common” (Freud 220). Through this definition, Freud makes affirmative and negative stance into light. Keeping in view Freud’s definition, uncanny is fathomable only through self- perception. It is never dominated by individuals. The expression of “uncanny” being automatic repetition of orthodox and the recognizable is near to “repetition compulsion” which alludes to the manner by which our mind replicates the previous encounters so as to manage them. The psychoanalysts trust that the previous evidences stay in our subconscious and intend to reflect in the current lives. This unhomely/homelessness propagates an inclination of estrangement in the ‘other land’. Notwithstanding such an estrangement isn’t an issue yet in particular related to diasporic encounter. This estrangement turns out to be a main impetus to reexamine the personalities and it ought to be considered as an open door. It provides us with an opportunities to reflect on the making of our own identities. Bhabha has addressed this homelessness of culture that “Cultural authority is heimlich, for to be distinctive, signifiatory, influential and undefiable, it has to be translated, disseminated, differentiated, interdisciplinary, intertextual, international, inter-racial” (Bhabha 136).

Culture represents duality as being homely and unhomely; and it keeps on evolving regularly. The transients speak to this double nature of culture being hurled between unique culture and the culture of the ‘new land.’ Bhabha additionally portrays the procedure of making of culture by exposing the possibility of a country and individuals being intimately interconnected. For him “Cultural knowledge is customarily revealed as an integrated, open, expanding code. Such an intervention quite properly challenges our sense of the historical identity, of culture as attained by the originary past kept alive in the national tradition of people” (Bhabha 36)

So a national culture never intends to be explained in isolation, rather is intimately interconnected and explicable only by the reference to the whole. It is unblended on the grounds that its significance, as other results of dialect, is available to ambivalence, understanding of the listeners that is non-identical from the inventor’s point of view. In

this way post-colonial discourse and the colonizer's lifestyle is available to ambivalence. Robert Young while describing the Edward Said's stance on Orientalism, states that "Bhabha contends that not with-standing for the colonizer, the development of the portrayal of the other is in no way simple" (Young 143). The colonizer while attempting to substantiate the colonized, makes a generalization of the colonized with the specific end goal to degrade it. "Colonial control creates the colonized as a settled reality which is without a moment's delay an 'other' but completely comprehensible" (Bhabha 93). The picture perceived by the colonizer of the colonized is always refined but the colonizer assumes that it can never give a way to ambivalence. On the contrary, the showdown with the colonized makes the colonizer accept what Bhabha says "performs the impossible desire for an un alloyed source is hard to achieve entity" (Bhabha 103).

Homi K. Bhabha's criticism, to a great degree, has proved to be convincing in terms of rethinking the postcolonial discourse. As individuals belonging to societies, and as researchers and scholars, we must endeavor to comprehend social contrasts being founded on hybridities during the times of change. According to Bhabha, individuals must not be brought together for their ethnic traits and qualities. Rather, the distinctions ought to be found out in the middle of times. Individuals' attributes are never constrained to their legacy instead they are liable to adjustment because of certain events. Homi K. Bhabha talks about these connections framed among cultures as well as those shaped in the general population and particular circles. His accurate and deep understanding of postcolonial encounters calls for consideration. It is recommended to rethink our attitude to proceed further in studying the identity in various social orders. Individuals belonging to postcolonial social orders and populaces of minority are characterized significantly by their primitive racial qualities. The truth of the matter is that everybody is molded according to societal encounters as well as their legacy and also the background of the time they deal with. One must consider the contemporary culture and societal norms in order to perceive the way the interstitial connections make our identity.

Hence, the "diasporic" piece of art communicate awareness about the connection of "past" with "future." This process, at the forefront, testifies the connections of the "gone" and the "upcoming." The amalgamation of the continuation in the "past" along with the alteration in the "future" is basically a "cultural identity." I have discussed this

dilemma in diaspora so that it can be easier for me build the argument on the fact that how cultural differences based on hybrid identities are created in moments of historic transformation.

Having reviewed Bhabha's *The Location of Culture*, I have figured out that he focuses on how cultural differences based on hybrid identities are created in moments of historic transformation. He talks about "third space" where the crossing over time and space occur and new signs of identity are emerged. Keeping in view this stance of Bhabha, I, as a researcher think that, this idea of Bhabha is going to present me the background for my research because my primary text is published long after Bhabha's *The Location of Culture* and it would be appropriate to say that Bhabha's theory has not been studied in the context of *The Wandering Falcon*. He also expounds that colonialism is constructed by the Europeans as a civilizing mission in which a superior culture of the metropolitan West comes in contact with 'inferior culture' of the colonized periphery. It is related to the feelings of ill-treatment for individuals of blended race. On contrary, the current study focuses on the application of theory of liminality on traditional/non-western societies. There have been observed a lot of problems in the application of anthropology to these societies. Through the application of Victor Turner's theory of liminality, I intend to fill this gap as I think Turner's theory is very beneficial in tracing the liminality not only on western societies but on traditional initiation rites and on all those occurrences where modernity exists and modernity exists side by side the traditional practices all over the world.

Appropriateness of Turner's theory is highlighted by Bjorn Thomassen in an article "The Uses And Meaning of Liminality (2009)." Thomassen has studied that how individuals are transformed when they experience liminal phases. "Liminality is indeed not *any* concept. Liminality does not and cannot "explain". In liminality there is no certainty concerning the outcome. Liminality is a world of contingency where events and ideas, and "reality" itself, can be carried in different directions (Thomassen 6). Thomassen's essay institutes Arnold van Gennep's efforts based upon the idea of liminality and shows diverse disciplines and zones where liminality might be connected. Taking into an account the liminal phases the entire social order has experienced, Thomassen brings up the issues about application of liminality on customs experienced

by small scale societies. Thoughts and conceptions keep revolving which helps them in the formation of history and progress as they open up contemporary areas for discussion. Thomassen has shed light on the movements made by the concept of liminality from the time Arnold van Gennep presented in 1909. Outcome in liminality is always unpredictable. It is considered as a universe of possibilities when occasions, thoughts as well as real life is conveyed through varied prospects. Yet, definitely this idea holds prospective of pushing/ carrying hypothesis of social sciences towards latest ways. It can be considered as a focal idea for sociologies like “structure” as well as “practice” at the same time (Thomassen 5).

Arnold van Gennep recommended the significant characterization of “existing rite” (Thomassen 6). Certain customs have been recognized by Gennep which stamp that motion adopted by a person and a gathering starting with a single position then onto the next recognizing the various advances experienced during the progression, whereupon an individual moved ahead to investigate “the premise of features of patterns in the request of ceremonies” (Gennep 10). Focusing on the significant phases of transformation, Arnold van Gennep gave highlighted importance to “rites of passage” being unique classification, comprising three further domains specifically “rites of separation, transition rites and the rites of incorporation” (Turner 47).

Arnold van Gennep’s purpose of bringing forth the *Rites de Passage* to social multiplicity. In this manner, he received great motivations and later on, it was hoped to see his investigations turning into an epitome for studying anthropology. But it did not occur the way it was expected. Regardless of worthwhile surveys, Gennep’s structure was disregarded. In Durkheim’s *The Elementary Forms of Religious Life (1912)* “ritual” was for sure chosen for special attention and was presented as the key aspect for religion and at the same time for society (Thomassen 6). But at the same time, he refused the usage of the expressions proposed by Gennep in *Rites de Passage*. More terrible than that, it was not beneficial according to him to talk about van Gennep. Solon T. Kimball, while writing in the preface of English translation of *Rites de Passage*, recommended that the disregard of Gennep is based upon the way the contemporary critics, on the subject of religion, were keen on “very different subjects” as compared to those discussed by Gannep (Kimball xi). Well, this recommendation does not sound convincing because

Rites de Passage is not just based upon similar examination prevalent ethnographic information which could not be avoided. But Genep's framework independently can be applicable to anyone examining religion as well as customs (Thomassen 7).

Van Genep wrote the critique of *The Elementary Forms of Religious Life* (1967) in 1913. He specified the "Durkheim's perspective of primitive peoples and straightforward social orders were totally erroneous (Genep cited in Zumwalt 6). Furthermore, it has been stated by Genep that the basic position of Durkheim's sources is absent in his accounts. He did not possess an ethnographic stance. Additionally, Durkheim's particular emphasis on utilizing "observable social phenomena" required for hypothesis was later defiled. *The Elementary Forms of Religious Life* (1967) by Durkheim contains two distinct religious classes: convictions and customs. He guaranteed that "ceremonies can be characterized and recognized just by the unique idea of their object" (Durkheim cited in Thomassen 11). Van Genep's *Rites de Passage* and Durkheim's *The Elementary Forms of Religious Life* are distinct accounts on several grounds. "Durkheim constructed a priori categorization as the component of his taxonomy, while Genep deduced these sections from the formation of ceremonies themselves" (Thomassen 11). Durkheim left the important aspect which was focused in *Rites de Passage* that how the individuals respond to rituals all the while at the person, furthermore at aggregate levels. Specific dialects based upon customs have been applied by Genep which was the reasonable indication of "differentiating procedure" (Genep 169). For Durkheim, people essentially circulate as a social figure. At this point, it can be connected to one more distinction between Genep and Durkheim. Durkheim propagated "individualism as both an epistemological and a methodological enemy to combat, always arguing for the primacy of society" (Thomassen 11). On the other hand, for van Genep people come up with possibilities. Furthermore they influence circumstances no matter which society they are a part of. While writing Durkheim's critique, Genep stated that "actually it is the individual who creates and proposes modifications..." (van Genep qtd. in Zumbalt 5).

Significantly, the ideas of Durkheim and Genep can be further correlated but for our current study, we can conclude that Durkheim has built up a system for investigation of purpose. For him customs are an immortal union of any society. On the other hand, in

my research, I intend to show how ritual passages serve as moments of creativity and they are more than a mere reflection of “social order” as Durkheim argued. An open-finished structure has been presented by Gennep where progress is an unavoidable truth of life. According to Durkheim, social realities progress towards becoming realities up to a level where they are extrinsic part of the personality. On the other hand, Gennep’s perspective is based upon genuine individuals’ encounters as well as phases of progress.

Journal of Post-Colonial Writing (Volume 51, 2015) is the composition of various areas of discussions and debates. It addresses the views and reviews of critics and authors. I have chosen the essays for my literature review which center around the notion of limit, an expression much widely used in post-colonialism alongside the related names, for instance, the liminal and the in-between that adds to the rethinking of the impressions space and place. “Threshold concepts” are related to the findings of Edward Said, Robert Young and Bhabha’s ideas of third space and hybridity (Viljoen and Van der Merwe, 3, 9, cited in Bugega 2012, 3). These concepts have been profitably utilized to encounter the parallels of periphery and the world wide post-colonial analysis, difficulties and plans of reconfiguration. Ideas related to threshold compose “middle passage” or “middle ground” that leads to the transformation of the individuals and where interpretations and the inner conflict are reconfigured (Bhabha 5)

The threshold or the liminal persona might be characterized like the way over a limit, the aperture that grants development with one space then into the next. Iain Chamber, while characterizing a poetics of the interstitial, initiates a discourse which can be referred to as “tormented/oppressed and interpellated by the undetectable, by what neglects to enter the field of representation, by what is hidden or drops out of the field of vision of an anticipated agreement” (Chamber 5). Hypothesis of the threshold or the liminal in postcolonial narratives indicates the performativity as a movement, an observational presence and as a site of enunciation (Bhabha 7). In any case the contemporary scholarship, for instance, Norbert Bugeja in the *Middle East: Rethinking the Liminal in Mashriqui Writing (2012)* throws light on such alteration which happened amid the 1980s and 1990s. Specifically, the expression liminal/threshold used by Arnold van Gannep and Victor Turner has been put to certain criticism due to its absence of explanation because of presumptions of unquestionable nature or innate disruptiveness.

