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TÍTULO: Migración, marginación y adaptación: reconceptualizar la identidad en El Grito de la Paloma de Faqir.

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RESUMEN: Este documento tiene como objetivo El Grito de la Paloma de Faqir, la historia de la migración de Salma desde una pequeña ciudad de Hima, Jordania, a una ciudad metropolitana de Londres. Se ve obligada a abandonar su tierra natal para salvar su vida de su hermano Mohammad, que quería matarla por su embarazo y su relación extramatrimonial. Sus esfuerzos por cambiar sus hábitos, su apariencia y su mente tienen éxito, pero el corazón se esconde en Hima, donde está su hija. La idea de Bhabha (1994), el concepto de Pratt (1991) de la zona de contacto y el modelo de crecimiento-adaptación-estrés de Kim (2001) proporcionarán el marco para el artículo.

PALABRAS CLAVES: Migración, marginación, otros, adaptación, zona de contacto, ojo imperial.

TITLE: Migration, marginalization and adaptation: Reconceptualizing Identity in Faqir's The Cry of the Dove.

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ABSTRACT: This paper aimed Faqir's *The Cry of the Dove*, the story of Salma's migration from a small town Hima of Jordan to a metropolitan city London. She is forced to leave her native land in order to save her life from her brother Mohammad who wanted to kill her for her extramarital affair and pregnancy. Her efforts to change her habits, appearance and mind succeeds but the heart lurks back to Hima where her daughter is. Bhabha's (1994) othering, Pratt's (1991) concept of contact zone and Kim's (2001) stress-adaptation-growth model will provide framework for the article.

KEY WORDS: migration, marginalization, othering, adaptation, contact zone, imperial eye.

INTRODUCTION.

A dark alien pass through the skies of Exeter.
Every morning I was reminded of my alieness.
(Faqir 2007, p. 28).

Millions of people migrate from their native land for education, entertainment, employment, or for official visit etc. the migration whether temporary or permanent, willingly or forced 'others' immigrants in the 'other' land.

Individual experiences vary according to the circumstances but marginalization in the new setting and efforts for adaptation in the alien lands are the same. Eastern female fiction writers discussed the trauma of migratory marginalization, stress to adapt the new scenario and the resulting adjustment by deculturation of the native culture in their novels.

Fadia Faqir is one of those transcultural eastern female fiction writers who also passed the phase of stress and then adapted the foreign culture to the extent that she herself becomes alien for her native eastern setting (Coelho et al, 2018; Villalobos, 2018; Bin Madasa et al, 2016).

Migration from eastern peninsula to the western lands brings about numerous problems and issues for the immigrants. Immigrants need to alter their eastern activities, social and cultural norms, and religious code.

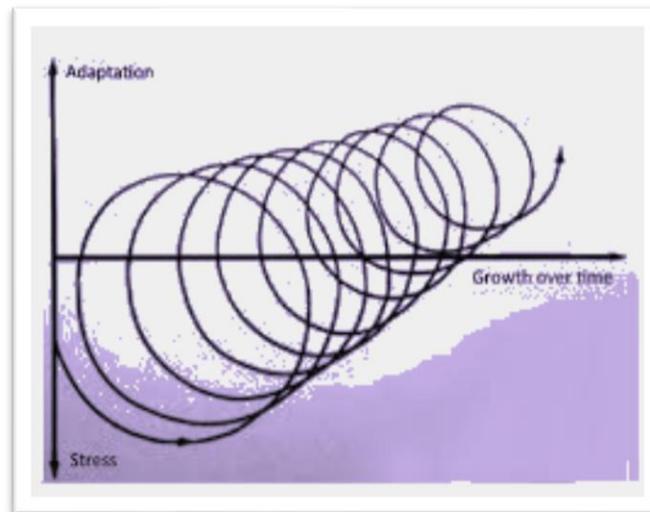
Migration is not just crossing borders of the native country to the other country, it's in fact a step to 'alienness'. Migration challenges the identity of the immigrant not only in the new country but also in the native lands. A strangeness prevails that neither let them completely adopt the new culture nor permit them to leave the native culture. So they become 'hybrid' of the two cultures, in view of Bhabha (1994). Pratt (1991) considers it the process of constructing 'contact zones'. As James Clifford (1997) argues, "roots always precede routes...Practices of displacement might emerge as constitutive of cultural meanings rather than as their simple transfer or extension" (p.3).

