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## Dwelling beyond Borders: A Diaspora Study of Susan Muaddi Darraj's *The Inheritance of Exile*

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### **Abstract:**

*In the postmodern age, under the effect of rapid means of communication and transportation, migration occurs and it has given rise to mutations in diasporic self. Ultimately, diasporic conflicting identity has become at the stake and diasporas often become an irreversible historical entity that leads to them towards home and homing desire. This paper explores the split identities of Arab-American diaspora in Darraj's prestigious literary work in the form of collection of short stories, *Inheritance of Exile* (2007). It also underpins how troubled relationship between the first and second generation of immigrants have impacted their dispersed identity. It also unearths the lives of immigrants, their pungent diasporic experience with split identity and its fragmentations; and then their inevitable survival in the migrated locations. The paper practices diaspora theory to analyze the novel through the model of Avtar Brah as a theoretical framework that is drawn according to the research methodology.*

**Keywords:** *Diasporas, diasporic self, split identity, home, homing desire, migration*

## **1. Introduction**

### *1.1. Background to the Study*

The term 'Diaspora' came from the ancient Greek word for dispersion (OED), which is basically referred to the scattered populations of Jews who were compelled to exile from their homeland. In the new world of mass immigration, it is less of eternal banishment, but mostly for the migrants who leave their homeland and culture to settle in foreign/distant land. Diaspora are the people, who voluntarily agree to flee from their homeland to somewhere, the oscillation of one region to another is tracked back to the colonial times. The colonizers moved to different parts to fight wars and by doing this, they introduced the concept of 'migration' that allows people to shift their homes. Migration took its roots from the early age of civilization; this was the only trick to distribute the power and civilization among the world where 'might is right' the powerful would conquer and takeover the other less dominant culture. During early migration, people would wander from place to place in search for food and natural sources. Basically, it was the colonial domination which infused the spirit among the European population to travel to different places like a modern-day emigrant. In modern time, in the global worlds, migration and changing one's roots didn't happen in case of colonized countries but the most significant and most socially advanced Diasporas movements have been those of colonized people back to their centers, to regain the manpower snatched by the colonial time. In countries such as Britain and America, the population now consists of substantial minorities of diasporic ex-colonial people. In modern times, the concept of a 'diasporic identity' has become a tool for many writers as a positive assertion and negative expressions of their hybridity. This notion of 'Hybridity' gave birth to the concept of finding one's own home while living in an alien land. The scholars utilized this scenario to develop their characters as migrants through the development of identity, where they feel displaced. That is why; their search for meaningful home always follows them.

So, to the readers, Diaspora brings to mind multiple contested ideas and images related to homes which basically indicate their love for origin. There are two aspects, first is the positive aspect of identity development and second is the negative side to lose the existing identity. Different types of people with their distinctive cultures, outlooks, ethnicities, origins and histories are dealt in diaspora. It does not mean only to depict the dispersed people from various origins but also to find out how they assemble and create new type of societies. In such gatherings, new form of culture and conscience is formed to add to the remaining culture. In this way, new imagined communities arise, which do not simply replace old ones but form a melting liberty that gives birth to a new community that involves the hybrid society. In modern terms, it is known as a Diaspora society but the problems faced by hybrid societies during their survival in a distant land fluctuate in their lives forever.

The present research is based on diasporic study, so it is pertinent to describe what diaspora is? From where is it created? Who are the migrants? And what is migration? Basically, diaspora connotes various assumption and images in the mind. It can bring positivities for achieving an individual's identity and also negativities among diasporians due to fear and anxiety of losing one's identities. Various aspects of the lives of diasporas are affected due to the change in culture, surroundings, native language, history and people. Diaspora is totally different from the common travelling to meet someone. Basically, it is migration where the migrants are taken as aliens, depending on others as they are burden on a new land. New communities are formed, which are embedded with different traditions and distant types of culture. This form of community compels the exiled migrants into a miserable state, where they could free themselves just by the realization of their own identity and self. This study, further, aims to explain and discuss both the negativities and positivities among the Arab Americans.

### 1.2. Context of the Study

Darraj (2007) is one of Arab American and most renowned novelists and short story writers, widely praised not only in US but also in the West. Her collection of stories, *The Inheritance of Exile: Stories from South filly* is one of her very outstanding pieces of work. She talks about the occasions of individual injuries, dispersed personalities and people between two societies, and adjust to new surroundings. She depicts the circumstances of people which are fluctuating, different in nature and records the effect of the most fantastic worldwide occasions. She gathers strings of scattered recollections to sew and recoup the past to revitalize the history which is intimate as well as political in the meantime. The present research explores the topic "Dwelling Beyond Borders: A Diaspora Study of Darraj's *The Inheritance of Exile* (2007) and the traumas of dwelling beyond borders which the migrants face when they flee from their origin to some alien land in order to get escape from the terrors of war or to improve their standards of living at some extraneous country. The migrants migrate for the sake of absolute shelter and protection by dint of much scrambling and narrow escape from death but their dreams flee away when they encounter the cultural geographic differences during their survival. This research aims at depicting the diasporic movement and the specific traits of migration. In spite of the fact that the philosophy of 'come back to the country' is engraved into the very concept of diaspora, however, generally some reviews are taken about 'counter-diaspora', and the concept of exile is totally changed. By taking a socio-geological viewpoint, the study examines a portion of the important components which are the fundamental elements of second wave migration to the land of their ancestors: particularly the exiled people's perplexing and vague perspectives of identity, home and land as well as cultural perspectives of 'who and where am I'?

This research attempts to explore the migrants perplexed situation to define home interconnected with the issues of racism and marginalization across the borders focusing on the experiences of migrants in Palestine and their migration to US. *The Inheritance of Exile* unfolds the narratives of women who belonged to two different generations, immigrants and US born. For example, Hanan's struggle not to trade her American identity at any cost for Middle Eastern one by arguing that she and her father born in the lands of Philadelphia, but the people around her recognize her as an Arab. On the other hand, her mother complains that nobody cares for her, her daughter as well as her husband remain unable to analyze that she suffers 'isolation' and 'deprivation' without her own origin (Palestine). Hanan's uncomfortable situation of being 'half Arab' and 'half American' in America and her mother's fresh memories of the 'lost home' represent two different phases of restlessness.

By focusing on the variations of hybrid experiences, different views on 'Otherness' like possible causes of vigor, strength, development and renouncing ideas as standardization are key traits of diasporic life and experience. This diasporic life is at times conceived as a rootless search for an unattainable nothing. For others, this state is representative of a post-modern delight. The writers of the diaspora however are much benefitted by this rootlessness and this eternal search for the land beyond one's grasp. These shifts are very prominent in most of writers' writings. That diasporic position is one of power and potency cannot be denied as Ramanan (2004), Professor and critic, rightly observes, "the Third World citizen now free in the First World, [makes]...space for a Third World consciousness in the Metropolitan capitals". Moreover, as Krishnaswamy (2016), in *Contemporary Literary Theory: A Student's Companion*, observes it as a notion of double /divided / fluid identity is characteristic of our contemporary situation, whether colonial or not. This sifting identity if there be any, is polyvalent, the one celebrated in Post Modernism. Hybridity and cultural polyvalence are characteristic of our contemporary life in general and everyone celebrates not only fluidity but also anarchy albeit with a sense of responsibility.

The study examines the nature of home as a physical space and an idea to be perceived in cultural and social setting, loaded with strains and well-known prejudice. It is the requirement to systematize this multiracial disposition to overcome the distributions and disparities that the free enterprise and colonialism have not stopped to force on the optimal human group. Theory of Diaspora is a vast domain to analyze diaspora issues with its ramifications and aftermaths. Diaspora theory Brah (1996) is the key conceptual tools for the present study of *The Inheritance of Exile*. All the genuine diaspora authors display the features of diaspora encounters by their compositions, for example, memory, pining to go home, estrangement, unbelongingness, character emergency, rootlessness, social hybridity, discrimination due to race and so on. They present no solid ideas of home or character. They clearly advertise a swing between nostalgia and anguish, anger/cynicism and love, reconciliation and acceptance. Lives of migrants can be clearly differentiated there. The egos of the migrants are altered just for the sake of survival after their exile to an alien land.

### 1.3. Statement of the Problem

The problem of the study is to investigate the diasporic home, its importance and the issues of diaspora such as identity, class, gender, ethnicity and generational differences related to home which are still enigmatic in the lives of migrants in spite of bringing positivities in the so called globalized world where they exiled for their better survival. Diaspora is related to Post colonialism in such a way that it highlights the problems of migrants in a true sense. It involves the deepest introspection of diaspora and the agonies faced by the migrants. In Diaspora study, the representation of diaspora issues has great importance as the diasporians feature the conditions of survival in the distant land while searching for home and hence the migrants become subalterns as they are devoid of voice and language. In view of this foundation, the demonstration of present diasporic scholars living fundamentally in colonizers' land is to represent through their writings the real situation of the countries of their origin as well as of that distant land where they moved to in search of a peaceful life. It is mandatory to observe either the English diaspora writers present a global land with an ideology of exploring acculturation and assimilation with their native societies or they accurately show the pangs of fire in their hearts in spite of having a few positivities in their lives. I intend to plug this research gap through the present study of an Arab American writer, Darraj (2007) to seek an accurate depiction of the struggle of migrants to find out a home that has meanings for them in the distant lands.

### 1.4. Research Questions

This research paper has the following research questions:

- How does "home" define and redefine in Darraj's *The Inheritance of Exile*?
- Why does "home" fail to mitigate/resolve the feelings of displacement in Darraj's *The Inheritance of Exile*?
- How does diasporic home still enigmatic in spite of bringing positivities in the lives of migrants in Darraj's *The Inheritance of Exile*?

