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HYBRIDITY AND IDENTITY CRISES IN RANDA JARRAR'S *A MAP OF HOME* AND *HIM, ME, MUHAMMAD ALI* AND ELIF SHAFAK'S *HONOR AND THE FORTY RULES OF LOVE*

M.A THESIS


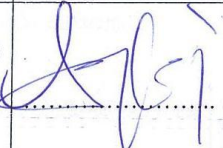
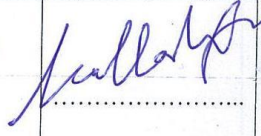

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VAN 2019

KABUL VE ONAY SAYFASI (EK-4)

<p>Khansa Taha Shafiq tarafından hazırlanan "HYBRIDITY AND IDENTITY CRISES IN RANDA JARRAR'S A MAP OF HOME AND HIM, ME, MUHAMMAD ALI AND ELIF SHAFAK'S HONOR AND THE FORTY RULES OF LOVE" adlı tez çalışması aşağıdaki jüri tarafından OY BİRLİĞİ / OY ÇOKLUĞU ile Van Yüzüncü Yıl Üniversitesi İngiliz Dili ve Edebiyatı Anabilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.</p>	
<p>Danışman: Unvanı Adı SOYADI Doç. Dr. Bülent C. Tanrıtanır Anabilim Dalı, Üniversite Adı Van YYÜ İngiliz Dili ve Edebiyatı ABD</p> <p>Bu tezin, kapsam ve kalite olarak Yüksek Lisans Tezi olduğunu onaylıyorum/onaylamıyorum</p>	
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<p>Tez Savunma Tarihi:</p>	<p>26 /04 /2019</p>
<p>Jüri tarafından kabul edilen bu tezin Yüksek Lisans Tezi olması için gerekli şartları yerine getirdiğini ve imzaların sahiplerine ait olduğunu onaylıyorum.</p> <p> Doç. Dr. Bekir KOÇLAR Sosyal Bilimler Enstitüsü Müdürü</p>	<p>.....</p>

ETİK BEYAN SAYFASI

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bildirir, aksi bir durumda aleyhime doğabilecek tüm hak kayıplarını kabullendiğimi beyan ederim.

KHANSA T. SHAFIQ

26/04/2019

Acknowledgments

Firstly, I am enormously grateful for my enthusiastic supervisor Assoc. Prof. Dr. Bülent C. Tanrıtanır of the English department at Van Yüzüncü Yıl University for his patient, guidance, useful comments, remarks. I also thank Assist. Prof Dr. Zeki Edis for engagement through the learning process of this master thesis. Furthermore, I would like to thank all the members of English Language and Literature at Van Yüzüncü Yıl University for their valuable advice and kind help. Also, I am so grateful for my lovely family who believed in my abilities and encouraged me to study abroad in order to achieve my dreams, especially thanks to my husband Akaam Kamal for his continuous support in every step in my life with my adorable twin Nash and Nma, I will be grateful forever for your love. Finally, I would like to thank who in one way or another contributed to the completion of this thesis, my family, my colleagues, and my friends for their unconditional friendship, support, and patient throughout these years.

KHANSA T. SHAFIQ

THESIS STATEMENT

All information presented in this thesis has been obtained in accordance with ethical and academic rules; In addition, all information that does not belong to the author has been cited appropriately.



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(M.A. Thesis)

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APRIL, 2019

HYBRIDITY AND IDENTITY CRİSES IN RANDA JARRAR'S *A MAP OF HOME AND HIM, ME, MUHAMMAD ALI* WITH ELIF SHAFAK'S *HONOR AND THE FORTY RULES OF LOVE*

Abstract

In the many intellectual literary works; hybrid culture and individual identity have a primal role in the age of globalization, the process in which flow of ideas take place constitutes precepts of the global system. Hybridization comes out from the amalgamation of myriad heritage from various cultures of the world. In such a multi-dimensional direction, the crises of identity creeps in deeply. Therefore, the identity of individual springs from the individuals' feelings, aspirations, characters, and motives. These factors are held and practiced by an individual through his life in cultural oversight. This study puts forth and draws inferences from the logical debate between the prevalence of hybrid culture and crises of identity of an individual in the age of globalization in the post-colonial international regime. Post-colonialism reflects the residue of master rulers in colonies held previously. This situation emerged on way of the world after world war-II. The immigration took place at significant quantum which breached the cultural values and presented various impediments for new settlers in different regions of the world. The purpose of the study is to explore the opposing forces of hybrid cultures and identities of the individuals. This translocation often becomes harmonious, whereas on some occasions it creates new breaching points for the security of the individual identities

for human beings. This thesis consists of the inferences drawn from two great novels as mentioned aforesaid. The experiences and hard realities of the lives of writers have been accounted for in this textual analysis.

Keywords: Post-colonialism, Identity Crises, Hybridity, Home, Orientalism.

Quantity of Page: 95

Scientific Director: Assoc. Prof. Dr.Bülent C. Tanrıtanır



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APRİL, 2019

**RANDA JARRAR'IN *A MAP OF HOME AND HIM, ME, MUHAMMAD ALI* ve
ELİF SHAFK'IN *HONOR AND THE FORTY RULES OF LOVE* ADLI
ESRLERİNDE MELEZLİK VE KİMLİK BUNALIMI**

Öz

Pek çok entelektüel eserler arasında, melez kültür ve bireysel kimlik, küreselleşme çağında temel bir role sahiptir, fikir akışının gerçekleştiği süreç küresel sistemin ilkelerini oluşturur. Hibridizasyon, dünyanın çeşitli kültürlerinden sayısız mirasın birleşmesinden kaynaklanmaktadır. Böyle çok boyutlu bir yönde, kimlik krizi derinden sürünür. Bu nedenle, bireyin kimliği, bireylerin duygularından, özelemlerinden, karakterlerinden ve amaçlarından kaynaklanır. Bu faktörler, bireyin yaşamı boyunca kültürel gözetim altında tutulur ve uygulanır. Bu çalışma, sömürge sonrası uluslararası rejimde küreselleşme çağındaki melez kültürün yaygınlığı ile bireyin kimliğinin krizi arasındaki mantıksal tartışmadan esinlenerek çıkarımlar yapmaktadır. Post-sömürgecilik, daha önce oluşturulan kolonilerde ana kuralkoyucuların kalıntısını yansıtır. Bu durum, II. Dünya Savaşı'ndan sonra dünya üzerinde ortaya çıkmıştır. Göçler, kültürel değerleri ihlal eden ve dünyanın farklı bölgelerinde yeni yerleşimciler için çeşitli engeller sunan önemli miktarda gerçekleşti. Çalışmanın amacı, melez kültürlerin karşıt güçlerini ve bireylerin kimliklerini araştırmaktır. Bu yer değiştirme genellikle ahenkli hale gelir, oysa bazı durumlarda insanlar için bireysel kimliklerin güvenliği için yeni ihlal noktaları yaratır. Bu tez, yukarıda bahsedildiği gibi iki büyük romandan yapılan çıkarımları

ihtiva etmektedir. Yazarların bunaltıcı yaşamları ve deneyimleri metin analizinde dikkate alınmıştır.

Anahtar Kelimeler : Post-sömürgecilik, kimlik krizi, melezlik, yurt, Doğu bilimi.

Sayfa Sayısı : 95

Tez Danışmanı : Doç. Dr.Bülent C.Tanritanir



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Introduction

The research highlights the formation of civilization as a result of hybridization. Furthermore, it also puts to limelight the effect of different changes upon multi-cultures in the era of globalization. This new scheme of things in cultures has been a troublesome situation for new immigrants who have been finding themselves in dual territorial resorts. They find it hard to cope with new norms and the old identities of their originality, in this scenario, the words of hybridity and identity crises in culture have become ambiguous to be defined. This emergence of novel paradigms in cultures has induced Randa Jarrar Arab-American writer and Elif Shafak Turkish-English writer to brainstorm for in-depth studies.

At present, cultures are driving and training the personal identities of people in different manners. This inculcation of new norms has been causing novel schemes in the multi-national configuration of nations, the rules of immigration are also affecting the immigrants in the age of globalization. On the other hand, new generation requires something else as compared to the previous century which was quite different from the contemporary scenario, this theory leads towards the concept of post-colonialism in which the legacy of the master rulers is carried by the nations. Hence, the words of hybridity and identity crises creep in for the persons. Hybridity refers to the amalgamation of different norms and values of multi-cultures. Whereas, the identity crises reflects the loss of the originality of the persons in the shadow of these changes. Such constellations feature of cultures have been giving us novel idea of extra –multi-culture.

Randa Jarrar is an Arab-American female writer who born and grew up in the middle east. She migrated to the USA at the age of thirteen. Her novel, *A Map of Home* was given the award from Hopwood, an Arab-American gift. This novel received great appreciation in accordance to the Nobel evaluation of novel barns in 2008. She is a prolific writer for newspapers and magazines such as the New York Times, Oxford American and Rumpus. She also received an award by Lannan, the foundation of Civitella and got selected for Beirut 39 (Shafak, 2012: 11).

Elif Shafak is a great Turkish writer and her novel has reached sky high benchmark in fame and quality. Her novel is available in Turkish and English languages. She was born in France in 1971, she was born in Strasbourg in two

parents, philosopher Nuri Bilgin and Shafak Atman, who later became diplomats, her mother also worked in diplomacy area, she learned in Europe, the United States, and Turkey. She faced a precarious situation when her father got separated from her mother. She was only one year old and got raised by her mother and lived between London and Istanbul, the novels written by her have been translated in more than 40 languages.

In this research work, we are considering novels, the *Honor* and *Him, Me, Muhammad Ali*, these scripts by the authors highlight the hybridity and identity crises in the lives of the people. The cultural system of Muslim families in the small town of southeastern Anatolia region in Turkey. The family of *Honor* migrated to London in 1990. Previously, they resided in the southeastern Anatolia region of Turkey in the 1890s. This migration coupled with great changes ranging from small Muslim setup to large city life of London. In *Him, Me, Muhammad Ali's* Sara we took to the new large city of London where she has to face many problems regarding the identity and new configuration of the hybridity of culture.

It was a great toil for her to preserve the inherited traditions in a wholly new environment and territory. However, she performed excellently in the ambit of literature. She was a renowned columnist and academic writer. But her subsequent writings had a tinge of shadowy thought full of enthusiasm. When turned 7, she observed that a tailor beat his wife every night, on the contrary, every morning they led a normal life. The entire neighborhood pretended as if they are not cognizant of the internal affairs. She started to write books and articles for the people who can hear and who can see. In this situation she got handed over to the family of Ismael Toprak in London, she also saw him prepared to flee from Shrewsbury prison to catch Iskandar.

Elif Shafak had the great resolve to encompass three generations in her writings. In her famous novel, the story begins with the dream of Naze to have a baby boy. She lived in a small village of southeastern Anatolia in Turkey. Meanwhile, she gave birth to two twins sisters. Their names were Kadar (Destiny) and Yeter (Enough). Later on, the names were changed to Pembe and Jamila. These names further got altered with Pembe Kadar and Jamila Yeter. This novel can be considered as a novel which covers the time span from the 1940s to 1970s. One of

the twin sisters married and migrated to London. She lived the life of a wife and then as a mother in London. Elif Shafak discussed and analyzed two-time slots in this novel. She initiated a new debate in her another novel; *Forty Rules of Love and Honor*. This new piece depicts the puzzle of hybridity and identity crises for the people. The migration to a new place under the penumbra of globalization and post-colonial posed serious questions for the immigrants. (Shafak, 2014: 18)

Both the writers, Jarrar and Shafak have produced splendid scripts to highlight the basis of one's personality. The value of identity and its consequential implications in the new sets have been addressed. The nexus of cultures proposed novel ideas of hybridity for the settlers in different situations and scenarios. The concept of essentialism is pivotal for the preservation of original identity, the races, creeds, colors, thoughts, love, affections, social values, norms, and personality features. This constellation of personal features has been central for all preservation of identities and original tinge. The discussion in scripts of both writers is paramount for the ascertainment of the true situation and impact upon each other (Kassab, 2009: 28).

CHAPTER I

1.1. Post-Colonial Literature

The term Post-colonial refers to the independence of a colony from its colonizing or mandating country. Graham said in his book (Ashcroft, Griffiths, & Tiffin, 2001: 15). Post-colonial concerns the effect of culture, society, behavior, and communities of colonial countries. In historical pretext, the term of post-colonialism was used in the literature after World War-II (34). The term is related to the critical analysis of nations with respect to history, philosophy, fiction, and methods of dissertation writing, these powers include Spain, England, France, and some European magnificent authorities (MacPhee, 2011: 22).

Some of the lessons are deeply related to Third World nations in Africa, Asia, and South America. Consequently, postcolonial criticism search for many themes and objectives that are related to myriad factors like political, social, cultural and psychological. The actions of conflict and different operation have been observed between colonialist and anti-colonialist ideas cum thoughts. "For the first time, Antonio Gramsci used this word to describe different levels and classification of the society in which they control other levels economically and politically. Subsequently, the term was changed to define those countries which have been under the control of other powerful countries" (Innes, 2007: 21). The writer of *The Wretched of the Earth*-1961, Frantz Fanon rising to Algeria's freedom and independent from French's colonial, the text of anti-colonial was used for those who were working with Algerian national liberation organizations (Fanon, 1963: 38). These efforts were grouped to make their countries as free and motivating people to protect their land. Meanwhile, in the book of *Orientalism*-1979 by Edward, he describes two different dimensions of the global, west and east. The western countries are the colonizing and the eastern countries are colonized countries. Afterward, this term of post-colonialism was explored in English literature (Said, 1969: 34).

At present, the colonialism doesn't merely include the existing independent countries that had the status of the colony. Rather it encompasses overall system and apparatus of the countries and their generations. Literature should deeply describe these changes. It caused much crises in society such as hybridity and identity crises.

However, the world changed quickly and circumstances are different from somewhere to another which many nations politically change the situation and there were no more colonies but in economic, social and cultural sides they have several disasters and problems.

Post-colonialism is a diverse reaction of colonial countries. "The term of the post is not just recommended to sequential series, it refers to the explanation of a response that appeared as a conflict to the position of colonialism which has different rules that growth in the society" (Ashcroft, Griffiths, & Tiffin, 2001:7). Consequently, colonialism isn't about misappropriating geographical places but it's a study of literary point of view and the relation between the countries which are colonized and the countries of the colonizer. In reality, the colonized part will be the most avoided part in relations completely. Post-colonial literature works deeply after colonial literature with consideration of representative in the colonial discourses and giving some themes, matters, and subjects to the modern writers. Post-colonial literature is a fast-expanding field of literary studies and just the numbers of academic in the journals of books. Articles of many graph series of conference proceeding that there are regularly brought out with the word of post-colonial or post-colonialism (Burns, Lorna., 1984: 12).

Nowadays the term of post-colonialism has been used to mean various different things in the novels to describe society and behaviors of people and to use as a political view of the manner;

Infect, there is no general consensus to show the writer or reader specific meaning and how to be writing should be written with any pen separating post and colonialism or has to be written as a single words, in the same time the period of the time shows up, while in literature post-colonialism has a number of different pieces of evidence and diverse aspects such as political viewpoints and domains, social trends, human behaviors, and economic spheres. (MacPhee G. , 2011: 49)

Post-colonialism is a reaction to colonialism's ideology, there is a relationship between the colonist and the colonized. A relation is a kind of metropolitan of nations and it's a dictated of generated by the economic interests of globalization period.

This is a complex subject who explores a lot of debates, arguments, and opinions. There are some issues in the colonized countries such as the meaning of nationalism and the unclear languages because the language that they are using is neither cool as a native speaker nor as a colonize speaker. Iain Chambers said we can divide post-colonial ironically into three parts, interruption, change interruption and change (Halloran, 2007: 29). According to Randa Jarrar and Elif Shafak's view can pick up this division which is explored through their novels. In the same time, the word of Orientalism can be seen in some novels and writings that have the same meaning of post-colonialism in that period which is used by Edward Said deeply. From dawn of time humans have so many reasons to be attached and enslaved by other people such as demographical reasons, geographical reasons and the numbers of populations, humans have required cities and countries, people control others killed, slaved and getting benefit from others. These novels are mentions the colonization groups that how to take the lands, change cultures and the humans mind during the 20th century, in the same time through reading the stories readers can find all traditional cultures and colonized cultures, sometimes they are mixing together and sometimes they are deeply against each other, post-colonial studies concerned itself with European interruptions in history and how cultures have changed interruption and change, there are many of these interruptions in the 19th and 20th century.

Obviously, post-colonialism motivated some countries to react naturally to superpower countries. This gives colonized countries the literature of defense which would be the beginning of colonialism in concurrent countries. There was nothing in history about the theory of colonization before appearing powerful and colonized countries, at the same time many branches of literature appeared like criticism of literature, independent literature, defense literature, and self-literature. While post-colonialism is anxious and influence in values, behaviors, and principles in societies, another assumption of post-colonialism is bringing the thinking of competitive besides resources of humanity; people's performance indirectly works for independence and being a part of history in their own time (Said, 1969: 31).

However, the need and requirement for both colonize and colonized countries are different and unclear. This help to bring the different processes of thinking to

define a balance between this opposite so we need a general new idea of post-colonialist literature. In Randa Jarra's *A Map of Home* when Nidali's family escaped their own country because of attacked their homeland and running away to another country to get freedom in the border, it discovered the potential differentiation between countries and faced the actual problem of human rights.

1.2. Post-Colonial Immigration

History of migration is an ancient human account; immigration is a universal sensation of demography that is an outcome of the restructuring of the population. A huge population's waves and their movements from one place to another in the world. This process has inflicted the massive cause such as in economic, social, demographic, political and effects on literature according to the background of post-colonialism in the globalization period. Refugees sometimes face significant sadness in their life as suffering, alienation, isolation, obstruction in the way of trying to discover a place in their new world (Graham, *Postwar British Literature and Postcolonial Studies* 22). They held a problem of pressures in-between their unfamiliar and new nation with their old oblige one or the culture that they nearby. The individuals do not decide easily to leave their home and move to another land that does not belong to them unless they have strong factors that push them to immigrate and spend their lives in a different land that is not their own.

People choose immigration to another country for various reasons such as political, cultural, economic, and social reasons. They choose to immigrate in order to build a better future and find better opportunities that will change their lives (MacPhee, 1994:29). This phenomenon has happened in the past and tends to continue in the future stages of life. Personal motivation and individual decisions are other reasons for immigration, for instance; when individuals have different perspectives about life or when they have wider goals that are not achievable in their own country, they prefer immigration to change their lives and reach their goals. Immigrants make efforts in order to adjust to the host country and to get citizenship residency. They work in various sectors and build social relationships with local people, yet they face many obstacles including violence and discrimination (Seyhan, 2001: 23).

Some experience discrimination because of their race and creed from local people, employers, and government officials. Furthermore, the native people oppose immigrants by claiming that the land belongs to the ancient inhabitants and they refuse to share it with foreigners. Employers may even pay the immigrants less and force them to work for longer hours, and so they do not have an easy life in the host country, the United States is a country that has been built by immigrants from different parts of the world (Graham, 2009: 49).