Fanon (1967) discusses racial demarcation on the base of economic distinction in his *Black Skin, White Masks* in colonizers and colonized relationship. Same theoretical scenario can be applied to immigrant-host relation where the eastern poor folk migrate to the western lands for financial stability. Fanon (2004) argues that world has two sides. On one side of border there are folk whose, "belly is permanently full of good things" (p. 4). While the other side of border has people, "hungry for bread, meat, shoes, coal, and light" (p. 4-5). This economic disparity creates social integration issues and raises adjustment problems for the eastern immigrants.

Eastern immigrants feel bound to follow the western norms that might generate confused identity. Native culture and the host cultural norms appear to be at clash as the east and the western norms are poles apart. Gordon (1964) argues that immigrants initiates the assimilation of new culture as they

enter the new lands while Handlin (1973) considers that immigrants shape their own culture by amalgamating the host and the native culture.

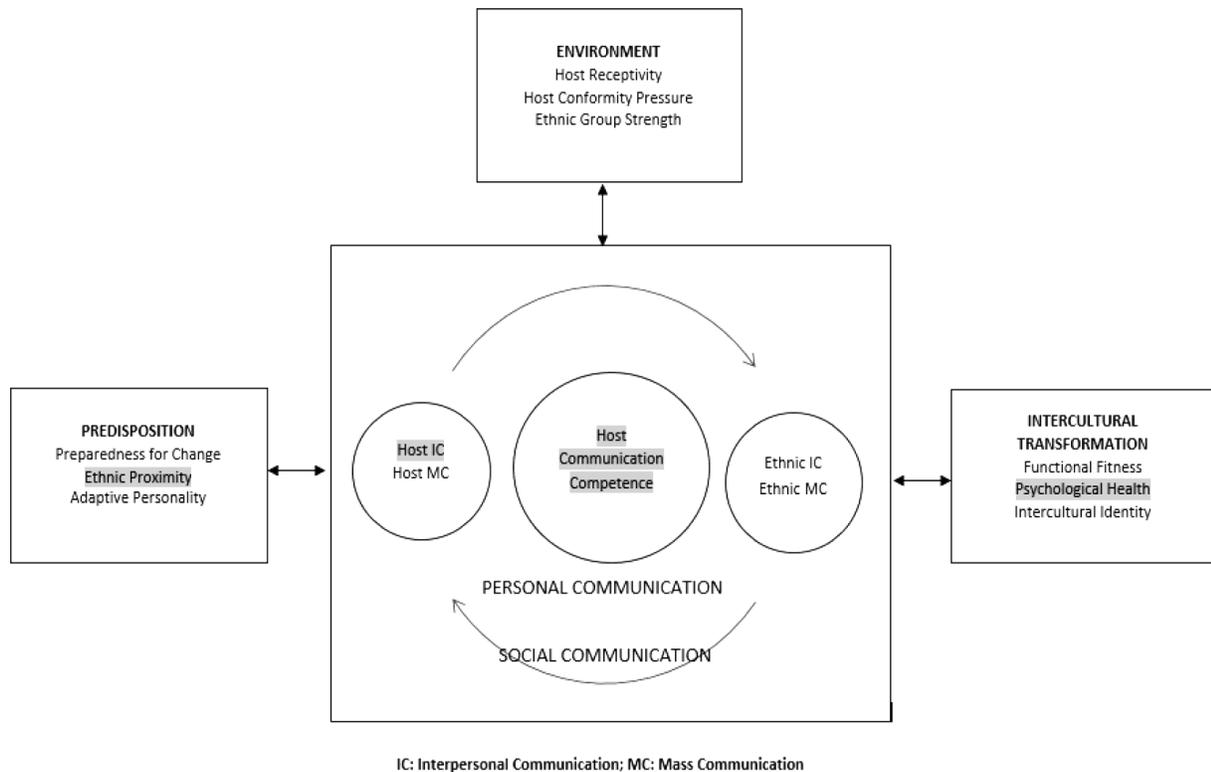
Kim's (2001) stress-adaptation-growth model provides theoretical framework for the research article. Kim (2001) argues that cross cultural adaptation is a dynamic concept. Adaptation is "the entirety of the phenomenon of individuals who, upon relocating to an unfamiliar sociocultural environment, strive to establish and maintain a relatively stable, reciprocal, and functional relationship with the environment" (p. 31). The motive of immigrants is to adapt new setting in order to increase chances of adopting new social set up and generate relation between the host and the native cultural scenario. The purpose is to be 'fit' in the overall host society by minimizing the cultural, linguistic and social differences (Razavi et al, 2015; Yazdekhasti et al, 2015).