### 1.5. Objectives of the Study

The research paper has the following objectives:

- To analyze the migrants' enigmatic situation in another land in *The Inheritance of Exile*.
- To find out the diasporians way of defining and redefining their homes in *The Inheritance of Exile*.
- To highlight the struggle of the migrants in search for identity in foreign land
- To explore the literary frontline and provide literary support for the displaced people

### 1.6. Significance of the Study

This research is significant as it seeks to trace out the homelessness of diasporas' through the analysis of text. It also investigates all the themes to demystify the distinct version of victimization of people in another land. This has been done through the diaspora analysis of the work considered, followed by the analysis and interpretation of issues found in the text. There are a few reasons that make a strong case for undertaking this research. The basic reason is to depict the culture presented by the writings of those who experienced the love of land and by living far from the roots of their particular land. Diaspora writers narrate the issues of exile by keeping in view the concept of identity and belonging because their hearts and minds feel the pulse of land where their minds were nourished properly. The need of this research is to highlight the notion of home as a slippery and elastic one with pun meanings; and precarious positions of it for immigrants in *The Inheritance of Exile* which they acquire while living in America due to discriminations of race and ethnicity. The Arabs are certainly depicted as unhomey, exotic and oppressed living in-between the rich culture of America where they feel insecure, alien and not belonging to the new land. Darraj (2007) depicts the stories of Arab American women, who have different socio-economic backgrounds having diverse religious affiliations and belong to varied generations. Their concerns and affiliation with home are unveiled through their experiences of migration and settlement in America and ultimately through the heterogeneity of Arab experiences in the US.

### 1.7. Delimitations of the Study

To delimit, this study, focuses only on the postcolonial diasporic theory. The proposed study has been limited to Darraj's (2007) *The Inheritance of Exile*. Reviews, themes, characters, situations and arguments from its text have been inspected by applying the theoretical framework according to theory of 'Homing of diaspora'. It is pertinent to analyze the text through "diasporic study".

### 1.8. Design of the Study

Chapter wise distribution of the study is as under:

- Chapter 1: Introduction, presents the context and background of the study. It gives a precise and terse sketch of the historical movements faced by the migrants. The study also describes the background and history of diasporic waves in Arab world. It provides an appropriate definition of statement of the problem, context, research methodology, research questions, objectives, significance and delimitations of the study.
- Chapter 2: Literature Review, surveys the articles, journals, theories and research works that have already been done on the very diasporic model. Many research articles by the scholars are discussed about the diasporic compositions of Arab American authors. It inspects the pieces of work by those scholars, who worked on this very selection of short stories from other point of views and paradigms.

- Chapter 3: Theoretical Framework sets the directing standards of the exploration. It likewise depicts the research methodology, technique of text evaluation and theory for investigation. Various research journals and articles discussed in this part in regards to the diasporic model
- Chapter 4: Discussion and Analysis is the main chapter of this study. The text is analyzed under Diasporic perspective of Brah. It provides a detailed portrayal and analysis on the selected text under diasporic model of both theorists.
- Chapter 5: Conclusion, is the most important and last portion of the study. Basically, this part contains the summary of analysis, discussions and findings. This part sums up the study briefly according to the findings. Some propositions and suggestions for the further researches have been given in this chapter. Furthermore, a few gaps have also been highlighted to be researched in the future with new findings.

### *1.9. Key Definitions of the Study*

A few working definitions and key concepts are defined to provide guideline for the study to comprehend it closely. Migration, home and homeland and memory (nostalgia) have been defined below.

#### 1.9.1. Migration

Migration is one of the modern and global world's main issues. The Arab world took part in this growing wave of migration from Arab as well as from other territories towards West. Almost 20 million migrants from Arab exiled and resided in West. Historical perspective proves that Arabs faced many waves of migration from its borders ranging in their motivations from social to economic and political in the forms of economic migration or resulting from discrimination or political persecution and large-scale conflicts. The Palestinian Nakbah of 1948, the Lebanese civil war (1975-1990) and the 2003 Anglo-American invasion of Iraq contributed to an extremely large proportion of migration from Arab countries.

#### 1.9.2. Home and Homeland

The notion of 'home' or 'homeland' is a seminal part of all studies on diaspora. Diaspora creates an intense desire not only for home that is lost but also of homeland, a homing desire to create, rewrite and reinvent home from exile's perspective. Moreover, diasporic encounters very common to the modern human experience. Modern man too just like the diasporic subject is deprived of a home. There is no home for a person trapped in a postmodern age. Migration is emblematic of the eternal movement of this generation in search for a home, while the notion of home keeps eluding. The diasporic subject constantly looks for a homeland to call his own and goes back to a mythic homeland in the mind. However, when he returns to the land of his origin in reality, he finds the same deception lurking in that land as well.

#### 1.9.3. Memory (Nostalgia)

The role of memory is predominant in diaspora perspective. The sad and intense memories of home in the distant lands compel the migrants to think about the lost home and homeland. They are entangled between two different worlds, cultures and even two extremes of borders. Resultantly, they suffer from loneliness, uprootedness, belongings and agonies of survival. They always stumble in past and present to regain their glory related to their homes, homeland, identity and self.

#### 1.9.4. Generational Differences

The response to the new space changes with generations. The first-generation immigrants, who had shifted to the new land, that is, US in the case of this study, have found it quite difficult in adjusting themselves to their locale and environment. They have suffered from constant culture shock. Though relating their condition to the past is a common trait of almost every diasporic person, this is an indomitable experience for most of the first-generation migrants. Haunted by a sense of nostalgia, they wish to get back to their land of origin. With the passage of time the land becomes all the more alive in their mind. This experience of the first-generation people again varies according to the age of the migrant.

#### 1.9.5. Gender

Apart from the generational differences another significant difference occurs in the depiction of gender. Diasporic experience thus constantly challenges the accepted discourse and every attempt at stereotyping. The concept of immigrants as uprooted, which had formed an important area of diasporic discourse is also getting altered as present diasporic subjects have the potency to influence homeland economy and affect politics that form the foundation of power structure in modern society. Moreover, it gives the immigrants a vantage ground wherefrom to comment.

#### 1.9.6. Displacement and Belonging

Displacement is another issue related to hybridity in new formed communities and self-identity that is connected with the land of origin. Basically, it is predicted through the context of homelessness and homeland. Furthermore, it is a bleak tragic situation where people feel 'out of place' and do not associate themselves with some new and definite place in the distant lands. Resultantly, migrants feel issues of identity crisis and form displacement. The crisis of displacement refers the association between self and place.

### 1.9.7. Diaspora

Diaspora truly signifies disseminating over space and diasporic writing includes a thought of a country, a place from where the dislodging happens. Individuals who moved to various parts of the world experience diverse periods of recalling and overlooking the recollections that they have deserted. The diasporic group certainly confronts troubles and complex circumstances amid their involvement in the place that is known for the other.

### 1.9.8. Identity

Identity is a social term used as a part of social psychology that focuses on the connections amongst society and an individual. The notion of the Self is the perception of one's own identity. It is the development of the Self out of feelings of distance and distinction from the hegemonic group and returning to social infrastructure inside which is initially implanted.

### 1.9.9. Language

Language can be a marker of ethnic pride and solidarity. In the meantime, wearing down of a local tongue does not naturally mean a debilitating or a dismissal of the ethnic identity. In different cases that as it may, inclining toward a predominant dialect to an ethnic minority one could be an aftereffect of an arranged endeavor to overlook a piece of somebody's self that can be extraordinarily set apart by dialect.

### 1.9.10. Ethnicity

It is based on group of people who identify and differentiate themselves due to the similarities based on their lands, language, cultural norms, traditions, origin and national experiences.

### 1.9.11. Globalization

It is a procedure of subsequent of integrated civilization in which the aspects of economy and cultural change affect the political and social scenario of the world.

## **2. Literature Review**

Literature reflects the changing realities of nations and people, and in this respect, this body of literature reflects the changes brought about by migration and movement from the Arab world.

Millions of Arabs have in the last thirty years migrated as never before, either within the Arab world to oil-rich states or to Britain, mainland Europe or the Americas. Tens of thousands have gone outside the Arab world – to east and west Europe and North America for higher education (Clark, 2006, p. 183).

These flows were the result of social and historical incidents that determined the presence of the writers discussed here. Their literature in turn is part and parcel of this experience regardless of language or citizenship. Salaita (2011) sums it up in these words: "No literary category has hard and fast criteria; all categories are riddled with exceptions and a lack of airtight logic" (p.4). The socio-historical material is combined with a critical context in order to emphasize the cultural changes overtaking the Middle East in this study.

### *2.1. Diaspora*

Darwish (1994), a Palestinian diaspora poet gives his view on exile which is quoted in Said's (2012) *Reflections on Exile*. He is of the view that during exile, a migrant becomes an entity, the color of face and eyes is critically discussed, the warmth and shelter of body and home fades away, nobody cares the dimmed light on the eyes and heart of migrant, and everyone misses the taste of his motherland. The delicious bread and charming music of the homeland always sound in the recollection of migrants. The migrants are treated as toys without feelings. They find houses made of bricks, not homes full of love. He grieves at this treatment in an alien land. He wishes that if this situation is revealed to the world, everyone will desire to return to the homeland to find his true self and identity (p.35). This extract represents the thought of a Palestinian migrant. His poetry depicts the true picture of exile. Migration is a continuous process since the advent of civilization. All the civilizations of the world migrated from one place to another to improve their standards of living and to explore their quest for learning. When they go through the process of exile, they undergo the psychological and social changes. Their perception about the world changes through their personal encounters. The change in place and community creates long lasting impacts on their minds. People belonging to the capitalist class use their status to assert a specifically ethnic instead of their racialized identity. People, especially the immigrants share their encounters marked by the attachment based on social and ethnic marginalization, prosperity based on economy and poverty.