The Immigrants consider the United States as a peaceful land that enables them to have a comfortable life so people immigrate to America from different continents such as Africa, Asia, and Europe. A large number of non-Americans have settled in the United States and contributed in the development of the country, yet, they face discrimination by the racists and some of them have difficulties to cope with conditions of the host society (Bhabha, 1994: 41).

The Arab-American diaspora and the Turkish-British diaspora are an example of those nations who immigrated for various reasons. They immigrated to other countries as an attempt to escape from the economic and political situation in their countries. They came to earn money and save their families from poverty. They put their roots in the countries and became the largest party among the immigrants who settled in there. Sometimes the difficulties of the homeland's culture affect individuals' psychological minds which cause long-term depression. On the other hand, immigrant's children are less affected by their parents' culture and traditions. They connect themselves to the host land's culture and forget their origin.

Therefore, tension and pressure rise between parents and their children, most of the first immigrant generation wants to raise their children on the basis of their ancestor's culture, language, and heritage but the second or third immigrant generation does not have any attachment with their ancestors. These conflicts and struggles that face immigrants reflect through art and literature. In diasporic writing, writers combine the location, culture, and tradition of two countries that they have experience with, they experienced difficulties such as racial discrimination, cultural differences, and tensions with their families (Naipaul, 1964: 34).

The conflict between tradition and modernity, the East and the West, belief and, rationality, displacement, dislocation, and alienation are a few of many themes

dealt with diasporic writers. As children of diasporic families, the Arab-American novelist Randa Jarrar and the Turkish-British writer Elif Shafak show suffering of immigrants in the United States and Britain such as cultural differences, identity crises, struggle between first- and second-generation immigrants, and women's status in both societies. It locates and explores women's position in patriarchal and matriarchal societies with the same structure and methodology (Mahmoud, n.d: 18).

This study shows the transformation of women's power from being regarded as the second-class person to individual and independent characters despite all the difficulties that are faced by them. The dreams that once were impossible to achieve become reality and a turning point to rearrange their lives by themselves. In addition, this study the roles of women in the major works of the two well-known diasporic writers, Randa Jarrar, and Elif Shafak. They portray the times of hardship and sorrowful lives of Asian women who have grown up in patriarchal societies. They also introduce passive, weak, and voiceless women who have been stereotyped and controlled by male dominance, both novelists have similarities and differences in their styles. They express their views about women's roles throughout the women characters in their works.

1.3. Ethnicity and Identity in Immigration

Identities refer to the individual perspective, this term has often used the meaning of self-label. Identity commonly is used for self-identification, feeling, behavior and thinking of personal character while ethnic is deeply related to groups of the society upcoming by sharing a bunch of people value, attitude and group thinking. Both terms ethnicity and identity are the basic elements of immigration, ethnics, and identity of immigration are the dynamic hypothesis of change, combination, and development of nations, cultures, religions, and languages (Chambers, 1994: 36). Ethnic identities are becoming the significant parts of the acculturation steps which take residence while immigrant people move to other countries and new area the difference between ethnics and identities is not strong and clear (Looker, *Atlantic Passages: History, Fiction, and Language in the Fiction of Sam Selvon.*, 1996) (Lie kind 2001). The study of ethics and identities are a part of abstracted nation's progress with moving self-individual character and attitude from

childhoods to grow up, migrants are much less likely to own their homes than the indigenous, even after controlling, wide range of life cycle, social and economic characteristics and housing market conditions.

The analysis of housing selection for migrants through explicit accounting is making so many problems for immigration people with ethnic identity and the potential impact on the decision to own housing, using two-dimensional ethnic identity model that contains attachments for both origin and host cultures. Evidence suggests that immigrants with a stronger commitment to the host, the country is more likely to achieve homeownership for a particular group of socio-economic, demographic characteristics, regardless of their level of association with their country of origin, the main heading of visually is undoubted, in various contexts is spreading to a wide range of academic inquiries. As a matter of fact, in problematizing visuals, art, aesthetics, media, image-imagination, literature, mind and cognition are the first ones to come to mind. However, these do not tell us much in two ways, it is important to note that, while there are many theoretical kinds of research, thoughts, and concepts to describe thinking, the nature of the look as a type of communication, in the field of social sciences rarely it has been the subject of queries. The second shortcoming in relation to this is the following, aside from explicit consumption of mass consumption, more narrowly defined social groups (Bhabha, 1994: 43).

Through the novel of *Him, Me, Muhammad Ali* by Randa Jarrar, identity and ethics subjects clearly appear of plentiful. The main grace girl character is captured in a city supermarket and transported and living out of community, young charm happenstances in cannily precise explanation the story of her abduction, she transcribed the real situation on the sister's blood, and she said "who we are why we don't understand ourselves, is this is real life or it is only illusion" (Jarrar,2016: 36).

Meanwhile, most of Muslim's women give the impression that their personal humble detail occurrence and actuality put the chances of themselves to something is not real and surrounding by the illogic idea and not clear identity, especially when they are moving from their own land to another part of the earth. Nevertheless, they are suffering and struggle by porn which is far from their natural (Jarrar,2016: 37).

Originating from the direct connection of the personality to the biographical history of the person, there is the repertoire of other visual objects.

Speak about rich material visual accumulation in houses and homeland is so complicate, to eye bulky crowd to find solution, almost no curiosity in the novels and the mass objects have received little interest and reputation in the social sciences, even in the field of material ethnics studies and identity studies, they were in the shadows of the climbing subjects. As a result, people and communities, the spiritual and material still have questions about their communication with their own real and generation life. Ethics and identities reflect the integration of immigrants into society and their personal commitment to their host community. Strong identities ethnicities are not incompatible with attachment in the country. The identity ethnic remains important for immigrants first than for those of the second generation. This demonstrates that the process of acculturation is not ended in recent waves of immigrants. Once people change to be welcoming, immigrants tend to assimilate or to integrate without too much trouble. However, when prejudices and discrimination are currency current, immigrants feel marginalized and have a tendency to accept non-immigrant identities (Chambers, 1994: 11).

When human lives without spirit and indifferent to their fate. Their lives were decided by the society and they entered into a complex culture. Unintentionally in that time human believed that staying silent with a passive character was their only fate, their beliefs, which were dictated by cultural oppression, in the same time it legs migrant to accept that he or she must be predestined to have a weak character, and this destiny could not be changed.

CHAPTER II

Hybridity

2.1. Historical Perspective

The term of hybridity is deeply related to the postcolonial contexts, hybridity is the subject of the intellectual autopsy. As it is also critical thinking to identify and analyze new society, nation, and human behaviors. Continuously changing the knowledgeable environment of the postcolonial circle is very hard to understand. Hybridity is everlastingly existence revised and misappropriated by criticizers with philosophic thinking of any place in the global. In historical perspective, hybridity is used for ethnic and cultural dialogue, for different groups, varies collections and the human race (Bhabha, 1994: 43). This term has varied methods with different self-restraint. At the same time, it has an emotional and unstable history. Nowadays hybridity is more general and has a further metaphorical method of consequential dissimilar foundations, with self-possessed of dissimilar features, some writers use the term of hybridity in the time of colonial to those children who their parents were black and white (Bhabha 1994: 49).

Hybridity is postcolonial term and historically it appears in modern literature science 1980, but in the general events and common meaning this term is used earlier, meanwhile the term of syncretism has been used regularly as synonymous with hybridity, so the syncretism is traditionally a definition of hybridity, which is the mix of culture and personal identity, syncretism is giving the impress of a peaceable and nonviolent synchronicity living.

In the same time, the term of hence is well compared between multiculturalism and the aggressive ideal of hybridity that is suggested by Homi K. Bhabha, his description for the term of hybridity is colonization term for human identity and nations culture acting and social producers. This word is the same word that Edward used for orientalism and Jamaica used for defining culture's situation pretentious of the African slave and the white English settler (Bhabha, 1994: 154). The term developed time by time and changed the real meaning. In the previous decades, hybridity is commonly used in the literature of postcolonial societies for those nations before and after independence, which covering the colonizer 's values and

culture across political, economic, society, personal character and settler invader force original people to adopt from their culture.

Hybridity has been occurring in the late period, for described migration and people in the globalization. The term also moves of the domestic concept to the international thought, while new nations extend their life to multinational behaviors, different languages, the new legal system, complex political ideology and variety in business culture. Hybridity can be seen as the opposite of essentialism a positive feature of hybridity is the ability to recognize that identities are constructed through the negotiation of difference and that the presence of fissures, gaps, and contradictions is not necessarily a sign of failure. The concept of hybridity today emphasizes relations within a field of study, as opposed to the earlier definition, where the focus was on an object or specific events. This follows the general pattern of structuralism and post-structuralism, instead of studying an object or an event, it is more relevant to look as to how the processes or different structures of society and culture work (Ashcroft, Griffiths, & Tiffin, 2001: 112).

Naturally, hybridity is a process where the culture combines the element from others, as they come into contact with each other's though purposeful, hybridity creates a caustic of double mindfulness. It also collisions between different opinions of understandings in the current world, hybridity in some circumstances is shaping up between revisions social and political science, the arena of the sociality and imagined.

One of the most thought-provoking reproaches of the French structuralism apprehensions the clearing of fantasy, while many writers in France used as intellectual structural criticism, in the same time some thoughts believe that hybridity meaning will be change according to nations structuralisms and deconstructionist, but agree on that the sensible foundation based on cultural manifestation, this is relatively independent of all discourse and all symbolization, although these two levels are intimately imbricated, since the meaning manifests itself, is institutionalized and systematizes through discourse, and informs production of new symbolic systems (Ashcroft, Griffiths, & Tiffin, 2001: 120). The significance, according to the philosopher and French political scientist, corresponds to what can be perceived think rationally, or imagine. Although everything perceived and thought

rationality is instituted socially, there is still a fundamental difference between these two types of significance, on the one hand, the imaginary significance is fundamental to the emergence of all culture, and makes possible the self-representation of human collectivities, the sense of identity and the perception of their place in the world.

For a definition of hybridity, we have different views, Robert Young defines hybridity as a humbling of commotion and obliging deeply inside each other, make difference into uniformity and sameness concept, also make one of two separate things, and obliging of two single entities to one part, making two different elements to one element. (Young, *The Cultural Politics*:158). Monica Fludernik has divided current deliberations of hybridity from dual groups constructed on different groups and nations which is defined such as conceptualization. The traditional definition of hybridity is realized to combine and pollination two or more different objects, should be the combination among languages, culture, and race. In the previous civilization, there is a lot of social and different norms that named by hybrid, it means accepting and respecting rules and norms in a society which operated by the majority of people. The newest postcolonial and poststructuralist method of hybridity is combining from cultural strictures of cultural paradigm with the shape of others, while the interdependence, shared irritated manipulating, and conflict between the colonial countries and native civilizations, mainly as moving the hybridization of the colonizer's dissertation over the communication of the intrinsic imitation of others.

Homi K. Bhabha has the latter definition of hybridity, which is shared effect and common values between colonizer and colonized nations, also it is been interrogated by some opponents, because it is inequity and imbalances of the power relatives in the colonizer natives' relationships, also Ashcroft, Griffiths, and Tiffin discuss that the idea of hybridity is to involve identical argument of rules in the chain of command inside colonizer and the colonized country. (Ashcroft, Griffiths, & Tiffin, 2001: 144) Hybridity in the current count could describe a spatial multiplicity and that replaces the chronological linear it of the historical vision. Some theorists in western describe that hybridity is the strategy of colonial power and knowledge to control everything, and force others to respect and follow their ideas (Wishart., 1999: 76). In another hand, hybridity is the superiority of being hybrid in the society or

mixing two different origin things, two or more elements and produce one result and it has some related terms such as multiculturalism, ambivalence, and mimicry.

2.2. Cultural Globalization

In the 21st century, clearly two terms have been the center of media education and literature science, there are globalization and hybridity. These two ideas have been the center of change people's culture and thinking; also, terms have been the main tools for the direction of individual perspective and nation's perception (Said, Edward. 1969: 38). Hybridity term starts changing of meaning melodramatically in the globalization period, while in the original view comes from ecology and biology stating to the discerning upbringing of plant life to produce variety and particular quality to improve performance, it is imaginative practice in broader discourse with association's colonial idea, cultural transparency, and revulsion of nationality. While the horror of hybridity and realization could be found in the metropolitan center, during the post war's immigration of human from Africa, the Caribbean and Asia start moving to somewhere else that safer than having a good quality of life such as America, Australian, and Europe. This move reflects the disreputable language by others and making fearless by the cultures of colonized communities (Said, 1969: 44).

When looking at the hybridity meaning of international variety and linkages, it is also important to understand the direction of moving cultures and identity from the native to new society, and develop the term over the time, where a development towards higher international variety, which a worldwide scale can be witness and a process of globalization, is played very well, obviously the term of globalization is referred to the process of becoming the world more global and unique, this is the same process of hybridity term which is combing two different things in one lifestyle, globalism in the worldwide possibility can simply use as a geographical term and homogeneity around the world, as for localization it is the opposite of globalization, eras nationality point of view to globalism point of view, it is characterized by decreasing international constraint, similarity, and integration, for the position of direction international strategy and more work on localness, however this is way of equates national with local, according to supporters of the global

merging perspective the growing integration, similarity and correspondence if the world can be a challenging theme by directing to extensive culture, habit, society, and language.

It is a warm argument that even in your homeland, people can see the similar things around, nations will not be fully integrated into a world without boards, humanity taking a global convergence to decide and be a fundamental part of the society, all reasons change human's behaviors and lifestyle activities. Randa Jarrar and Elif Shafak were mentioned with the importance of hybridity have in the social imitation of the system, understanding it as impartial structures that are incorporated by the subjects through globalization, what they call mix culture. Cultures remember as a system of durable and transferable dispositions, that is a principle generator and organizer of practices and representations that can be objectively adapted to its purpose without supposing the conscious search of ends. The concept of habitus allowed Bourdieu to explain how neural structures are subjective, incorporate in the hybridity. At the same time, by illuminating forgotten aspects of social systems, both novels have managed to understand the importance of symbolic structures as an essential factor for the replica of power. It made us see in the production, circulation and cultural consumption a decisive space for the constitution of social differences (Said, 1969: 51).

Synthetically, in the differential appropriation of goods and the unequal way in which they are consumed not only imply a manifest inequality materially as greater comfort, but they are part of a space of struggle uneducated by the power of consecration of what is considered legitimate, elevated, true culture and what is condemned as low and vulgar. Now, what constitutes a cultural field according to globalization, the existence of a common capital and the struggle for its appropriation. Throughout history, the scientific or artistic field has accumulated a capital of knowledge of abilities, beliefs, etc. with respect to which two positions act of those who hold the capital and those who aspire to own it. A field exists to the extent that who participate in the field have common interests a language and complicity that underlies all antagonisms, that is why participating in the fight contributes to the reproduction of the game through the belief in the value of the game.

Jarrar mentions the possibility of a constant struggle for the power of nomination in which institute new legitimate capital, in the field of class culture prefers to speak of a single legitimate capital, and applying the categories of high culture and elite, medium and low culture to classify the differences within the production and consumption of that culture the consumption of the lower classes would be then a degraded and conditioned form of higher culture forms. The proletariat of Western Europe is a limited consumer of high culture, not one that does not recognize the ability productive ability even from a productive consumption of a counter-hegemonic subaltern culture or less non-functional to hegemonic creation. It seemed then, again, that the only power of differentiation of the popular arena is in the political and human's struggle. Commonly in some literature's review, multiculturalism is used for hybridity, Salman Rushdie mentioned the multiculturalism is the method that much more important than a school of teaching kids, also added the term to a number of condescending languages explaining the multicultural relations of Britain, which definition of psychotherapy (Jarrar ,2008: 59).

2.3. A Map of Home

The unfair treatment or control in one's life is called oppression which is a condition of being subject. As indicated Nidali intensely faces oppression all through her initial life both in her own particular family by her folks and in the society by others. Commonly, her faces oppression and unreasonable treatment for being a girl in the general public. One of these circumstances is the point at which she thinks about by the mosque after nightfall. She clarifies that her dad would release her. "sit in the city corner by the mosque after Athan al-Maghreb- the nightfall petitions since nobody attacks girls outside mosques" (Jarrar ,2008: 168).

In these circumstances, because of the dread of being attacked by other individuals, she is mistreated in the public eye as she can't go ponder anyplace. She wishes Nidali can't feel safe outside with a specific end goal to go for examining unless she is by the mosque where she is sheltered from molesters, which is extremely an out of line considering. Although she is controlled by others and told what she can and can't wear for the rivalry as she is likewise persecuted amid school.

Nidali does not have the opportunity to pick regardless of whether to cover her own hair; she is informed that she should by her educator. Nidali is likewise unmistakably mistreated in her own home as she is liable to remorseless treatment and unnecessary control in her initial childhood. She has been beaten by her dad and her sibling ordinarily in her childhood and he even calls her with bad names. Nidali and her brother beat such a large number of times that they even "analyzed their wounds like bomb locales on two distinct maps" (Jarrar ,2008: 177). Her dad likewise called her with various awful names in her youth including calling her a prostitute when she is only a tyke. Nidali's dad also controlled her life too much, as he would choose where she could and couldn't go, who she could and couldn't converse with, and what she could and couldn't do in her childhood. Through this research realized that her oppression more likely than not discolored her childhood, yet cherish of the amount that she was sufficiently solid to make due through it to accomplish her own particular agency and self-rule toward the end of the book (Jarrar, Kabobfest: 180).

Randa Jarrar's glittering at first appearances like a brave eastern girl who grows up in different countries such as Kuwait, Egypt, and Texas. She explained a girl in her novel as the main character who is imitating herself in the character's personality, while the perceptive of this character is very complex, funny and challengeable, her name is Nidali Ammar, she was born in Boston and she has a mother with Greek-Egyptian nationality while her father comes from Palestine, they moved to Kuwait when she was young and remaining in Kuwait until she gets 13 years old, when the Iraqi government tries to attack Kuwait. Her little brother is born there, through spending time with the family of multipart nationalities. During 1991s occupation, her family escaped to Alexandria in a wild line. They do not remain for a long time in Egypt because of the perturbed situation that affected their lives (Jadallah, 2010: 98).

Nidali's father found a job with new conditions in Texas. This kind of environment brings a different lifestyle for them which posed a challenge for the whole family. Jarrar mentioned in *A Map of Home* Firstly, she disappointed to be a part of a member of an American citizen, she is afraid of going outside and touching society easily, because of the effective factors that are surrounded by her. Suddenly she is turning to be the precocious and engaging Arab chicks that aren't very different

from other American girls, while her father deeply rejected her daughter's attitude by facing the reality (Jarrar ,2008: 44).