Stress-adaptation-growth model is a cyclic process that varies from individual to individual, according to host receptivity, immigrant's flexibility and the motive of immigrant to migrate to the *other* land where he or she himself or herself is *othered*.

Alienation, homesickness, strangeness, othering, marginalization and unfamiliarity appear to be stress on the immigrant's psyche. He or she craves to recover that period of stress and for that he or she

adopts strategies of adaptation in the alien land. Novak (1971) pointed out that competition of respect, job and attention pose challenge to the immigrants and their stress of being alien increases.



Y. Y. Kim's Structural Model: Factors Influencing Cross-Cultural Adaptation.
(Source: Y. Y. Kim, 2001, p. 87).

The factors mentioned in the above figure affect the adaptation process in the alien land. These factors are:

- 1) Ethnic background.
- 2) Interpersonal communication skills.
- 3) Intensity of motivational factors for migration.
- 4) Host receptivity.
- 5) Individual flexibility for adaptation/preparedness to adapt.

Results and discussion.

Cross-cultural adaptation, identity crisis, marginalization and othering are the topic of debate since 1990s. A number of articles, dissertation and books on the topic have been published and are under process. There is no dearth of literature on the topic rather it would be a task to limit and summarize the literature review; so, the research will address only the most relevant theories and the research work related to the novel to delimit the literary survey.

Bhabha's (1988, 1990, and 1994) discussed concepts of hybridity, othering and marginalization in the background of colonialization and colonial discourse. Bhabha (1994) is concerned about the colonial subject who are marginalized and othered by considering them inferior to the colonizers. '...to live in an unhomely world, to find its ambivalences, and ambiguities...to affirm a profound desire of social solidarity...' (p. 27) as the quite a task in view of Bhabha (1994).

Colonizers persecute the colonized and damage their social set up to the extent that they are unable to recover that trauma of slavery for the generations to come. Bhabha is concerned that colonized are pushed to the margin by the colonized and after the end of colonial era colonized become hybrid being. By following the colonized culture for long period, colonized's own culture gets lost in the dust of time. They are unable to recover their own traditions and the foreign culture also pinches native-self. This creates a clash in the colonized mind, so they create a third space that in view of Bhabha (1994) is not an actual representable space rather it is, '...rehistoricized, and read anew' (p. 130). It is the confusing and traumatic space where both (native+foreign) cultures interact to create a new culture. The new culture is the culture, 'in-between...neither the one nor the other...' (p. 180). Pratt (1991) argues that migration from one culture to another brings about initial culture shock for the immigrants, but they adopt certain strategies for adjustment into the new culture.

Initially, the immigrants consider themselves under observation of an 'imperial eye', says Pratt (1992) who monitors and criticize them, but with passage of time, immigrants create 'contact zones' or safe

houses for them where they amalgamate the native cultural traits with host culture to settle in the new environment.

Transculturation is the term coined by Ortiz (1940) in order to describe the activities of the members of marginalized group who in view of Pratt (1991), ‘...select and invent from materials transmitted by a dominant or metropolitan culture.’ (p. 533). He further relates that transculturation and formation of contact zones are the two sides of the same coin as both are inter-related.