Bugeja has gone too far in the discussion and analysis of third space. For him it is an intercession that provides halfway grounding to the organization yet does not totalize the encounter (Bhabha 184-185). The conjuring of allegorical symbolism in order to remake actuality as far as liminal space is considered as risky while thinking about colonial history and its heritage (Shome cited in Bugeja 2012, 13). While reconsidering the unforeseen gaps related to the history of any country in the investigation of *Mashriqui Memoirs*, Bugeja addresses the sufficiency of liminal space like the record that disregards the strange and unusual features related to colonial experience. That colonial experience has prompted the destruction of the past and underestimated the subaltern groups. Bugeja talks about geo-political liminality regarding historicized East-West experiences as well as clashes. He highlights the unprogressive support instead of dynamic belief systems. Norbert Bugeja calls attention towards the worldly structures alongside subjective approaches of the memoirs while analyzing Amo Oz's *A Tale of Love and Darkness* (2003) and Orhan Pamuk's *Istanbul: Memories of A City* (2005) distinguishing them the same way like threshold debate which re-exhibit the urban areas situated in Istanbul and Jerusalem. The numerous outside locations of these above-mentioned writings, according to Bugeja, manufacture a collaboration among discussions of the history and recognition and the authentic spaces of the histories of the nation.

Ilean Dimitriu, in one of his articles, discusses Nadine Gordimer's *The Pickup* (2001) where the white protagonist (female) displaced due to great happenings taking place, experience the liminal *rite de passage* so that her identity can be located. During the development of the "secular spirituality" (the subjective expressions of identity and beliefs), and the "post-religious", Dimitriu calls attention towards the crucial ideas of spatial liminality representing the psychological borders. Dimitriu's critical analysis draws attention to the Arnold Van Gannep and Victor Turner in order to explain "marginality and liminality" where description on the basis of groups and authority have been dismissed.

These essays address the issues, in various manners, that critics have characterized, during the investigation of liminal idea. Few hold significance in terms of postcolonial studies and specifically as a method of reasoning of liminal ideas to demonstrate the limit with respect to social conservatism as well as ideological aspects.

Holistically speaking, for my research, these essays serve as a means of contribution in re-defining the liminality or liminal in terms of scope that provides the way for rationalistic trade among various talks and multiple platforms. As it has been mentioned earlier that postcoloniality and liminality have been studied previously on East- West relationship of colonizer and the colonized. My research is based on studying the liminal personae in tribalist society. It is expected that these essays, written via use of different hypothetical methodologies, will add up to provide the background for the scrutiny of my primary text.

Review of European Studies (Vol 7, No. 12, 2015) was published under the supervision of Canadian Centre of Science and Education. This journal intends on advancing brilliance with the help of great discoveries, experts' information along with debates on those areas that mirror that mirror the variety of the disciplines. This journal issues an expansive scope of articles regarding every aspect of life and literature. In one of the essays titled "The Base Articulations of Liminality Concept" Bianca Teodorescu and Razvan Alexandru Calin have expounded the "semantic articulations" of the idea of liminality with the help of meta-analytic method. Initially verifiable restoration of the idea of liminality is accomplished. "The semantic core of the idea is spoken to by the activity of profound arrangement of occasions by which people are presented in a progress state from partition to incorporation"(Bianca Teodorescu1 97). During the delineation of liminal progress, the present broad communication system is discussed by Teodorescu and Calin. Media messages are designed in a way to convince the audiences to receive a certain conduct. *Media Events: The Live Broadcasting of History* (1992) by Danial Dayan and Elihu Katz can be understood theoretically and methodologically. Theoretically speaking, "it connected the customs of social sciences, mass communication study with semiotics influenced, attempting to apprehend the new phenomenon of broadcasting" (Hepp and Couldry 2). And methodologically speaking, "it broke with the thought that an attention on the normal/ customary viewer, the standard production is the main or important way of dealing with contemplating media correspondence in societies and social orders" (Dayan 2).

In order to create an exceedingly inventive association with the study of human kind, Danial Dayan and Elihu Katz contended firmly upon the significance of *Media*

Events. Dayan and Katz characterized *Media Events* like “high occasions of mass correspondence” (Dayan 1). Furthermore, three levels have been discussed by Dayan and Katz upon which “media events can be defined. They are syntactic level, semantic level and pragmatic levels. (Dayan and Katz 10). Syntactically speaking, they are “interruptions of routine, monopoly, being broadcast live and being remote” (Dayan 10). Taking into an account the semantic relevance, ‘they talk about the greatness of the event’ (Dayan 10). Lastly, on pragmatic grounds, “the interruptions of the sequence of television puts a full stop to the normal flow of life” (Dayan 11). After this observation it has been inferred that every individual is involved in a steady procedure of change. For individual and social progress, liminality holds essential grounds, and lastly that the culture is set apart by liminality. In the prevalent scenario, liminality turns into a pledge which interfaces the media to general society, broad communication system is making customs owing the reason of influencing the group of viewers keeping in mind the end goal of pertaining to the next stage of development. In order to leave the threshold, an individual is expected to adjust according to the latest standards, principles and qualities in constrain (Gabe 388). Contingent upon media, individuals are seen to be turned out further familiar with the broad communications’ customs. Media, on daily basis, puts viewer and audiences in the state of liminality. Additionally, this correspondence is set apart by frequency and competence of ceremonies. Therefore, media generation and media utilization can be considered as the perspective to study liminality. The margin among the substance of media as well as the disposition of general population is encouraged with the prospect of media utilization.

According to the above highlighted situation, an audience is easily viewed like the dynamic part. Furthermore he is also observed as the spectator in the customs produced by the media. When an observer has been placed in the liminal juncture, he turns into an individual of new identity from the same action. “Customs of broad communications fuse diverse kinds of dress or position, through that they constrain an adequate direct conduct that relates with all-inclusive community” (Coman 95). With respect to news, we come across two critical occasions: first regarding mishaps, second related to ceremonies. Television or media puts listeners or viewers under coordination of broad communications which makes them to be nearer to the media’s activity. By doing this,

the spent opportunity is overseen keeping in mind the end goal of being involved in that custom.

The whole succession of programs and events organized and displayed by the media are actually the threshold stage for the viewers. Upon getting involved or fascinated by that the audiences do not become an actual part of that in real life. “It is metamorphosis in a virtual one” (Bianca Teodorescu 99). At the moment of watching some program on television, for a certain time span, individuals become unfamiliar to their original values and try to become indistinguishable. This state of liminality works for a fixed time and that fixed time relies on the duration of that specific program. “This outcome of watching television is actually the rite of passage” (Bianca Teodorescu 100).

Any aspect related to media is considered as a ritual and one experiences the liminality from that very instance when one starts watching any television program. This occurrence of the production by media is playing the role of generating liminality among the individuals belonging to contemporary society. The liminality or liminoid which Victor Turner intended to associate to modern society actually possesses an authority to generate advancement in people’s way of thinking (Turner 100). Moving across liminality, people get back to life that is not the same; however this change is for a short time as media is in this practice on everyday basis and the overall public is separated from their reality quite often. Since my text under scrutiny is also the contemporary novel, so this article has been proven to be very beneficial as it discusses threshold stages of viewers practically experiencing liminality via form of genre. The characters who are under scrutiny in my research are also an agent of change like the viewers and audiences discussed by Danial Dayan and Elihu Katz.

Borderlands/La Frontera: The New Mestiza by Gloria Anzaldúa is an endeavour to expound the term “New Mestiza.” She does so in every part of the content through her own experiences of region as well as dialect. The expression of mestiza is explained as “a [woman] of mixed parentage, especially the offspring of a Spanish American and an American Indian.” Anzaldúa’s “borderlands” can be considered the ones which are known to her due to her personal experiences. They can be definitely the borders of Mexico as well as US, particularly Texas. In any case, the borders of Mexico and United

States are the physical borders. Apart from these, the other kinds of borders have also been expounded by her; "[t]he mental borderlands, the sexual borderlands, and the otherworldly borderlands [that] are not specific toward the Southwest" (from the prelude). At first there is a discussion about the country from where she belongs to, the fringe that isolates the safe from the risky, and us from them, people with great influence reside towards the north (Anzaldua 28). They consider the "cross breed" and "queer" inferior to them. This fringe is the simply the "white man's" approach of protecting and keeping away from hurt of blended-culture individuals.

There is, additionally, a portrayal of Anzaldua's own movement. Among the six ages, Anzaldua took a first step towards movement. Numerous aspects of her family were also taken along with her. It has been depicted by her that how females are taught to stay behind the men in every aspect of their lives. Females are inculcated that the male figures are in any way a superior beings. Any lady not abiding by the taught standards turns into "mujer mala", on the other hand great ladies stay virgin until they are married (Anzaldua 39). The kind of life she has experienced, during that the main choices given to ladies were to end up with a religious recluse, whore or a spouse. Currently we have another alternative and that is to be qualified and self-sufficient, nonetheless, not many reach up to this classification. These categorizations have been made for the safety of female population of society. For the culture, like the one experienced by Anzaldua, is secure for those females who are caught in the shackles of unbending society. The defined roles claim the safeguard of females, yet in any case, these roles simply bound the females in the rigid societal structure.

Besides, throughout her different tours, she has remained indulged in various dialects. The mixture of variety of dialects transformed into a new dialect called "Spanglish." Out of all the dialects, a considerable proportion is selected by her kins. That proportion is regarded as "home dialect." Anzaldua demonstrates that elocution develops with the passage of time and the phrases in use are embraced from English and the dialect takes a shift with the ways of life.as we move ahead, we see that Anzaldua talks about the individuals who feel embarrassed of Chicano Spanish dialect. For them, this dialect is an inaccurate and an illicit approach of discourse despite being their

vernacular dialect. “Repeated assaults on our native tongue decrease our feelings of self” (Anzaldua 80). It is expected that if a dialect is considered as inferior, then the community following that particular dialect is also considered as inept or uneducated. If the authenticity of personal dialect is not acknowledged, then the authenticity of self as well as culture is also never acknowledged. Dialect is indispensable to perspectives and mindsets. Anzaldua talks about that time period of creating tales through her mind, in doing so she seeks refuge via her own composition. She keeps on talking about how the “borderlands” fabricate anxiety amongst societies and thoughts. For Anzaldua, out of this anxiety and discontent, emerges the requirement for writing. The need for composition is a dual procedure. On one hand it serves as readiness to compose and at the same time, nervousness to compose. This duality identifies with each other inside the composition, dialect and all the experiences related to herself.

Through Anzaldua’s book, the entire persona of “borderlander” is investigated. This composition demonstrates that how psychological and tangible borderzones are terrains of consistent battle in quest for identification. Anzaldua also demonstrates that these borders in response attract the individuals towards themselves in order to bring out the new identity that is also a unique one. In the meantime people are also dragged to adhere to conventions. The borderlands serve dual purpose at a time, they develop various aspects of one’s personality simultaneously pulling few apart. Gloria Anzaldua has composed a great understanding of that specific zone from where great population like her belonged. This great work is going to serve an important background for my research as Anzaldua’s borderland has an immediate connection with that of “new identity” that emerges due to liminality which is my concern in this investigation.