It's not easy for Jarrar to realize her teenager's life in such a traditional family who has this kind of parental expectations, dangerous friendships, and sensuality. However, her exciting voice and perfect judgment make this like a standout personality. After Nidali's born in Boston, her family described her name by Nadal which means struggle in Arabic, also in literally has the same meaning, but her father interested in her name because he tries to resist feminization of male and hoped to be used on the male name for children! The first face of Amar's family was in Kuwait. It shows that at every step, Nidali must recall herself where she from is! And finding out who is she! And how she can fit with a new culture and how she survives in this new place that hybrid in mixing societies. Usually, in these kinds of novels, we can find out certain types enhancing life in globalization and introduce foreign nationalities to support, this will be the main concept to call home for all categories and cultures. Nidali think that in America every individual person has two parts, half of them belongs to the original nation and another half belongs to the American environment, and she said, "I think that the American would make me feel home externally, but internally I feel lost, which make me sad give me the feeling of loneliness" (Jarrar ,2008: 52).

Although this is primarily a story of coming age, the sense of historical movement which real increases personal for searching identity. Also, Jarrar wants to show great historical events behind in losing the Palestinian territories in 1967, and the defeat of Nasser and Saddam Hussein's invasion of Kuwait shape childhood the little girl like that, also changing her family dynamically.

The best thing about Jarrar's writing is her ability to create a kind attractive protagonist with such as original, ironic, self-reflective, and funny voice. Nidali is witty and ironically self-deprecating as she chronicles her many blunders, misunderstandings, with cultural fake supporters. As a young girl, she is thought to be a wonder woman, but through a young Arab woman's eyes, it's not normal to see woman's black hair be a star easily and she could be symbols for parts of her Egyptian, Palestinian, in another hand for American's people identities. This kind of misunderstanding coming across as a hilarious in the novel, while underneath it is

heartbreaking to try to put together the pieces of a single heritage of find a way that everyone can really fit together in the entire object. The basic formation of the novel *A Map of Home* is to be the metaphor about identity and home too or we can claim maps form be the central metaphor for home and hybridity (Jarrar, Kabobfest: 2013 58).

For Nidali, it's only when she can erase the borders of these maps that they can live in the present, and feel free from the constraints imposed on these maps in her life. According to her desperate mood because of no place to belong to and always having struggle for searching identity her parents promised her to buy a house for their own in order to be making her happy and trying to accept her see America as her homeland, but she isn't happy by that at all and said "I still missed thousands of images and things in my mind, which is very difficult for me to neglecting and forgetting them and starting a new life by new mask" (Jarrar ,2008: 220). Therefore, the main function of having an original homemade to live in, and also everything that she missed a kind of material things may bring much relief to for her however it will be impossible to accept that, buying their own home makes her feel happy and brings many releases can makes her to live as an American girl and living her past life in immigrant.

In *A Map of Home* by Randa Jarrar is a movement trauma condition of rootlessness. Nidali transfers into three steps for viewing after real home in this book, through her first stage, the main character in the story has many issues about an uneasiness of having the life between many cultures and homes, with having no home to belong to. Her hopelessness might be the major and controlling theme of the novel because Randa Jarrar wanted to write about finding a home which is her own real home. However, she has many difficulties with her uncomfortable life by knowing that it's not easy to find her own home. Also, through her second stage, she can recognize that while it may have a bad meaning for homelessness with no place to be your own, she can create her own imagine the house and accept homelessness. It looks like the ideas of diaspora due to that referring to one's home because the real motive of your own that makes you uneasiness about no place belonging to having no identity. Furthermore, in her third stage which she moves on is a celebration of homelessness and accepting the non-belonging culture, home, and identity. The idea

of liberating and her point of view about non-belonging home and being immigrant can be the feedback of having hybridity and having two homes or none of them belongs to you. Lastly, she understands that homelessness and having many homes belong to may bring changes personality and transformations nationality (Majaj, 2008: 68).

Randa Jarrar's characteristics in *A Map of Home* is funny and painful, this gives human two characters and personality. Nidali Ammar, who is the novel's protagonist, records her foolish life of family, through the tragic, forceful failure of her parent's marriage, also with her own conflict to catch her place and her identity at the center of war, with her past homelessness, and the problem is female teenage years faced with a traditional culture. Nidali as an Arab Muslim female who comes from such a culture is almost as various as the Arab world itself. Her father comes from Palestine, while her mother from an Egyptian family who has a Greek Christian mother, all of these national varieties makes multi-cultures and affecting hybridity. Consequently, it's very hard for a character to catch any place and called home on anywhere of the world's map because she didn't have any home to return and there is no house to feel comfortable in. Also, her unclear circumstances as an outcome of continuous relocations cause many emotional states of homeless (Jarrar ,2008: 120).

However, to Nidali as a protagonist of Jarrar's novel making a home-based inside Nidali, in the same time she is trying to far away from her real culture and her own family's country makes her through findings new system which is a call to freedom or liberate homeland when she is growing up. In the first step for discovery, her home starts with her fight through the harmful situation of homelessness such as continuous uneasiness with doubtable uncertainty. Which we can realize in the first chapter of stars her lifelong fight to discover Nidali's home and a place among two different countries such as America and Arabian country that they have many differentiations among them for example in ethics, music, foods, cultures and so on. Generally, in Arab American literature in specifically, homelessness can be a great theme for discussing and the story of identity is apparent in the different forms. This changeable personality and the concept of identity observe that attractive traveling subjects as a continuing and endless process. So personal identity and human's ambition is strongly connected to the perceptions of home. The homeland's concept

is a long progress. The idea of homelessness is the major theme in this novel because of Nadali split feeling about her mixed cultural origin is being bigger and bigger from time to time for an instant she said “My little passport, the one looked nothing like Mama’s medium green one or Baba’s big brown one, said I was American. I didn’t have to stand in a different line at airports yet, but soon I would. And Mama would stand in a different line and Baba would stand in a different line. It would make me believe that the world wanted to split up my family, so I’d pull them even more” (Jarrar ,2008: 9).

They have been in Kuwait for numerous years while none of the family feels that they have their real home. Then by the complex process, they escape to America-Texas and again they feel loneliness as before. Therefore, it was very hard for them particularly for a little girl that she has a lot of question in her mind about where her home is? And where is she belonging to? Once her family went to Egypt during her teenage ages to visit her grandmother’s house, she had the same feeling that Egypt, not her own home as well and she said “was this place be my homeland now? Because we left our previous house! I was crying such as a baby with fall my tears from my eyes” (Jarrar ,2008: 162) Also, in her primary school at the very beginning her friends and the school children making fun of her because she didn’t have, she homeland and she didn’t know her real identity as they had “I didn’t tell them that my heart was broken. I didn’t tell them how I always felt like I ‘d left something behind at home until I realized that what I’d left behind was home” (166).

Besides their moving to Egypt afterward they are compulsory leave there again and this time going to America and as usual, Nidali is very sad and exhausted of familiarizing herself in new environments of all her life in different places where they are going to. She is always having struggle with her family through saying that she can’t move to America, she doesn’t have anything to wear and her hairstyle is stupid and she didn’t know anything about American fashion style. Nidali didn’t want to tell them the truth and she wants to pretend herself like that, however she didn’t want to move again, to lose that home again which they make in Egypt to live in, they have to start all over again (Jarrar ,2008: 207). On the other hand, this cycle of life for searching identity bring many ambiguous for her with much different kind of home and making many places for her homeland.

Therefore, in the second step for a searching house, Nidali should accept to stay at Egypt that will be acceptable for her family so she has to move with her family to America and being immigrant in the USA and accepting homelessness. To be noted that in Randa Jarra's novel *A Map of Home* the kind of tale that has being a dissimilar nature of and hugely different from understanding culture. She is born from the mother that has a variety nationality which her grandmothers from Greek, and her mother belongs to Egyptian, also Nidali's father comes from Palestine. She is looking at herself as a joyful doll or a kind of toy, she feels that she is the smallest member of center her family decision's play.

While Nadali becomes a displacement character in the novel she realizes that looking for a home and finding her real identity is meaningless, also nobody can help her to get rid of this difficult feeling and situation. In chapter fourteen titled "You are only 14 years old an Arab chick who moved to America-Texas" (Jarrar ,2008: 232). Here Jarrar wants to change the first-person narrator to second person narrator, why? Through reading this quotation we know that Jarrar's idea about changing and replacing narrators is just for pretending reader's attention into Nidali's environment with her real life as an immigrant girl in America, which she explained in an interview in Yaman in 2009, Besides she states that her personal identity becomes disengaged because she is relocated to the USA thus, she requires readers to feel pain and sadness. Through Nidali's traveling from one place to another made her face by many cultures with different situations which make her feel a girl with no identity and displacement without any house to belong to.

It's possible to claim that writer's central character is always having struggles to choose where her home is thus it's certain that we know Nidali has so many homes to belong to; during this short life of Nidali as a teenage year that she traveled more than one time. She feels uncomfortable and unhappy as before or can tell more than what before makes her feel worried about her future and "I've doubted and worry about my future and my continuous life. Just I need extra imagination to know anything which is going on and happen to us and to me" (Jarrar ,2008: 180). It's a kind of sensation that she missed her homeland also missed her old stereo which is her musical tool and missed her bed, piano, friends, and school. However, she is familiar with that she never has the ability to go back to her previous life even when

Kuwait return to before her coming situation that everything is quite and Kuwait be in liberation again (178-9).

According to her desperate mood because of no place to belong to and always having struggle for searching identity her parents promised her to buy a house for their own in order to be making her happy and trying to accept her see America as her homeland, but she isn't happy by that at all and said. "I was missing a hundred different things from home, and the sad part was, I was starting to forget what they were and where home really was" (Jarrar ,2008: 220). Therefore, the concept of having a real home to live in also everything that she missed as a kind of material things may bring many reliefs for her however it's will be impossible to accept that buying their own home makes her feel happy and brings many reliefs also makes her to live as an American girl and living her immigrant past of her life. Otherwise, in the third step, Nidali must agree that through runny notion she has no real house to live with having any imagination about her own place. Through Jarrar's protagonist having no place to feel comfort and non-stability also having no home to belong cause their transformation from one place to another. If the concept of home is a method or processing finding identity and resolving problems, it will be the final stage. This will be a test for unchanging life, stability with identities be a subjective process. Therefore, getting the concept of carrying her home with herself may make a lot of chances for her to choose a better life and will be a new position for her.

Through reading Randa Jarrar's novel *A Map of Home* it is realized that Nidali examines the limitations of importance which is explanations of one's homeland. The home which has a changeable concept, therefore, changing the location for her might be carrying liberty and happiness. "One afternoon, I sat at the dining table and drew a map of Palestine from memory...I pointed at the western border and asked (my baba), is that right? Who knows he said...What do you mean Baba, when you say who knows? Oh habibti. That map is from a certain year. The maps that came earlier looked different. And the one that comes after, even more different. What do you mean? I mean...there's no telling where home starts and where it ends...I noticed that Baba's eyes were filled with tears. I took the map I draw to my room, flipped my pencil and brought the eraser's tip to the page. I erased the eastern border, the northern border. I erased the southern and eastern border. I surveyed what

remained: a blank page...I stared at the whiteness of the paper's ends for a long, long time. The whiteness of the page blended with the whiteness of my sheets. 'You are here' I thought as I looked at the page and all around me. And strangely, I felt free." (Jarrar ,2008: 193).

2.4. *Him, Me, Muhammad Ali*

Randa Jarrar is an honor winning author, short story author, writer, and interpreter. She experienced childhood in Kuwait and Egypt and moved to the U.S. after the primary Inlet War, her novel *A Map of Home*, was distributed in six dialects and won a Hopwood Honor, a Middle Easterner American Book Honor, and was named a standout amongst other books of 2008 by the Barnes and Respectable Audit. Her work has shown up in the New York Times Magazine, the Utne Peruse, Salon.com, Guernica, The Uproar, The Oxford American, Plowshares, Five Sections, and different scenes. She's got cooperation's and residencies from the Lannan Establishment at Marfa, the Civitella Ranieri Establishment, Hedgebrook, Caravansarai, and Eastern Outskirts. In 2010, the Roughage Celebration and Beirut UNESCO's reality capital of the book named Jarrar a standout amongst the most talented essayists of Middle Easterner root younger than 40 praises for *Him, Me, Muhammad Ali* (Citino, 2017: 75).

At the point when Jarrar's comical inclination goes head to head with her character's sentiments of irritation, the outcomes are frequently beguiling and funny overcome, splendid, come out with the plain truth gathering. Amazingly fluctuated in style and substance, Jarrar's gathering is prescribed for an extensive variety of readers. Library Diary Jarrar follows up her novel, *A Map of Home*, with an accumulation of stories delineating the lives of Middle Easterner ladies, running from mesmerizing tales to coarse authenticity. Regularly clever and cutting, these stories transport peruses and acquaint them with a vital gathering of ladies. An unobtrusive cross-examination of class spreading over different ages and an investigation of want animated by a dash of enchanted authenticity. Jarrar's characters are significant, with encounters and perceptions that sway between profoundly moving and wildly entertaining, frequently in agreement, and she expertly joins infrequent snapshots of otherworldly authenticity in this genuinely

fantastic short-story accumulation. The New York Magazine's stories grandstand the quality and ability of an essayist of immense blessing and beauty, who stands up to the impactful and frequently severe substances her characters look with backtalk and verve (Jarrar,2016: 43).

Jarrar's figures out how to saturate her stories and characters with brazen parody and gnawing dialect merged with a far-reaching, creative topography, in this new, flawlessly created collection she moves consistently from Istanbul to Sydney to Seattle, with stories including beautiful characters from an assortment of Middle Easterner backgrounds. This charming book, and its powerless characters, permanently leaves the peruse with a private feeling of affection and loss, also her style sensitive, impossible to miss, and nearly observed has establishes in Russian writing, yet its mood sounds present day and totally her own. Writer's best depictions are about connections and the points of interest we see in the general population we sort of detest however for the most part love, Strange, entertaining, exaggerated, lovely, and earnestly full. With convincing subjects of uprooting and rehash, these stories push limits examining race, class, sexual personality, and family; the part of ladies in Bedouin and American culture; and considerably more. In this accumulation, folklore meets reality, and Jarrar's palette traverses the world (Jarrar,2016: 41).

The thirteen stories in this gathering mix humor with seething, mind with poignancy. Her presents a bewildering assortment; every story as innovative as it is clever. It's a book for this abusive appointive season, where presidential legislative issues are terrible and damaging, and demagoguery is attempting to stomp a center American truth. Jarrar is here with a revision. Jarrar's work looks to grow abstract portrayal of Middle Easterner individuals, and her stories occur in urban areas and nations everywhere throughout the world, intense, wry stories portraying the lives of generally Bedouin people, from Cairo to New York to Palestine to Sydney to Istanbul. A capturing gathering of stories, her characters are Muslims, for the most part, ladies, normally not living their lives in lockstep with the Quran, however feeling grounded in their religion and culture and home in any case, in the reductive American political personality, the Center East is frequently just the wellspring of oil and psychological warfare (Jarrar,2016: 34).

Neither shows up in this gathering, it appears to be relatively ignoble to try and say oil and fear mongering such is the verve of Jarrar's enlightening stories, composing a world which numerous more ought to peruse, as well as need to peruse. Regardless of whether Jarrar's character is a lady enduring under the little male-centric oppressive regimes of family or a half-human, half-ibex animal additionally enduring under the little man-centric oppressive regimes of the family, they generally feel completely human and genuine, tormented and looking, an energizing gathering.

Commonly she is talking about Muslim society in European culture, this accumulation of stories investigates a variety of Muslim voices traversing a few urban areas and landmasses, all concentrating on looking for opportunity and love in the midst of dislodging and misfortune. These voices and encounters should be heard now like never before. Immortally Jarrar deftly catches the clashed feelings that can emerge when attempting to explore your own particular character and the desires of friends and family with inconspicuous and exact narrating, and a relatively material summon of the settings of these accounts, and the outcome is an effective inspiration of the perplexing elements at work in contemporary life. Interesting and obscurely creative, the stories are confession booth and riveting by methods for the profoundly cozy and helpless spaces Jarrar's characters enable us to get to her fiction has energizing extent, and she researches account and additionally social forbidden. Notwithstanding when her regularly fantastical stories veer towards tale, she subverts any desire of frayed tall tale, continually finding influencing profundities like the tightrope walker in the opening story, he pulls off mind-boggling accomplishments over and over, and her stories are loaded with shocks, it's difficult to name another story that is described by a promiscuous half trans Jordanian ibex living in a modest town in Texas. As per users of her political editorial surely understand (Jarrar,2016, : 55). She pampers warm consideration on her characters, her scenes are isolated by class, sex, sexuality, and benefit, however, are never entirely partitioned. The accumulation connects together the rich and working class and poor, urban and country, Worldwide North and Worldwide South, dark and Bedouin and white. These multi-layered and guaranteed short stories indicate Jarrar to be an ace of the shape, she does what each overcome story-teller ought to do she comprehends what

different journalists leave outside the limits. She associates us with that which others have left implied.

Him, Me, Muhammad Ali is a burning gathering of short stories about adoring, yearning, losing, and surviving. Randa Jarrar is one of the finest scholars of her age. Her voice is guaranteed, wildly autonomous, bound with silliness and incongruity and dependable, dependable, honest. Laila Lalami, creator of *The Field's Record* and *The Mystery Child*, her exposition is intense and delectable and influences the hazily comic to appear to be light. The voices in *Him, Me, Muhammad Ali* are effective separately and overpowering as an ensemble (Jarrar,2016: 58).

These are the stories we require at the present time. The stories of writer are valiant, amusing, and miserable, taking off and natural, tale like and instinctive, brimming with families, darlings, companions, outsiders and desolate youngsters. These stories chuckle with and thoroughly consider and ascend against, which is simply to state they splendidly show Jarrar's tremendous ability, empathy, and range. *Him, Me, Muhammad Ali* dumbfounds all the way.

Tale, history and the present, catching the lives of Muslim ladies and men crosswise over heap topographies and conditions. With sour mind, profound delicacy, and unlimited creative ability, Jarrar enlivens a noteworthy cast of characters, a significant number of them inadvertent drifters a term for transient feathered creatures who have wandered off track looking for their roaming courses back home. Wild and feeling, *Him, Me, Muhammad Ali* is a demonstration of survival even with affection, misfortune, and uprooting. She is the writer of a very fruitful novel, *A Map of Home*, which got a Middle Easterner American book honor and was named a standout amongst other books of 2008 by the Barnes and Respectable Audit.

She experienced childhood in Kuwait and Egypt and moved to the Unified States after the primary Inlet War (Jarrar,2016: 54). Her work has shown up in the New York Times Magazine, the Utne Peruse, Salon.com, Guernica, the Uproar, the Oxford American, Plowshares, and that's only the tip of the iceberg. She writes for Salon and lives in California. The real matter of human's identity awareness that the main concept of alienation and isolation continuously remain hostile, The hypothetical background and the concept of alienation and isolation are also

revisions of some challenge in human's identity through the main ideas by Randa Jarrar's novels and it appears in both novels *Him, Me, Muhammad Ali* and *A map of home*.