Young Yun Kim (2001, 2007) researches about the phenomenon of transculturation on students studying in the European and American universities from Asian and African countries. She finds that transculturation is not a linear process rather it follows the Hooks’ law. It’s a cyclic process of stress-adaptation growth.

After migration from eastern home to the western unhomed, the immigrant faces racism, othering and marginalization, because of being *unfamiliar* among the majority familiar. This strangeness is stressful so the immigrant starts to adapt the new host culture by bringing about changes in his or her native social make over. Adaptation leads to growth in the personality that helps the immigrant to settle in the new culture by altering unfamiliarity with familiarity. Certain factors affect the above procedure (mentioned above) and success rate of the immigrant’s adaption in new setting depends on these factors.

The Cry of the Dove is the Jordanian based novel and has been of interest for the researchers since its publication. The novel is multidimensional as it attracted the focus of the researchers from feministic and linguistic point of view.

Fatima Felemban (2012) investigates the appropriation of language by Fadia Faqir through her protagonist Salma in her article ‘Linguistic strategies and the construction of identity in My Name is Salma by Fadia Faqir’. Salma’s code switching and use of loan words is representation of her Arab identity. The researcher discusses in detail the use of Arabic linguistic rules by Salma while speaking

English, her misunderstanding of English idiomatic expression, her Arabic pronunciation of English words, use of Arabic words and expression while speaking English. In view of researcher, Salma uses the above-mentioned linguistic strategies for 'self-definition' (p. 43).

As Shaffira D. Gayatri (2015) takes up the issue of body representation and body politics in her article *Representation of Body Politics in My Name Is Salma by Fadia Faqir*. The researcher demonstrate that Salma experiences marginalization and degradation on the base of her sex in her own country and on the base of her race in the foreign country.

Gayatri (2015) argues that Salma's, '...expression of the diasporic experience ...is coloured by body politics in patriarchal Arab culture and the capitalist British environment (p.72). The researcher finds objectification of Salma's body parts when her father compares her body parts to 'melons' that in view of researcher is, 'internal displacement' (p. 72). The researcher discusses in detail the Eurocentric bias against her veil and the pressure she faces in the western society to like presentable or in other words look like the white. The researcher concludes that Salma is constantly under pressure because of her sex, colour, and displacement. All these factors spoil her own personality by changing her into a societal doll.

Nayera El Miniawi (2015) discusses the issue of language decoding in her article 'Cross Cultural Communication in My Name is Salma, "My name is Salma-By Fadia Faqir'. The researcher argues how human beings manage to bridge the cultural gap and creates channel of interaction with people of different language. Through trial and error, Salma manages to grasp the language and the hidden meanings of the words in London. Her misunderstanding of different idiomatic expressions, in view of the researchers are, 'comic wit' and 'drew smiles on lips as well as tears in hearts.' (p. 62). Miniawi (2015) finds it an, 'Arabic novel written in English'. (p. 63)

Sibyl Adam (2017) finds the symptoms of melancholia in Salma after migration to the west and she discusses that the cause of it is the feeling of loss and prolonged trauma in her article, 'Melancholic

Migrations and Affective Objects in Fadia Faqir's *My Name is Salma*'. The researcher connects migrant's melancholia to Grilley's (2004) 'postcolonial melancholia' and she further finds that her Muslim background and her foreignness intensifies her mental disorder. Adam (2017) finds that her melancholia is the, 'consequence of marginalization' (p. 6), but the way she adapts in the new alien culture and was she successful or not is the question unanswered. The objectives of the present research paper are:

- 1) To reveal the impact of transcultural migration on Salma.
- 2) To investigate how Salma tries to adapt transcultural scenario.
- 3) To discover the sorts of strategies Salma applied for adaptation.

The present research seeks to find the answers to the following questions:

- 1) How is Salma marginalized in the western host culture?
- 2) What are the steps she passes through before adapting the western culture?
- 3) Are the strategies applied by Salma helpful for adapting the host culture?