Bjørn Thomassen has composed *Liminality and the Modern: Living Through the In-between* (2014). It is written in order to explicate “liminality.” Rather than the introduction and the historical background, Thomassen proposes that the goal of this book is to evaluate that how “liminality” proves to be beneficial in understanding “experience”, “transition” as well as “personhood.” Pertaining to various observations and facts, Thomassen pursue Victor Turner. To ponder upon the relations among “liminality and emptiness.”

Thomassen's key finding is that the liminality suggests the entire change in one's personality. He reconsiders those two dimensions which were disintegrated for a long time. One of those dimensions is the "formation of the real and anthropological transformation." Formerly mentioned measurement is conspicuous when it comes to social and political hypothesis. Individuality and self-assertion are seen to be vital in this regard. It also concentrates on the importance of self-presentation that ought to be an imperative component of social as well as political domains. A crucial aspect concerns the manner in which the individual self is supposedly autonomous, self-organizing, self-motivated, and thus able to control the dissolved order of the world. The critical feature covers all those ways where the individuality of a being is as far as anyone knows independent and self-propelled. Subsequently, we see that it is prepared to dominate the disintegrated areas of his own being and in his surroundings. At this point, one's own identity as well as aggregate personalities, similar to the state and various related characters are verbalized on one another.

Now, the later dimension that is "anthropological investigations of change," was regarded unnoticed within sociology and people were also not ready to decipher it in other languages. Besides, regardless of Turner's accentuation regarding politico-anthropological significance of "liminality," this concept in humanism as well as in extensive sociologies continues to be mentioned either as a basic distinction from a forced pecking order, or an imaginative process of change. Whereas it does not consider the pliability of identification of one's being like a controversy specifically, regarding the realism of reality (Horvath 1). She continues "The real could be connected only to the concrete self, and its actual lived experiences (Horvath 1). Arnold van Gennep reviewed Durkheim's perspective of social creation and contended that "it lost sight of real human beings" and Tarde claimed that "Durkheim had a tendency to construct society as a "divine being", sacrificing the individual at its altar" (Thomassen 51). Agnes Horvath in her review of Thomassen's book contends:

The destruction of the concrete individual being, where differences gradually diminish until a complete leveling takes place, is so gravely problematic that even the author is confused about the direction to follow, whether to accept the rites of

passage, including liminality as a necessary, universal stage of transformation, as theorized by van Gennep and Turner, or to follow the line suggested in the Part II of the book. (Horvath 2)

Horvath, in her review, continues that if we take into an account the history of Kant and Newton, we would get to know that the main concern for them was “void”, “nothingness” and “artificial constructedness” which reflected in liminality. Horvath continues “A chaotic, valueless era, without structure and agency, not to speak of the disturbed, confused self, is well captured by another contemporary author much discussed in the book, René Girard, as a mimetic crisis, also introducing the concept ‘undifferentiation’” (Horvath 3). While taking into consideration this aspect, these components hold no matter of interest as well as judgement. Horvath, while giving her remarks on the integration of the self, writes:

The unity of a living entity is disturbed, as its form has lost its shape due to the transgression of its boundaries, so a condition is generated for the imitation of another, new model. Here liminality has a crucial role in helping to regain the concernment and articulation sadly lost in the modern political and social technological converting processes. (Horvath 3)

Since Thomassen’s terminology ‘limivoid’ gives transparent evidence, Horvath elaborates that “the liminal condition is not simply a happy situation in which the suffocating aspects of structural solidity are overcome, thus stimulating creativity, but is identical to the void, or emptiness” (Horvath 4). In that scenario, we can say that individuals “who have not lost anything due to the transgression of boundaries” may get back to the stable position to attain significance (Horvath 4). In the history, we can see that the Cartesian model also focused on the queries related to human actuality, but unfortunately it was not regarded much. Thomassen, in an exceptionally clear manner, examines that “liminality became established at the core of the modern project”, and its modalities, including play, gambling, comedy, sexuality, entertainment and violence – activities that, strikingly, are also particularly imitative or mimetic, further confirming the validity and relevance of Girard’s perspective – rather “took central stage within cultural,

political and economic modernity” (Horvath 4). The Cartesian ideology related to supremacy and dominion of the “self” was cross in the 19th century due to which a disagreement into light among Gannep and Durkheim. Upon this Horvath writes “No single entity can be reduced to the likeness of another, which implies that the concreteness of a living being has in innate and undeniable value, thus an absolute ‘right’ to existence” (Horvath 4). She continues while shedding light on Gennepe’s anthropological evidence regarding the pursuit of identity. She writes:

The quest for concreteness was present in van Gennepe’s interest in collecting a wide variety of anthropological, ethnographic and folkloristic evidence, beyond the neo-Kantian urge for abstract generalizations, reductivism and classificatory schemes which animated Durkheim’s project. However, in his book, van Gennepe placed an excessive focus on transformation and becoming; a point Thomassen fails to notice. (Horvath 6)

Hence, after considering the Enlightenment antecedents of “liminality,” Horvath thinks that:

With the help of Thomassen’s study, we arrive at the kind of ritualized, secularized religion which social thinkers in the past century, following Hobbes and Durkheim, (mis) took as the reality of human perception. The pseudo-reality organized into systems constructs a submissive existence under the domination of the state and its legalistic, formalistic structures and institutions that were given a decisive confirmation with their evident – though highly problematic, as limited in its scope – prosperity. (Horvath 8)

Liminality and the Modern: Living Through the In-Between(2014) reveals that these ideas gave way to the formation of a doctrine that “the life obsessed with the way in which entities and subjects can be transformed into other ones, destroying and re-constructing into a new shape structures that were previously considered as natural and unalterable” (Horvath 8). On the contrary, multiplicity of liminality caused “the increasing dominance of disarticulation” (Horvath 8). For this, Thomassen quotes

“gambling, bungee jumping and political revolutions” and we can see some sort of disparity in these examples as “their characteristics and coordinates are quite different, kept together only by their shared liminality, and the connection with modernity – which of course is the title and central concern of the book. A greater degree of cohesion could have been helpful here” (Horvath 9)

Eric Voegelin formed a term for liminality as “second reality” in his German novels. For Horvath, “It is even a hyper-reality” (Horvath 9). In *Non-places* by Marc Augé has used the term “*surmodernité*,” and this word is meaningless and insignificant but in this context we can relate it to “concreteness, to the meaningful, through concrete persons” (Horvath 9). We see that this expression is related to “rituals” so this helped Thomassen in the elaboration of Turner’s point of view of “liminality.” For him “liminality proper is a feature only of small-scale traditional communities, while in the modern world there are only liminal-like, or liminoid rituals, of which a main example is theatre” (Horvath 9).

Thomassen’s book *Liminality and the Modern: Living Through the In-Between* (2014) calls for the latest dimensions for the better comprehension of social and cultural realities particularly “the formation and transformation of the self, by incorporating an anthropological perspective” (Horvath 10). The explorability in the fields of liminality presents to us those dimensions which are likely to help in revamping the stable state and reformation to the purposeful living. I, as a researcher, feel that this work by Bjorn Thomassen is a detailed elaboration on the concept of liminality, so it is likely to provide a vivid background for my dissertation.

2.3 Conclusion

In this review of literature, largely those works have been analyzed which are directly related to the current study. There are critics who may not have talked about my text or the author but they expound the neighboring theoretical areas which are close to my research. The gaps I have located in these reviewed sources justify the interventionary position of my research project. The reviews of sources have also helped me

contextualize my research in the critical corpus available in my area of study. In the light of my literature review, I am now in a position to determine my theoretical framework and research methodology I have discussed in the upcoming chapter.

CHAPTER 3

THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY

3.1 Introduction

I have applied Victor Turner's theory of liminality on Jamil Ahmad's *The Wandering Falcon*. I intend to analyze Jamil Ahmad's *The Wandering Falcon* by invoking Victor Turner's concept of liminality illustrated in "Betwixt and Between: The Liminal Period in Rites of The Passage" and "Liminality And Communitas: Form and attributes Of rites of passage." I have applied qualitative research approach and textual analysis as research method. My main focus is on the theory of liminality.

3.2 Theoretical Framework

My theoretical framework is Victor Turner's theory of liminality elaborated in his books *In The Forest Of Symbols: Aspects of Ndembu ritual (1967)* and *The Ritual Process: Structure and Anti-Structure (1969)*. From his theory, I have taken out two important anthropological perspectives to analyze my primary text. One is "Betwixt and Between: The Liminal Period in Rites of The Passage," and the other is "Liminality And Communitas: Forms and Attributes Of rites of passage."

Victor Turner's involvement in anthropology is based on "Rites de Passage" by Arnold van Gennep. Turner has further elaborated on "limen, threshold and liminality." Van Gennep in his tripartite structure has paid close attention to "pre-liminal" detachment, which one can also term as alienation, and "post-liminal" entrance into a society and a culture. Turner writes:

The first phase (of separation) comprises symbolic behavior signifying the detachment of the individual or the group either from an earlier fixed point in the social structure, from a set of cultural conditions, or from both. During the intervening liminal period, the characteristics of the ritual subject (the "passenger") are ambiguous, he passes

through a cultural realm that has few or none of the attributes of the past or coming state. In the third phase (reaggregation or reincorporation), the passage is consummated. (Turner 94)

After experiencing these three phases an individual “is expected to behave in accordance with certain customary norms and ethical standards binding on incumbents of social position in a system of such positions” (Turner 95).

This concept of liminality is dealt with tribal and religious scenarios whereas Turner’s application is more vast as he has taken into an account the entire practices and functioning of a community. “Liminality,” as a complete discipline, embodies richness yet slippery in nature. In liminality, the transition can take place in any domain of one’s life, be it social, cultural, age or etc. It is elaborated in three distinct phases. First being the detachment from the base or root from where the individual actually belongs. Second one is termed as a margin or a threshold. At this point the individual holds no particularly defined position. He is rather stripped among various social or cultural ties. At last, he possesses his individuality and becomes a member of a structured society.

Gennep started with an infant who passes the doorway to step into adulthood. Intervention between the adolescence as well as adulthood is “Betwixt and Between” phase as explained by Victor Turner. At this point, they confront various physical and psychological perils. On the basic level, we see transversion from the festivities of birth till the rituals on the death. Turner notes:

The movement of a man through his lifetime, from a fixed placental placement within his mother’s womb to his death and ultimate fixed point of his tombstone and final containment in his grave as a dead organism punctuated by a number of critical moments of transition which all societies ritualize... (Turner 47)

The qualities and characteristics associated to “liminal personae” are mostly vague as “they are neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremonial (Turner 95). Turner has elaborated on “sociocultural” properties related to “liminal periods” that are referred to as “rites de passage” by Arnold van Gennep. “If our basic model of society is that of a structure of

positions, we must regard the period of margin or liminality as an interstructural situation (Turner 46). Turner has paid attention to the “rites de passage” in “interstructural societies.” “Rites de Passage are found in all societies but tend to reach their maximal expression in small scale, relatively stable and cyclical societies where change is bound up with biological and meteorological rhythms and recurrences rather than technological innovations” (Turner 46). These practices equate as well as establish the process of change among organizational structures which Turner has called “state.” He has elaborated on various connotations attached to the term “state”:

The term “state” may also be applied to ecological conditions, or to the physical, mental or emotional condition in which a person or group may be found at a particular time. A man may thus be in a state of good or bad health; a society in a state of war or peace or a state of famine or of plenty. State, in short, is a more inclusive concept than status or office and refers to any type of stable or recurrent condition that is culturally recognized. (Turner 46).