Through writing both novels Jarrar focuses on the effectiveness of alienation and isolation among human in different cultures and society according to different stories that she mentioned in whole stores in his novel *Him, Me, Muhammad Ali* and *A Map of home*. Randa Jarrar as which is one of the postmodernist critical writers her books effect on both American literature and Arab American literature, In the same time she touch as close as a household relation in enduring of personal behavior and human character for been lonely and isolate through the critical way the concept of alienation and isolation identity in the process of both novels, while time is moving inside or outside the home and bring verity values to different immigrant from different countries, At the same time create a new atmosphere of transformation, self-determination and alienation is exist in her view. Human believe that there is a state of human mind that will be awakened only through our connections to nature that might have been a unique effect of human psychology and that is because of human being have to hand in the hand of nature and in the case of identity with nature especially known. Randa Jarrar is commonly recognized that human neutrality can be seen in their writings especially in *Him, Me, Muhammad Ali*, at the beginning he emphasizes on his egoism, then the description of psychological human development, Jarrar thought that human nature was administered by self-love and narcissism, also he focused on traditional in his religious character, for his elements so many things from God and religious views as he thinks that they provide actual freedom for humanity. Writer deeply supports that nature is a fundamental provider for a human being and we cannot ignore in any period of time, though all these views can be found in *Him, Me Muhammad Ali* (Citino, 2017: 46).

Jarrar always has a conflict on his condition that resolves what to do very carefully also he tries to use his reason which is vital for human nature and elimination of passion as far as alienation and isolation, he would become the owner of the island with all things inside it refers to his properties, manor, and home which he calls my castle as he works hard to be owner of them and we faced she speech that he says all these things is my own and I'm the king and lord of this island and I could

have it in legacy as totally as any lord of a manor have (Jarrar,2016: 76). While she does not mention his friends necessarily who is equal to her so this being a message for humanity which tells us many things about the nature of human being. However Human being always needs a society that he lives with. Some philosophy thought that human being cannot leave alone and they even need the company of other people, that Randa hardly leaves vanity in her society and his treatment with family as part of human nature.

Consequently, it's very hard for a character to catch any place and called home on anywhere of the world's map because she didn't have any home to return and there is no house to feel comfortable in there is the basic reason push Randa Jarrar to explain her alienation. Also, her unclear circumstances as an outcome of continuous relocations, according to her novel characteristic in *A map of home*, every time signified like the picture which has not any kind of freedom just like an independent female. Through the main man character which didn't allow her to have any decision in her life, here she said: "through characterizing a several time of her waving voice, that contains Zilwa and Halif who is limit her freedom and ability" (Jarrar,2016: 125).

While her expressions were pressed by the male character and didn't let her express her feeling freely also, she remains as an objective one rather than being the real female. Consequently, still, the author records a strong awareness of gender's rule just like a difficult in women's escape, through the device of writer's consideration about the idealism of alienation that remains as a doubtful notion which brings many brainstorm questions. In reality, we have so many critical thinkers accept that Jarrar's stimulating concept toward male's power is a trick mask, also the author wants to show us the men's power potentially through in the whole novel.

Equally, we can find some opposite critic which deliberate author there are much glue and written approved the human's situation such a victim and punisher in the varies circumstance in the same time the write try to show her as a brave personal and attractive model for human's character, commencing this renewed standpoint, the women's character isn't further substance in the development of liberation's of Canada, slightly becomes strong personality in the same the main objective of this

novel she is the extreme literature and narrative character, she is hard work on her identity and own egocentric. The writer also shows that she is not the only representative of her oneself itself main while she is represented by a huge number of the female in the society and they are asking to be free and freedom is their slogs, few opponents, by Randa Jarrar's filling in confrontation of yielding speech with her rejection of disclose in to her inner, highpoint the leading men's viewpoints in this book. Certainly, the author is a creation in the time for is writing for the reader might reproduce of philosophical limits in the human's alienation and the specific time of the era of stories. Debatably, although the male-controlled view in this novel shows some annoying and madding confrontation of the main hero which is followed to decisive procedures in the humanities are heartening and cheering.

Randa maintains the redemptive minutes in the novel which is a good example for females, the follower could get this particular stimulation and encouragement for feminism and it is a very small part for male's power. While so many critical readers agree female's act filling big gape in this novel, encirclement of general idea that anxiety of the smooth growth of human's personality time by time, the main character of this novel try to discover what is the honest home in the world and how someone can find the identity in different place also she is effort to escape the announcement of restraints of the reality of the age and the real personality compulsory of whole the life, this shows us that feminism is the main theme that involves in the novel of *Him, Me Muhammad Ali* at the same time in *A Map of Home*. Indeed, the main problem of human's alienation and isolation identities are always real topic and interesting object for the writers, because brings a lot of controversial questions, speak about women's behavior and female emotional character so deep and complex rather for writer and for reader as well, the projecting between those different approaches have been creating philosophical thinker for women's point of view and author's matter.

While opposite sides of feminist there are a lot of radical and excremental groups so deeply protect female's freedom and acting, they disallowed metamorphoses among genders so as to reach equal opportunity, and traditional female activists look after the philosophy in famines spirit of effort to push them against male same time and understood were unnoticed womanly qualified

(Jarrar,2016: 67). It has a deep relation with history and human's natural science. As the author said argues. Essential point of this idea, female is touching the real life and accepting all advantage and disadvantage outcome from the different society, while racial female activists authorized the higher qualities with ideas of females' ecosphere, such as so taught and questionable to combine these two views together, one of them believe females as a natural human and another opposite thing only about female as a super.

In the meantime the writer tries to provide a resolution of human' persecution in male-controlled background, Inverse the knowledge believes the social matter have a lot of fundamental reliable circumstances that encompasses ordinary characteristics which writer's meanings; somewhat these are the structure of intimidating construction in society and traditional homily, commonly isolation and personal sexual identity are core consequent part of the novel's concept in a created topic by Randa Jarrar (Hughes, Micah A., 2000: 34).

Meanwhile, based on the philosophy of alienation and isolation, individuality is built over and done with the comparative with real repetition, the required replication in gender's standards in breathing and pressure of alienation substance, actually, another writes she thinking differently and he said genders are approaches in positioning inside oneself and finished community standards with agreements. This is the main customary in recurring performances indoors of the extremely unbending supervisory surround of foodstuffs the entrance of material and quintessence in who is want to live in a real community and national construction. Such as building of human's personal identity, consequently, femininity uniqueness is the vulnerable aim for construction's life. This suggests for societies including all directions of dogmatic environment especially who try to be a representation of naturalism could be exposed for expansive the real author of the human's responsibilities. Script literary theory about finding an identity from negative to the positive point of view in the homelessness is a difficult and critical task. Several types of those theories supported that displace affected human's conformability and stability toward looking life.

It can be a real aspect for all human particularly for immigrants with their hyphenated characteristics while they don't know their real home and deeply confusing of belongs home. However, based on other theories homeless is grateful

for life and bring many different perspectives for life such as hope, love and having new feeling with finding new place and new job which can be positive for every immigrant individual, while time is moving inside or outside the home and bring verity values to different immigrant from different countries. In the same time create a new atmosphere of transformation and self-determination, as a great author for writing a novel argues that the idea of female and identity in his novel which is print in in modern period of literature, by the name of *Him, Me Muhammad Ali* hero of this novel deals several elements to the mentioned themes with concepts on movement by using the writer's main concepts about isolation and identity. Randa Jarrar such a diaspora male who is always running to find himself between his home and his blurred identity, according to the process of consciousness which is consist of three stages. At the first stage, the search for a home as the outcome of the nation-comfortable of place belongs to. The second one is the acceptance and recognition of her between two different cultures, therefore resolution with no having real home.

The third stage transports her identity to the new world which is particularly none of them that we can call free home and feeling freedom in her female's character. The meaning of female by Jarrar remains in variability and constructed as a process rather than a place. As regards this performativity theory of alienation and isolation, however, the purposes of these themes try to revision the structure in the individuality of women's personality (Jarrar,2016: 73).

These have endeavored with understanding Ernestina Freeman such a traditional characteristic, which is established females' identities in acting out her action in front of others, meanwhile, according to the value and norm of common societies by a different character. Therefore, in the second step for searching for an identity, we can note that in *Him, Me Muhammad Ali* the kind of story that has being a dissimilar nature of and huge different through understanding culture. While the invented structure identity with similar relations has extended historical terms by means of the unclear and complex term in philosophies, community circumstances beginning early periods over and done with the current investigative analysis. Vague and uncertain expression by identity's term contains an extensive variety of meaning and stimulates contentious discussions.

Purpose of the analysis shows that the emphasis in the last feature for individuality topic with means of inspecting the dominant understanding and posture for personal characteristic, it tries for free for the custody of indispensable personal, the speech able way of challenge identity for distinctive with unchanging principal and predates, which is the person's arguments, performances and advocates, in the same time in its place for unbalanced, unsolidified and disjointed for the new creation in cooperating community, national, traditional and social dissertations, as suffragette women's active posture pressures of consequence the social and ethical built for genders role in generating perfect identity for escaping from the reality.

According to viewpoint of the norm for human's spirit and emotional, while straightly connected some of human biology with voluptuous characters, has been disputed, the Author statements that "someone isn't coming to the world, while reasonably turn out to be lonely" (Jarrar, 2016:195). Sanctions the difference between sexes of human is part of biology feature in the women's physique, and genders which are the main part of culture's imagination sense progressively learned sex of human's bodies. Based on his opinion, female character can't be measured a part of motionless position, while we can say shows as exposed completed development, even though theory of her in gender's identity formation is vital concept in constructionist, his greatest protuberant influence is descriptive theory of respecting beyond personal activity and independence process of individual identity realization. The theory of behavior is strongly affected by attitude, behavior, and mind thinking rather than a human's body, while Sarah become a movement character in the novel she realize that looking for feminism and finding her real identity is meaningless, also nobody can help her forget to ride in this difficult feeling and situation, through reading this quotation we know that Randa Jarrar's idea about changing and replacing narrators is just for pretending reader's attention into her environment with her real life, but if she doesn't accept for selecting manager previous in selected sex. The real meaning is become sexual role great oblige to interpret with rebuilding conventional sex norm, within restrict of general background in societies limitations.

Actually, escaping from the society is the variety of potentials responsibilities and acting active clarification of in human's biology; it is also appear a smaller

amount of restrict by culture's organizations, within the second stage of clarify isolation and loneliness, however forceful failure of her parent's marriage is one main concept that pushes her too focused on alienation deeply, also with her own conflict to catch her place and her identity at the center of war, with her past homelessness, and the problem is female adult years faced in a traditional culture. Moral and ethics determined the way of people's behavior they might be adopted and get it from their last generation, an ethical principle for any individuality to make a decision based on their environment or their situation that they are living in, but morality is deeply related to the personality and all these things around us affected by each person's morality just like culture, religion, education, and family. As young girl masterfully manipulated the narration and the timeline of events by using flashbacks. This allowed him to foreshadow certain occurrences and keep other revelations secret and fully of ethics and moral conflicts. When people think that something is right for one reason but in the same time it's wrong for another reason, so moral conflicts are usually appeared in a situation which is person's moral outlook might be reasonably predicting in front of audience through doing two different and complex actions in one time, the development of the characters and the conflict amazed me as well. based on this standard we can find several moral conflicts and ethical relativism in *Him, Me, Muhammad Ali* also in which the author explains how the commonly hybridity is as a special system, a particular variety of ethical thought and why we would be better off without it (Barron&Nancy, 2017: 54).

The significant point in morality is a spirit, its underlying ambition, and the general image of ethical life it implies. In order to see them, we should look carefully at a particular principal and moral obligation. Jarrar in her novel at the very beginning he is starting to use theme conflict and morality in high style writing has appeared in the relationship between Soraya and Perih, her first husband that he worked with the movement against Europe society, during the time that she lived with Soraya faced a woman who names Wanda that she worked underground also against modern culture, at the first Soraya didn't respect her and didn't care about her real community, became her first hero and her hidden leader (Bloom, 2002: 48).

This will be one of the conflicts which she faced in her life, so here is a moral question, do we choose another language and religions forsake our safety instead of

our mother tongue and our original religion? (Jarrar, 2016: 180). In the general system of morality, moral conflict is expressed in one significance type of deliberative conclusion, that ending is directed toward what humanity should do and should achieve, supported by moral reasons, and concerned with a different situation if we will consider to the top of moral conflict will realize that Sorayah directed by one of the moral and a tough decision on *Him, Me, Mohammad Ali* that she has to pick up and choose one of her children. Human beings generally agree with some terms like lie or steal, they are incredibly bad behavior but sometimes they obligate to do to get some gain in the life, in William's novel we will find some bad treatment in order to save Sophie and her children in the different situation, for example, she wants to steal radio for safe her son, this is a real conflict in the moral philosophy approach. Throughout the centuries so many philosophers and great writers considered about the relationship between human's alienation and isolation behavior, they have a lot of argument and theories some of them merger them deeply together and the others want to distinguish between escape and freedom because they think humanity naturalist have the character of loneliness and escaping from reality, Randa Jarrar is one of the writers that belongs those philosophers who tells us through her novels *Him, Me Muhammad Ali* and *A Map of Home* that alienation and isolation are so close to human's atmosphere also some time he is extremely thought that human being is a naturally make away to escape from reality and from logic. Randa Jarrar over her main character in *A Map of home* and though out the stories in her novel *Him, Me Muhammad Ali* filled with brief departures.

At the begging stage, the search for a home as the outcome of the nation-comfortable of place belongs to. The second one is the acceptance and recognition of her between two different cultures, therefore resolution with no having real home. The third stage transports her identity to the new world which is particularly none of them that we can call escape from reality and be isolation. Randa Jarrar's novels are an attractive mixture between imaginings and intelligence identity which speak clearly about how to make a real life in a part of graphic arts. Although organizing new characteristic in the postmodernism's period and making story construction, this explores some challenging matters of isolation and human's loneliness (Adil, 2012: 122).

She regularly consider about some viewing platform in radical females activity and normal female's character, in the same time we can find a lot of analysis and criticizers about alienation indifferent society, particularly performativity philosophy in gender's identity transports the lightness several features of identity's structure in female's charms, meanwhile according to Jarrar isolation and identity isn't only individual's subject of presentation but it is the main objects of personality. Consequently, constitute in human's alienation with identity through the act and performance should be the obligatory recurrence of the human norm, every time when she makes a connection with the place where her family decides to live in, they suddenly change their opinion to change to another place. In the final event of her life while we are reading the book she clearly sees as a homeless and tries to find peace none-belonging and she feels no place while she is looking at a map.

Human being's nature is always has analyzed by all religions, philosophical approaches, theoretical and practical science because of its own difficulty and comprehensively. It's clear that humanity has been depended on nature for all his/her needs hence there had been a deep connection between human and nature. observed as being egoism, individuality, and focusing on self-central to get gain more than any other things, on another hand, many written focused on the human beings have much more rights compare by any other things in the world. Jarrar is one of the novelists who try to show her thinking that a human brings has a great relationship with nature also nature owned by a human being. This view is on the great analyze in modern societies from nature in relation to the psychology and the mind of human relations (Jarrar,2016: 192). Based on this novel we realize that human can live in every circumstance in different places, however, isn't be a part of the society, but may get so many troubles for the life's process. We can realize both the egoism and altruism in Nidali's personality and his worries and fears that represent human nature perfectly.

2.5. Honor

Elif Shafak starts her new novel with a commitment containing a dim and ominous story: when she was seven years of age, she lived adjacent to a tailor who was in the propensity for beating his significant other. "In the nights, we tuned in to

the yells, the cries, the swearing. Toward the beginning of the day, we went ahead with our lives obviously. The whole neighborhood imagined not to have heard, not to have seen." (Shafak, 2014: 33). Having committed her book to the individuals who hear the individuals who see Shafak hands over to Esmâ Toprak, a London-reared Turkish Kurd, as she gets ready to set off for Shrewsbury Jail to gather her sibling, who has recently served a 14-year term for the kill. It is suggested, yet not affirmed, that his casualty was their mom. Esmâ confesses to having pondered executing her sibling in exact retribution. But then she intends to welcome him once more into the house she now imparts to her significant other and two girls. This is the cloud that hangs throughout the following 300-odd pages, as Esmâ presents parts of family history, starting with her mom's introduction to the world in a town close to the Euphrates. She depicts a world where ladies and also men implement a respected code that outcomes in the social passing of men who neglect to act like men, and the real demise of a few female relatives. At the point when her family moves to Istanbul, and after that to London in the mid-1970s, they take that code with them, however as they become familiar with life in the west it turns out to be less an arrangement of social direction than an impulse, they can neither control nor get it. Adem, the father, becomes hopelessly enamored with a fascinating artist. Disfavored, he floats away. Iskender, the oldest child, is left unprotected and is ruthlessly tormented before framing his own particular posse and doing much more regrettable to others. His perspectives on manliness are additionally honed by the area's youngster radicals and he has one administer for his English sweetheart and another for Pembe, his mom (Shafak, 2014: 35).

Convention manages that he is currently the leader of the family unit, and despite the fact that she doesn't care for him controlling her, she by and by concedes to him, making a special effort to pass on her endorsement for her "sultan". Running in parallel with this very well-known disaster is another story. Indeed, even in that town close to the Euphrates, where moms lament at the introduction of each new little girl, ladies use impressive social forces, despite the fact that they are slanted to express them through dreams, feelings, and mixtures. They additionally give a gentler Islamic custom of benevolence and sympathy, empowering an inventive commitment with both convention and the cutting-edge world. Pembe aches to

movement, and she has her desire. Her twin sister Jamila remains behind to wind up the locale's famous Virgin Birthing assistant, voyaging courageously through domains controlled by marauders, believing her destiny to God's hands (Shafak, 2014: 25). At the point when a fantasy flags that her twin is in threat, Jamila experiences no difficulty finding the general population who can get her to London without appropriate documentation. The two more youthful Toprak youngsters demonstrate a comparable freedom of thought as they battle to determine the inconsistencies that have cut their family down.

Shafak is a to a great degree prominent writer in Turkey, especially adored by youthful, instructed and recently free ladies who value her combination of woman's rights and Sufism, her disarmingly eccentric characters and the cunning wanders aimlessly of her epic sentiments. Conceived in Strasbourg to a negotiator mother, instructed in Europe, the Assembled States and Turkey, she thinks of a few books in her local Turkish and others like this one in English. In all that she composes, she embarks to break up what she sees as false accounts. In this one, it's the narrative of the "respect slaughtering" as we probably are aware it from those stuns' features. The book brings to mind *The Shading Purple* in the savagery of its commitment to male viciousness and its assurance to see its characters to a superior place (Beresford, 2012: 81). Yet, Shafak is nearer to Isabel Allende in soul, certainty, and appeal. Her depiction of Muslim societies, both customary and globalizing, is as cheerful as it is politically complex. This by itself should pick up her the world group of onlookers she has since quite a while ago merited. "My mom passed on twice. I guaranteed myself I would not give her story a chance to be overlooked, but rather I would never discover the time or the will or the fearlessness to expound on it. That is, as of not long ago. I don't think I'll at any point turn into a genuine essayist and that is very OK now. I've achieved an age at which I'm more content with my restrictions and disappointments. Be that as it may, I needed to recount the story, regardless of whether just to one individual. I needed to send it into some side of the universe where it could drift openly, far from us. I owed it to Mum, this flexibility.