Diaspora truly signifies "disseminating over space" and diasporic writing includes a thought of a country, a place from where the dislodging happens. Writing created by such migrants in which, they examine their country is known as diasporic writing. Individuals, who moved to various parts of the world experience diverse periods of recalling and overlooking the recollections that they have deserted. The diasporic group certainly confronts troubles and complex circumstances amid their involvement in the place that is known as the other. In the time of Globalization, movement has enrolled an extraordinary change. In the ebb and flow situation, majority of the migrants are profoundly taught about the better standards of living. Talented laborers and experts were looking for a superior living. Along these, one gets accustomed to the fact that the genuine significance of diaspora is hugely developed and the educational field of diaspora studies was established in late twentieth century. For diasporians, the circumstances turn out to be altogether different as the nation that was once their own, one of a kind which has now turned into the host. The feeling of owing something is lost in some way, the things that were extremely well known at one time, has currently become some portion of one's

recollections. This feeling of alienation either physically or rationally marked the effects on the minds of such diaspora people.

Brah (1996) in *Cartographies of Diaspora* extends the comprehension of "roots": "Paradoxically, diasporic journeys are essentially about putting roots elsewhere" (p.182). Along these lines, Diasporas are included in a battle amongst place and development, dwelling and separation, travel and home. These encounters are regularly joined by conflicting sentiments, from one perspective those who were associated with the loss of country and need of exile. For example, enduring and despondency, then again emotions connected to the landing in the new place: alleviation, trust, energy and delight. Brah (1996) likewise shows that it is hard to homogenize the encounters of diaspora. In *Cartographies of Diaspora* she clears up that this dislocation happens from different diasporas as well as inside a solitary diaspora, the general population of which may settle down in various nations and might be liable to different degrees of assimilation and/or imperviousness to the new culture. With everything taken into account, a diaspora in no way shapes or forms a steady development, and the term is always reclassified by different diasporic groups in the world.

Bhabha (2003) portrays the condition of displacement as a perplexing condition in this way: it catches something of the antagonizing feeling of the movement of the home with the movement of the world, and the unhomeliness is the state where additional regional as well as culturally diverse problems start. Resultantly, displacement and belonging amongst homeland and world get to be baffled; and uncannily, the private and the general population turn out to be a piece of one another, depending on a dream which is isolated as well as confusing (p.9). The association and discernment differ amongst individuals, their lands and identities fluctuate like the truth of being exiled. Truly, as the time progresses, both individual in a state of exile and the nation of native land are prone to experience changes inside and out. Diasporas are known for their commitment to the writing written in English language in South Asia however joining the numerous societies the local and the urbane, one where they were born and the other, where they settled later. The study presumes the conundrum of nearness versus nonattendance, personality versus distinction, acknowledgment versus dismissal. It depicts the life like a creator interminably looking for 'home'; local and also an alien on every one of the grounds he has lived. A novel created during exile, and in this manner the farthest expelled due to its subject, it could be translated as a piece of art that mirrors hesitance of its creator, his separation from his social sources, dialect and target group. In the same way, Mahmood (2006) also writes in *Strategies of Negation: The fiction of laborers unites individuals of various foundations, societies, nationalities and statements of faith*. Notwithstanding these worries are the issues of movement, nationalities, relocation, assorted qualities, and multiculturalism, which are tended to suffer (p.24).

Mishra (2008) in his article contends that considering diasporic encounters ought to represent "the varieties of historical continuity and rupture that exist (a) within and across the different diasporas, (b) within and across their cultural and aesthetic practices, and (c) between a single diaspora and its cultural aesthetic creations" (p.175). He keeps up the view that these considerations ought to yield "historical principles of differentiation whereby the socioeconomic context in which diasporas come into being is given special weight" (p.174). The methodology of Mishra further contends and guarantees about "one may no more talk intelligibly and comprehensively" of a solitary diaspora in view of "the cracks made inside a given ethnonym" (p.174). The present study goes for dealing with the center issue of the journey for important feeling of home and character, in the light of diaspora hypothesis. The homing of diaspora model concentrates principally on migrants' harshness in a few major ways. With regards to the Arab American writing, the migrants' honor is predicated on the perpetual probability of having their own homes which give security, feeling of having a place and warmth. Home turns into the center of control inside a more distant family that incorporates the members having a place with various regions. For migrants, they are on the double point of convergence for securing familial notoriety pretty much as they continually undermine loss of face. "Exile knows that homes are always provisional. Borders and barriers which enclose us within the safety of familiar territory can also become prisons (Chambers, 1994, p. 2). Said (1996) also argues about home in terms of 'identity' as:

Who we are, where we come from, what we are, is difficult to maintain in exile. We are other, we are "other" and opposite, a flaw in the geometry of resettlement and exodus. Silence and discretion veil the hurt, slow the body searches, soothes the sting of loss (p.16).

Individuals hope to face some indeterminate circumstances at national level as well as globally amidst outcast. In *The Inheritance of Exile*, Darraj (2007) skillfully interweaves a progression of all the occasions and struggles of all the migrants especially the women of Palestinian origin. Hanan, Nadia, Reema, and Aliyah while looking for a real and significant feeling of home, entangle in a social trap that lies between the United States and Middle East. As, to be "at home" means it involves an area "where we are welcome, where we can be with people very much like ourselves" (McLeod, 2000, p.210). Depicted as an obsession with the loss of the home and nostalgic desires, the "exilic condition" does not portray the majority of the chosen books. Correspondingly, the name of diasporic, depicted as a dynamic engagement with the homing procedure in another destination and a nonappearance of wistfulness for the nation of origin, does not have any significant bearing to these books either. In fact, an examination of these books uncovers that the route in which home itself is a mouthpiece of exiled people in the short stories in connection to the idea of the nation of origin and it is exceedingly impacted by memory. The memory of home decides to a huge degree the inclining of the short stories towards either the exilic or diasporic end of the range.

The refinement amongst space and place is not generally clear. In spite of the fact that Tuan (1977), one of the forerunners of "human geology", endeavors to draw a line between the two, he concedes that the outskirts between the two can here and there be liquid, so "the meaning of space often merges with that of place. What begins as undifferentiated space becomes place as we get to know it better and endows it with value" as to characterize one of the ideas we have to utilize the other (p.136). The implications that can be connected to space are development, openness, flexibility

additionally danger. Place implies an interruption in development, a condition of rest, furthermore closeness, steadiness, security and rootedness. A feeling of spot might be evoked in different structures and on various scales. A region as well as human connections can constitute a spot. With regards to the scale, distinctive sizes of the spot must be viewed as: "At one extreme a favorite armchair is a place, at the other extreme the whole earth" (p.149), between them there is a conceivably interminable number of different sizes, including, for instance, a building, city, locale, and nation. The subject of spaces and places involves a fundamental position inside diaspora thinks about. As per anthropologist Clifford (1994), the experience shared by numerous diasporas, which is a constitutive component of their arrangement, is typified in the homonymous pair roots-courses: "Diaspora cultures, thus mediate, in a lived tension, the experiences of separation and entanglement, of living here and remembering/desiring another place" (p. 255).

## 2.2. Remembering Home

According to Gilroy (1994), "the dynamics of remembering and commemoration" decide the impression of home as compact, gained and changing or altered, steady and lost (p.204). Talking about Arab-American writing, Maleh (2009) notices that memory turns into an affection that edges the substance of the writers' encounters, and a guise to build a double or compared photo of their mental and passionate make up (p.37). These accounts in this way give a prolific soil to analyzing the creators' encounters and representations of the idea of home far from the nation of origin. Boym (2001) also describes that "to feel at home is to know that things are in their places as are you"; the unchallenged home is one of closeness and nature, where the subject gets wellbeing from their insight into the surroundings (p.251). These traits render the home a luxurious and comfortable place to stay; it is a site where one is most acquainted with the prompt group and the quick surroundings preceding movement puts the person in a remote landscape (Terkenli,1995, p.327). This recognition implies that the individual is in control of the surroundings. It discovers the subject of the steadiness of both the home and the self (Hage, 2009, p. 417). On the off chance that house is inaccessible, individuals swing to the memory of it as a pay technique (Porter, 2001, p. 304). Nora (1989) recommends that dynamic celebration of the past happens protectively if nature of the memory itself is missing (p.12). Similarly, some migrant accounts choose not to move on for that very reason in light of the fact that the immigrants' past is not shared all in all at the new destination. On the off chance that they didn't feel connected to their nation of origin and felt that their history was at danger of being eradicated, such stories would not exist. Transients wind up in a domain where their recollections are no more shared by and large, and the more this mindfulness hits them, the more exertion they show in their endeavors to save these recollections. After touching base in another nation, all vagrants participate during the time spent home building. The substance of home lies in the association amongst subject and space; home is the aftereffect of "repetitive, standard venture of importance in a setting with which individuals customize and recognize through some measure of control" (Terkenli, 1995, p. 325). The idea of home depends on time: the progressive venture of a subject in space changes the experience of spot after some time and along these lines renders the new place a home. In this way, Reiteration is a crucial component in the change of place into home.