For the current study, our main focus is on the “state of transition.” Turner holds that “I prefer to regard transition as a process, a becoming, and in the case of rites de passage even a transformation (Turner 46). Arnold van Gennep explained “rites de passage” are those “rites which accompany every change of place, state, social position and age (Turner 47). Moreover “rites de passage are not confined to culturally defined life crises but may accompany any change from one state to another, as when a whole tribe goes to war, or when it attests to the passage from scarcity to plenty by performing a first-fruits or harvest festivals (Turner 47). According to Turner, liminality can be well studied in the societies and cultures where “they have well marked or protracted marginal or liminal phases (Turner 47). The liminal entity who is actually experiencing transition is “invisible.” “A society’s secular definitions do not allow for the existence of not-boy-not man” (Turner 47). So, at this point, the transitional being cannot be precisely defined or put into words. They are only determined by “set of symbols” (Turner 47). These symbols are “isomorphic with structural and cultural processes” (Turner 48). The symbolism linked to “liminal personae” seems complicated as well as strangely unconventional in style or appearance. These personae are also termed as “neophytes” or

“initiands.” “These neophytes are neither living nor dead from one aspect, and both living and dead from another” (Turner 48).

Dr. Mary Douglas in *Purity and Danger* (1966) elaborates on the idea related to pollution. “It is a reaction to protect cherished principles and categories to contradictions” (Turner 48). This means that vagueness and conflict are impure for the smooth functioning of a society as well. “The unclear in unclear” (Turner 48). Turner has elaborated this stance of Dr. Douglas as “liminal personae nearly always and everywhere are regarded a polluting to those who have never been, so to speak, inoculated against them, through having been themselves initiated into the same state” (Turner 48). As “neophytes” are invisible, they are isolated and hidden from the norms and rituals of any society and culture. “They have physical but not social “reality” hence they have to be hidden, since it is a paradox, a scandal, to see what ought not to be there!” (Turner 49). Turner holds that “they are symbolically either sexless or bisexual and may be regarded as a kind of human *prima materia* ___ as undifferentiated raw material” (Turner 49).

Liminal entities are deprived of social status, be it in terms of directorial hierarchy or in terms of general standing in a society. “Transitional beings have nothing” (Turner 49). In a society where they strive for their identity, they enjoy no specific position which could make them stand out from the rest of the people. They are rather in a “prototype condition of sacred poverty” (Turner 49). This situation can be related to the King Lear’s words “naked unaccommodated man” (Turner 49).

One way or the other, the above-mentioned symbolisms linked to “liminal personae” give negative impression about them. Turner has explicitly drawn a vivid demarcation to throw light on the fact that “undoing, dissolution, decomposition are accompanied by processes of growth, transformation, and the reformulation of old elements in new patterns” (Turner 49). Turner has delineated that the symbolism that focuses on decay, represents growth at the same time. We can take an example of spring and autumn season where autumn brings death and decay and spring brings revival and rebirth. Symbolism of nakedness is also associated to the birth as well as to a dead body. “This coincidence of opposite processes and notions in a single representation

characterizes the peculiar unity of the liminal: that which is neither this nor that, and yet is both” (Turner 49).

On societal and cultural level, the place where neophytes live they develop a kind of a “social structure” with the people living with them. “It is a structure of a very simple kind: between instructors and neophytes there is often complete authority and complete submission; among neophytes there is often complete equality” (Turner 49). “Neophytes” are not inclined to interact with other people when they are experiencing liminal phases. They retreat from every kind of social practices as well as emotions. They also abandon their former ways of life. While experiencing liminal phases, “liminal entities” they go through such trial that compel them to surrender and adapt to the current society and its rituals and practices. At this point “liminality may be partly described as a stage of reflection” (Turner 53).

This theory of liminality is applicable on individuals as well as on the entire community. “Thresholds” rest among the state or statuses which the person requires to traverse and the community demands to accept the change (Bigger 3). *The Ritual Process: Structure and Anti-Structure (1969)* states that this transition is always mobile and a lively procedure. “Structure” refers to the social and power structure, the top-down authority system (Bigger 3). Turner has described “anti-structure” as bottom up struggle for change. The above-mentioned difference in structure and anti-structure leads to the “communitas” that is defined as:

Communitas is part of the “serious life”. It tends to ignore, reverse, cut across, or occur outside of structural relationships... representing the desire for a total, unmediated relationship which nevertheless does not submerge one in the other but safeguards their uniqueness in the very act of realizing their commonness.(Turner 274)

Turner studied Gennep’s concept of liminality in detail and distinguished “social structure” from “anti-structure.” In his review “Victor Turner and Contemporary Cultural Performance”, Graham St. John states that “Anti-structure is the liminal arena; the greater

the powerlessness, the greater the need for positive anti-structural activities” (John 2). This difference is elaborated by Turner:

There are two major models of human interrelatedness, juxtaposed and alternating. The first is of society as structured, differentiated, and often hierarchical system of politico-legal-economic positions with many types of evaluation, separating men in terms of “more” or “less.” The second... is of society as a structured or rudimentarily structured and relatively undifferentiated *comitatus*, community, or even communion of equal individuals who submit together to the general authority of the ritual elders. (Turner 97)

This serves a contradiction of ideas that serves as a determining factor in the interaction of individuals in a society. “Social life is a type of dialectical process that involves successive experience of high and low, *communitas* and structure, homogeneity and differentiation, equality and inequality” (Turner 97). Tribal society is a combination of distinct individuals and sections, and every group experiences distinct process of growth.

The term attribute is regarded as an inherent characteristic of something. An attribute is a quality or characteristic given to a person, group, or some other thing. With specific reference to “liminality”, Victor Turner has mentioned several attributes of liminal entities in his work *Liminality and Communitas*. One of the attributes is “reversal of roles.” “The underling comes the upper most” (Turner 102). During liminal phases, the dominant ones are pictured as submissive. On the contrary, the subordinates are portrayed possessing predominant powers. The ruler enjoys monarchy because there are members to serve him. He terminates to be a ruler if he has no one to serve him. “Liminality implies that high could not be high unless the low existed, and he who is high must experience what is like to be low” (Turner 97). This “reversal of role” carries “prophylactic function” (Turner 102). In this situation, the master exercises the ability to regulate his emotions, thoughts, and behavior when confronted with authority.

Second attribute is “sexlessness and anonymity” (Turner 102). This is a reference to “anonymous state of initiand” (Turner 102). The cultures and societies bearing liminality, constitute “neophytes” of dual genders, masculine and feminine both, and their

attire is same like females. In such cultures, for a foreigner, it might be strange to identify them on the basis of their dressing as they are seen wearing bright colours like red, pink and etc. In this context, it would not be wrong to say that their genders appear to be bipolar, biologically a male and apparently a female.

Moreover, these “liminal entities” appear as subordinate and spellbound. Due to unidentified persona, they possess no sound and they are not heard. It has already been discussed that “Transitional beings have nothing” (Turner 49). The society in which they have no identity, in that society they are not given voice too.

Communitas is highly significant due to noticeable marking of one’s liberty, ignoring structure and prompting spontaneity (Bigger 3). According to Turner, it was “eufunctional” where the society “works without too much friction” (Turner 54). In this regard, Turner’s concept as a complete framework, can be implemented on modern scenarios to study cultural, political and biological transformations and adaptations.

3.3 Research Methodology

Since this research is qualitative in nature, I have used qualitative research method for this study because it is interpretive and exploratory in nature. It is a method of observation of collecting “non-numerical data” (Babbie 303). It imploys “to the meanings, concepts, definitions, characteristics, metaphors, symbols, and description of things” not to their counts or measures” (Berg 3). It not only answers ontological questions but also paves way to address epistemological questions. In this research methodology, the researchers do not only consider “what” is assumed, rather “how” and “why” is assumed. It helps in comprehending the embedded facts and ideas. This method paves the way for comprehensive and elaborative analysis and allows further investigations into the field by welcoming the responses of the respondents. Qualitative paradigms focus on “social” and “natural sciences” (Given xxix). The research method I have used for my study is Textual Analysis that I discuss in the forthcoming paragraphs.

3.3.1 Textual Analysis

Gabriele Griffin explains research methods in *Research Methods for English Studies* that “they are the techniques for handling material” and “the choice of method depends on the kind of research one wants to conduct” (Griffin 3). I have used Textual Analysis as a principle research method for my project. As Catherine Belsey quotes in the *Research Methods for English Studies* “The text set the agenda for research” (Belsey in Griffin 167). When the text unravels, it invites various interpretations and perceptions to the readers. In exploratory research, this method is suitable because it arises questions and in cultural criticism, inquisitiveness incorporates open-endedness and undecidability of meaning. In textual analysis, the researcher doesn’t end with definite conclusion. Catherine Belsey in her argument of textual analysis quotes Barthes that “a text is made up of multiple writings, drawn from many cultures and entering into mutual relations of dialogues” (Griffin 162). So, with reference to this argument “there cannot be a final signified...and one reading that would guarantee closure is not an option” (Belsey in Griffin 167). So the resolution of this project would surely be open to further investigation.

3.4 Conclusion

I adopt qualitative research methodology to apply Victor Turner’s theory of liminality on *The Wandering Falcon* by Jamil Ahmed. The method selected to analyze the text under scrutiny is expected to help in comprehensive and elaborative explanation and allows further investigations into the discipline to answer open-ended questions. The upcoming chapter is based on detailed textual analysis of my primary text.

CHAPTER 4

Becoming the Liminal Other: Textual Analysis

4.1 Introduction

In this chapter, I have used Victor Turner's theory of liminality as my theoretical lens and textual analysis as my research method to analyze my primary text. I have used subordinate title in the main heading of this chapter because it conveys the same idea that I have used in my theoretical framework. The consistent use of the terminologies such as "*liminality, liminal, transition and transient*" help me expound the circumstances in which the protagonist and the other personae become the liminal others during the progression of the story.

Jamil Ahmad wrote *The Wandering Falcon* in 1970s. It was also nominated for the Man-Asian Literary Prize. Historians claim that this was the highlighted era of the 20th Century. Jamil Ahmed was born in former undivided India in 1931. He made his contributions in civil services in 1954 and served in Swat valley near Afghan border. The exposure which he had during his visits to tribal areas, guided him and is very much reflected in his work, especially in the lives of tribal villagers. The notion of "border" has most frequently been explained with respect to geography and law. The literal meaning of "border" calls attention to a vivid demarcation between two places, cities or countries. On the contrary, the academic writings have provided a new dimension to this demarcation. The fine line stretched as a border can transpire, vanish and emerge again.