Also, I needed to complete it this year. Before he was discharged from jail. In a couple of hours, I'll take the sesame halva off the hob, let it cool by the sink and kiss my better half, imagining not to see the stressed look in his eyes. At that point I'll go

out with my twin little girls seven years of age, four minutes separated – and drive them to a birthday party (Mahmoud, n.d.: 47). They'll fight in transit, and, for once, I'll not reprove them. They'll think about whether there will be a comedian at the gathering, or, even better, a conjurer. 'Like Harry Houdini,' I'll say. 'Harry who?' 'Who deny, she stated, you senseless!' 'Who's that, Mummy?' That will hurt. An agony like a honey bee sting. Not much at first glance, but rather a developing consuming inside. I'll understand, as I have done on such a large number of events previously, that they don't know anything about their family history since I have revealed to them so little. One day, when they're prepared. When I'm prepared. After I have dropped off the young ladies, I'll talk for some time with alternate moms who have appeared (Shafak, 2012: 92). I'll remind the gathering host that one of my girls is susceptible to nuts, at the same time, since it is hard to differentiate the twin's one from the other. That is somewhat unreasonable to my other little girl, yet between kin that happens in some cases, the injustice, I mean. I'll at that point get once more into my auto, a red Austin Montego that my better half and I alternate driving. The excursion from London to Shrewsbury is three and a half hours. I may need to influence a pit to stop just before Birmingham. I will keep the radio on that will pursue the phantoms away, the music. There have been common when I thought of executing him. I have made expand arrangements that included weapons, toxic substance or, even better, a flick knife a lovely equity, of sorts. I have likewise thought of pardoning him, completely and genuinely. At last, I haven't accomplished either. When I touch base in Shrewsbury, I'll leave the auto before the railroad station and take the five-minute stroll to the squalid jail building. I'll pace the road or incline toward the divider opposite the fundamental passage, sitting tight for him to turn out. I don't know to what extent this will take. What's more, I don't know how he'll respond when he sees me. I haven't gone to him for over a year. I used to go frequently, however as the day of his discharge moved nearer, I simply ceased. Sooner or later the enormous entryway will open from inside and he'll exit. He'll look up at the cloudy sky, unused to seeing this immense scope over his head following fourteen years of detainment. I envision him squinting at the light, similar to an animal of the dull. Meanwhile, I'll stay put, checking up to ten or one hundred or three thousand. We won't grasp.

We won't shake hands. A common gesture and the slenderest of welcome in little, strangled voices. When we get to the station, he'll jump into the auto. I'll be astonished to perceive how athletic he is. He's as yet a young fellow, all things considered. Should he need to have a cigarette, I won't protest, despite the fact that I abhor the scent and don't give my significant other a chance to smoke in the auto or in the house (Shafak, 2014: 30).

We'll drive over the English wide open, going through calm knolls and open fields. He'll ask about my little girls. I'll reveal to him they're fine, developing quickly. He'll grin; however, he hasn't the scarcest thought regarding parenthood. I won't ask him anything consequently". (Shafak, 2014: 32). Before focusing on the idea of hybridity in connection to foreigners' social personality, it is fundamental to first quickly characterize what character itself is, or how it can be seen in various fields of study. At the point when Pembe was conceived, Naze was so miserable she overlooked all she had languished over the past twenty-six hours, the blood overflowing between her legs, and endeavored to get up and leave. In any event, that is the thing that everybody said everybody introduces in the conveyance room on that tempestuous day. As much as she may have needed to leave, in any case, Naze couldn't go anyplace. To the astonishment of the ladies in the room and her better half, Berzo, holding up in the yard, she was constrained once more into bed by another rush of compressions. After three minutes the leader of a moment infant showed up. Bunches of hair, ruddy skin, all wet and wrinkled. Another young lady, just littler. This time Naze did not endeavor to flee. She gave a wisp of a moan, covered her head in the pad and turned towards the open window, as though stressing to hear destiny's whisper in the breeze, as gentle as a drain. On the off chance that she listened mindfully, she figured, she may hear an answer from the skies.

All things considered, there must be a reason, an avocation unbeknownst to her yet clearly evident to Allah, regarding why he had given them two more little girls when they as of now had six, and still not a solitary child. Subsequently, Naze pressed together her lips like a collapsed stitch, decided not to state a word until the point that Allah had clarified, completely and convincingly, the thought process behind his activities. Indeed, even in rest, her mouth was clasped tight. Amid the following forty days and forty evenings, she didn't talk a word. Not when she was

cooking chickpeas with sheep's-tail fat, nor when she was giving her six different little girls showers in an extensive round tin can, nor notwithstanding when she was making cheddar with wild garlic and herbs, nor when her significant other asked her what she might want to name the children. She stayed as quiet as the memorial park by the slopes where every one of her precursors was covered and where she, as well, would some time or another is laid to rest (Shafak, 2014: 41).

Elif Shafak's novels include *The Forty Rules of Love*; *The Bastard of Istanbul*, which was shortlisted for the Orange Prize for Fiction; *The Flea Palace*, which was shortlisted for the Independent Foreign Fiction Prize; and *The Saint of Incipient Insanities*, and *the saint of madness imprisoned*. She is the author of *Black Milk memoirs*, about conflicting demands of writing, inspiration, and motherhood. She has written for the newspapers of Los Angeles Times, The Washington Post, The Wall Street Journal, and The New York Times also has appeared on national public radio. It was recently named 'Schaeffler dan lorded des Arts ET des Letters of the Republic of France'. Her original disarmament figures, shrewd twists and romantic epic turns to her. Some of her books are written in Turkish and others in English such as *Honor* (Kassab, 2009: 34).

In Elif Shafak's view there is trying to tell so many different twists and turns, moreover tackling sort of various topics likes love, loyalty, family, hybridity, identity, and honor. Esma admits the main character she often thought of killing her brother with retaliation, but she has planned to come her brothers to her home and she is trying to tell the whole story to all the members of her family. The mentioned novel is 300 pages long which cloud provides names all parts, starting in the birth of Pembe in a faraway village. It defines the universe in which female and male implement the law of honor that leads to the man to be a charisma in the society and controlling everything by themselves.

Since the Shafak family migrated to the crowd and huge city in the Turkey like Istanbul, and after that, they moved to London in 1970, Shafak's family took this symbol by themselves, however, they grew in familiarized with new lifestyle in a new environment they become the lower social organization coercion. The husband of Pembe Adem is falling in love with a strange girl that she works in a cafe as a dancer. Iskander, the biggest member of Pembe's children has isolated personality

and subjected to brutal domination forming in his team. Younis's point of view as the smallest son of Pembe manhood is heightened to roots of the neighborhood in a very polite way; also, he loved a London's girl. In reality, Honor shows that Iskander is now the head of the family, although his mother Pembe does not like him to control the family, she still doesn't trust him to lead the family.

Working together with this known disaster will be an additional division. Female has great common potentials, even though this family tends to definite themselves such a dream, assumptions also excuses. It similarly conveys the gentle Muslim tradition in compassion with mercy (Shafak, 2012: 58).

Pembe has a desire for her long travel, but Jamila her another half remains herself as a calf in the village, traveling fearlessly through territory controlled by bandits, and trusting her destiny in the hands of God. When a dream indicates that the twins are at risk, pretty and challenging to find some way to rich London while she doesn't have any documents. Younis as a member of Toprak's family mentioned the similarity between his mother and the new guest Jamila who is his aunt. The position of ambiguous hybridity such as modern, descriptive word which has taken to challengeable ideas in essentialism and spotlessness, also it has many characteristics on the positive side. Hybridity and Identical culture crises remained in argument term, the theoretical concept and background of isolation and alienation that will be consideration of many trail identity of humans in order to be a part of the solution. Elif Shafak deeply focused on hybridity she mentioned some ideas, she said that Pembe who is the main character had never comforted a racist before and the idea that someone could hate another person because of their skin color, religion or class was as alien to her as a snow in August. Not that complete strangers had never mistreated or belittled her, but those instances were all due to temporary flare-ups, or so they had seemed, rather than preconceived judgments over which she had no control (Shafak, 2014: 59).

She was aware of how different the Topraks were from their English neighbors. Even in her tiny village by the Euphrates, every family, had another story and in every family no two children were ever the same. If Allah had wanted to create human beings alike, he surely has done so. Pembe had no idea why he had introduced so much variety so into his creation, but she trusted his intentions.

Accepting people, the way they were born was tantamount to respecting the divine scheme. The truth was, she was quite tolerant when it came to inborn differences, what she couldn't adjust to being the variation introduced afterward. A punk with hair as spiky as a hedgehog, a teenager with his eyebrows pierced, a singer with tattoos all over his body or Esma's passion for wearing trousers and braces these were the things she found hard to digest.

Her linear logic put her in a quandary at times, she wanted to understand if he had been born that way or had turned that way over time. If it was God's doing, it was okay, if it was that person's doing, she didn't approve of it, but since in the end, everything was God's work and his alone, she could not nurse disappearing sentiments against anyone for too long (Shafak, 2014: 111).

2.6: *The Forty Rules of Love*

The Forty Rules of Love is composed by Elif Shafak, a French conceived Turkish essayist. She is a standout amongst the most recognized and boldest of the creators and women's activist in Turkey. *The Rules of Love* is one of her blockbusters. The novel comprises of two parallel stories (Freely, 2006). The contemporary one is around a miserably hitched Jewish housewife named Ella living in Northampton, Massachusetts. Ella works for an artistic office and presently she is given a book named *Sweet Lewdness* by Aziz Zahara. The sweet profanation is the second account of this novel. Sweet irreverence is in reality about a meandering dervish Shams of Tabriz, who is a spiritualist Sufi and he sees the vision of his passing and he realizes that he should discover a sidekick to whom he can convey his insight to (Shafak, 2010: 5).

For that Shams ventures out from Samarkand to Baghdad where he becomes more acquainted with about Jamaluddin Rumi, an acclaimed researcher of that time by a Sufi. Shams go to Konya where Rumi lives and the story unwraps itself with respect to how they progress toward becoming companions, how radically Rumi begins to change and how individuals begin to despise Shams including Rumi's family. Then again Ella winds up familiar with the author of sweet profanation Aziz Zahara over the email after she turns out to be very influenced by the sweet obscenity. Through the span of messages with Aziz Zahara she discovers she is

prepared to surrender her life, her youngsters, and her significant other for the person on the opposite end of the email (Shafak ,2010: 35). The style of the novel is a story one and in spite of the fact that the sweet lewdness Is extremely enthralling the account of Ella by one means or another adds some shortcoming to the novel. The essayist nailed it in portraying the sweet irreverence the way it was appeared from numerous points of view now and again from the viewpoint of shams, here and there a poor person, in some cases extremist or Rumi or prostitute or even the group of Rumi.

That truly demonstrates the photo of what was really happening, the adoration for Rumi for Shams and the scorn of the townspeople and Rumi's family towards Shams. In any case, the story of Ella does not have the various viewpoints. It is simply from the viewpoint of Ella, in the event that it was from the perspective of Aziz or her kids then the per user would have comprehended Ella's story all the more plainly. Extremely loved the novel and its vast majority is a direct result of Shams of Tabriz, from his guidelines of adoration to his solid identity to his affection and conviction on god everything was hypnotizing. As a skeptic, perusing about Shams extremely stirred the desire to discover the God in the most far-fetched places. *The Forty Rules of Love* which described by shams every now and then extremely perhaps only for some time changed my point of view on life and on relations and clearly on God. Then again it strengthened my contempt towards the wolf in sheep's clothing religious individuals who don't have anything to do with God or the adoration we bear in our souls. What's more, with respect to being a fanatic of Rumi's verse it was decent to know how he turned out to be only a decent artist and knowing the individual who was behind it Shams of Tabriz (Shafa, 2012: 9).

In this expressive, rich follow-up to her 2007 novel, *The Jerk of Istanbul*, acclaimed Turkish creator Elif Shafak unfurls two enticing parallel accounts one contemporary and the other set in the thirteenth century, when Rumi experienced his profound tutor, the spinning dervish is known as Shams of Tabriz that together incarnate the writer's immortal message of adoration. Ella Rubenstein is forty years of age and despondently wedded when she accepts a position as a per user for an abstract specialist. Her first task is to peruse and give an account of *Sweet Lewdness*, a novel composed by a man named Aziz Zahara. Ella is hypnotized by his story of

Shams' scan for Rumi and the dervish's part in changing the effective however troubled pastor into a submitted spiritualist, enthusiastic writer, and backer of adoration. She is additionally taken with Shams' lessons, or guidelines, that offer understanding into an antiquated reasoning in light of the solidarity surprisingly and religions, and the nearness of adoration in every single one of us. As she peruses on, she understands that Rumi's story mirrors her own particular and that Zahara-like Shams-has come to set her free (Mir, 2017).

Shafak's enchanting, astute, and influencing novel splendidly resuscitates the disclosures of Shams and Rumi and daringly lights up the contrasts amongst religion and a deep sense of being, blame and sympathy, dread and love of life in our own particular rough world. This novel, a hit in Turkey, may speak to enthusiasts of Nicholas Sparkles or Robert James Waller. Library journal observed Turkish writer Shafak serves up an inquisitive mix of average hen lit and epic authentic to disappointing outcomes. Shafak ought to have dropped Ella's story, with its long-winded profound ruminations, and adhered to Rumi's Odyssey, which opens a window into a world Westerners know minimal about, An engaging tale (Mir, 2017).

The widespread topic is the battle between the sound personality and the throbbing heart. Shafak's champion respects the last mentioned and never thinks back. In her novel, she would inspect Shafak's novel *The Forty Rules of Love* of Affection as an impression of her endeavor to move past social limits by methods for fiction. As the exemplification of an intimate and private space, love turns into the similitude for Elif Shafak to arrange globalism, in the name of the obscuring of the limits. Such an endeavor for experience requires a deep mindfulness and energy about social contrasts, world legislative issues and also the longing to surpass national constraints. Particularly, love, marriage, and different types of closeness will be discussed and analyzed as subjects that Shafak follows keeping in mind the end goal to pressure the interaction and interaction between the way of life of the East and the West (Shafak ,2010: 72).

The goal of outline is a connection between the two societies, in any case, an imperative question stays to be asked does Shafak's novel fall prey to the traps of hybridity Shafak's vision of the new world is informed by the possibility of the citizenship of the world, which empowers hybridity as the spirit of the

circumstances.' over the span of my investigation, I will first draw on the creator's personal testimonies and meetings. Shafak portrays herself as a storyteller, an uprooted individual' tied to a significant and consistent sentiment non-belonging, and as a citizen of the world. Identity and crises are one of the major issues that related to man on earth throughout the history, and *The Forty Role of Love* which is one of the fictions that written by William Styron speaks on these subjects in a very literary way in which, obviously explains dimensions of them through narration of the story of a number of people in their thirties.

Criticizers totally approve this, though the novel is generally a decent appearance, moral conflicts with death and vision show the imprint power in the novel that is really complete active into two divisions carried self-possessed slightly insincerely. It plans the south as the basic life and reappearance to and an assertion and a festivity of the south as release and recovery. As well as, the review in this novel is attained by overgeneralizing compound matters and avoidance tough problems. Trough reading this Elif's novel shows exciting suggestions of the new understanding and the modern apparition for human life, for the later centuries, the absenteeism love with faith. Pointlessness the sympathetic of life with the illogicality of some energy for any advice looks sense is improved by detail while dead will come true and pass away is the one fact and the foregone conclusion for whole life (Shafak, 2012: 17). It can find in the written novel, the national of dishonesty and the nonappearance of compassion is alive or nonphysical dying that it is the conclusiveness of real loss. This model is develops an explanation of a sure kind of person, the gentleman that which lost his physical life and real self and is absolutely unconfident who is one of a confident personal of American people in the which is limited individuality for the opinion for losing he vital civilization, in the same time for the south people who loaded with a gift of two thing fear and fault and has become totally exhausted of lifecycle. This type of life that the novels try to explain is the kind of life which is thoughtlessly affecting near the death and toward of the death it is overcome by catastrophes and disasters.

The influence of this novel come from the greatest magnitude that Elif's knowledgeable try to use and instrumentation of convinced imageries and signs and from arranging the proceedings of his novel in such a method that his sense wants to

shows forcefully and clearly, this novel frequently speaks like a feudal symbol scattered with the modern writer in the period of modernization. This doesn't mean that Shafak overlooks story or that his thinking narratively is weak. We can say that on the opposing the storyline is great and so rich both in meaning and attracting as well as interesting for the reader. Also, the style of his novel is proposed images with assembly and takes a connection in an essential approach overall and the specific and clear. The father and mothers' incapability to love each other and this is directed to put an end to them and reason the death of their children together. The parents became a target for the victim from their own parents and this is directed to victimizers of their generation.

The character nauseated in contradiction of his own father, the elder person that he was a Milton come to be more knowledgeable than he drives over in the past, the extra agreeable with and additional grateful of his father he was. In actual fact the elder he is the more at the mercy of for the guidance of the father he has adopted. Likewise, Ella Rubenstein, his wife is one of the comprehensive sensitive thralls compare by his father. She always says that "with a request on her lips and an enigmatic supposed admission of guilt to her new boyfriend" (Shafak, 2010: 226). However, the whole story is deeply on the superficial about the discrimination and victimization that a child gets from their parents. In an additional significant logic, it contracts with the social and cultural significance of the story shape. The typescripts living in a pointless chaos perturbing them and imposing discomfort on each other.

The catastrophe of this type of population is that they are so unconfident with themselves and they cannot adopt and implement the love in their life. Because of this they have substituted darling by necessity or the predatory on the existence of another one and obligate develop, as a consequence, expressively and emotionally needy. The calamitous penalties of the replacement in adoration with exemplified in the house of Milton drunken, while disappointment appears in the whole thing efforts, with insignificance living, and in the void last craziness (Bhabha, 1994: 52).

In the novel Elif describe the hybridity of a life deeply that coming to a finale, in the conclusion carried nearby not so considerable by the particle mine, so universally current in the preceding chapter of the novel, in the individual self-motivation which part of vital and it is part of the bequest person that he was they are

brought the disorder for end of the and those certain activates not original gone to Sweden and who has continuously erected outdoor it. Each character accomplishes self-knowledge who is releasing them from fear, guilt, and responsibilities, and allows each one to his own confidence, strong relationship, and love with oneself first and together for whole life. The optimistic memorandum in this the novel end, and which criticizers define as a chance for the ending of the real life, is Shafak's idea that an enhancing experience with them. In another hand, the global need to change and has to reach the values which are unquestionable with dissolute might be effort like dreams and phenomena after experience appears at the end of her novel (Beresford, 2012: 39).

The whole thing is established and set accurate in a humble approach that gets around the typical reason of knowledge for two lives this life and after death. This characteristic is given by Ella that the person comes from Sweden, and who have been hit accidentally by the car, in the conclusion of this novel, amazingly appeals for two years and suits as fit and healthy in front of everyone. She expresses the simplistic resolve and conclusions his novel by overgeneralizing problems loaded with difficulty but this may have happened because of energy to be able of the negativism and all attitude that triumphed after the end of Second World War in last century, this brings all suggest to be done for the lightness. The basics ideas for death and revision's elements are strong in *The Forty Rules of Love*. There is no proposal that experience has been valuable thought the novel, when he returns back to the South was tried to attained and, in a wisdom, at the end of the novel she considers deeply about how human being faces the difficulty for death and what is the reason to be knowledgeable about revision.