Stress of being othered.

Lister (2004) described the othering as a phenomenon of creating differences and generating line of demarcation between 'us' and 'them'. 'Us' are the powerful western hosts while 'them' are the marginalized immigrants from the East. And that dividing line is the stand point, '...through which social distance is established and maintained' (p. 101). Spivak's (1985) use of term 'subaltern' is closely related to transcultural othering of Salma in the cry of the dove. Spivak (1985) argues that rani in rani of Sirmur is facing othering because of his class, race and gender. Same is the case with Salma who is othered in Hima being a female but migration intensifies her marginalization by making her other because of her race and sex both.

Salma is the Bedouin girl of Hima, a small village of Jordan. She unwillingly migrates to London as an adopted child of a nun Sally Asher when her brother vows to kill her for her extra-marital affair with Hamdan. She gets pregnant but Hamdan refuses to own that pregnancy and leaves her alone to face the consequences. She takes asylum in a convent with the help of her teacher Nyla. Later she is sent to London alone without her daughter Lyla. Lyla is later killed by Salma's brother Mohammad in fear of her following the footsteps of her mother. Salma's life is not less terrible in England as she faces racism, marginalization and othering as a Muslim female in western society. She is othered because of her sex in Hima and faces double marginalization in England because of her sex and Arab Muslim origin (Yerizon et al., 2018).

Her marginalization started even before her migration as she is forced to change her name and her parentage. From Salma Ibrahim El Musa to Sally Asher, the journey is full of trials and tribulations. Arab name might create problems for her but her black colour and Arabic English is enough to reveal her recognition. Race in view of Ashcroft (1989), 'is dominant category of daily discrimination and prejudice' (p. 207). Salma also is not an exception as she faces racial crisis in the western society. In market, she always tries to test those creams and lotions that would turn her skin white. At the shop, she requests the salesgirl to give her sample of an expensive perfume but the sales girl refuses to with a look of suspicion.

Faqir (2007) describes that Salma is reminded of her foreignness all the time as Jack, the postman would call her, 'girl' instead of calling her by name. Salma always corrects her by telling her name but he would always ignore her. At workplace, she faces the racial remarks of his boss who pays her less and calls her that, '...Arabs are always obsessed with sadness'. (p. 31). He used to degrade her by saying that, '...all Asians were snake-, monkey-and donkey. (p. 99). Parvin, Salma's Pakistani friend calls Max, Salma's boss, '...a racist, sexist pig'. (p. 238). This comment shows how Salma is being stressed because of her race and sex. Kim (1988) asserts that individuals face such situation

new culture which intensifies the unfamiliarity of the individuals in host culture. It is actually not according to their innate familiar culture program so it leads to swards stress.

Hijab is another issue that keeps her constantly under stress. She is unable to get any job because of her hijab. Parvin, her Pakistani friend advises her to uncover her head. Her words, 'lighten up! Groom yourself! Sell yourself!' (p. 40) reveals the true stress of Salma in the new country. After removing Hijab, she feels as if her head is covered with sores and is unbandaged. She is unable to do what parvin wants her to adjust in the new country. Her landlady, Liz's comment, 'slaves must never breathe English air' (p. 179) reminds postcolonial critic Said's (1979) *Orientalism*. Said' depicts Eurocentric approach that look orient as degraded and barbarian. The orient has neither the capacity nor the right to stand equal to the occident, the western or the colonized. Fadia (2007) argues that Salma is being degraded by the doctor who says to her that, '...foreign and waste NHS money' (p. 140). Brooks & Goldstein (2004) calls stress as, 'negative script' (p. 23) that needs to be change into positivity.

Her alien manners, her dark colour, and her language incomprehensibility keep her under stress all the time. Her unhomliness keeps her under stress and she becomes, 'melancholic migrant', a phrase coined by Sara Ahmed (2010). In her melancholia, she stabs the carton of milk with a knife on her inability to open it. Fadia (2007) asserts Salma's anger of her othering in the unfamiliar society and says that, 'I was angry with myself for being so foreign...' (p. 38). In fit of melancholia and unhomliness, she assumes a new get up every night to control her unfamiliarity. On such occasions, she wears western outfits and wears make up in order to lessen the unfamiliarity, 'those were the few precious moments of the evening when I forgot my past', (p. 46) says Faqir (2007). Kim (2001) argues that this stress of being alien and foreign in the land motivates the immigrant to adapt the host culture.