I have analyzed *The Wandering Falcon* under the following heads:

- The Threshing Floor
- Boundaries in Communitas and Structure
- Gateways and Borders as Utopic Domains of Transformation and Cultural Creation

4.2 The Threshing Floor

In *The Wandering Falcon*, the “threshold” and “liminal personae” are seen as they are significantly portrayed to highlight the characteristics of people residing on border zone. The term “liminal” derives from the Latin word “limen” meaning threshold. Liminality is basically concerned with the borders, margins and the process of change. Threshold basically describes “a state of being poised on the cusp of two phases of time and circumstance” (<https://www.stephenchambelain.net/graelfire>). The denotative meaning of the term “threshold” is the bottom most part of the door way that one crosses to enter. With respect to the text, the connotation attached to the word “threshold” is the point where one, mentally or physically, is vulnerable in response to provocation or to particular things in general. As in emotions, stress or pain, threshold individuals possess “indefinite identity” which cannot be clearly expressed. Due to their indistinct appearance and presence, they cannot be categorized as a subject of single unit. “They are neither here nor there, they are betwixt and between the positions assigned by the laws, customs and traditions” (Turner 49). Threshold individuals possess submissive and self-effacing personality traits and they abide by commands. They receive the penalty open-heartedly. Bjorn Thomassen comments on Turner in “The Uses And Liminality”:

Turner discerned that liminality is not only employed for the identification of in-between phases but also to fathom the human reactions to liminal experiences, the way in which personality was shaped by liminality, the sudden foregrounding of agency, and sometimes lying together of thoughts and experiences. (Thomassen 10)

Revolt in opposition to accepted constitution is observed to be an intrinsic element related to liminality. In “To Lock up Eleusis; A Question of Liminal Space”, Endsjo states that “Liminal states all the social status of hierarchy, gender etc along with the basic opposites such as man verses divine, man verses animal life, life verses death; all these concepts get reverted” (Endsjo 109).

Rob Shields argues that “the places where social orders get blurred are the best to discover how cultures represent themselves” (Shields 51). *The Wandering Falcon*

exhibits number of characters portraying liminal traits, out of them the protagonist, Tor Baz catches the most attention and his appearance is evident throughout the novel. “Humanity is driven by five basic needs; survival, love, belonging, power and freedom” (Glasser 231). The above-mentioned necessities of life are depicted quite well in the disposition of Tor Baz. Apparently he is seen as the protagonist but he is not less than a fighter. He copes well with the difficulties of his life. Arup Ratan Chakraborty in his article “Liminality in Postcolonial Studies” focuses upon distinct episodes of human existence. These phases are discussed by Turner as:

The first phase demands the infant to experience detachment from ancestry. In this tenure, he is considered dead as a child or his infancy dies too. In the next phase, initiate, amid infancy and adulthood, requires to get through the trial in order to show whether he is prepared for the adulthood or not. If he gets through, the third stage is about the commemoration of the new being back into the society. (Turner 47)

These phases of transition are illustrated in Tor Baz’s persona. From the very beginning, Tor Baz emerges not as a child but as a survivor who copes with the difficulties of life. He terminates to enjoy the pleasures of childhood rather he starts striving to live like a fighter. Although in the very first chapter “The Sins of a Mother,” we get to know about his dreams “I shall be a chief, I shall have horses and camels. I shall feast your friends and defy your enemies, wherever they be” (Ahmad 7). From the very young age, he is seen to be a rambler. He never stayed at one point rather he moved from place to place and roam from tribe to tribe. This wandering ultimately resulted in the formation of an individual who once upon a time desired to be the head of a clan but un/fortunately became a vendor. When the story unravels, we see Tor Baz at the threshold when his mother is shot dead and he is sitting alone at the place where he was left after the chief’s death. He starts playing with the sand and stones in his surroundings. His acts clearly show that he is in denial after witnessing two murders in front of his eyes, or may be he is too innocent and ignorant of the consequences.

Then he was completely alone. The thousands of birds, which had kept him company for a while, had disappeared. With nothing to keep him occupied, he became

aware of his thirst and hunger. He tried to resist it for a while, but as the pangs grew sharper, he finally walked over to the camel and opened the bag containing food. He ate a little, drank some water, and then lay down, squeezed against the dead camel, as the sandstorm approached. (Ahmad 9)

The reader gets to meet new Tor Baz in each section of the novel. He is seen to be serving directorate officer and spying against the people of his own clan. The motto of his life is never to get inclined to anyone. "We Pawindas belonged to all countries or to none" (Ahmad 16). He is seen to be associated with the majority yet associated to none. This attribute clearly matches with Turner's point of view "all is one, one is none, none is all (Turner 100).

This novel *The Wandering Falcon* may also be given the name "Bildungsroman" which means a novel dealing with one person's formative years or spiritual education (Oxford English Dictionary). This can be said in light of the fact that it follows the development long periods of Tor Baz's life. In spite of the fact that his age following 5 years is not counted, yet the physical portrayal helps us in evaluating the progression before the resolution. In the progression, he is alluded to as a young fellow instead of a little kid. He is referred to as "The Black Falcon" which suits his personality as he possesses the traits of falcon. He is a migrant who meanders from clan to clan. He prefers to look for the fellows with whom he can relate to rather than being in the camouflage of a "Guide" or of "a young fellow" who needed to purchase Shah Zarina.

While experiencing liminality, the downtrodden comes into limelight whereas the superior is enslaved. The ruler enjoys monarchy because there are members to serve him. "Liminality implies that high could not be high unless the low existed, and he who is high must experience what is like to be low" (Turner 97). He terminates to be a ruler if he has no one to serve him. Tor Baz is seen as a secret agent and he is fulfilling the task assigned to him by his chief. At another instance, the reader gets to know that it is not actually the assumed lord who is using his influence over some people but the secret agents also try to pull the strings. So, here we get to know that the play of characters is altered and the "manipulative gets manipulated."

In the story “A Kidnapping”, Ahmad says about Tor Baz “Stocky looking young man with the beard his darkened with kohl, wearing a red second hand ladies overcoat with a fur collar” (Ahmad 24). This portrayal of Tor Baz is highly interesting and it leads to some interesting dimensions about his personality. “Red ladies overcoat with fur collar” goes contradictory with his personality as this kind of attire is associated specifically to ladies. So, we can say that in this avatar Tor Baz’s gender appears to be bipolar, biologically a male and apparently a female. Furthermore, if we study the significance of red colour in particular, we get know that this is a colour of extremes. Passion, violence, danger, anger and adventures symbolize to the red colour. In prehistoric context, this colour is seen as the colour of fire and blood. Over here we can see that this colour throws light on his state of mind that is his hot headedness, zeal and zest and of course fire as it is observed in the boys of his age. So it would not be wrong to say that the specific colour of the coat stands for an individual without physical and behavioral sexual distinction. This sexless characteristic of his personality is also one of the aspects of liminal existence. May be due to this sexual polarity, Tor Baz remains quite and meekly obedient or passive throughout the course of the novel.

Sexual Continence is also ascribed to liminal individuals and it is believed that the commitment to relations is eminent domain to get back to the society. We have studied Tor Baz quite in detail but have not come across anything about his private life. Whenever someone would probe into the details, he would simply respond that “think of Tor Baz as your hunting falcon. That should be enough” (Ahmad 25). That is all he knew about himself because of this his individuality is a perfect example of Turner’s statement “all is one, one is none and none is all” (Turner 370). When the novel concludes, we get to know about his intentions “may be it is the time to end my wanderings now” (Ahmad 43). At this instance, he decides to get settled and ends his struggle. This conclusion and resolution of his wanderings marks the third tenure of liminality according to Victor Turner. As I have already stated above that he never got inclined towards anyone or never stayed at any place for a longer period of time.

It would be in order to talk about the distinct genders portraying liminality in *The Wandering Falcon*. These people showcase the notion of modernization in rural and urban societies. Today’s modern cultures and societies are of the opinion that they have

surpassed the fixed and oversimplified criteria of a society. Whereas the region whose people are barbarous and uncultured is portrayed to be better and headway when it comes to virtue and integrity. As the novel unfolds, we meet three prominent female figures who are determined and headstrong. Gul Bibi is introduced in “The Sins of Mother” and “who is hardly more than a child” (Ahmad 5). In this chapter we get to know about those practices which are associated to civilized and modern world. The title of this chapter discriminates the female gender and throws light on her act of running away with a man. For me, there can be a focus towards the male gender but the priority is given to Gul Bibi. We see that her admirer is not mentioned in this section rather Ahmad has drawn our attention towards Gul Bibi because of her firmness of purpose as well as liberty. These attributes of her personality are focused upon by highlighting her blood relation with Chief as a daughter-father, and later on she elopes with the partner who is actually an employee of her husband. While dealing with this entire situation, she poses herself to be independent and capable enough to resolve the issue. During all these hardships, she can foresee the time when she would have to depart from this world. Even for this, she tends to be shot by her admirer rather than her father or husband. On inquiring about the young boy, it is told that “he is you daughter’s son” (Ahmad 8). Turner has explicated on the fact that liminal domain regresses the defined binaries. A person’s individuality is known to father, however, at this point it is evident that Tor Baz’s identity is not affiliated with his father but “to his mother’s silver amulet.”

“A Pound of Opium” revolves around Sheraki. It has been mentioned that her father sells her for “a pound of opium” when he loses his fame and most importantly, Tirsch Mir. Sher Beg was an escort to accompany the travelers visiting Tirsch Mir. Tirsch Mir was the focal point of Sher Beg’s life, since his birth to his manhood, he has worked as a guide on its slopes. This time period was considered as the most fortunate one throughout his life. Every year, the mountaineers would come but unfortunately return injured. It is said that time flies. Same happened to Sher Beg. The most favoured span of his life speedily passed. At last Tirsch Mir was surmounted. Sher Beg could not at first realize the consequences and he, along with others, joined the celebrations. Unfortunately, this time fate did not smile at him and he had to lose his job. With the passage of time, the circumstances grew so intense that he had to sell his daughter,

“Sherakai__The Tiger’s Daughter for a pound of opium and hundred rupees” (Ahmad 34). It is stated by Ahmed that “it is not Tirich Mir that had been defeated. It had been his defeat” (Ahmad 34). He was famous for his bravery. His time of eminence and acclamation came to an end when Tirich Mir was surmounted. This trauma brought him to the limit when he decided to sell Sheraki. On the contrary, Sheraki’s mother was the one who brought her back. So this comparison between her father and mother shows timidity at the part of her father and bravery and courage of her mother. The very name “Sheraki” reflects those attributes that are linked to males in a society. But here we see that Sheraki does not make herself dependent on her husband and immediately takes a decision of leaving him after his second marriage. Her pride and integrity did not allow her to share a bit of her husband and could not permit any other lady to take the place which was actually meant to be hers.

Last but not the least, “The Betrothal of Shah Zarina” brings into light s strong-willed lady named as “Shah Zarina.” “The name was an amalgamation of two words denoting aspiration to royal connections” (Ahmad 39). Although the family she belonged to was not financially sound and stable, her name embodies the traits of kings. Fateh Muhammad was her father and he arranged Shah Zarina’s marriage to a man whose job was to tame wild animal. He had a bear of his own and he adored the bear more than any other person in his life. In spite of the important role he played in this section, his name is not known. In the initial time period of their commitment, it became evident to Zarina that she holds no importance in his life. His bear is more loved and admired by him rather than his wife. “She could not understand why the bear had to have a room and they could not” (Ahmad 38).Initially she tries to observe keenly her husband’s concerns towards her but one day she breaks the ice. Upon this her husband responds that “I can get another wife but not another bear” (Ahmad 38). Eventually she takes a step back. Unfortunately, her parents refuse to allow her to leave her husband and stay back at their home as in our culture and society, it is not considered good for a woman to leave behind her husband, no matter how worst the circumstances are. From the fear of society and her parents, she strives to adapt to the circumstances where she was treated below than an animal. She started expressing her anger by her gestures as it is stated in the text:

One day she would pour water in the corner where the bear was tied and imagined it passing an uncomfortable night. Another day, she scattered some thorns on the floor. Finally, she hammered small nails at the end of the staff her husband used to beat the bear...When the bear screamed in pain...he noticed the small nails. He looked at Shah Zarina, who could not hide her smile. At that, her husband took the same staff and gave his wife exactly the same number of blows as he had given the bear. (Ahmad 38)

After that, Shah Zarina was treated exactly like a bear with the morning blows, prolonged periods of hunger and sleepless nights. A day came when she gave up and moved back without hiding her ill fate. Unfortunately, she was not accepted by her parents and was considered as a bad luck. People would assume various reasons about her abandoning the husband. Beside, when she got to know about her parents reservations towards her, it further shattered her into pieces. At this point of time, she decided to abandon every relation and moved away to live a life of her own. She goes to Afzal Khan and asks for the job to meet her own expenses. Therefore, it is evident that the females have presented themselves as resolute, obstinate and intransigent. Men seek for opportunities and chances which are more favourable and beneficial for themselves. In the novel, they have been seen to be feeble and shrewd.