CHAPTER III

Identity Crises

3.1. Postmodern Period

All through the twentieth century, reflections rising up out of postcolonial ponders constrained an adjustment in viewpoints. One result was that the multicultural model expected transcendence over the mono-social model. Globalization inferred more noteworthy attention to the assortment of personalities, dialects, and societies and furthermore prompted a sensational increment in the data accessible about different societies. Nonetheless, despite the fact that an expansion in data about societies builds deceivability, it doesn't suggest more prominent cooperation between people groups. A case of this more prominent deceivability originates from the field of information. The consolidation of a multicultural viewpoint obliged science to relinquish the agreeable and conventional ethnocentric position that disregarded different preparations of importance and to re-perceive these as authentic learning. Furthermore, thusly, the other came to be incorporated as well as had its very own voice and to talk from its own point of view. A multicultural point of view, all things considered, enables us to get to the viewpoint of others with respect to marvels that appear to be natural to us. In *Orientalism*, Edward Said (1978). reprimanded disparaging Eurocentric preferences about Bedouin individuals and culture that filled in as an avocation for pioneer control. In like manner, in *The Campaigns through Middle Easterner Eyes*, offers a voice to the next gathering in the contention utilizing the declarations of Bedouin recorders and students of the history of the time of the Campaigns (Mercer, 1995: 96).

This reality of more prominent deceivability presents a noteworthy move in character issues. It has just perceived how the meaning of one's own personality is a key component in ascribing significance to one's own particular activities and those of others. At the point when the other is given greater deceivability, level-headed discussion, and reflection on the privilege to be perceived in their distinction show up in the public eye. Perceiving the other is a beginning activity in multiculturalism. Nonetheless, as an activity, it is as often as possible expelled, if not dispensed with out and out, by numerous country states which, in asserting an elite past, keep

safeguarding the mono-culturist of their general public as a social purging that undertakings to remove what is appropriated and absorbed.

As Burke (2009) cautions, multiculturalism at times self-isolates and powers mono-culturist in a ponder exercise to maintain a strategic distance from what is seen as defilement from outside. Before we will start to distinguish between guilty and ethical relativism, we have to describe some characteristics and values between moral and ethical, the meanings and comparing these two words morals and ethics do overlap. Generally speaking, about morals have many individual principles of right and wrong, and ethical system deals with collections of those principles. Both principals have entered the language in the Middle English time, however with moral is the older form by about 100 years. Morals and morality are about human's behavior, but ethics more magnificently philosophical term (Bhaduri, Saugata. Mukherjee, Indrani. , 2016: 88).

So linguistic use compels the philosophical practice and helps to shape the difference, one can have a particular ethnic but if we want to discuss a single moral, a moral is a lesson to be educated about a single standard of right and wrong, and an ethic is a general guiding principle that affects your measures for influential what is right and wrong. In this way, one start supporting the multicultural model is that of being as one however separated It protects acknowledgment and, considerably more, bolster, in a floricultural society, of various social gatherings or minorities who incorporate it, with the goal that they are available and take part in various open and private regions of this general public. A nation and its administration establishments are multiculturalist in the event that they concede that everybody has a social cause, that all societies have significant commitments to make and that they all merit, in this way, regard. Vote based pluralism along these lines requires official help for various social personalities (Ashcroft, Griftiths, & Tiffin, 2001: 114).

3.2. Randa Jarrar's Views

Consequently, in Randa Jarrar's vision, is very hard for the character to catch any place and called home on anywhere in the world's map because she didn't have any original home to return and there is no house to feel comfortable in. Also, her unclear circumstances as an outcome of continuous relocations cause many

emotional states of the homeless. However, to Nidali as a protagonist of Jarrar's novel making a home-based inside her, at the same time she is trying to far away from her own traditional culture and her own family's country, this let her to findings new system which is called freedom or liberate of a homeland. In the first step for discovery, her home starts with her fight through the harmful situation of homelessness such as continuous uneasiness with doubtable uncertainty. Which we can realize in the first chapter of stars her lifelong fight to discover Nidali's home and the place among two different countries such as America and Arabian country that they have many differentiations among them for example in ethics, music, foods, cultures and so on (Majaj, 2008).

Generally, in Arab American literature in specifically, homelessness can be a great theme for discussing and the story of identity is apparent in the different forms. This changeable personality and the concept of identity observe that attractive traveling subjects as a continuing and endless process. So personal identity and human's ambition is strongly connected to the perceptions of home. They have been lived in an Arabian country Kuwait for numerous years while no one of them feels of having their real home. Then by the complex process, they escape to America-Texas and again they feel loneliness as before. Therefore, it was very hard for them particularly for a little girl that she has a lot of question in her mind about where her home is? And where is she belonging to? Once her family went to Egypt during her teenage ages to visit her grandmother's house, she had the same feeling that Egypt, not her own home as well and she said "was this place be my homeland now? Because we left our previous house! I was crying such as a baby with fall my tears from my eyes" (Jarrar ,2008: 162). Also, in her primary school at the very beginning her friends and the school children making fun of her because she didn't have her homeland and she didn't know her real identity as they had "I couldn't express my life that my life is down and my heart is broken. I couldn't share my feeling with them that I'm always missing my home until I found out what should be home is and what is the meaning of identity" (Jarrar ,2008: 166).

Besides their moving to Egypt afterward they are compulsory leave there again and this time going to America and as usual, Nidali is very sad and exhausted of familiarizing herself in new environments of all her life in different places where

they are going to. She is always having struggle with her family through telling that it's not easy for her to go to America, she doesn't know how to wear clothes just like other girls around, her hairstyle also unfamiliar and she didn't know anything about American fashion style. Nidali didn't want to tell them the truth and she wants to pretend herself like that, however she didn't want to move again, to lose that home again which they make in Egypt to live in, they have to start all over again (Jarrar ,2008: 207).

On the other hand, this cycle of life for searching identity bring much ambiguous for her with much different kind of home and making many places for her homeland. Therefore, in the second step for a searching house, Nidali should accept to stay in Egypt that will be acceptable for her family so she has to move with her family to America and being immigrant in the USA and accepting homelessness. We can note that in Randa Jarra's novel *A Map of Home* the kind of tale that has being a dissimilar nature of and hugely different from understanding culture. She is born from the mother that has a variety nationality which her grandmothers from Greek, and her mother belongs to Egyptian, also Nidali's father comes from Palestine. She is looking at herself as a joyful doll or a kind of toy, she feels that she is the smallest member of center her family decision's play (Jarrar,2016: 14).

Nidali's characteristics and identity have changed through time and place like wonderful, comical, tragedy and powerful identity as a brave young girl caught herself between her finding her personality and the controlling her conflict within those cultures where women were a very narrow personal character.

Therefore story of this novel starts with her father's hope for having a baby boy to birth which might be due to the awareness of many difficulties which women faced in Kuwait, he marked 'Nidal' for his baby boy, but when he realized that it's a girl he adds 'I' to her name creating Nidali which is the narrator's name (Jarrar ,2008: 13).

Randa Jarrar's *A Map of Home* which is written in 2008, just like a main modern Arab American female's novel, that uses trickster comedy in the way to attack the creation of morality in female's physical and psychological mood obtainable by the US orientalism. The protagonist of the novel Nidali Ammar, just like a trickster symbol, fights to appear like a cultural star and stuffing from the issue

of purity in social arrangements. She celebrates, passes, reminds readers to laugh at the key as a cultural norm shaped by different people, also she sincerely is going from one place to another for finding her own identity and describing somewhere by her homeland. The main themes here appear to be finding an identity without a home or living home without identity.

Symbolically through hearing novel's protagonist's name directly feminizing ideas comes to our mind version of 'Nidal' that means 'struggle' in Arabic meaning, and always she has struggled with everyone and everywhere even with herself to find her own map of home with searching her own real identity. However, in the final decision of her life, she decides to give up and she feels free about wherever she goes and from now on she doesn't have any place or home to belong to, and she fights against the concept of critical civilization with all things that refer to her life. Randa Jarrar's *A Map of Home* is a diasporic trauma situation of homelessness. Nidali moves into three steps for looking after home in this novel, through her first stage, the protagonist of the novel has many issues about an uneasiness of having a life between many cultures and homes, with having no home to belong to (Jarrar, *Kabobfest*: 12). Her hopelessness might be the major theme and controlling theme of the novel because Randa Rarrar wanted to write about finding a home which is her own real home.

However, she has many difficulties with her uncomfortable life by knowing that it's not easy to find her own home. Also, through her second stage, she can recognize that while it may have a bad meaning for homelessness with no place to be your own, she can create her own imagine the house and accept homelessness. It looks like the ideas of diaspora due to that referring to one's home because the real motive of your own that makes you uneasiness about no place belonging to having no identity. Furthermore, in her third stage which she moves on is a celebration of homelessness and accepting the non-belonging culture, home, and identity (*A Map of Home*: 25).

The idea of liberating and her point of view about non-belonging home and being immigrant can be the feedback of having many different identities cannot have one place or culture to belong to. Finally, she understands that homelessness and many homes belong to may bring changes and transformations. At the end of *A Map*

of *Home* of Randa Jarrar themes of identity and home be the main idea and the hidden part of her novel, however the effectiveness of the narrator's voice type makes the reader fall in love with; and makes you to find what's going on with Nidali's life events and what happen to her after. Actually, the novel of *A Map of Home* like coming of age story, makes the reader feel more realistic therefore for an Arab little girl might show a kind of power which makes this novel more powerful as its. Also, this novel is the best Arab American narrative writing. Through reading the very beginning part of the novel which explains Nidali's character might be enough for makes the reader to get anger: "uncontrollable daughter of an Egyptian-Greek mother and a Palestinian father narrates the story of her childhood in Kuwait, her teenage years in Egypt and her family's last flight to Texas" (Jarrar ,2008: 37).

The novel of *A Map of Home* has a great combination of what nowadays reflect in history, just like Iraq's attack to Kuwait in 1990 with many personal experiences maybe it's not just about Nidali's interesting story but because of the significant events of world that she is living in therefore through her individual point of view can teach us these historical events with her many experiences on this history sheds light on who she is! Besides connecting Nidali's history with personality through reading novel's *A Map of Home* is so attractive to mixing physical with comic attitude (Jarrar ,2008: 69).

I imagine that if you reading this novel attention if it does not make you laugh and it does not bring to you much of happiness might make you feel sad or makes you cry in many events of her life! Throughout describing this kind of shameful attitude of going off through an Israeli's checkpoint in order to visit family in Palestine, Nidali finishes the section through telling a woman that her shoes strangely disappear after the serious search. After telling the soldier to return back to her own stolen shoes the owner of the shoes says: "First my land, now my Gucci's! Goddamn it." (Jarrar ,2008: 139). It will be a kind of comedy scene and a tragic scene at the same time. The central concept of *A Map of Home* is home, throughout the story Nidali always searching for. While she is not sure about her father's announcement who is Palestinian can protect them and makes their own family and house wherever they live. Nidali only wants to find her own homeland and wishes to have a place just refer to her. Every time when she makes a connection with the place where her

family decides to live in, they suddenly change their opinion to change to another place. In the final event of her life while we are reading the book she clearly sees as a homeless and tries to find peace none-belonging and she feels placelessness while she is looking at a map. While Nidali becomes a displacement character in the novel she realizes that looking for the home and finding her real identity is meaningless, also nobody can help her forget a ride in this difficult feeling and situation.

In chapter fourteen titled “Nidali is fourteen years who is coming from an Arabic country and living in Taxes in the new environment” (Jarrar ,2008: 232). here Jarrar wants to change the first-person narrator to second person narrator, why? Through reading this quotation we know that Jarrar’s idea about changing and replacing narrators is just for pretending reader’s attention into Nidali’s environment with her real life as an immigrant girl in America, which she explained in an interview in Yaman in 2009, Besides she states that her personal identity becomes disengaged because she is relocated to the USA thus, she requires readers to feel pain and sadness.

Through Nidali’s traveling from one place to another made her face by many cultures with different situations which make her feel a girl with no identity and displacement without any house to belong to. It’s possible to claim that writer’s central character is always having struggles to choose where her home is thus it’s certain that we know Nidali has so places refers to; during this little trip of Nidali’s life as a teenage year that she traveled more than one time. She feels comfortable and unhappy as before or can tell more than what before makes her feel worried about her future

“I’ve doubted and worried about my future and my continuous life. Just I need extra imagination to know anything which is going on and happen to us and to me” (Jarrar ,2008: 180). It’s a kind of sensation that she missed her homeland also missed her old stereo which is her musical tool and missed her bed, piano, friends, and school. However, she is familiar with that she never has the ability to go back to her previous life even when Kuwait return to before her coming situation that everything is quite and Kuwait be in liberation again (178-9).

Otherwise, in the third step, Nidali must agree that through runny notion she has no real house to live with having any imagination about her own place. Through

Jarrar's protagonist having no place to feel comfort and non-stability also having no home to belong cause their transformation from one place to another. If the concept of home is a method or processing finding identity and resolving problems, it will be the final stage. This will be a test for unchanging life, stability with identities be a subjective process. Therefore, getting the concept of carrying her home with herself may make a lot of chances for her to choose a better life and will be a new position for her. Through reading *A Map of Home* which is Randa Jarrar's greatest novel, is realized that Nidali examines the limitations of importance which is explanations of one's homeland (Achebe, 1988: 112).

The home which has a changeable concept, therefore, changing the location for her might be carrying freedom and pleasure. "One day I went back to my memory and recall my past in Palestine, I drew Palestine with the borders and capital city, I asked daddy is this map is true? My father sadly looked at the picture and cry, I told him please just tell me where is home starts and where is the end of home's way?" (Jarrar ,2008:192-193).

Nidali's characteristics and identity have changed through time and place like wonderful, comical, tragedy and powerful identity as a brave young girl caught herself between finding her personality and the controlling her conflict within those cultures where women were a very narrow personal character. Therefore, story of this novel starts with her father's hope for having a baby boy to birth which might be shame the consciousness in many complications which women faced in Kuwait, their father marked 'Nidal' for his baby boy, but when he realized that it's better for female to putting 'i' to her name and make to Nidali which is speaker's name. The homeland's concept is long progress and the idea of homelessness being the major theme in this novel because of Nidali's split feeling about her mixed cultural origin is being bigger and bigger from time to time for instant she said "therefore I knew if I'm holding American passport it makes me feel proud also it's better from my parents passports, wherever I go any airport I'm standing in different line with better security" (Jarrar: 9).

Randa Jarrar's *A Map of Home* which is written in 2008, just like a main modern Arab American female's novel, that uses trickster comedy in the way to attack the creation of morality in female's physical and psychological mood

obtainable by the US orientalism. The protagonist of the novel Nidali Ammar, just like a trickster symbol, fights to appear like a cultural star and stuffing from the issue of purity in social arrangements. She celebrates, passes, reminds readers to laugh at the key as a cultural norm shaped by different people, also she sincerely is going from one place to another for finding her own identity and describing somewhere by her homeland. The main themes here appear to be finding the identity without the home or living home without identity. Symbolically through hearing novel's protagonist's name directly feminizing ideas comes to our mind version of 'Nidal' that means 'struggle' in Arabic meaning, and always she has struggled with everyone and everywhere even with herself to find her own map of home with searching her own real identity. However, in the final decision of her life, she decides to give up and she feels free about wherever she goes and from now on she doesn't have any place or home to belong to, and she fights against the concept of critical civilization with all things that refer to her life (Jarrar ,2008: 52).

3.3. Elif Shafak's Views

Elif Shafak widely considers identity in *Honor* which has several elements of the internal environment including nation, antique, culture and attitude that influence in personal identity based on Iskender's speech about identity "A young woman who is working in media comes to know about Alex's problem, she was high and dressed in formal way, she said I just come here to helping you and asking you a several times about who forced you to kill your mom? What is the fault in the process of killing a member of your family and make such a disaster in your life? Is there any traditional or religious factor to support your sin? And in the final question, are you feeling guilty?" (Shafak, 2014: 136). They're not really interested in the truth. All they want to do is to fit you into the story that's already in their minds. There were also reports written, even a thesis at someone university in London. Once there was this politician character in London tries to show Alex as a bad example for migrant's people, the politician loudly shouted at Muslim refugee. He mentioned my name in his speeches which I affected culture badly and it's opposite the Europeans citizenships conditions. This is very immoral for Britain's reputations and traditions.

The English didn't understand these ancient rules. Their wives could kiss other men, drink, and dance with strangers and they would look no smelling this is really different from their own cultures and tradition. At the beginning of the novel, Iskendar knows that going away from his family and his society is unremarkable rebellious in his individualist situation. Also, the egoism in human nature is presented concluded him perfectly. He continuously considers of going away, going overseas, increasing property from the very beginning, the novel tells egoism method. Alex expresses everything about his side, being defective to himself like whole humanity. He thinks to go back to his family just like inside being a storm, and again he is going to changes his mind when he thinks deeply. He couldn't stop his thinking about going away that shows the fixed and worry toward human nature. He had his own normal life, also his job which forms a small unrestricted when he went to prison and being a slave there, he felt loneliness as an isolated man when he was in prison. According to the reality that he feels isolated in his society shows his strong sense of egoism. Meanwhile, egoism recently has been conservative to accept that self-importance is only the name that considers one's itself interests as the type of moral duty could ever count as extremely ethical (Shafak, 2012: 52).

However, philosophers have exposed collective increase for more sophisticated methods of the individualism which try to explain self-absorption in developed terms, this terms which distinguish egoism as a system of human flourishing in both physical and mental dimensions. Elif Shafak is willing to allow augmented conceptions of egoism, but she claims that self-importance couldn't support perceptions about counterfactual conditionals, or definitive personalities and uses of moral types. Throughout the centuries so many philosophers and great writers considered about the relationship between human and nature that they have a lot of argument and theories some of them merger them deeply together and the others want to distinguish between human and nature because they think nature is dangers for human being, Elif Shafak is one of the writers that belong the first part of philosophies who tells us through *Honor* and *The Forty Rules of Love's* novel that human and nature are so close and friendly with each other also sometimes she is extremely thought that human is a nature for itself. Depends on the self-contradictory of a human with nature the social side is more leading in the state of nature. However

human beings are extremely free in nature, also they always need other people for safety.

Humanity also would enter society not to expose her fear side to live in the coherence of the social order. Additionally, people always have egoistic for their life and it would be the greatest part of themselves. *The Forty Rules of Love's* novel is the exact appropriate text to show the nature and human being, that it depends on the story of one charisma character through the psychology of human beings can be obtainable carefully. The personality of Shams Al-Tabriz in all the chapters of the novel can be useful for presenting human nature and psychology of human being in different conditions. Based on this opinion, that can realize that how philosophical kinds of literature with social daily life are interconnected to each other (Shafak ,2010: 53).