Fadia (2007) makes Salma her mouthpiece when she says that she has changed her identity from, ‘incomprehensible foreigner’ to ‘...a woman, a body neither white nor olive-skinned nor black. My colour had faded away and was replaced by curves, flesh and promises. (p. 150). These lines hints out the adaptation process in Salma as she is not marginalized as an immigrant rather she is now a body to be seen or gaze at.

Adapting the Host Culture.

Stress leads to adaptation of the host environment. Adaptation in words of Kim (1988) is the process that brings about change in the behaviour of the individuals as the firsthand interaction with the unfamiliar new culture increases. (p. 38). The factors that affect adaptation process are ethnic proximity, host receptivity, motive to migrate and personal flexibility. Salma realizes that in order to survive and settle she needs to accept the challenges of the new culture by transforming herself according to it. She does it by trying to relish the food and wear the dress of the English people. Fadia (2007) describes that Salma tries to enjoy the fish and chips even her stomach does not digest it but, ‘Salma resisted, but Sally must adapt’... [And her posed reaction on eating chips is] Yumma: it is delicious! (p. 3). She used to drink sage tea and milk in Hima but in England she relishes coffee with Marie Clair. In the bar, she also tries to, ‘...look homely in her wide skirt and big blouse... (p. 53). While sitting in bar, she keeps on thinking about ordering the drink that would show her of the host culture. So, she orders apple juice because it looked like beer. It’s an effort to prove that, ‘I was open-minded, not an inflexible Muslim immigrant.’ (p. 53).

Salma belongs to a rural Muslim background, where it is tabooed for woman to go outside without covering her head. But in London, she removes her head dress to get job and hide her Arab identity. There are instances in the novel where she tells that ‘I am originally Spanish’ (p. 21). At another occasion on asking her origin, she keeps quite when the other person considers her an Argentinian. It’s an effort to show cultural proximity with the host culture. At another time, she tells that she

belongs to 'Turkey' (p.55). Instead of wearing black madraqa, she wears tight jeans and T-shirt. She removes her white veil and knots her hair in tight elastic band to be ready to face the English culture. She visits make up shop and purchases skin bleach cream in order to whiten her colour to look like the English. She also starts to use body lotion and shampoo just to be soft and smooth like the English women.

Salma also develops her communication skills and mannerism by learning English and table manners. During her stay with Minister Mahoney, she spends two hours for her informal education. She learns English, Maths and Science and also helps her in clearing the table. During this clearing process, she learns names of the crockery items. 'Dinner plates, dessert plate, soup plate...coffee cup, saucer...' (p. 29-30). She also learns norms of discussion and talk. She learns how to start talk, how to end it, how to continue talk and how to interrupt others for telling her point. She also applies theory into practice as she says, 'Good morning Sadiq. The weather is lovely today' (p. 104). Sadiqi's reaction on this gesture confirms the change in the outlook of Salma. He says, 'Salma, you are becoming a memsahib (English lady). Soon you will be English too' (p. 104). Kim (1988) correctly states that flexibility and open mindedness (resilience), 'facilitates a person's capacity to adapt to the host culture (p. 134).

Pratt (1992) imperial eye is working in the form of Sadiq and Parvin who constantly criticizes Salma on her inadaptability and gives her applaud for her change of attitude. Salma later admits her relationship with England by saying that she started to like England and has developed friendship with it. 'We were like two friends now, who had become familiar with each other's anger. I should forgive Britain for turning me into moss that grows into cracks...Britain should forgive me for supporting Italy in the world cup...' (p. 143).