Normally, the new space in which the migrant has quite recently arrived can't yet be experienced as home, as the two measurements of time and recognition are deficient. Maintaining home just in memory, these immigrants float towards one of two powers: 1) towards acquainting the new and in this way effectively captivating in making a home in their new residence; or 2) towards sentimentality (as nostalgia) and in this way clutching the conviction that house is settled in the space they deserted. Salhi (2006) states that all outcasts keep a glorified picture of home as a heaven they were compelled to escape, and never figure out how to altogether receive their new homes. In that capacity, they share sentiments of isolation, irritation, misfortune, and aching (p.3). While these components of isolation, alienation, misfortune and yearning are shown in a portion of the accounts incorporated in *The Inheritance of Exile*, not all stories portray the same slant. Salhi's announcement, in any case, highlights one fundamental part of exile society (which is stand out kind of transient culture): the memory of the admired picture of home. Such representations of the past are once in a while exact impression of reality on the grounds that the recollections are constantly defective, constantly corrupted by the contortions of the outcast's creative ability and yearning (McClennen, 2004, p. 56). Exile stories are considerably defaced by two overwhelming topics: those weeping over the detachment from the nation of origin and those admiring that lost home of the past (Altoma, 2009, p. 38).

## 2.3. Nostalgia as Homesickness

This romanticizing of the nation of origin is one regular response to the experience of relocation. It is more common in exilic writing than in diasporic literature. Exilic writing presumes that there is one altered home moored in space to which the arrival would cure the agony of outcast. Nostalgia is subsequently one overwhelming component of exilic writing. The word sentimentality is acquired from the word of Greek origin nostos, which intends to come back to home, and the other word is algia, which implies aching (Boym, 2001, p. xiii). Nostalgia is characterized as 1. Nostalgic longing for a time of the past. 2. Remorseful or thoughtful memory of a prior time. 3. Extreme pining to go home. A content that oozes this kind of wistfulness is best depicted as content suspended between the past and the future; its obsession with the past keeps it from drawing in with what's to come. Nostalgia was really seen as a type of affliction for which specialists issued remedies in the seventeenth century (p.xiv). The individual harassed with sentimentality sticks to a stunning, excessively glorified past. Furthermore, on the grounds that the item to which they stick is stunning, there is no cure for sentimentality. Doctors in the eighteenth century discovered that notwithstanding when the harrowed nostalgic patient returned home, the patient was still not cured. This pining to go home nostalgic subject keeps on sticking to the recollections of the past to the degree of just about "occupying them" to the detriment of possessing the present time

(Hage, 2010, p.417). In a comparable vein, when got some information about the importance of home. Darwish (2002) compactly outlines the connection amongst memory and home. He expresses that house is such a place that is your precious storehouse of memory of homeland; without recollections, relationship does not seem to be genuine with a place. Additionally, it is difficult to go back, almost impossible. No one desires to cross the very stream of miseries twice. He says that, in the event that he returns, he won't discover his adolescence. There is neither any arrival nor departure, since history continuously goes on and on. Return is impossible, if there is a chance, it is only a visit towards a position of memory or to the recollections of the lost homeland (p.77).

Darwish's (2002) portrayal of home exhibits; there is only a little desire after the past memories about recovery of the lost home; beautiful memory of the genuine home is only in the past. The home which is nostalgically reviewed is not a real one but a castle of imaginations, memory of the home "speaks to not a duplicate of a unique but rather all the more accurately a variant of it" as cited in Darwish (Whitehead, 2009, p.51). He understands that home itself is rapid; it is not as a matter of course altered to one spot. Home is not a settled thought from which flight and profit could happen for a normal premise. This thought proposes that house is considerably more than an unimportant physical staying. In this way, for Darwish (2002), home is not just a topographical area; the physical nearness in the recollected place does not resolve the topic of home. Essentially, Boym (2001) composes that house is a perspective that does not inexorably match with a particular area (p.251). For these people, who keep on experiencing sentimentality as a type of achiness to visit the family, the object of yearning, then, is not by any stretch of the imagination a spot called home. However, this feeling of closeness with the world is not the past all in all, but rather that fanciful minute, when we had time and didn't know the enticement of nostalgia.

The issues forced by sentimentality are best delineated in the selected collection of short stories for this research. In Darraj's (2007) *The Inheritance of Exile* Hannan's mom, who is reproachful of the mythic and rough nature of the country state yet aches for the tastes, sounds, scents and commonplace countenances of her family in Arab, thinks about a tormenting feeling of sentimentality in her exile in USA. Her goals of homecoming accomplish no homecoming, and sentimentality actually causes her heart to stop. A point where conflated with pining to go home, sentimentality invokes the picture of a detached migrant who lives in a nonexistent past (Hage, 2009, pp. 416-420). Wistfulness produces subjective dreams of burdened creative ability that have a tendency to colonize the domain of governmental issues, history, and regular discernment (Boym, 2007, p. 9). This conceptualization of wistfulness conflicts with the production of new implications out of overhauled characters, as inferred in the migrancy similitude. Be that as it may, a few researchers have as of late brought up the beneficial outcomes of sentimentality on vagrants. Hage (2010) awfully states that the frequently crumpling of all transient longing for home into a solitary "difficult" assumption is guided by a "miserabilist" propensity in the investigation of movement that needs to make vagrants aloof tormented individuals no matter what it may prove (p. 417). This inclination is likewise clear in numerous stories where the characters figure out how to rise above their exilic condition of psyches and to conquer their achiness to visit the family. Interestingly, Hage also suggests that sentimentality can really be engaging, and he contends that "full of feeling" recollections from a transient's past could be changed into a procedure of homebuilding at the new destination.

Spitzer (2012) likewise contends that instead of portraying achiness to go home, wistfulness could likewise have the ability to persuade individuals to rise above the injuries of their past by concentrating on positive recollections from their past encounters (p.384). These considerations are likewise in accordance with Boym's (2007) refinement amongst helpful and intelligent sentimentality: Restorative wistfulness stresses nostos (home) and endeavors a Trans historical reproduction of the lost home. Intelligent sentimentality flourishes with algia (the aching itself) and postponements the homecoming contemplatively, humorously, urgently. These qualifications are not supreme pairs, and one can clearly make a more refined mapping of the hazy areas on the edges of nonexistent countries (p.13). It is about stasis and adaptability. One can draw a correlation here between the utilization of the expressions "exilic" and "diasporic" writing and the expressions "therapeutic" and "intelligent" nostalgia, as connected by Boym. The principal set in the examination concerns total misfortune, aggregate truths and the past, while the second set highlights adjustment, distinction and what's to come. Reflective nostalgia describes national and patriot recoveries everywhere throughout the world, which take part in the ant modern myth-production of history by method for an arrival to national images and myths (p.41). Conversely, intelligent sentimentality recognizes the past, yet puts resources into the present. Darraj's (2007) collection of short stories components these distinctive sorts of sentimentality and the degrees of nostalgia incorporated into between them. The books harp on the space between the two extremes of every set, pretty much as some migrant accounts portray the crippling background of remedial wistfulness, others provoke it. Consequently, these stories represent that the production of home is not dependent upon a particular geological area.

#### 2.4. Distinguishing between Home and Homeland

In *The Writer as Migrant*, Jin (2008) clarifies that the word country has two fundamental definitions: it could allude either to a man's local land or to an area where a man is available right now (p.65). Before, it was anything but difficult to accommodate these distinctions in light of the fact that the home in country additionally alluded to one's birthplaces and past in one particular nation, while today, the significance of home in country has changed with the end goal that one individual could have a home in numerous spots and therefore alludes to more than one nation as a country. Henceforth, Naficy (1990) composes that today the observational and allegorical house, home and country are in emergency. *The Inheritance of Exile* shows a portion of the courses in which these ideas have been destabilized. A few people live in the outsider nation yet they don't feel at home.

Different people have succeeded in making homes and feeling at home numerous miles far from the nation of origin. However, another gathering clutches sentimentality far from the nation of origin as the main guarantee or capability of being/feeling at home. There are even the individuals who view themselves as to have a home in a national country in which they neither were conceived nor have ever gone to. In fact, researchers in an assortment of controls are worried about grappling with home, whether in an exact or a figurative sense. It is basically the case that one's country or home is the beginning of nation (Jin, 2008, p. 65). What may have been underestimated once as a basic distinguishing proof between one's nation of inception and one's home has now turned into an exceptionally complex issue. These fluctuated individual encounters of home make it hard to recognize obviously between the home and (national) country or home nation. These encounters likewise muddle the relationship amongst "exile" and patriotism (as a type of having a place) in light of the fact that the meanings of home and country bring into inquiry the issue of patriotism, nationality and their connections to character. For instance, the accompanying quote by Said (2000):

Nationalism is an assertion of belonging in and to a place, a people, a heritage. It affirms the home created by a community of language, culture, and customs; and by so doing, it fends off exile, fights to prevent its ravages (p.176).

Patriotism is one articulation of identity that guarantees the self of the nearness of the home, genuine or envisioned. Likewise, it is noted that patriotism alludes to a consciousness of enrollment in a country (potential or genuine), together with a yearning to accomplish, keep up and sustain the character, uprightness and thriving of that country. While Said's (2000) meaning of patriotism highlights its parts of "social closeness". This definition highlights the connection to the country as an undertaking of state building. Investigating masterful and social representations that offer numerous encounters of relocation begin to focus on the improvement of a hypothetical system. This system permits us to reevaluate constructing home far from the nation of origin. It is constraining to peruse these writings, which show diverse degrees of having a place, wistfulness and sentimentality, entirely inside the structure of the postcolonial representation for relocation, which sets patriotism and outcast as alternate extremes (Hout, 2006, p.191). A postcolonial focal point drives us to inspect outcast and patriotism as unavoidably connected substances (Brennan, 1991, p. 62).

Conversely, in exchange of two books composed by Lebanese migrants, Hout (2006) recommends that inclination to home is connected with flexibility, a feeling of having a place and individual nobility, wherever and at whatever point these might be found and delighted in. Oust, by differentiation, is a condition of psychological and enthusiastic disharmony whether created by traumas of war and political distribution in the country of one's own or it is prompted to uprootedness physically by external factors (p.193). There is additionally a qualification to be made between political patriotism and social closeness, which is constructed more in light of normal social connection, not on national or ethnic homogeneity (p.42). Restorative nostalgia blossoms with political patriotism, while intelligent wistfulness harps on social closeness and does not put on a show to assemble the legendary spot called home. In spite of the fact that the two sorts of sentimentality may share normal references from the same national history, they bring about various accounts. It is imperative to note once more, notwithstanding, that these two sorts of wistfulness are not outright doubles and that vagrants frequently encounter distinctive shades of the two sorts of sentimentality at various times.