I conclude this part of my textual analysis by stating that Tor Baz and the other personae depicting liminality in characters emerge from the threshing floor and they urge for reformation, as I have used this term in my research question. Jamil Ahmed has clearly highlighted the attributes of liminality in these characters to point out the fact that the quest for identity results in the formation of an entirely a new being. These characters are struggling not to get back to their previous position, rather changing their perceptions and behaviours for the betterment. Jamil Ahmed's *The Wandering Falcon* closes with Tor Baz emerging from threshold. This threshing-floor is essentially that point which made him wish earnestly for salvation. Under the next heading, I am likely to discuss how foreign directorial powers influence the living of tribal areas by enforcing their laws and orders on them.

4.3 Boundaries in Communitas and Structure

Jamil Ahmad has set “Communitas and Structure” side by side. “Communitas” according to Victor Turner refers to a group of people occupying a liminal space having particular characteristics in common. On the other hand, the government in power refers to the established structure. Victor Turner explains that “liminal phenomenon is an amalgamation of lowliness and sacredness, homogeneity and comradeship” (Turner 96). In “Liminality and Communitas” both the ideas are set side by side and are elucidated as “models for human interrelatedness” (Turner 96). Furthermore, these models are explained by Turner in the following words:

The first one is of society as a structured, differentiated and often hierarchical system of politico-legal economic positions with many types of evaluation...The second is of society as an unstructured or rudimentarily structured and relatively unstructured communion of individuals who submit together to the general authority of the ritual elders. (Turner 96)

This explanation by Turner provides us with two varied aspects of societal structures. “A Point of Honour,” the second chapter of *The Wandering Falcon*, presents the conflict among directorate agents and the chief of sardar. Chief enjoys the very significant position in a community where the tribals in majority. He comes into throughout the progression of the story. He is usually impaired still he is of great reverence for the entire community. Sardar owns the absolute authority and the whole community relies on his power and orders. Ahmad writes “They (government) swear by a book (Quran), while we swear by our chief, the sardar of our clan” (Ahmad 12).

This reflects the fact that the society and its people, who claim to be literate and humane, need to take an oath in order to be dishonest and exploit others. But on the contrary, the barbarous and uneducated ones solemnly promise to abide by the orders of their chief. This way they keep their promise and whole heartedly bow their heads for the whole of their life. Through this text, Ahmed has tried to show that the apparently sophisticated and qualified society is actually dishonest and dishonorable when it is juxtaposed with illiterate and uncultured community. It is because the civilized world requires a complete policy inclusive of documents and stamps that denotes that verbal

agreements hold no importance to them and it's difficult to believe to spoken verdicts on their parts. As compared to this when we see the spiritual connection of tribal people with their chief, "the word does not require a signature nor a mark not yet an oath. The word was offered and we took it" (Ahmad 12). The entire community of Balochistan is portrayed deceitful to a lesser degree when it is contrasted with the "civilized" society where there is perfidiousness and duplicity everywhere. By the term "civilized", the researcher particularly refers to the urban and literate class of the society. While the narrative unfolds, the writer expresses his detestation when he talks about the brutal and cruel approach of the so called civilized people towards the tribal Baluchis:

There was complete silence about the Balochis, their lives, their causes and their deaths. No newspaper risked punishment and imprisonment on their behalf. They would continue to talk about the rights of the individuals, their dignity, the exploitation of the poor, but they would never expose the wrong being done outside their front door. (Ahmad 12)

The Balochis were completely dead, no cenotaph is going to be built in their memory nor they will ever be paid tribute in the lyrics. In the long run it is even probable that their memories are enclosed in one corner of their relatives' hearts and minds. For a community which claims to be civilized, believes that "the tribal struggle for life makes it impossible for too much time to be wasted over thoughts for the dead" (Ahmad 12).

In "The Death of Camels," the writer has juxtaposed the "Structure and Communitas." We see that the chief considers himself the 'General' and his son to be the 'Colonel' (without endorsement by others) of his own clan. In the text we get to know the impact of Colonization on Balochistan particularly. For the writer, the colonizers are the people of civilized world and the colonized are the people belonging to rural set up, specifically Balochistan in this context. In the scenario depicted in the novel, the 'General' takes the seat of 'Prime Minister'. At the same time, various group leaders become self-proclaimed 'Chief Ministers'. These people refute the obligations and hierarchical system but at the same time another replication is created among them. This duplicity is the most highlighted example of the colonial impression persistent over the

years. In this duplicate hierarchical system, the head is portrayed as a very compassionate figure and this head is anxious and worried about his people.

In the novel, it is seen that he pays visit to his people frequently so that he can build a connection with them. This aspect is very much different from the actual governmental system prevalent in the entire country. In comparison it is observed that the actual government working in the country is never concerned about the people who cast their votes and elect them for the country. The government pays no heed to the ones who do not enjoy any official post, and because of this, directorial boundaries are made due to which the majority has to go through a lengthy procedure to approach the working bodies which is mostly of no good. The general's son made a statement that "how is it possible for us to be treated as belonging to Afghanistan? We stay for a few months there and for a few months in Pakistan. The rest of the time, we Pawindas belonged to all countries or to none" (Ahmad 12). This remark is a direct reference to Turner's statement "all is one, one is none, none is all" (Turner 47). For them "home and permanency meant only a stay long enough to wash clothes or to fix the cradles for the babies" (Ahmad 16). The people have never issued their birth documents, any kind of registered file as an evidence of their names and caste is never in the notice of government. So for the authorities, their existence never mattered and is of no good to them. Furthermore, because of the prevalent system, now they cannot prove their identities for their better survival.

The involvement at the part of the authoritative regime prevalent in the border zone results into a great mayhem for them. "A Kidnapping", the fifth story revolves around an incident where the tribalists are vindictive and they abduct school teachers. To hold someone a captive is undoubtedly an extreme form of brutality which is not expected from the civilized society, but when the liminal zones are studied thoroughly, the ideas of illicit and licit are regressed. William Glasser explicated that "Humanity is driven by five basic needs; Survival, love, belonging, power and freedom" (Glasser 231). For the tribalists, all the criminal activities are not actually criminal in nature because these people are aggrieved at the natural phenomenon of this world and their aggression

brings them to the conflict with their creator. "Survival is the ultimate virtue" and for this any sort of step can be taken by the tribes.

The fifth story portrays the directorial working and operations on the lands whereas we see that tribes are situated above the plains on the mountains. This depicts that "the tribal law is higher than the governmental law." Repeatedly in the novel, the deceptive picture of the civilized world is disclosed that is way more unlawful. We see that authorities promise to pay an inducement as a reward for kidnapping a teacher. This act is noteworthy as the school teacher working in that area is an indicative of government. This particular act on moral and human level is undoubtedly a crime yet at the same time we see that the compassion and benevolence of these people towards the captive.

"A Pound of Opium" highlights the conflict among the regimes working in a society. Sher Beg was an escort to accompany the travelers visiting Tirich Mir. Tirich Mir was the focal point of Sher Beg's life, since his birth to his manhood, he has worked as a guide on its slopes. This time period was considered as the most fortunate one throughout his life. Every year, the mountaineers would come but unfortunately return injured. It is said that time flies. Same happened to Sher Beg. The most favoured span of his life speedily passed. At last Tirich Mir was surmounted. Sher Beg could not at first realize the consequences and he, along with others, joined the celebrations. Unfortunately, this time fate did not smile at him and he had to lose his job. With the passage of time, the circumstances grew so intense that he had to sell his daughter, "Sherakai__The Tiger's Daughter for a pound of opium and hundred rupees" (Ahmad 34). It is stated by Ahmed that "it is not Tirich Mir that had been defeated. It had been his defeat" (Ahmad 34). Such practices of continuous interferences at the part of government resulted in creating havoc and disorder in the lives of the tribalist natives because in the eyes of authorities any individual deprived of legal recognition bears no existence at all. Victor Turner stresses that "high could not be high unless the low existed and he who is high must experience what it is like to be low" (Turner 98).

In this section, I have shed light on the difference between the practices of directorial powers and the rituals and practices on border zones like in Balochistan. The socio-political factors discussed reveal the treatment of the government and the other powers that be responsible for the sense of homelessness of the people residing on the Baluchi-Irani border of Pakistan. The great influence of foreign bodies on the tribal communities is no less than the British Colonization. In spite of creating their own laws and rules living in a distinct culture, they are still under the influence of foreign structure. This foreign structure has taken away most of their powers and rights from them so that they can be subjugated and used in war and destruction. The next subheading, revolves around various kinds of borders and how they present as gateways for the “liminal entities.”

4.4 Gateways and Borders as Utopic Domains of Transformation and Cultural Creation

Thresholds and boundaries are of various categories. “The Border as a liminal Space” by Marie Christine Fourny elaborates on liminality. Fourny has explicated on the terms “border” and “limit” as these are seen in direct connection to liminality. “It characterizes, particularly in geography, a space resulting from passage and transition” (Fourny 1). For Fourny liminal space is that area where the relationship in a social structure is managed and where the social status of this relationship is determined. The concept of liminality thus facilitates understanding of the dynamics between the spatial form of the border and the border function of space (Fourny 2).

Every section embodies a new and distinct boundary. The first story “The Sins of the Mother” highlights the border between Pakistan, Iran and Afghanistan. “*In the tangle* of crumbling, weather-beaten, and broken hills where the borders of Iran, Pakistan, and Afghanistan meet is a military outpost manned by about two score soldiers” (Ahmad 6). If we look closely, this meeting point makes a triangular shape. For Greeks, this triangular image is a unit representing a portal gateway. The setting of the novel also holds great importance as this triangle not only serves as a demarcation, rather it paves

way in building relations and lessens communication gaps. This point is also called as “point of hope” by some critics.

“Death of Camels” signifies that the borders are not only barricades, rather they serve in correspondence too. Kharot tribes appear to be free like birds as we see these people wander with seasonal transitions. In winters, they prefer to stay in grasslands whereas they are seen to be wandering in mountains during the spring time. The Kharot tribe numbered about a million men, whose entire lives were spent in wandering with the seasons. “In autumn, they would gather their flocks of sheep and herds of camels, fold up their woven woolen tents, and start moving. They spent the winter in the plains, restlessly moving from place to place as each opportunity to work came to an end” (Ahmad 14). Ahmed defines border as “an extensive, levelled plain featureless except for small outcrops of rock breaking through the crust here and there” (Ahmad 14). As it has already been mentioned that here the border serves as a mean of communication among the people. Unfortunately, the interference of directorial powers and authorities make it a land of death and destruction.