After getting a financial relief to some extent, she gets admission in an open university and chooses English literature as a subject. Parvin tries to tell her that English literature will not teach her language and communication skills, but Salma is adamant and tells her that, ‘...stories good, teach you language and how to act like English miss.’ (p. 154) says Faqir. The words echoes the inner desire of Salma to be like the English by removing the differences. It is an effort on her part to study the literature to understand and absorb host culture.

In the convent, it was Salma who refuses to leave her Arab identity. She says that, ‘I cannot take off veil...my country, my language, my daughter. No piece of cloth. Feel naked, me.’ (p. 159). But now same Salma has adapted foreign manners to the extent that she wants to be an English miss. She is now the friend of that England who took her veil off, stole her language and identity, left her in the land of unfamiliarity and othered her to the margins of the sphere. Kim (1988) asserts that an immigrant is successful in adjusting the unfamiliar environment if he or she is capable of “absorbing culture shocks and withstanding challenges of the adaptation process, just as a building (...) will easily collapse in a storm” (p.135).

Adaptation leads to Growth.

After staying at the margins of the British society, Salma starts to adjust according to the societal norms. She brings about changes in her appearances, language and mannerism. In words of said (2001), England is the ‘territory of non-belonging’ (p. 140) for her and her efforts to look presentable and acceptable in the British society help her change ‘non-belonging’ into ‘belonging’.

A gradual identity transformation starts as soon as she crosses the boundary of her home. Her efforts to change her appearances by leaving veil, black madraqa and simple outfits and wearing make-up and western dress shows that she has left the small village of Hima far behind. Her boldness and confidence assure that she has left the fears of being a woman. She also develops friendship with different immigrants as well as natives and spends her time with them. Her friendship with Pakistani

girl, Parvin and native woman Gwen shows how her inter-personal communication improved. She also takes admission in Open University which was out of question while living in Hima. Her decision to marry a European man also shows that she has accepted Britain as her home.

From an 'immigrant trash' (p. 213) to a 'British citizen' (p. 265), the story is of stressed marginalization, staggering adaptation and determined growth. After settling her life and giving birth to a child she decides to go back to her village Hima where her daughter Lyla lives and where her brother is ready to kill her. Parvin tries to stop her but she is confident of her British passport and English appearances that she decides to move back. She tells parvin that she is now, 'shameless foreign woman' for her tribe. She goes back to her village and is killed by her brother. Now her claims of being a British woman and English appearances shows growth in her attitude but her decision leave everything back and go to her native land shows that she has neither left that place.

There are numerous instances in novel that shows how comparative she is. She always remembers her native village whenever she is forced to adapt some English food, dress or custom. The smell of sage in the bathroom reminds her the sage tea of Hima. While opening carton of milk, she remembers drinking milk directly from the teats of the cows. While living in London, she feels herself in the beautiful valley of Hima gleaming with olives and which is also full of camels, horses, cows and dogs. In fact, she has not been able to bear the stress of being other and she also has not been able to go back so she veils her true identity under the mask of adapting new culture. As she gets the chance, she leaves for Hima. Her adaptation might be termed as '*forced or melancholic adaptation*'. Her drama of being a *happy migrant* is over the moment she decides to leave her son and husband. Infact, she has never accepted the new culture as her heart is lurking in the valley of Hima for her daughter Lyla.

CONCLUSIONS.

Kim (1991) argues that stress disturbs the internal equilibrium and to regain that equilibrium, individuals must adapt the new cultural setting. Salma does the same, she realizes that she is an ‘unknown’ in the surrounding and to make her known, she changes her apparent personality and attitude in order to release stress but she forgets the soul that becomes melancholic when ‘out of place’. She visits doctor to get medicine but he refuses to give her medicine by saying that it is the wastage of Govt money.

Kim (1991) finds that it is the individual capability of the individual that help to change ‘unfamiliarity’ in to ‘familiarity’ in order to control experiences of stress. The research finds that Salma has the capability to change the alien in to known but she lack ability to develop, ‘...intimate contact with these alien values, attitudes, and feelings...neither losing his own values in the confrontation...’ (p. 4), says Roger Harrison.

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