This movement reacts to Mardorossian's (2002) article "From Literature of Exile to Migrant Literature". Mardorossian states that throughout the most recent decade or somewhere in the vicinity, some postcolonial scholars have reconfigured their personality by dismissing the status of outcast for that of vagrant (p.15). She depicts exile as a condition that itself requires clarification and ideological investigation. She contends that there has been a shift far from the utilization of the terms exile and migrant, which did not compare with the genuine implications of the two terms and their suggestions in the writing. What may appear to be an over the top distraction with classification to some is really clarified by Mardorossian, as an endeavor to ponder the suspicions inferred in the term exile. She expresses that to allude to a specific author as an exile may be adequate to infer certain foundational premises about his or her work. For example, being better prepared to give a target perspective of the two universes they are straddling by prudence of their distance. They are attributed the status of unbiased onlookers, a separation on which as indicated by the high pioneer custom which still directs the talk of outcast, their scholarly power is based. The movement from the utilization of outcast writing to vagrant writing challenges this twofold rationale by underlining development and the blending of societies, races, and languages. The world possessed by the characters is no more conceptualized as "here" and "there". Mardorossian's perspective is that the migrants waver between the two places and, in fact, opposes the perspective of both as particular energized substances from the onset. The world possessed by the characters is no more conceptualized as "here" and "there". It is argued with Mardorossian's (2002) perspective that the migrant wavers between the two spots and it opposes the perspective of both as discrete captivated substances from the onset. This aspect shows that the idea of home can never again be said to apply basically to a geographic place or site or even to a specific culture or set of practices.

The idea of home is no steadier or uniform, security and consistency are no more seen as alluring. Truth be told, the portrayal of trips "back home" in the chose writing frequently uncovered the authors' suspicion of the fixity of the idea of home. While these scholars no more live in their origination, a few stories point towards a level of achievement in receiving and making new homes at their new destinations. The capacity of memory to accommodate the past and the present decides the achievement in embracing new homes when the web and planes guarantee individuals of the simplicity of interfacing with their nations of origin (Jin, 2008, p.72). Therefore, it is clarified that house is not as a matter of course a settled idea, more than a physical space; home may be comprehended as a recognition and normality of exercises and structures of time. Homes are not discovered just where one is conceived; rather, they could be cut in various areas the length of one puts dynamic exertion in making another home.

Maalouf (2008), for instance, wants to utilize the representation of streets, whereupon people set out on their adventures toward new homes, instead of the similitude of trees, which are uncertainly tied down in the same ground (p. x). That is, the migrant who encounters a feeling of pining to go home in a spot far from the land space customarily assigned as home will have the capacity to at last render the new region as a home through an intermittent venture of significance in the new place. The making of home is in the long run an aggregation of all contemplations, emotions and images coming about because of the communication and the personalization of the new space, paying little mind to whether that space was picked willfully or was commandingly forced on the subject (Terkenli, 1995, p.331).

### 2.5. *Generational Gap*

In the article "Arab Americans in the Political Process", Suleiman (1999) highlights a few focuses on concerning the procedure of migration of Arabs to America. He contemplates that there are contrasts between every era in light of the distinctive foundations of each. Adding to that, fresh introductions third and fourth eras consider themselves to be an ethnic group, monitoring their political and vague societal position inside the racial arrangement of the United States. The first-generation original migrants, who have moved at a much more seasoned age, have an alternate kind of response. A large portion of them have a feeling of connection to their property of birthplace and desire to return now and again, regardless of having sharp recollections of the same. The commotion, the posse assaults and plunders amid the allotment of countries or ethnic wars return before the eyes of a few, and recollections of country are not just too long and to seek. Strangely, in the midst of all longings with regards to genuine thought on giving back, this gathering is generally hesitant. This inclination decreases with the second and third era individuals and along with reduces their ethnic personality, something that the migrants wish for. As cited in Kivisto's (2002), idea of choosing Identities in America characterizes as a "plasticity of ethnic identities among the third generation and beyond" (p.32).

### 2.6. *Language*

Language can be a marker of ethnic pride and solidarity. In the meantime, wearing down of a local tongue does not naturally mean a debilitating or a dismissal of the ethnic identity. In different cases, it may incline towards a predominant dialect to an ethnic minority one could be an aftereffect of an arranged endeavor to overlook a piece of somebody's self that can be extraordinarily set apart by dialect. Swan and Saba (1974) in their article "The Migration of a Minority" express that the language of an ethnic group is a key component in social perseverance. Trying to keep up Arabic in the group can be persuaded by different reasons. Ethnic pride is among the explanations behind saving Arabic as an ethnic minority dialect. In the article "A few Remarks on Ethnic Identity, Language and Education", Kroon (1990) declares that an ethnic gathering dialect is an intense articulation of ethnic personality. He underlines the significance of the relationship amongst dialect and ethnic identity in movement circumstances where the minority dialect gets to be interested in dialect movement and misfortune.

Rouchdy (2002) in her article "Language Conflict and Identity: Arabic in the American Diaspora" contends that Arabic is an ethnic dialect that will never bite the dust paying little mind to the impact English has on its practice among some Arab-Americans. Since it just encounters weakening and can be educated whenever required (p.143). She underlines that Classical/Standard Arabic goes about as a perfect power joining every Arabic speaker. Accordingly, this type of Arabic forms ethnic identity among Arab-Americans originating from various nations. It is a wellspring of affinity, solidarity, and servitude making a feeling of ethnic personality (pp.143-144). Molding an ethnic character in another area incorporates shaping semantic mentalities and practices. An ethnic minority dialect could be bound to either whittling down and misfortune or upkeep relying upon its speakers' convictions about its handiness and noteworthiness in addition to their responses to the political relations between the host nation and the country. Social elements additionally have impact in affecting dialect states of mind and practices. Other than the part of dialect in forming ethnic or social personality, different researchers concentrate on the part of religion language maintenance.

### 2.7. *Displacement and Belonging*

Displacement can be called another general issue in diaspora research. It is likewise associated with the discussion about hybridity and self-identity. For the most part, displacement is seen with regards to homelessness. Moreover, these are the circumstances, where some individuals are 'strangers' or not partners at some distinctive position or place. Now, the individuals may feel issues of personality submergence subsequently due to relocation. The emergency of uprooting eludes the relationship amongst self and origin. As Ashcroft (1995) contends, "a valid and active sense of self may have been eroded by dislocation [...] or it may have been destroyed by cultural denigration" (p. 9).

Although, talking about identity especially in a hybrid society, one of fundamental values of post-colonial analysis, it is found as the affirmation of a way of life as double or cross breed. When we discuss mixture, itself is hypothetically a cross or a mix (Young, 1995, p. 8). Thus, hybrid identity alludes a character that is vexed or blend of different personalities. The advancement of such hybrid identity can be associated with the relationship between the past and present, in terms of separation, where an individual may arrange another acknowledgment. It is seen that identity is never impeccable, dependably in advancement, and created inside reflection. In addition, it can be seen as subject of "getting to be" as sound as "being" and associates with the history and additionally towards what's to come (p. 392). In spite of the fact that if there should be an occurrence of post-frontier social orders. While single personality might be created and crushed, along these lines building up a hybrid identity. Along these lines, arrangement of cross breed character may be brought about by underestimation. Such individuals who are colonized may acknowledge their lord's way of life so that they may make groups of hybrid identities. Nevertheless, some cases of hybrid identity can be seen during advancement which is not

connected with colonization. Numerous cases of free individuals are observed who, additionally practically speak about hybridity, they are known as the freed pilgrims as well as outsiders, and they don't rehearse colonization.

It is a common analysis that the distinction of cultures may turn into an interesting issue to be talked about, basically between individuals from different cultures. However, in the event that a few people from unique societies blend a misconception, a social misconception exists. Along these lines, if the perplexity takes coming up short and, then heightens, some more serious issue may exist. It is contended that the significance of social clash is the contention which happens amongst varied societies when they differ just because of a specific value. Due to the differences in some outsiders gathering of individuals, there could arise a social clash, essentially amongst the essential (more seasoned) aged communities and the following (more youthful) communities. In addition, this social conflict is recognized as intergenerational social conflict that is liable to happen, stuck amongst youngsters or adolescents and their ancestors. We may watch numerous outsiders going to United States from different countries of the world.

Majaj (2008), in her article "Arab American Ethnicity: Locations, Coalitions, and Cultural Negotiations", acquires the expression "legislative issues of acknowledgment" so as to inspire open certification of Arabs in the United States. As indicated by her, gathering certification would be of incredible significance for Arab Americans who have been generally rendered undetectable in the setting by their moderately little numbers, by their equivocal area inside American racial and ethnic classifications, and by their dubious status inside American political and social connections (pp.320-21). Mishra (2008) sees about the condition in a state of exile that gives the ideal meaning of diaspora. He asserts that "all diasporas are miserable; however, every diaspora is despondent [in his or her own way]" (p.1). They get to be isolated souls due to their identity conflicts. While holding as well as saving their societies related to homes, they try to embrace the outsider societies fundamentally to lead their lives as per the westerners to get acclimatized with them, discovering employments and turning away the risk of segregation of race. The social nominality highlights their poly-social personality and ultimately, they get to be refined themselves in multiple perspectives. Really, they get to be deciphered.