Through reading Elif Shafak's *Honor* which tells us about the tale of an isolated individuality in the order to criticize his community, the character is choosing an isolated era, so she can express to her audience that exactly what is important for the progressing in the growth of an idealistic society. According to this novel egoistic is one of the largest parts in humanity that cannot ignore our self-interest in any conditions and any period of the life, that shows us which world has no meaning without individuality, once the small society as island of human beings, also supernaturalism and politics view and authority in the biggest British society (Shafak, 2014: 122).

That social and moral dilemma is the argument able topics throughout history by all messengers in different religious and by philosophical writers as part of the life system, a particular variety of ethical thought and why we would be better off without it. The significant point in morality is a spirit, its underlying ambition, and the general image of ethical life it implies. In order to see them, should be look carefully at a particular principal and moral obligation, According to the novel having many factors that affect person to decide for choose like period of time to life in a happy or be a part of wars, bad situations, history, losing member of family with political which determine conflict and moral behavior with ethical relativism in human beings lifestyle, difficult choosing and making decisions is require us for

choosing among conflict goals, principle, value, and behavior which relates to human being's future.

To see whether the author has accomplished her declared point, particularly in question here are the manners by which the novel shows basic types of hybridity. during my investigation, It will center around the question as to whether the novel in question is equipped for transgressing the limits and of providing insight on the creator's subjectivity as 'a group of stars of elsewhere, that is, as coinciding with the country, affected by the worldwide, yet ramifying past these spaces that moving past limits requires a pledge to and a consciousness of the ideological settings it should criticize. In this unique circumstance, it will battle that Shafak's novel is disengaged from world governments and that it mythologies hybridity over material reality. In Elif Shafak's *The Forty Rules of Love* the hero Shams of Tabriz in this way declares one of his forty principles of adoration, in which he contrasts the substance of astuteness and that of adoration to champion the last-mentioned love is both testing and freeing. Love can break itself into pieces however it can likewise recuperate itself (Shafak ,2010: 55).

The section focuses on the logical inconsistencies of adoration. For example, as Shams stresses, when a man cherishes profoundly, his heart as opposed, to his mind, turns into his guide. The adoration that is depicted by Shams is both energetic and ordinary, and in the meantime profound and extraordinary (Shafak, 2010: 139). Shams highlights this supernatural quality as he offers bits of knowledge into antiquated rationality in view of the solidarity of people groups, countries and religions, and the nearness of adoration in every last one of us. In *The Forty Rules of Love*, cherish outperforms distinction. However so liquid a thing was love? It wasn't firm, he was learning, it wasn't a sacred text; it was an instability that fit disloyalty, taking the shape of whatever, he emptied it into. What's more, truth be told, it was hard to keep from emptying it into various vessels. It could be utilized for a wide range of purposes. Love exists in the material world however it has a slippery and ethereal quality. In its unique meanings, adore turns into a representation for Shafak to handle the interaction between the way of life and economies of the East and the West. As I talk about in the present section, she through her white personas and her novel (Shafak, 2012: 159).

Shafak does as such through her particular enunciation of another origination of character that, as Stuart Corridor has significantly recommended, lives with and through, not regardless of, contrast: by hybridity, in their joint push to underline social contrast, also Shafak with Jarrar takes hybridity as a site of progress where settled personalities are raised doubt about. Taking my sign from how to cherish is sent in Elif Shafak's *The Forty Rules of Love* and Jarrar's *A Map of Home*, the point here is to delineate the diverse types of hybridity in the two stories to perceive what sorts of hybridity are politically basic and what sorts are definitely not. As the writers and their works are of various causes, understanding hybridity in its setting that is to state, separating one frame or origination of hybridity from another is vital to consider particularly when contributing the term with the capability of making choices. The argumentation is twofold. Initially, the essayist lay weight on different possession; her vision is educated by the possibility of citizenship of the world, which is her empowers hybridity as the spirit of the circumstances. Closeness amongst Shafak and Jarrar is that they are both contemporary female writers whose separate dreams of the world fuse another universalism as a heavenly body or elsewhere, that is, as harmonizing with the country, affected by the worldwide, so ramifying past these spaces (Shafak, 2012: 71).

Besides, it moves to the examination of these attempts to see whether the creators have accomplished their claimed points of intersection of the national limits through their fiction. As it endeavors to illustrate, love turns into the allegory for the two creators to renegotiate globalism, under the general heading of the obscuring of the limits. With an end goal to depict an association between the two societies, nonetheless, an essential inquiry stays to be asked, if globalization is so regularly observed as the intersection of limits, by what method can love in the two books pick up a basic buy on globalism if that topic correspondingly rotates on the intersection of limits, which takes two essential structures, Identity love, love of the same, which finishes in the extremes of patriotism and even autocracy; and love as unification, when two wind up one, as in such a significant number of winning marriage allegories. The conceivable responses to this last inquiry will assist me in differentiating between various methods of hybridity, basic or not. The two books

have turned out to be national hits in Turkey and India individually, overwhelming their home markets.

In that way, the two books have likewise turned out to be social fares. During the time spent moving past their national and social limits, these writings are changed by the setting of their gathering; their implications are unavoidably reshaped to fit the necessities and the tastes of first world markets. It will endeavor to break down whether this social spill out of the inside overwhelmed by the adjusting in control relations representing first world-third world cooperation. At last, it considers the manners by which worldwide private enterprise adds to the commodification of the creators' works, addressing to what degree Shafak's work has herself turned out to be a social item of the worldwide capital. As regards this performativity theory of gender and feminism, however, the purposes of these themes try to revision the structure in the individuality of women's personality in the *Him Me Muhammad Ali's Woman*. These are been endeavored with understanding Ernestina Freeman such a traditional characteristic, which is establishes females' identities in acting out her action in front of others, meanwhile, according to the value and norm of common societies by different character, for example Sarah Woodruff's female character which is resist compliant with diverse norm and construct women individuality over her revolutionary sexual category for performance in around (Beresford, 2012: 36).

Therefore, in the second step for searching for an identity, we can note that in *Him, me Muhammad Ali's Woman* the kind of story that has being a dissimilar nature of and huge different through understanding culture. While the invented structure identity with similar relations has extended historical terms by means of the unclear and complex term in philosophies, community circumstances beginning early periods over and done with the current investigative analysis. Vague and uncertain expression by identity's term contains an extensive variety of meaning and stimulates contentious discussions. Purpose of the analysis shows that the emphasis in the last feature for individuality topic with means to inspecting the dominant understanding and posture for personal characteristic, it tries for free for the custody of indispensable personal, the speech able way of challenge identity for distinctive with unchanging principal and predates, which is the person's arguments, performances and advocates, in the same time in its place for unbalanced, unsolidified and

disjointed for the new creation in cooperating community, national, traditional and social dissertations, as suffragette women's active posture pressures of consequence the social and ethical built for genders role in generating perfect identity for female (Bloom., 2002: 33).

According to viewpoint of the norm for female spirit and emotional, while straightly connected some of human biology with voluptuous characters, has been disputed, the Author statements that someone isn't coming to the world, while reasonably turn out to be, female sanctions the difference between sexes of human is part of biology feature in the women's physique, and genders which are the main part of culture's imagination sense progressively learned sex of human's bodies. Based on his opinion, female character can't be measured a part of motionless position, while we can say shows as exposed completed development, even though theory of Beauvoir in gender's identity formation is vital concept in constructionist, his greatest protuberant influence is descriptive theory of respecting beyond personal activity and independence process of individual identity realization. The theory of behavior is strongly affected by attitude, behavior, and mind thinking rather than human's body, while Sarah become a movement character in the novel she realizes that looking for feminism and finding her real identity is meaningless, also nobody can help her to get rid in this difficult feeling and situation, through reading this quotation we know that Sarah's idea about changing and replacing narrators is just for pretending reader's attention to her environment with her real life.

Otherwise, she doesn't accept for selecting manager previous in selected sex. The real meaning is become sexual role great oblige to interpret with rebuilding conventional sex norm, within restrict of general background in societies limitations. Actually, limitation of gender is the variety of potentials responsibilities and acting active clarification of in human's biology; it also appears a smaller amount of restricting by culture's organizations, within the second stage of clarifying sexuality, Sara the main character defines in what way boy and girl have been disciplined clearly and suffered since boy and girl disaster imitate of the anticipated reproductions in sexuality, and Sarah, records her foolish life of family, through the tragic, forceful failure of her parent's marriage, also with her own conflict to catch her place and her identity at the center of war, with her past homelessness, and the

problem is female adult years faced in a traditional culture (Jarrar,2016: 79). The best thing about Randa Jarrar's writing is his ability to create such an attractive protagonist with such an original, ironic, self-reflective, and funny voice, Jarrar is witty and ironically self-deprecating as he chronicles his many blunders, misunderstandings with cultural fake supporters. As a famous writer, he is thought to be a wonderful person to talk about gender in his novel, but through the modern author eyes, it's normal to see how sex could be symbols for parts of his story, this kind of misunderstanding coming across as hilarious as in the novel, but underneath it is heartbreaking to try to put together the pieces of a single heritage, find a way that everyone can really fit together the entire object, the basic information of the novel *Him, Me Muhammad Ali's Woman* is being metaphor about identity and female too or we can claim maps form be the central metaphor for home and identity, but it is something that must be known by heart. For Jarrar, it's only when he can erase the borders of these maps that they can live in the present, and feel free from the constraints imposed on these maps of his life. Sarah the main charisma person tries to show her body such a great problem for catching lover and escape from the society, she claims

Whenever construction is considered not as an activity, but as an act, one which happens once and whose effects are firmly fixed; the constructivism is reduced to determinism and implies the evacuation or displacement of human agency. (Jarrar,2016: 9).

As long as a clarification of the hostility for growing the term of gender and identity. Generally, in American literature in specifically, feminism can be a great theme for discussing and the story of identity is appearing in the different forms. This changeable personality and the concept of identity observe that attractive traveling subjects as a continuing and endless process. So personal identity and human's ambition is strongly connected to the perceptions of home, the feminism concept is a long progress of different approaches in the term of gender and identity, consequently trying to find a place for live being a normal product style in Sarah's environments as resolution to her whole uncertainties and uneasiness about being homelessness. On the other hand, this cycle of life for searching identity bring many ambiguous for her with much different kind of home and making many places for her

freedom, concluded undermining with gender's norm, is became idea for understanding what should consider to be actual process for the woman's life to be a fact in the natural perspective, which concept so reasonable and acceptable natural sex or real woman (Citino, 2017).

Female has been disciplined indirectly and clearly punished in the world, they are dealing with women according to who they are and know they can be successful in their duties and responsibilities, the representation in particular attribute in the anticipated spitting image appears to appropriates, Sarah's characteristic and identity have changed through time and place like wonderful, comical, tragedy and powerful identity as a brave young girl caught herself between her finding her personality and the controlling her conflict within those cultures where women were a very narrow personal character. Therefore, the story of this novel starts with her father's hope for having a baby boy to birth, which might be due to the awareness of many difficulties which women faced in some countries and undeveloped nations.

CHAPTER IV

4.1. Communication Culture Through Hybridity and Identical Issue

The novelists particularly owned the communal position prejudiced her opinions in the United State of American's financially and economically growth and the connection between public levels and classes. The higher, cultured classes were to endure to direct every class to the new modernism, in fact, and the foregone conclusion for the whole her life (Bhaduri, Saugata, Mukherjee & Indrani. , 2016: 33). As we can find it in the written novel, the national of dishonesty and the nonappearance of compassion is alive or nonphysical dying that it is the conclusiveness of real loss. This model is developing an explanation of a sure kind of person, the gentleman that which lost his physical life and real self and is absolutely unconfident who is one of a confident person of American people in the vital civilization, in the same time for the south people who loaded with a gift of two thing fear and fault and has become totally exhausted of lifecycle. This type of life that the novels try to explain is the kind of life which is thoughtlessly affecting near the death and toward of the death it is overcome by catastrophes and disasters. Yet, additionally mindful of the trouble of the undertaking; in fact, a noteworthy trouble is that, incomprehensibly, the multicultural model can reinforce personality. Stories about societies fortify character legends and have likewise prompted the development of a decayed otherness (Bloom,, 2007: 70).

The reinforcing of national personality upgrades the forceful statement of one national character over another. Henceforth, it doesn't support discourse yet turns into an ex-best meaning of positions in resistance. The development of personalities by resistance has been one of the constants of dichotomous reasoning, with hegemonic Western idea conceptualizing reality from selective polarities, a national group must be kept up if, and in addition remaining generally little and partitioned, it considers itself to be particularly contrasted with different groups (Safran, 1991: 78). It ought to fortify the possibility of the homogenous personality of people for their survival as a group that keeps on being; the brutality that dependably hides underneath talks that elevate devotion to a particular national personality is obvious (Barron & Nancy. , 2017: 212).

The accentuation on a group of people joined by a fundamental personality bomb, be that as it may, to mirror the way that, actually, every one of us feels ourselves to be an individual from a wide assortment of gatherings. Furthermore, manufacturing a talk of self-acknowledgment by a constrictive extraordinary personality is, no less than, a logical inconsistency, and at its outrageous, an act of savagery in restricting the flexibility of decision. At the point when the idea of country state starts to debilitate, energetic intensity and vociferous developments asserting national character resurge, construct again with respect to characterizing an advanced personality solely as far as national personality. This clear is clarified by the way that circumstances of vulnerability have a tendency to stir conditions of uneasiness and emergency for which quick arrangements are looked for. Furthermore, changing sources constantly uncertain, toughened and individual into roots constantly settled, unflinching and shared is a methodology for managing new social, social and political ambiguities (Bloom., 2002: 111).

The cost to be paid regardless of whether not completely acknowledged is that roots tie and immobilize, while birthplaces are the portrayal of the past that offers significance to the present. We have the thought that character brings out a typical authentic beginning, when in all actuality personalities are about inquiries of utilizing the assets of history, dialect and culture during the time spent ending up instead of being: not our identity or where we originated from, to such an extent as what we may turn out to be, the manner by which we have been spoken to and how that bears on how we may speak to ourselves. What underlies this approach, as cautions, is simply the false thought that individuals just characterize themselves regarding one personality, that is, from the participation of a solitary gathering.

The quietness of the outright sureness that underlies the multicultural model is really an indication of destitution and limitation notwithstanding the many-sided quality and majority as far as which an individual can conceivably rethink them. We have just talked about the part of the social personality and the significance of belongingness when characterizing oneself as well as other people, however, take note of that characters are dependably a work in advance, of need social and, in this way, incomplete. In both novels, *A Map of Home* and *Him, Me Muhammad Ali* human nature, and societal pressure are shown to come together in a fatal interaction.

The expression of grief and the consequences of bottling up emotions are displayed with both of these characters.

These two unique novels and characteristic which they used in their novels are examples of what happens when people allow societal pressures to overcome human nature. As depicted in this novel, society can be a powerful force, great enough to trump even the most instinctive qualities of human nature. Afterward of reading the first appearance one the novel *A Map of Home*, reader might be argued this does not look like the real novel that considers of society and improvement, however at the beginning of the first chapter is certainly worried about it, when he has lacked in the vision of actual lifestyle in all her work and activates, her opinions, feelings and the real explanation of her life. It can't see the real version in the relationships and connections to their house and home, there is no conversation between Dillon's aristocrats and there isn't representation their eyes through their feelings factor. Based on this reality, I can strongly explain Wharton hadn't seen any real manufacturing city (Adil, 2012: 23).

Immigration is a process in which people decide to spend their lives in a different country than their native country. They put their roots in a new country which can lead to many psychological changes in their personality, demeanor, and behavior. If the new place is completely different from their own, the more difficulties they will then face during their adjustment. This has proved to not be an easy task for most of them. Immigrants have to cope with the tradition, culture, and language of the new country in order to look like a local citizen. In her essay *Psychosocial Consequences of Migration and Asylum*, Nancy Baron states that Migrants feel isolated and alienated after leaving the stability of country, culture, and home. They are exiled into countries where they often feel strange, isolated and struggle from violations and discrimination of their basic human rights (Baron, 2017). The first factor that faces the new immigrants is that they have to acquire the language of the new place which is the basic need to communicate with their new society. Older immigrants find difficulty in learning a new language because their learning process is slower. However, for the younger generation, it's easier, especially for children who are in the early stages of their lives and whose brains are better at adapting to different environments than the older generation. Moreover,

children are attending schools and making friends with the local children so acquiring the language is easier to learn. Usually, most of the older generation is not interested in making a new social community with foreign people. Therefore, they do not adopt the new language or they will learn a broken language.

This will most likely cause a problem for them especially with their own children, who may not speak their original mother language. This causes struggles between the parents who do not know the new language and their children who may not know their parent's language. This will lead to psychosocial dilemmas for both individuals. Identity is another struggle for immigrants. The decision on whether to keep their old identity or form a new identity that belongs to the new society is a difficult one. Identity is not something permanent and it can be changed according to the needs of human beings. In his article, the process of identity formation in Amy Tan's *The Joy Luck Club* Simin Golchin gives more information on identity by stating that. "There are two main traditions of understanding identities. One tradition accentuates identity as naturally given, a concept that is intertwined with nationalism and its focuses on territorialism, and therefore fixed. The other tradition emphasizes identity as something changeable and more significantly as an ongoing process" (Chambers, 1994: 53). For the older generation or the first immigrant's generation, it is hard to form a new identity and forget their own values whereas the new immigrant generation prefers to form a new one according to their own personality. Therefore, it can be said for an older generation that identity is something stable, but for the new generation, identity is changeable.

Furthermore, the difference between culture and tradition is a conflict that faces many immigrants. For instance, when people from Asia or Africa immigrate to a place like the United States, they are introduced to a completely different set of cultures, values, and identity. This can include the way that they dress, the foods they eat, and the main religion practiced. This can lead to tension and pressure on the individual's minds especially women. Women in certain cultures tend to grow up in patriarchal societies and households that restrict their role as humans (Batra, 2010: 66).

However, when they immigrate to a society like the United States, they can become desperate especially those who do not have a special talent or education. The

unsuitable workplace is another psychosocial consequence of immigration. As mentioned earlier people immigrate for various reasons, including personal motivation. Those who have a high level of education or profession find difficulties in working in their specialized fields. Dutton defines work as "Individuals form, transform, and modify how they define themselves and others in the context of work-based situations activities" (Dutton: 265).

They have to accept different jobs titles or work in different fields that may differ from the employment they previously held in their country of origin. This can happen especially when the immigrants are originally from developing countries and have settled in developed countries. This will increase the psychological pressure on them but for those who already do not have a high level of profession or education, there is less psychological pressure on them. Homesickness can be considered as a major consequence of immigration. Due to the immigration, people lose their homes and leave everything behind especially if the immigration happened unwillingly due to war, natural catastrophes, economic situation, or any other emergencies. They are strangers in a new land with strange people. They are in a place that is outside their comfort zone. They have to start everything from the beginning as a child in order to cope with the condition of the new place. Homesickness can have a large psychological effect on the individuals; the nostalgia feeling of homesick can cause anxiety and stress (Chris & Barker, 1999: 39-42).