Shaktu river also serves as a boundary among Wazir tribe and Mashuds. Directorial orders are implemented only on lowlands whereas highlanders are not bound to abide by these laws and orders. Through this discrepancy, we can clearly witness the fine line that the directorial powers are also unable to surpass. Besides this, the dividing line is also set for the gathering of “Jirga” and the officers. This meeting point is the “point of honor” and at the same time it warns the people that crossing this boundary line may make them accountable and susceptible in front of law, “a thought of which was anathema to every tribesman” (Ahmad 15).

A “Utopia” is an imagined community or society that possesses highly desirable or nearly perfect qualities for its citizens. (Geroux 92) This term was first coined by Sir Thomas More in his fictional and socio-political satire “Utopia” (More). Throughout the history there have been many attempts to set up utopian societies and places where the people can live freely from hunger, greed, war and strife. Most oftenly in the minds of

their creators, utopian societies border on the imaginary place or they are mythical. Mostly it is believed that such societal perfection is unattainable. In the modern history, utopianism is also seen in the political spectrum.

Colonization has played a highlighted role in the formation of borders. The purpose behind this demarcation was to form boundaries not just among different states but it also divided people living in one nation. Besides tangible and geographical borders, the impact of colonization has vividly compelled people to form self-created borders, and since then every person strives to get rid of them. Unfortunately, this struggle not always bears fruits as it brings along the trauma of identity crisis.

The border of Balochistan connects Pakistan with Iran and Afghanistan. The nomads use these borders for the exchange of goods during the change in seasons. With the passage of time the government has imposed strict orders as people started exchanging drugs. Due to this exchange of narcotics, nomadic tribes suffered. This reinforcement of strict laws has a great impact on the people of border zones. They feel that they are abandoned from their own place and are now a part of politically formed state. The same condition of liminal entities is discussed by Gloria Anzaldua as "...a guide to the inner self of a colonized person to confront his fears of liberation and struggle to decolonize himself to achieve freedom" (Anzaldua 136).

In spite of the fact that these are the formation of British, however each country creates limits to force orders as well as citizenship on the natives. Inside a country, we see few different restrictions of various space controlling people from freedom along with the opportunity of existing together. These individuals turn into the 'in-betweens' according to Bhabha on the grounds that they have no individual identity except that piece of land on the border zones and that boundary helps innate individuals to perceive their reality in the midst of the conflict. Figuratively speaking, this is dead zone in light of the fact that the general population living at that place does not possess any individuality. They travel in a form of a nomadic tribes and they continue moving crosswise over boundaries. However, their movement is confined due to imposed laws, and this is the point when their sense of belonging is additionally removed and they are abandoned. One way or the other this division is also critical. Being a resident on the border makes an individual disperse and flung between two states where even the boundary is not

apparently visible but its effects are deeply felt and observed. Ahmed depots the exact situation as it is also remarked by Basharat Peer an article, “The Wandering Falcon by Jamil Ahmad”, “*The Wandering Falcon* is also a blistering critique of the ruthless ways of nation states, as they seek to impose artificially constructed borders on older, more fluid worlds” (The Guardian).

Tor Baz poses a question in the novel about the “Afridi.” He says that “all this while, I have been wondering what makes a man like you, who has lived in a foreign land, seek out and visit this place and these people? After all, the only memory you have is your father’s. This land should have meant nothing to you, as you have not seen or lived in it before” (Ahmad 30). Upon this, the man explains that he has inherited it. In the novel, we see that each clan is segregated by a boundary line either physically or psychologically, and at the moment of time when this boundary line is traverse, an ambiguity is created between the one and the other. Each clan has a plain limit and when any sort of fringe is traversed, regardless of whether physical or mental, oneself is dislodged and isolated into oneself and the other. This dislodging happens on the grounds that the individual perceives detachment from the underlying foundations from where he actually belonged. At this point, he steps into utopia where equivocalness, societies, boundaries, customs and characters intersect. “...the act of crossing serves the psychic function of reflection. The border itself becomes a mirror exacting knowledge of the self and the other” (Scott Michaelsen 185). Here we can infer that this person was in the desire to step inside the border that initially belonged to his parents. He wanted to do this so that he can realize his own identity related to paternal legacy. There is also a demonstration of information in his meanderings as he seems to be in acquaintance with Mehboob Khan and Ghairat Khan. Through these meetings, he gets to know about the World War 1 (Ahmad 31-32).By re-counting the history, the author highlights the colonial period. It was the time when colonized ones were already familiar with their presence in the society:

Our existence today is marked by a tenebrous sense of survival, living on the borderlines of the 'present', for which there seems to be no pro per name other than the current and controversial shiftiness of the prefix 'post': postmodernism, postcolonialism, postfeminism. . . . (Bhabha 1)

This practice of distinction and isolation began with the rule of British colonization. Enslaved ones were rejected and they forced their mastery on the subjugated individuals because they wanted a continuous rebellion. In the eyes of the Britishers, these were just the geographical borders but the suppressed ones were suffering in every domain of their lives. We can see the grouping of the individuals. Few of the people were seen agreeing to the orders of British and the rest favoring Germany. Although they were parted into groups, yet didn't lift banners in opposition to the other. "Ghairat Gul did not wish that I be destroyed. His value to the British would have lasted only as long as I existed as a danger to them. Without me, even Ghairat Gul would have been reduced to an ordinary poor Afridi" (Ahmad 32). This was preferably because none of them wanted to destroy the social standing of "Afridis." These boundary lines seem to be 'imaginative' since the general population maintaining banners does not have any state of its own. Their identity is associated to their clans. Those clans additionally have nonexistent fringes and that is the reason that the identities of the residents do not exist in credentials. Because of this nonexistent identity, they face problem in travelling from one area to another.

In *The Wandering Falcon*, we can see a violent confrontation between cultures and their customs and the main reason behind this clash of civilization is colonization. "There was no way for them to obtain travel documents for thousands of their tribesmen; they had no birth certificates, no identity papers or health documents. They could not document their animals. The new system would certainly mean the death of a centuries-old way of life" (Ahmad 35). After this practice by colonizers, the segregation done by nations was so strong that the tribalists were compelled to abide by the rules and orders and because of this subjugated ones fell prey to the ill treatment of dominants. Tribalist clans were cautioned and were asked to turn back at the point when they endeavored to cross the boundary to set foot in Pakistan so they considered it important start moving to lowlands. During their journey, most of them were shot dead along with their cattle. This was not just a murder at human level rather it was a murder of people's convictions. They were altogether executed in decimation. Because of this terrible situation, it was difficult for the troopers to stay there so they moved away. The likewise situation mirrors the circumstances in Germany amid holocaust.

This unfair treatment of the directorial powers against the tribal laws is demonstrated in one of the stories "A point of Honor." These clans make their own rules and they do not impose them on outsiders, only the residents are to abide by the rules. Change and modification in the laws is likewise the job of the innate network. However, in "A Point of Honor," government officials kill seven sardars of various clans which implied the replacement in authorities as well as deprecation of tribal rules. "The officers of the district chose to remove the chief of our brother tribe. We allow the right to make and unmake chiefs only to ourselves. We cannot accept the power of anyone else to decide who our chief shall be and shall not be. This is the cause and we cannot help but fight for such a cause" (Ahmad 27). This alteration in jurisprudence enables ancestral networks to oppose administration since it compels them to surrender, which is against their pride and dignity.

Therefore, this demarcation of boundaries is closely connected to colonization since it compels individuals to denounce their own traditions. In this way they are compelled to go up against orders dictated by the government. This viewpoint is also a reflection of present day colonization in which mankind is tested for the sake of federal safety. "On the one side of frontiers was civilization; on the other; nothing, just barbarism or emptiness." Mingolo refers to Europe when he talks about civilization. At the same time, he points towards South Asia while talking about barbarism.

In *The Wandering Falcon*, the directorial powers are not less than barbaric because their orders enforce terrorism, death and destruction. At the point when Mehboob Khan reviews the account of WWI, Ahmad thinks that the border zoned people were not actually involved in war rather they were so suppressed that they needed to agree and take a side of one of the two powers so that their survival can be possible. Quranic verses were written on the flags which they were carrying. This practice of writing Quranic verses may be seen as unscrupulous on the grounds that with the force of religion these people are compelled to take part in war and these days, on the name of religion, they are tagged "terrorists." This very aspect makes us ponder upon the fact that who do we think the actual criminal, the oppressor or the dominant. Ahmad quotes "...they didn't know

how to read or write, but they do know, the basics of what, you know, human values are” (NPR News).

This depiction of Utopian boundaries proposes that the liminal zones are facing immense changes, and the reason behind it is the continuous interference of foreign bodies. They should not be looked at for the cause of war and destruction, rather the distinct social behaviours of the society should be assimilated for the creation of better ideology and the system. Tor Baz, in this case, holds a significant place.

4.6 Conclusion

In the above section, I have analyzed *The Wandering Falcon* under different subheads.

The threshing floor is the doorway to allow the liminal entities enter into a domain which is once foreign for them and now they long for reformation and identity. With the help of my theoretical lens, I have discussed that borders are not only meant to segregate the people and countries, rather they also serve as contact zones for “the others.” In *The Wandering Falcon*, not just tangible and geographical borders are portrayed, but psychological and emotional aspects of border are also highlighted. Tor Baz, along with other liminal personae, is striving to emerge from the threshing floor. I have also discussed the socio-political factors to reveal the treatment of the government and the other powers that be responsible for the sense of homelessness of the people residing on the Baluchi-Irani border of Pakistan. In spite of creating their own laws and rules in a distinct culture, they are still under the influence of foreign structure. This foreign structure has taken away most of their powers and rights from them so that they can be subjugated and used in war and destruction. At last, I would like to wrap up my entire dissertation in the upcoming chapter.

CHAPTER 5

Conclusion

In this chapter, I have wrapped up my entire discussion revolving around my research topic. My project aimed at exploring the “liminality” in Jamil Ahmed’s *The Wandering Falcon* by taking Victor Turner’s theory of liminality as a lens. I have used Textual Analysis as a principle research method for my project and my research is qualitative in nature. I have tried to study the dynamics of liminality in Jamil Ahmed’s *The Wandering Falcon* to find out the answers of my research questions. According to my thesis statement, the conceptualization of liminal ontology of border-zone community in tribal areas is studied in their favor as they try to cope up with marginal existence.

The research questions intend to evaluate the “in-betweeness” embedded in various aspects of boundaries through the depiction of characters in the novel. Ahmed depicts suspicion and wariness when he talks about directorial powers working in our country. *The Wandering Falcon* is a call for the readers to consider fundamental equity and justice. The author’s apprehensions focus on the deception on the part of our civilized and cultured hierarchy working in our country that ultimately proves to be the major cause behind the disintegration of not political structure but societal and cultural formation as well. We have observed that when any area is abandoned, it struggles to achieve its identity. During this quest of identification and acceptance, that part gets disconnected and loses its presence, and the same happened in East-Pakistan debacle.

I would like to change my research questions into affirmative statements for my argument in this chapter. The reason why I want to change them into affirmative statements is because my analysis of the selected text has, in a way, helped me answer the same questions. Now, when I discuss those research questions as my affirmative topic sentences, I can subsume my arguments and findings in the discussion underneath.