The collection of short stories *The Inheritance of Exile: Stories from South Philly* is additionally explored by a couple of commentators as Salaita (2007), the creator of Arab American Literary Fictions, Cultures, and Politics analyses *The Inheritance of Exile* through the lens of diaspora studies and discovers it as a surprisingly captivating accumulation. She lauded it by saying, with this exertion; Darraj declares her nearness as a noteworthy voice in the class of fiction. The accumulation shimmers with an enthusiastic feeling of spot, struggle, and depiction. So frequently, thus distinctively, she felt as though she was perusing the social things from her own recollection. Vinson (2008) communicates her perspective about *The Inheritance of Exile* as interwoven stories around four young ladies of Palestinian root of "original Arab Americans whose transitioning accounts are weaved with their endeavors to arrange between their lives in America and their folks' feeling of misfortune and outcast from their local Palestine"(p. 45).

Kayyali (2006) additionally arranges the Arab Americans in three categories: the deep pan-Arab connection, personalities of Christians and Muslims, the separations amongst new outsiders and an established community of Arab Americans(p.104).But Hooks (1990) in one of his articles demonstrates his worries about diasporians as "These individuals consider themselves to have multiple cultural identities and homes where "home" refers to space of belongings". Maleh (2009) centers that Darraj (2007) simply likes alternate essayists of 1980s forward "looks to attest personality and express solidarity" (p. 433) which is the essential issue confronted by the diasporas and Alshaibi (2006) calls attention to that, Darraj's (2007)presents the recollections of an era of uprooted Palestinian ladies and subsequently can be seen as "recovering of history" (p. 31). Majaj (2008) likewise communicates her perspective like Darraj as being "half Palestinian, half American" in "Past Silence" as we are, the stories we tell; our words delineate spaces of home. Our encounters carve themselves into our appearances, the lines of distress and bliss getting to be more honed with age, our lives are timbered with the reverberation underscored by the shockingly delicate bass note of distress, "To stay noiseless is to deny the exemplified selves that bear us, established stalks into the world; to wind up unequivocal in our homelessness" (p. 69).

Salaita (2007) is of the view about *The Inheritance of exile* that it presents Palestine as a global space which throws light on the fires of pain that is the outcome of the loss of homeland. In the same way Awad (2015) in one of his article's reviews that the lives of the migrants of Palestinian origin and their offspring's show that notion of home is emerged as an intricate, multilayered and deceptive entity. The netted narratives in *The Inheritance of Exile* ponder over the perils of supposition, following the life style and experiences of four Palestinian ladies and their American-conceived little girls in a South Philly. Darraj (2007) refutes the artistic fireworks and surface razzle-stun for a new clarity that uncovers her characters' inconsistencies. In spite of the fact that jangled by the Israeli-Palestinian clash, she avoids legislative issues to depict the day by day battles of customary life workers, endeavoring to keep up a delicate balance between their legacy and their embraced country, moms and little girls attempting to acknowledge and adore each other for their identity with a touch as fragile as the coffee mug on its cover.

The study researches how the significance of home and country has been changed in brains of settlers. To comprehend the degree to which the scholarly subculture of Arab American works is overwhelmed by Diasporic authors, it is vital to observe their inception and their present habitation and in addition their intentions. The author so far has composed numerous books but the present study endeavors to investigate whether an Arab American written work like that of Darraj (2007), among others, can withstand the issues confronted by the migrants across the borders which is leveled against their partners or not. In fact, adding to filling this literature by concentrating on the representation of home in short stories by Arab essayist living far from her nation of source, this exploration is additionally determined by a need to draw in diaspora writing with the more extensive examination of movement, outcast and the representation of home, which is occurring among postcolonial critics. This dialogue is presented in more prominent profundity by revealing

insight into the diverse methodologies taken by artistic researchers while talking about “transient” writing, or “outcast” writing. Besides, the utilization of such ideas as migrants, “diaspora” and “exile” is likewise talked about with a specific end goal to set the phase for the approaching dialogue of short stories.

### 3. Theoretical Framework and Research Methodology

This section of the paper is based on the study of the theoretical assumptions of Avatar Brah by keeping in view her notions about identity crisis and identity formation in diasporic space. This study has its focus on the exilic identity crisis through the critical diasporic analysis of Darraj’s *Inheritance of Exile* (2007). Brah focuses on issues relating to identity and puts forward a critical debate about identity crises in *Cartographies of Diaspora* (1996). She has confronted many such issues which are captured both outwardly and inwardly but are never confronted in a static space.

In *Cartographies of Diaspora*, Brah has presented the most recent explorations of the concept of diaspora in relation to the concept of exiles in present times. She views the communities of the diaspora as not as the migrants but as the transnational identities which have overlapped their present static relationship with the homeland and have presented the meanings of the migrant and immigrant through different exploration. For her now the diasporas not only refer to the migrants and immigrants, instead they are also the best presentations of the exiled and refugee workers in the host culture. She refers to Tololian (1991) for defining this concept, she says Tololian suggests:

Contemporary diasporas are the ‘exemplary communities of the transnational movement’, and the term now overlaps and resonates with meanings of words such as migrant, immigrant, expatriate, refugee, guest worker or exile (Brah, 1996, p. 183).

*Cartographies of Diaspora* discusses the issue of identity, difference and diversity more profoundly by addressing the questions of culture, religion, ethnicity, gender difference and politics. This discussion is encountered by post structuralism and modernity alike. It discusses the question of identity through an examination of themes such as race, gender, class, sexuality, ethnicity, generation and nationalism. The experiences of the diasporas are not based on the experiences only rather they represent the impact of the narratives which are created about them through their lived experiences and journeys from reliving them into a new host culture. They are reproduced and they are always repeated in the case of the diaspora as because in the diaspora communities all the individuals who are living there do not belong to one community only rather, they are the collective communities belonging to different regions of the world. Brah has rightly situated this idea of the diaspora from the angle of not individual exile but from the angle of a collective and shared community relationship by sharing the solidarity of being exile and diaspora. The diaspora communities share this solidarity with each other and the step form a new kind of shared experiences, which they lived through their journey, and they set their parameters of existence by the collective discourses which are produced about them by the natives. Brah points out this shared solidarity in these words:

They lead to a confluence of narratives that point to the one journey lived and re-lived, reproduced, partially or entirely repeated, as each diaspora and diasporic community goes through this journey and registers its parameters into the collective discourse (Brah, 1996, p. 183).

This is the result of the fact that the everyday life of these communities’ practices not only individually but collectively the shared notion of identity formation. The individual and the community have a very solid relationship of identifying their individual diasporic migration and collective imaginary symbolism of their journey with reference to their left home. These individuals and communities also try to relocate themselves in the host culture and society so that they may join the equal representation of the social regulations of class, race, gender, language and culture. When the term diaspora refers to the multiple journeys of the individuals by creating one solid community, the concept becomes heterogeneous in which a complex unit of multiple representations construct binaries of “we and them”, “black and white”, “native and the diaspora”.

Paradoxically, these constructions left behind the options of the accepted norms of the binaries produced in the past. This concept of diaspora is produced out of the ramification and magnification of the terms which have been discussed and these terms provide a symbolic significance. In reflecting the multiple definitions of the relocation and dislocation experiences of the diasporas. All these expressions of the concept of the diasporas prove that now the diaspora as a community should be treated in a specific way of exploring their identity which is fixed with their relationship with each other and the concept of the multiple location reality merges into one concept of diaspora community. Brah situates the construction of this binary about the diasporas in relation with the natives and states as:

Completing the model of multiple journeys, the term diaspora becomes heterogeneous, a complex unit of multiplicities, aiding to construct the “we” vs. “them” (diasporans vs. natives), paradoxically leading back to the bipolar oppositions us/them, black/white, insider/outsider (Brah, p. 185).

This way, identity becomes a process of renewing and refreshing and reforming itself under certain ways and it is never static in any case for the diasporas. Identity constantly fluctuates, and eventually it takes a step into formulating a sense of belonging to a common identity. This formation of identity helps in reaffirming the connection to diaspora. Multiple identities are created for the diasporas and they are reconstructed for the diaspora communities in the host culture. Butler puts these identities into theoretical paradigm as “simultaneous diaspora identities”. The journey of the identity formulation has been presented by Brah through this statement: “Diasporic identities are at once local and global, they are networks of the transnational identifications encompassing imagined and encountered communities” (Brah, 1996, p. 192). In the formulation of an individual’s identity the constituent role of historical and cultural experiences is also investigated. In the case of the exilic identity, this relationship of imagined and encountered communities is never static. Their identity keeps on shifting its political borders but it never gets any success in this regard as their forced

displacement encounters certain terrains of fixity in the native culture. The subjectivity of the exilic identity postulates the local and global relationship. In this relationship, identity fluctuates and puts forward a sense of lost roots.

The diasporas are encountered by so many discourses in the host country. The diasporas whether they are exiled or migrated never get an attainment of their desired experiences in the host country. They are always denied of an equal identity in the host culture where they are residing now. Their existence is always haunted by the fluctuations of identity and thus, their lived experiences suffer from a denial. In this way, their lives become a trial for their survival. They try to assimilate in the host culture but owing to the reason of belonging to a different land and culture, they are never allowed to get assimilated in the host culture. This third space is generated for them and that is the diasporic space. This diasporic space takes its form from a matrix of migrations, exiles and displacements.

In this matrix, a complex nexus of relationship develops between the natives of the host cultures and diasporas. This relationship transfers from one generation to another with the passage of time. One generation after the other bores the tag of diasporas in spite of all the possible struggles of assimilation in the host culture. These generations of diasporas are subjected to indifference because they do not have the shared ground and roots of cultures with the natives in the host country. Their political, cultural and social grounds and economic relationships are different from the natives and they are located in their left home, in their native place. Brah puts this situation as:

Diasporic space is the intersectionality of diaspora, border, and dis/location as a point of confluence of economic, political, cultural, and psychic processes. It is where multiple subject positions are juxtaposed, contested, proclaimed or disavowed (Brah, 1996, p. 205).