To sum up, immigration is not a new concept and will most likely continue in the future. Yet, it's not an easy journey. People have to sacrifice many things and mix themselves with a completely new society. In addition, the new country's culture (Bloom H. , 2007). Identity and tradition become a necessary factor to adapt in order to cope with the new society. Individuals have to build and rearrange their lives from the beginning where they face struggles and difficulties which can lead to depression and anxiety. However, immigration can change people's lives positively. Individuals will be able to achieve better opportunities for living. Those who suffered from psychological trauma, bad events, or escaped from wars will be able to start over and build an incredible life (Wishart., 1999: 54).

4.2. Matching Multi-Cultures in Novels

Multiculturalism considered a true circumstance, alludes to gatherings of individuals from various social foundations existing together however not intermixing in a similar region. Inter-cultural likewise characterizes this accepted circumstance yet from an altogether different viewpoint. Though multiculturalism centers on the concurrence of societies, the focal point of inter-cultural is living together, which suggests interrelationship and, in this manner, potential clash. In multiculturalism, the domain is simply the component that separates them from others. Conversely, in inter-cultural, societies are not straightforwardly connected to a regional personality.

It could state that inter-cultural centers around one specific part of multiculturalism, in this way, of enthusiasm for the intercultural demonstrate are not distinctive societies in themselves but rather contacts between various societies in the middle of referents, hybridization, social appointment, and so forth (Krishnan, 1996). As should be obvious, no single idea flags that connection, calls attention to that the assortment of half-breed objects is more than coordinated by the number of terms that are present today in the works of researchers portraying the procedure of social collaboration and its outcomes. In reality, very numerous words are available for use to depict similar wonder (Looker, 1996: 22).

Past the wide scope of terms accessible, as specified prior, the intercultural point of view is worried about living together, dissimilar to the multicultural viewpoint, which is more centered on concurrence. Likewise, as specified, living together has dependably inferred interrelationships and, in this manner, a potential for strife. Get the job done it to review fifteenth-century Toledo Spain and the uneasy dwelling together between the Jewish, Muslim and Christian people group. Inter-cultural supports social trades, yet additionally, expect the likelihood of contention (Looker, 1996). Strife is seen as a reality innate to relational and intercultural relations, who ought not to be disregarded or rejected but rather which ought not to likewise not to be viewed as inescapable or irreversible. The accentuation isn't such a great amount on the struggle as on compromise; this features the significance of intercultural discourse went for effective living together with an exchange that can

just come from the introduce of perceiving alternate as the subject (Abrams, 1999: 23-25).

In this sense, places two major standards: the first is an acknowledgment that all character is plural, and the second is that the weight given to any one feature of personality isn't to prevent the significance from claiming different perspectives. Looked with strife, in a specific setting the individual must choose which faithfulness will be prevalent. According to some societies, the female character has an incomplete and unrespectable image, while male look at them a discharged and humbled, and it is not a superior disappointment for female's life, the reproduce problems of life in social expressive intelligence outdoor of well-known surround in gender and identities performs.

Symbolically through hearing novel's protagonist's name directly feminizing ideas comes to our mind version of Sarah that means 'struggle' in meaning, and always she has struggled with everyone and everywhere even with herself to find her own map of home with searching her own real identity. However, in the final decision of her life, she decides to give up and she feels free about wherever she goes and from now on she doesn't have any place or home to belong to, and she fights against the concept of critical civilization with all things that refer to her life. Sarah moves into three steps for looking after home in this novel, through her first stage, the protagonist of the novel has many issues about an uneasiness of having a life between many cultures and homes, with having no home to belong to. Her hopelessness might be the major theme and controlling theme of the novel because Jarrar wanted to write about finding a home which her own real home is. However, she has many difficulties with her uncomfortable life by knowing that it's not easy to find her own home (Jarrar ,2008: 223).

Also, through her second stage, she can recognize that while it may have a bad meaning for homelessness with no place to be your own, she can create her own imagine the house and accept homelessness. It looks like the ideas of diaspora due to that referring to one's home cause the real motive of your own that makes you uneasiness about no place belonging with having no identity. Furthermore, in her third stage which she moves on is a celebration of homelessness and accepting the non-belonging culture, home, and identity. The idea of liberating and her point of

view about non-belonging home and being immigrant can be the feedback of having many different identities cannot have one place or culture to belong to. Finally, she understands that homelessness and many homes belong to may bring changes and transformations (Bhabha, 1994: 23).

Sarah the main character recognizes that being a wedding with Charles is simply worth in incorporation inside society, while she wants to be a unique female, she has to follow all custom and traditional behavior, this is term it is so harmful for her and limits her freedom, in the same time when she got married she has to depend on Charles financially, In episode thirty-two, afterward her fervent response of newscast of Charles's character, Sarah could distinguish that though should be evil sense in the begging with homeless and displace personality, Additionally in her third phase which it transfers on is festivity of pennilessness and long-suffering belongs to culture and society, females and freedom. The main purpose of the novel is also trying to explain the homeless and displace for women, female be displacing so harmful rather than male to be displaced. The central concept of *Him, Me Muhammad Ali's* throughout the story Sarah always searching for identity and home place, while she is not sure about her father's announcement who comes from London and can protect them and makes their own family and house wherever they live. Sarah only wants to find her own homeland and wishes to have a place just to refer to her. Every time when she makes a connection with the place where her family decides to live in, they suddenly change their opinion to change to another place (Jarrar: 137). In the final event of her life while we are reading the book she clearly sees as a homeless and tries to find peace none-belonging and she feels placeless while she is looking at a map. Marriage during the life of Sarah seems to be tough, difficult and complicated for him as he divorced and ended his marriage. In his first marriage with Charles their marriage may be compatible at first but later did not last long and separated.

When ordinary people marry one another, they may remain the same people for the rest of their lives. On the other hand, some people may dislike each other and may go on living together or divorce, Woman image in Charles's mind is a must and invaluable but regards them as vampires "will never understand what women want. What do they want? They eat green salad and drink human blood." (Jarrar: 35). For

Moses Herzog, marriage is an ordinary thing in human life. He regards marriage as boring but he cannot live without a woman as well. During his travel to Europe, he has a casual affair with a Polish married woman named Wanda and suggests her to leave his husband as she cannot stand living with him, during the mental illness period of the main character, he writes the letters unsent.

These letters are written to dead and living people but actually for himself. In fact, Charles communicates with himself. Letters reflect his mood and state of mind. The novel is also written in the first person to third person narrator. The novel can also be evaluated as a psychological novel in which Herzog expresses his inner man. Nevertheless, by the end of the novel, Moses Herzog seems to overcome this crises. He begins to stay and live alone in his old house in the country and rejects down his brother's offer to see a psychiatrist. He makes plans about visiting his kid at summer camp. He finds a housekeeper to clean his house and to do housework, and based on this novel we realize that female can live in every circumstance in different places, however, isn't be a part of the society, but may get so many troubles for the life's process. Jarrar is commonly recognized that human neutrality can be seen in their writings especially in *Him, Me Muhammad Ali* at the beginning he emphasizes on his egoism, then the description of psychological humanity development, John thought that human nature was administered by self-love and narcissism, also he focused on traditional in his religious character, for his elements so many things from God and religious views as he thinks that they provide actual freedom for humanity.

4.3. Immigration and Racism in Modern Society

A standout amongst the most broadly acknowledged ideas about movement and minorities in Greece, which in truth looks like a fantasy, is that the last as a country state has dependably been a homogeneous nation and that lone as of late, to be specific in the 1990s, it has turned into a migration gathering one. Also, the state recognizes the presence of just a single minority the Muslim one of the Western Thrace perceived through worldwide settlements of the mid-twentieth century. It denies such meaning minority for social gatherings like Roma, tramps and so on (Mercer, Kobena. , 1995). In all actuality, be that as it may, Greece of the twentieth century has been a displacement, and also a movement nation, particularly following

the trading of populaces after conflicts with the vanishing Hassock Domain, and because of regional growth whether through wars and settlements, respective assertions, or by opening to the Middle Easterner world in the second 50% of the twentieth century. The scene of movement, minority and against segregation strategies in Greece is to a great extent set apart by issues of acknowledgment and of enunciation of long-haul state activities and arranging, and by inadequacies, basic social avoidance, bigotry marvels, and large-scale political difficulties (Dyer, 2002: 69-70).

This research expects to uncover a review of the circumstance, the principle patterns, and in addition to the issues and difficulties concerning foreigners, minorities and separation issues in Greece. A standout amongst the most broadly known parts of the Greek movement administration framework in the years 2001-2004, which is fairly demonstrative of its wastefulness, is that because of long deferrals and regulatory dysfunctions, habitation and work licenses were conveyed to outsiders after their termination date. Moreover, a strict bureaucratic framework for admission to enter the nation for work purposes has prompt several thousand undeclared outsider laborers. Along these lines, in progressive authorization programs occurred with an end goal to regularize sporadic migrants. These authorization crusades give businesses absolution, while foreigner laborers are called to pay government-managed savings commitments and costly charges keeping in mind the end goal to regularize their work and living arrangement status for 1 year.

The relocation strategy that draws out the enduring weakness of the suspended outsider status saves the subaltern and defenseless position of the settlers in the work showcase. It appears that there is a nonattendance of a particular joining strategy on migration and that there are fairly fragmentary measures and opposing strategies. The national activity gets ready for work still does exclude settlers as an objective gathering. Studies and inquiries about on incorporation of settlers and minorities' in the work showcase demonstrate that they get bring down wages and pay higher standardized savings commitments. There are anyway expanding cases of higher wages upheld by the associations of national and nearby laborers. There are additionally expanding authoritative confinements and limitations in their business, concerning access to specific callings, with respect to gathering arrangements, the

living conditions in the exile gathering and detainment focus, particularly in the Aegean Ocean islands and the police offices all through the nation still stay inadmissible as a rule and debasing for human nobility, as portrayed by an extensive rundown of global and national associations. Character additionally is, the truth is told, plural and the result of hybridization. The intercultural demonstrate proposes expecting that reality as well as chasing, finding and accepting hybridization as in the case of Malouf feeling himself to be both Lebanese and French (Glissant, at all 1969: 55-57).

In any case, it might likewise want to feature one exceptionally clear conundrum of the intercultural display, as said, tolerating hybridization is tolerating it as an enhancement, not as defilement. As it has shown, it begins with the possibility that societies are unique in relation to each other as the result of their own ways to hybridization. In any case, an obvious logical inconsistency is that the intercultural point of view likewise perceives likenesses. It couldn't be something else, given that we expect the truth of intercultural correspondence alongside the likelihood of rapprochement between individuals of various perspectives. That is, we are all the same yet extraordinary. It is this obviously confusing complementarity that offers ascend to intercultural morals. Tolerating that social universals exist empowers understanding with respect to an essential theoretical structure that manages moral endorse of our activities past our specific perspective. To put it plainly, it is tied in with looking for shared references that rise above contrasts. Furthermore, this inquiry constantly prompts the transcultural model. The transcultural model: from personality declassification to character without otherness (Safran, 1991).

As pointed out over, the way that see the world is basic to how we speak to both it and ourselves. The transcultural model stems from an epistemological burst in that it doubts the traditional technique for learning creation and does as such likewise as far as character and otherness. In fact, ideas are helpful devices for understanding reality, yet as Adorno called attention to " the perfect world of learning is infiltrated, with ideas, that which isn't reasonable without obliging the theoretical to the ideas" (Adorno, 1966).

The historical backdrop of personality orders is additionally a background marked by viciousness, enduring and oust. Accordingly, in a circumstance of

intercultural exchange, one must consider what part of the personality to underline; as it were, one must pick what part of character will interface with the other. This infers an acknowledgment that characters are plural, that there is no single personality talk and that any homogenization that gives security at the cost of diminished many-sided quality ought to stay away from.

Additionally, expanding the trouble of exchange is the way that not all things end with addressing which part of one's personality is noticeable. Quickly alternate makes an assessment with respect to my personality, possibly remembering it, perhaps not. What's more, what is genuinely troublesome is building up the limit and power to persuade that our personality has a larger number of aspects than alternate qualities us with (Brah, 1996: 45).

The fundamental issue isn't simply the character property, however, whether it has enough impact to guarantee that a person is perceived by others. Here, inquiries, for example, the accompanying emerge. Will they identify with it from a class outsider to the character, however which despite everything they ascribe to this and from which they will identify with and assess it, they can do, all things considered, mull over it from the point of view of the acquired convention, from the religion, from sex, from the political association, calling, the financial class, and so on. To encourage collaborations, it is basic that perceive that personality is various and alterable. Furthermore, intercultural correspondence advises us that this activity in acknowledgment ought to likewise be embraced in connection to the characters of others.

Investigating a thought which effectively postured in the past, the way of life in which are conceived and in which grow up furnishes it with a structure of enthusiastic references that empower us to identify with others. Be that as it may, past the specific referential setting of each culture, the essential needs of every individual go through the channel of expecting to feel acknowledged and regarded by others. This is an especially troublesome test in settings where we need to acknowledge positions that are not shared. Managing the new difficulties postured by inter-cultural speaks to a more intricate advancement of intercultural trust. In the intercultural display, culture is the aftereffect of hybridization and intermixtures that are constantly seen as advancing and not as contaminants of an indicated social

embodiment, appropriately reasons that all societies are half breed and in a ceaseless hybridization process, most particularly instantly after the social experience. It's don't accept obviously, that this model would effortlessly be expected in the short to medium term (Gyssels, 2001: 55).

However, globalization forms and the intercultural model may lead us to the finding that, as individuals from the human species, having significantly more in like manner than have contrasts. Going past various societies, in the event that we endeavor to grasp the more profound importance of their indications we essentially find similar standards and goals, simply organized in various ways. It in this manner appears to us to be especially important to consider a transcultural model that breaks with the characterization arrangement of humankind by featuring our belongingness to a solitary group. The transcultural model characterizes us as creatures having a place with solitary animal categories with a similar personality, which is a crossover and metalinguistic character and the aftereffect of different social associations. That the twenty-first century will be the era of social characters may be excessively untimely an announcement up till now, be that as it may, we would attest that social personality is surely an idea that the sociologies need to investigate further. Expanding intricacy here and there confounds us and relentless vulnerability regularly aggravates us – and history has adequate cases of how streamlining reality turns into a routine and consoling procedure (Gyssels, 2001: 66).

The world is a different place, different amongst legal counselors and anthropologists, different amongst Muslims and Hindus, different between little customs and awesome, different between frontier then and patriot knows; and much is to be picked up, logically and something else, by going up against that excellent reality as opposed to wishing it away in a fog of forceless sweeping statements and false solaces (Huddart, 2006: 78-80).

Conclusion

It has been amply clear from the analysis of four novels that modern cultures and individual identity are penetrating and overlapping tendencies. Culture encompasses all the tangible and non-tangible factors present in the surroundings. However, the culture has been experiencing an ever-ongoing change due to immigrants and new settlers after the post-colonial regime and new policies of immigration. This mobility of the social segments has given a new point of discussion for the intellectuals. The emergence of hybrid features of the cultures is contributing to the challenges and issues for the identities of the individuals. Surely, the crises of identity is the point of concern and attention for human beings.

Hybridization denotes a situation in which amalgamation of different cultural values takes place for the individuals. The cross-cultural ambit takes over for the lives of the persons. On the other hand, the original identity of the individual faces serious difficulties to erect and anchor in society. This process becomes further troublesome under the penumbra of globalization. The flow of the ideas, goods, and capital from one country to another gives free space for different opinions to make their ground. Such situations have been creating manifold difficulties for the original identities of persons. Along with it, the concept of post-colonialism is casting serious implications for the role of identities. This new regime refers to the legacies of the colonial masters and hardships of the colonies to get out of the shape of their masters. Infact, post-colonialism is a complete intellectual debate for the security of the identities and emergence of hybrid cultures for the persons.

This study revolves around two novelists in their four novels; *A Map of Home, Honor* and *The Forty Rules of Love* by Randa Jarrar and Elif Shafak. The penetration into the content of the novels reveals important inferences. Since both women have been critical writers of Arab-American and Turkey-English origin, they posed certain conclusions based on their lived realities. Their immigration has been instrumental for the production of those precepts. They moved from a patriarchal society to freedom-oriented society. The difficulties of their lives have been giving a new shape to the literature of the hybrid culture and identity crises. The security of identity becomes an uphill task for all individuals. The impact of globalization is making this goal ultra-difficult for the persons.

This has been a textual analysis based on the substances of four novels. The critical approach has been employed for the carving out of novel arguments for the literature. The overlapping concepts of hybridity and identity have been posing interplay between them. The subjugation of the writers at the hands of the immigrant countries is the foundation for the differences between the security of the original identity and emerging new hybrid culture for the residents. Overshadow of globalization is influencing the lives of the people. In this situation, the challenge of persons is becoming manifold for the sustainability of the original shape of the thoughts, feelings, values, aspirations, and motives. Both of young writers touch as close as a household relation in enduring of personal behavior and human character for been lonely and isolated through the critical way, the concept of identity crises and hybridity is being a process through both novels. While time is moving inside or outside the home and bring verity values to different immigrant from different countries, at the same time create a new atmosphere of transformation, self-determination and alienation exists in their views, hybridity characteristics of the books are completely flawed and complicated, some of them are doing horrible things, but somehow sympathetic to almost everyone in this story also include certain people in the certain roles. Based on these novels there are a lot of rules required to fill and many duties that they are bounded to complete, at the same time brings the sort of follow all of these different characteristics as they have their own desire with their responsibilities.

In nutshell, the ambit of hybrid culture is causing obstacles for anchor ship of individual identity. The regime of post-colonialism and penumbra of globalization have been engrossed with each other. The subsequent form of life of the immigrants is reformed in the context of the hybridity of cultures. The sustainability of original identity is an uphill task to accomplish in the glare of hybridization.

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LİSANSÜSTÜ TEZ ORJİNALLİK RAPORU

Tarih: 17/04./2019

Tez Başlığı / Konusu: HYBRIDITY AND IDENTITY CRİSES IN RANDA JARAR'S A MAP OF HOME AND HIM, ME, MUHAMMAD ALI WITH ELIF SHAFAK'S HONOR AND THE FORTY RULES OF LOVE

Yukarıda başlığı/konusu belirlenen tez çalışmamın Kapak sayfası, Giriş, Ana bölümler ve Sonuç bölümlerinden oluşan toplam 95 sayfalık kısmına ilişkin, 17/04./2019. tarihinde şahsım/tez danışmanım tarafından Turnitin intihal tespit programından aşağıda belirtilen filtreleme uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 8 (yüzde sekiz) dir.

Uygulanan filtreler aşağıda verilmiştir:

- Kabul ve onay sayfası hariç,
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- İçindekiler hariç,
- Simge ve kısaltmalar hariç,
- Gereç ve yöntemler hariç,
- Kaynakça hariç,
- Alıntılar hariç,
- Tezden çıkan yayınlar hariç,
- 7 kelimedenden daha az örtüşme içeren metin kısımları hariç (Limit match size to 7 words)

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Öğrenci No	169216014
Programı	: <input checked="" type="checkbox"/> Yüksek Lisans <input type="checkbox"/> Doktora
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