The tribal experience of un/belonging in The Wandering Falcon

The term attribute is regarded as an inherent characteristic of something. An attribute is a quality or characteristic given to a person, group, or some other thing. Likewise, I have used the term “reformation” in my research question which means that the characters i

the novel are not striving to get back to their lost previous identities, rather they are in a quest to find out their “new identity” and emerge as “new beings” in a society. Turner himself has argued that phases of liminality “are accompanied by the processes of growth, transformation, and reformulation of old elements in new patterns” (Turner 49).

First of all I discussed the protagonist, Tor Baz. The phases of transition are illustrated in his persona. At the start of the novel we see that Tor Baz emerges not as a child but as a survivor who copes with the difficulties of life. He terminates to enjoy the pleasures of childhood rather he starts striving to live like a fighter. From the very young age, he is seen to be a rambler. He never stayed at one point rather he moved from place to place and roam from tribe to tribe. This wandering ultimately resulted in the formation of an individual who once upon a time desired to be the head of a clan but resulted in becoming the vendor.

In a quest of identity, he refuses to associate himself with anyone in his surroundings. At the same time, he does not like to reveal much about him. He is a man of few words but whenever he speaks in the novel, his dialogues embody great significance as the reader needs to read between the lines to extract out the hidden meaning. Due to his sexual polarity, he remains quiet and meekly obedient or passive throughout the course of the novel This characteristic affirms to Turner’s concept “all is one, one is none, none is all” (Turner 48). From a 5 years orphaned child, he is referred to as “The Black Falcon” in the progression of the novel which means that he possesses the traits of a falcon. He is a migrant and meanders from clan to clan.

In every section of the novel, the reader gets to encounter with a new Tor Baz. In none of the stories, we have seen him going back to his previous status. In every chapter, he embodies the attributes of “liminal personae” expounded by Victor Turner. After experiencing all the trials of liminal phases, Tor Baz emerges as an entirely transformed individual. He seeks to move forward in life rather than getting haunted by his past and his bad experiences of life. Even at the end, he himself decides to stop his wanderings and settle to begin new life by getting married to Shah Zarina.

While discussing the attributes of liminal personae, I have talked about female characters in the novel who have also reformed and emerged as a different and strong personalities at the end of the trauma faced by them. She elopes with her husband's servant foreseeing the further consequences but she manages to deal the entire situation herself. For me, the title of the chapter "The Sins of The Mother" goes contradictory to the details embedded in the section as, in spite of her act of running away with her admirer, she remains firm and resolute and ready to face any kind of circumstances. Even we get to know that Tor Baz's identity is also associated to his mother rather than his father. Upon asking about him, the response comes that "he is your daughter's son" (Ahmad 34). Tor Baz's identity is affiliated "to his mother's Silver amulet."

Likewise, we meet Sheraki. Her father sells her for "a pound of opium" after losing his fame and Tirch Mir. When the Tirch Mir was surmounted, the trauma brought to such a point where he decides to sell his daughter. On the contrary, Sheraki's mother was the one who brought her back. So this comparison between her father and mother shows timidity at the part of her father and bravery and courage of her mother. Here we see that Sheraki does not make herself dependent on her husband and immediately takes a decision of leaving him after his second marriage. Her pride and integrity did not allow her to share a bit of her husband and could not permit any other lady to take the place which was actually meant to be hers.

Lastly, Shah Zarina. Initially from the fear of the society, she strives to adapt to the circumstances where her husband treats her less than his bear. At last, she decides to give up and moves back to her parents. When she is not accepted by them, she abandons every relationship and leaves to live her own living. She asks Afzal Khan for the job so she can meet her expenses. Therefore, we can see that females have presented themselves absolute, obstinate and intransigent. I have already mentioned that men seek for chances and opportunities which are more favorable and beneficial. In *The Wandering Falcon* men are depicted as feeble and shrewd. Now I move on to my second research question that I would like to change in an affirmative statement. These affirmative statements are my findings.

Jamil Ahmad inscribes the in-betweenness in The Wandering Falcon with his different engaging strategies.

Jamil Ahmad has highlighted the in-betweenness in *The Wandering Falcon* by meticulously drawing our attention to every detail embedded in the novel. He has not shown marginalization and outsideness on geographical and physical level rather also on emotional and psychological level. When we talk about attributes of liminal personae, in order to survive and to get an identity, they keep on moving from place to place and from state to state. Here, by state I mean psychological and emotional state. During this process, they hold no identity, no status and no rank at all. Victor Turner's theory of liminality, used as my theoretical lens, revolves around the domain of in-betweenness.

Characters embody a state of in-betweenness when they are forced to abide by the rules and orders of directorial powers in function. In different sections of the novel, we have seen the conflict among governmental powers and the local people residing on Baluchi Irani border of Pakistan. Ahmad has shown that the apparently sophisticated and qualified society is actually dishonest and dishonorable when it is juxtaposed with illiterate and uncivilized community. The writer has expressed his detestation when he talks about the brutal approach of so called civilized people towards tribals. This is the dilemma of Balochi people. Throughout the course of their lives they are "neither here nor there." They are killed brutally by any authority in power and there is no one to question to them.

Inside a country, we see few different restrictions of various space controlling people from freedom along with the opportunity of existing together. These individuals turn into the "in-betweeners" on the grounds that they have no individual identity except that piece of land on the border zones and that boundary helps innate individuals to perceive their reality in the midst of the conflict. One way or the other this division is also critical. Being a resident on the border makes an individual disperse and flung between two states where even the boundary is not apparently visible but its effects are deeply felt and observed

When we look at the character of Tor Baz, his intervention between the adolescence as well as adulthood is “Betwixt and Between.” His age is revealed in the beginning of the novel as 5 years orphaned boy. Later on, we are not told his age in numbers but we infer by his physical traits and description. His sexual polarity is also an example of in-betweenness. Biologically a male but “kohl in eyes” and “red coat” go contradictory to his gender. This bipolar sexual attribute is also one of the important features of liminal personae explained by Victor Turner. At this point, we can clearly infer the difference that Tor Baz is not marginalized, he is rather liminal being.

As I have mentioned in chapter 1, that to be on the edge can be said as marginality. In diverse cultures, it has been observed that any individual who is living on the edge and is not directly an intrinsic part of the society, he does not enjoy any potential rank or holds any impact. If we probe into the differences present among individuals who are marginalized and the ones who are looked down upon as inferior, we would see that the main contrast is only of the degree due to which these people are avoided. There are people who are financially low; on the other hand, marginalized people differ due to ethnicity, statement of faith and etc. all the individuals in this state must choose between limited options. People living on periphery have some kind of decision power. They choose to stay on the edge because of certain reason. For them, it might not be suitable to remain inside the zone so they decline to work inside it. In this scenario, Tor Baz is not residing on the periphery. Though being in a state of in-betweenness, he is an intrinsic part of the tribal culture. Liminality is dynamic in nature and there is flexibility of development. In the process of mobility from zone to zone, Tor Baz develops himself into a new identity. Last but not the least I move on to my third research question.

Various aspects of borders are depicted through the characters in The Wandering Falcon.

Thresholds and boundaries are of various categories. Every section embodies a new and distinct boundary. Colonization has played an important role in forming the borders. The main reason behind that was not to just segregate the nations and states, but also to divide the people in to various categories. Apart from geographical borders, colonization has

persuaded people to make self-created borders. This struggle of creating borders, as everyone in search of identity, not always bear fruits as it brings along the trauma of identity crisis. Though they are creations of British, each country creates limits to force orders as well as citizenship on the natives.

In the novel, we have observed that every section embodies a different kind of border. The novel begins with the setting of triangular border which is a meeting point and a portal gateway. In the progression, we have borders not as barricades but also for the means of correspondence too. Each clan is demarcated by a border whether physically or psychologically. When this demarcation is tranverse, a confusion is created and individuals are dislodged and isolated into oneself or the other. This happens because individuals feel detached from the foundations they actually belonged.

As it has been mentioned that, this concept of border began with the rule of British Colonization. Enslaved were rejected and powers in function enforced their mastery on the submissive ones. For the Colonizers, they were just tangible and geographical borders but the suppressed were suffering in every aspect of their lives. In *The Wandering Falcon* we have seen a violent confrontation between cultures and their practices. For Ahmed, the main reason behind it the clash of civilization.

Jamil Ahmad has spotlighted the “Border Space.” A clear disparity is shown in “Communitas and Structure.” He advocates the dominion of tribal jurisprudence while highlighting the errors and confusions in developed and advanced working of urban rules and regulations. Licit people with the help of their knowledge and vision, maneuver inferiors, whereas those communities which are lagging behind are honest as they do not impose their laws nor manipulate others. Although we do locate some weak aspects in tribal system of jurisprudence and their overall conduct, still it would not be wrong to say that in most of the concerns this tribal system is at the upper level.

Fortitude and forbearance at the border zone being in a liminal condition speak of the possibilities of existence for such people. “Border Space” is an ambivalent domain and it is at the margin. Rather than keeping them at the edge, they must be brought inside the already existing culture. Ahmed’s aim behind showcasing the weak areas of the urban jurisprudence is to encourage the emergence of an unbiased system. The prevalent

authorities must pay attention towards the wanderers residing on the margins. These wanderers are very comfortable in their own liminal zones that is the reason they cannot easily adapt to the changes and intrusions by any foreign body.

In this dissertation, I have analyzed the aspects of “liminality” in the characters. These individuals pose the liminal state of the lower strata of the society. In this entire scenario, Tor Baz is an epitome of Balochi Culture and through his character readers are expected to apprehend the trauma of abandoned Balochi community and its inhabitants. These liminal personae are studied from the intentions of giving them recognition and acceptance. It would not be wrong to say that Tor Baz embodies perfectly all those traits of the borderland liminals where the quest for identity and the desire for belonging transpire. His representation of such an individual as well as its importance is seen to be quite relevant in the culture from where we belong to. Tor Baz observes the progressions taking place in his surroundings and in his personality. He remains in a position of equivocalness without agreeing to specific clan. Through his character, we see the signs of development among boundaries and he himself turns into an image of verifiable antiquity as with his portrayal, it is convenient for the readers to get acquainted with the historical scenario.

After this investigation, I have come to a major finding that “liminality” serves as a signifier to manage the “dynamics” in a culture. In the presence of complicated working of power and social standards, “liminality” demonstrates the development of the “other.” Liminality mirrors metamorphosis yet it cannot be regarded as a transit in the way of “conformity.” Rather it is actually an exercise through which identities emerge. It paves way for the construction of the self being in a state of hybridity, ethnicity as well as by declining the forceful obedience of orders.

5.1 Recommendations for the Future Researchers

It is expected about the liminal individuals that they have less choices and outcomes. They and their lives are studied in order to conduct research on them. Even for this purpose, there are essential presumptions and it is the discretion of the researcher how he/she considers the liminal beings. Does the analyst consider it true that they are

defenseless exploited people, or they can recount their accounts? Now these aspects depend on the researcher and his own background. I have applied qualitative research method but there can be other methodological outcomes. Researchers may come up with the variety of subjective lenses. For example, participatory research, auto ethnographical research, story, historical research, or customary subjective research. Initially there was a top-down perspective of studying the liminal and marginalized people when they were not given any voice but, now, with the advancement in research methodologies and opportunities for the researchers, participatory research can be conducted so that they can be heard. More research can be conducted by using my theoretical framework on other works based on Kashmir. For example, *Our Moon Has Blood Clots* by Rahul Pandit, *Curfewed Night* by Basharat Peer, *The Half Mother* by Shehnaz Bashir.

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