Hence, when a person becomes an exile in the diasporic space, he becomes more accurately rooted into his homeland and culture. His identity is subjected to a transformation by the aspects of his culture and structure of his life style. He is subjected to such transformations because of the fluctuating condition of his identity. In all this, he faces the dilemma of being an outcast and another one. This sense of being the other and being an exiled, these diasporas living there in abroad invoke a sense of going back to that land which they have left behind. They are referred back to their roots because of their belonging to a different land and culture.

#### 4. Analysis and Discussion

This section investigates the topic "Dwelling beyond Borders: A Diasporic Study of *The Inheritance of Exile* by Darraj" through distinctive stories of relocation which clarifies the "diverse methods for experiencing home. By investigating the narratives of the individuals, who "left home" make it able to best comprehend the different routes in which home is made and experienced. Darraj (2007) portrays nature, marginalized strata in Arab American culture and the agonies suffered by the migrants during their search for home in distant lands in her collection of short stories. The study shows that the Americans just claim that their culture is superior one and the treatment of USA has its effects on the lives of individuals and their identities are submerged negatively which further have serious consequences. They were compelled to exile from their homeland. In the new world of mass immigration, it is less of eternal banishment, but mostly for the migrants who left their homeland and culture to settle in foreign/distant lands. Migrant composition is hypothesized and celebrated in the literary world, particularly among postcolonial critics, as an indicative site where the fixity of thoughts of character and ideological affiliations can be logically reconsidered. This theorization gives the feeling that at the new destination, the migrant's ties to all traces of national society are disposed of, which takes into consideration the amazing quality of all-important places.

##### 4.1. Legacy of Exile

*The Inheritance of Exile* (2007) reflects a marginalized civilizing earth where diverse cultures of the world compete to apply their power but their efforts to create a new hybrid community prove futile. Migrants were exiled due to the traumas of war as Nadia's grandmother narrated the story "It was during the war and the beds were filled with people who were getting amputations and recovering from shrapnel and gunshot wounds" (p.15). But, they had to face the same agonies in the new land. As Hannan's mother used to say while warning her daughter not to mix herself with Americans "Oil and water don't mix," (p.85) to refer to Americans and Arabs. She suffers a lot again, when she finds her daughter pregnant without wedlock. Diaspora cultural homes and identities are fundamentally flowing and cannot tolerate the results of various cultures on their survival. The very roots of diaspora are embedded deeply in the past, especially the exile of Eve and Adam shows that they were expelled from Heaven to this outsider earth. This point of view on exile has the essence of profound agony, forlornness and dissociation from society. In *Reflections on Exile*, Said (2012) gives his opinion about the exile's agonies as: to think about exile seems very strange but to experience exile is terrible. It is a force which produces a great gap between the migrants and their native place. It makes a man to suffer an incurable disease. It creates the traumas to lose self and home. It is the source of sorrows that cannot be overcome. The fruit of exile is irreparable loss of self, identity, home and respect (p.179).

Darraj (2007) additionally manages the subjects of estrangement and relocation in this collection of short stories. This is a prevailing issue of a person, who feels candidly and profoundly alone structures the foundation of the author's theme in this study. This might be because of generational differences, diverse childhood experiences, distinctive cultural and social surroundings, contrast in intellectual level, and the most critical, the time amid which it has been composed. As it is hard to preclude the impacts from securing time in making of the brain of a writer, in light of the fact that a writer's identity doesn't shape in the vacuum however by the fundamental streams around him/her. As this study strives to enlarge the literal and symbolical meaning of exile, it shows the migrants' feeling of oppression which embarrasses them during their course of exile. By keeping in view this notion, the lives of Siham and Nadir are related to the power of host

country which architects their lives from every aspect, in spite of the fact that they do not encounter the political world in their ordinary lives. The main objective of this study is inspecting the exile in real world and its effects are obviously seen from the lives of migrants. The main advantages that Siham and other girls obtained from exile are the sources of livelihood. The attempt to convert their distress, loss, and anger allowed them to think a lot about new phases of existence that are replete with change from every point view. But this happiness vanishes soon, as they are confronted with a bundle of questions about their identity in the distant lands.

#### 4.2. Alienation

In the time of globalization and with the quick moving of the advancement of innovation, numerous individuals move to remote area for either reason yet for the most part for better future. In an approach to interface and come nearer to that place, the closeness to the way of life, the native language and the principles inspire a mental mistreatment coming about to predicament of social conflict and identity. The fundamental characters, for example, Hannan, Nadia, Reema, Siham, and their moms, the protagonists in *The Inheritance of Exile* experience a period of reliance towards the starting phase as they rely on their local area and the association of home to characterize them. In this regard Said (2012) talks about the idea of exile as a section of migrant individuals, where the accomplishment of the task of survival is the sentiment of lost home and leaving one's place of origin. As a result, "Exile is strangely compelling to think about possible to experience. It is the unreliable rift forced between being and a native place, between the self and its true home: sadness can never be surmounted" (p.173).

Multiculturalism proposes concurrence as a measure of various societies. It likewise does not support transparently distinctive social religious, lingual or racial residents of a specific culture to decimate and confine each other. Resultantly, such a society is broken or devastated permanently. Though, the migrants attempt to modify their new societies yet the components of loneliness and alienation are noticeable in regards to their survival in the society. It is the alienation, which they confront as well as distance and depression turn into a piece of their sufferings. It is the sight and sentiment of their unique country, which does not permit them to totally recognize their new land cultures. It is a bitter truth to realize that regardless they consider their new land as another nation. This theme is prevalent in all the short stories and is applied to all the migrants. This bitterness and feelings of lost home make the characters vulnerable on the possibility of their foundations and legacy. The sentimental thought of exile is seen as a gallant story, where the characters are appreciated and being depicted as prestigious individuals who have attempted to survive in the new land. However as in view of Said (2012) this sentimental and magnificent thought ignores the genuine apprehension of a literary exile "the achievement of exile is evidently undermined by the loss of something left behind" (p.173). Thus, making them immobilize in self-consciousness and rely upon the sentiment of Home. This research examines the apprehension of being alienated and displaced that Said also discusses the idea of venturing in an outside world with the feelings of loss and melancholy.

Taking after Said (2012) and Brah's (1996) musings, it is observed, with the support of the selected collection of short stories, against the complement of this division between country as a political venture that exile is as an estranged condition from the country in perusing the migrant literature of the Arab American. Rather than just following short stories as either a demonstration of pushing, a demonstration of dismissing the country, patriotism as a political cause, a national venture or even as a demonstration of revising a nation, the postcolonial critics assert that aspects of "cultural intimacy" are cleared up through the writer's human engagement with the notion of country as a home, individuals and an accumulation of early recollections. It is depicted in the short stories as it belongs to a place with the class of diasporic writing.

#### 4.3. Displacement and Identity

*The Inheritance of Exile* represents home as an object of multiple concepts, as a physical space which shapes up and impacts the migrants' identities in the US. Furthermore, home is predicted as an elusive and challenged thought, challenging and clashing about which various characters have distinctive reactions. It affects the trusts and relations of the migrants. In an unexpected way, home, both actually and allegorically, involves a focal space in the accounts that unfurl over the span of time. Fundamentally, characterizing home is intrinsic to the subjects that the short stories investigate as Salaita (2011) predicts about the writings of Arab America as: "variegated cultural conflicts and their heterogeneous aftermaths, assimilation and acculturation, analysis of what it means to be "American", the difficulties and sometimes joys of intercultural marriage" (p.73). For Darraj (2007), home is not just an idea related to time and space; it basically defines and redefines migrants' identities which are a major loss along with home. Migrants constantly define and even extemporize their self-built identities during their exile. As Reema shows her sorrow about the contempt she faces as: "I know, Aliyah. But does it really matter? We're different, and that's it. They tell us we're not Americans and, sure, we eat the hummus and drink the coffee" (p.79). Additionally, home is a physical space that the migrants possess in the land of their origin as well as in their exiles land. They walk, roam, like and dislike it according to their circumstances. In this way, migrants see the home as a physical space where they live, they say a lot about how their fluctuating identities are formed. Basically, Darraj's short stories are situated inside a more extensive network of Arab American scholarly and social creations, which thusly might be situated inside the dubious position Arabs involve inside talks about racialism in America. Authoritatively delegated Whites, lived encounters of Arab Americans are loaded with the concerns of bigotry and exile. Incomprehensibly, Salaita (2011) is of the view that Arab Americans are classified into different categories and they are treated as ethnic and white (p.23).

"Exiles, emigrants or expatriates are haunted by some sense of loss, some urges to reclaim to look back at the risk of being mutated into pillars of salt" (Rushdie, 1991, p. 75).As Rushdie said that the individual, who experiences exile and

resettlement confronts the certain measured identity detached as a part of their identity that makes the desire of holding tight to the few bits of roots that they have in the new land. This sort of inclination is the motivation behind why many of the characters rely on their local traditions to stay in contact with the nation they deserted. The yearning for country makes them subject to the fantasy of back tracking. Just in few cases migrants experience change. They develop an autonomous identity, which can adjust them to the current alien society. In the similar vein of Rushdie's idea, the principle Diaspora characters Hannan, Reema, Nadia and Siham in *The Inheritance of Exile* confronted the unforgiving reality of exile, relocation and in conclusion the transformation among the two cultures. These encounters make the characters understand their actual way of life and identity as an autonomous individual from the disappointment and achievement they had. This section argues about how the Arab American migrants' experience their journey of identity, the main purpose for the adventure, and how the exiled nation begins to rely upon the way of life of their native home and change as free individuals with the ability to comprehend the truth of their stirred up culture, philosophy and society. As Aliya in the story tells the reaction of Arabs through the misdeed of her brother "I've always been calm in a crisis, like the time my kid brother broke his nose on Mifflin Street when someone called him a "dirty Arab" and smashed his face with a Wiffle ball bat"(p.70). She even feels bad when the boys in America call her brother "crazy terrorists" and "half Arab, half American".

#### 4.4. Survival across Borders

Globalization is the slogan of diaspora writers and they comprehend narratives for assimilation and acculturation but the reality is the reversal of this slogan. Migrants have to face the pangs of fire for their survival in the distant land where they face alienation, displacedness and loss of home instead of the blessings of globalization. At anyplace in the world diasporic gatherings are migrants who realize that their conventional local area is reflected seriously in the language they talk, religion they embrace, and the way of life they create. They recall their past through memory, fanciful, story and fable and their quest for ethnic uniqueness makes them as people without a grapple, without skyline, dreary, stateless, rootless and a race of holy messengers. As Brah (1996) opines that homes are "mythical" and Said (2012) predicts life as "nomadic" where no permanent stay is available in exile. In Darraj's (2007) *Inheritance of Exile* Nadir's mom, an inhabitant of Jerusalem, lands in the US when she is of sixty and spends her life with her husband in succession house in South Philadelphia. As her spouse kicks the bucket in a pile up, she assumes the liability of raising her lone little girl, creating pay from the embroidery she skillfully projects. Aliyah, then again, is an imaginative author whose stories depend on her family's stories related to history. Her dad is overwhelmed, since she has tried to publish stories of her family traditions. Aliyah's mom, Lamis, on the other side moves to the US in the sixties as a result of exile along her parents. She completes her education and gets married. Hanan is the third migrant girl, whose story is by a wide margin the most developed one. Hanan's name is of Arabic origin and she does not like her name. She neither likes to live in the home of her parents, where she lives in nor her family's ways of living attract her to live with them. As an adult, she gets pregnant without marriage which infuriates her mom who firmly can't help contradicting her little girl's American ways of life. Hanan's marriage proves just transitory agreement with her sweetheart John, a humanist. She admits her mistake when she gives birth to a child, Michael. Hanan's mom, Lyala had bitter experiences of childhood in a Palestinian refugee camp. She marries Michel, a representative of second generation of Arab American. She is brought up in Philadelphia, flees to America to live with her husband. Hanan and her mother's relationship is full of strain, uneasiness and conflict.

Reema a Muslim girl belonging to Palestine, unfurls the stories of her childhood related to South Philly which she listened from her mother in the form of stories of exile. Her mother narrated all the conditions and incidents in the refugee camp and how she struggled to move to US and managed to live in that distant land while bringing up Reema too. Basically, she is in search of her true identity as a seeker of truth and education as a humanist and a liberalist. She compares all the conditions of migrants' past and present and highlights the stories of misery and sufferings. As Takenaka and Osirim (2010) uncover the fact about Philadelphia that it has "served as a major port of entry and destination for immigrants throughout the eighteenth and nineteenth centuries" (p.1). In the sixties, prior to the advancement of movement, according to legislation, Philadelphia attracted Eastern and Southern Europe workers for its industry. Resulting influxes of migrants from different parts of Asia and Latin America have "contributed to urban renewal and the transformation of Philadelphia from a largely Black-White venue to a more multicultural city" (p.19). Customarily, immigrants aimed to assemble in South Philadelphia to form a community, Elmwood. Consequently, Philadelphia city becomes a space full of multiple cultures which is molded by different groups of migrants and their lives are molded and modified. From this view point, it is observed that Philadelphia is a settler's city. Their memories of youth, uprooting and dispersal are a store for wearisome accounts.

#### 4.5. Home and Homeland

*The Inheritance of Exile* outlines the encounters of different families of Palestine who settle in America during the sixties. They have different types of experiences and thoughts regarding home. During migrants' settlement in Philadelphia, their responses to different encounters are thought provoking. Southern part of Philadelphia is analyzed as an extraordinary character and urban environment which affects the lives of exiled women and their daughters who try to adjust in their new homes. This study examines how home is depicted in Darraj's (2007) *The Inheritance of Exile*, as a thought and a physical space. It is investigated that the conflicting contemplations related to home give rise to the issues of class, race, ethnicity, sexual orientation and generational differences. So, to avoid these agonies, different characters attempt to define and re-define home. Meanwhile, the home as a physical space is transformed into a site, where these problems are discussed as a hot issue. Throughout the stories, when characters are investigated significantly all characters would like to settle in new horizons of new culture. However, in the meantime, they are much anxious about their one of a

kind culture. They are in a position, which denies any entrance to a single cultural identity. The association of "to belong or not to belong" that Said (2012) also highlights the issue of home as a thought and a fixed territory. It is a space filled, defined and re-defined in a different way by different waves of generations. *The Inheritance of Exile* describes the state of Layla, who cries that nobody cares for her emotions, about her isolation and problems because she thinks that her husband and daughter belong to America and she has her roots in Palestine. For some odd reason, Layla thinks that her house is the source of her daughter's misery because she desires nuclear house rather than a family house as she says, "Maybe our modest row house in South Philadelphia, with the used dining room set and the worn, burgundy carpets, will not satisfy her" (p.103). Indeed, Layla remembers about Hannan's tension by visualizing the house where Hanan lives, she does not like this place which depicts Hanan's sentiments about unhomeliness. Hanan states that it is a house of her mother's taste which draws a boundary between the life styles of Americans and Arabs as they are boxers of two opponent teams or the leaders of opposition who cannot agree on any issue.

Hanan thinks that her mother, Layla exemplifies Arabness. She depicts Layla's brown colored face as, "a ghost haunting a house" (p.87). Along with this, Hanan's vexed relation with her parents, especially mother tosses light on a shadow traveling in the house. She looks at her guardians' home with hatred because due to Arabian life style of her mother gives an opportunity to people to question her hybrid identity. After a disturbing fight with her mother, Hanan shuts herself in her room, where she considers her mother the cause of her conflicting personality: "when she finally felt safe in her fortified room, she decided she was not an Arab" (p.81). She feels that her room is the only place where she feels safe and it is the only place on earth where she is not questioned about her identity. She enjoys her status of being 'non-Arab' in her room. This idea is further explained through a picture hanging in the room of Hannan as: "lined up like soldiers at the front line of a cultural war" (p.81). The pillars present in the picture are just like the warriors that is an intrusion of the idea Arabness in her room. But after sometime, the very house supports Hannan during her bewilderment, after her conflicts with her husband. So, Brah (1996) opines that homes are "desire able mythical places" as well as "static and fixed" during exile. Indeed, at her parents' home, the hatred for Arabian culture lets her think to find another place to live in: "Should she think about moving out, getting her own place? Maybe that was the jumpstart she needed, to become independent; maybe a small apartment in University City" (p.88). Along these lines, it is basically an issue of timing for Hannan. She decides to leave the house of her parents, but she was waiting for some better moment. But the decision of leaving the house, points out towards some apprehensions of loss of home. Hannan's condition becomes clearer when it is compared with the life of refugees of Palestine. Hannan again wishes to spend some evening time with her parents, while watching CNN, suddenly the screen of TV shafts a few pictures depicting Palestinians culture, her father becomes attentive and remarks: "How much longer do they [the Palestinian refugees] have to wait? They are barely holding on to their hopes!" (p.108). He became infuriated, hammering clenched hand into the hard surface of the sofa, it arrived with no stability by any means. "On the off chance that she left, she would miss these strangely far off, however luxuriously well-known minutes with him, with this house, even with Mama" (p.97).

## 5. Results, Findings and Conclusion

This paper has comprehensively presented a comparative analysis of Darraj's *Inheritance of Exile* (2007) and has covered the split identities of individuals living in exile. It has described the Arab's experience of migration to America as it is opposite to the assimilative experiences of the old generations. In this paper, the diasporic experience that has been presented is related to the new generations in terms of strong identities, who do not ready to put their self-respect at stake. It has also been found that the new generation has its own dreams to realize this very concept. The global world which, once, has used to bypass the immigrants, starts to give attention to the anguish of the new generation. Through the textual analysis of the text, the researcher has found the major issues of diasporas, their post-traumatic stress result by search for identity that is hybrid one, leads towards identity crisis and the notion of home with the help of Brah's concept of diaspora. The researcher has concluded the whole discussion as split identities are the outcome of various multi-cultural, socio-political, economic and ideological norms through the lens of diaspora. Therefore, the researcher has touched upon the massive and complicated issues of hybrid identity. So, the importance of dispersed diasporic identity that has been sparked and it will also be continued for the upcoming generation of the researchers.

### 5.1. Recommendations for Further/Future Researchers and Studies

This paper has dealt with Darraj's *Inheritance of Exile* as a strong source of diasporic Identities under an umbrella of migrant experience and sees the world in a new frame of reference. In this age of globalization; the researcher recommends that this research will comprehend, interpret and analyze the uncertain ongoing socio-political, economic, religious and cultural scenario with diasporic experience. It will also be beneficial to unearth the various global issues. It will also produce a hot debate on national and transnational writings into fields of social sciences and cultural studies around the globe. In diasporic viewpoint, it may be fruitful in numerous social sciences: political science, international relations, sociology, and anthropology and more so. This research will enhance researchers' interest in the diasporic study with an unusual insight and will play a vital role in the development of other academic disciplines. This research is helpful source for the future literary researchers and scholars. In this way, this research paves the way for young scholars to work in other very dynamic and vibrant domains.

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