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The Struggle for Being by Fadia Faqir The Cry Of The Dove

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Dedications

I dedicate my work to my dear family who supporte me until my work was fully finished.

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Abstract

Arab literature and novels have become one of the topics to researchers due to their reflection the traditional norms that are controlled by Arab societies .man's domination women and their excessive oppression against them become a famous topic in the Middle East. These brutal and oppressive acts occur in Islamic countries that should give precious value to women. *The Cry of the Dove* by Nadia Fakir transmits this image and reveals Selma's struggle in front of triple subjugation. The domination of her father and brother and the humiliation she received in England when she tried to escape her family's patriarchy.

The aim of this study, thus, is to show the suffering of Jordanian women in particular and Muslim women in general . In addition, through using a descriptive approach and postcolonial theory, this research paper focuses on the importance of one's identity here and there . Through using Homi Bhabha's notion of hybridity , the study reveals the protagonist's failure to survive in front of oppressive acts , disturbance, split and the absence of unity.

Keywords : Arab women , Fadia Faqir , Hypridity, Identity, Homi Bhabha

General Introduction

The first thing that can be said about Jordanian society, that it is a hospitable, community, that has welcoming people thanks to its Bedouin roots. The extreme conditions of the desert have been forging a feeling of empathy towards others and humility towards oneself that have remained as hallmarks of the Jordanian population, seasoned with a certain sense of humor that gives even more uniqueness to its character. Jordanian society is very marked by the Islamic religion, although, to a lesser extent than in other countries in the Middle East. In addition, this influence is diluted among the members of the new generations.

Therefore, the rhythm of Jordanian society is marked by the use of Islamic traditions, such as the obligatory fasting in the month of Ramadan or the generalization of Friday as the most common day of rest. Another fundamental aspect of Jordanian society that is largely linked to Islam and traditions is family, which is considered the basic pillar on which to sustain community life. Marriage is still considered a fundamental aspiration and an almost obligatory step for every Jordanian.

Within the family, women continue to have a fundamental role, responsible for organizing daily life and raising children, among other tasks, leaving men as the most visible face of the family before the community. However, as you can see at first glance, the habits associated with Islam are carried out here in a more relaxed way, such as the use of the veil, which is not as widespread as in other countries of the Middle East.

The narrative of patriarchy and the brutal oppressive acts of women has been repetitive and very high on the list of topics within the Western discourse on Islam and women. The Arab world in general and Jordan more specifically is considered to be the spot in which oppressive manners and patriarchal questions prevail. It still suffers uncountable crises of awareness and backwardness due to its enduring patriarchal system, which is highly linked to a traditional cultural structure hostile to modernity and its fundamental antithesis.

My research title *The Cry of the Dove* written by Fadia Faqir, therefore, is a tragic novel that deals with the character of Selma who transmits many issues related to traditions, women's oppression, patriarchy. It is so hard, therefore, to understand this story within the delicate status of the main Character. Thus, the main aim of this research is to shed light on these surrounding conditions that affect women's identity formation. It is clear from the first attempt at reading the novel that the image of patriarchal authority and dominance raises outstanding importance and embodies a main factor of the protagonist's aim and endeavor towards an identity container.

The protagonist Salma's background hails from an Arabic spot, in addition to Hima village; her place of living. This defines excellently male-centric society where the position of the father is the head man who has the supreme power to control his surroundings. Therefore, this research derives its significance from this point where Salma is triply

subjugated; she suffers from colonial patriarchal inherited acts, in addition to not being only under the predominance of her father, but also her brother. She is confined under their rules and impositions. As a woman, she must submit because she is in a society where patriarchy is a deeply rooted policy. So, all these circumstances represent a brutal wall that leads to the formation of a hybrid and ambivalent identity for Salma.

My choice has fallen on Fadia Faqir because it is a famous novel that hides inside its lines a strong message. Also, my research focuses on the impact of colonialism that helped women who lived in male-dominated societies to be able to break out of their oppression as the writer I deal with Fadia Faqir.

Hence, my research questions are exposed as the following:

- 1 How did the Jordanian war influence the Jordanian Jordan society and character?
- 2 What ways did Arab woman writers use to transmit Arab and Jordanian women's sufferings, pain , oppression?
- 3-How did the Arabic society and family affect women's identity formation?
- 4-Was Selma able to subvert all sorts of oppressive agendas throughout the novel's story?

The main hypotheses are as follows:

- 1-The Jordanian character suffered widely whether physically or psychologically because of the ravages of war.
- 2-Arab women writers challenged postcolonial oppression through writings transmitting strong messages for women to create a powerful position in society.
- 3- Many sorts of oppression, suppression , subjugation influenced the formation of identity and led to its split.

This research relies on postcolonial theory, using Homi Bhabha's notion of 'Hybridity,' for deconstructing Faqir's *The Cry of the Dove* (2007). This research brings highly into focus the study of the protagonist's Identity.

This paper is divided into three chapters. The first one focuses on the historical background of the Middle East, especially Jordan, aiming to show how Jordanian Arab women faced oppression and suffering to live a better life. Then, the second chapter discusses theoretical issues, such as postcolonial theory, postcolonial literature and feminism. However ,he last chapter focuses on the novel's analysis focusing on the protagonist Salma.

I. Chapter one: between Social and Literary Traditions

I.1 Introduction:

The Arabic novel transmitted rich and diverse literary traditions. It reflected numerous issues linked to the Arabian environment. In fact, its roots developed in the early 20th century. This novel gained significant prominence in the global literary landscape. Arab novelists contributed immensely to the exploration of various themes, including identity, social issues, politics, and the complexities of human relationships.

The Arab world with its diverse cultures, languages, and histories provided a fertile ground for the development of a wide array of literary voices. Arab novelists often grappled with the intersection of tradition and modernity, the impact of colonialism, and the search for individual and collective identity.

The Arabian novel served as a powerful medium for these writers to express their perspectives and shed light on the complexities of their societies. Most of the Arab written works shed light on the Middle East war and its impact on Arab women who suffered from oppression and poverty. Oppression of women represented a major phenomenon recorded in many lists and topics of Western discourse on Islam and women.

From another side, Arab world is the most society in which patriarchal issues prevailed. It suffered a grave crisis of backwardness due to its patriarchal system, which was a traditional, cultural and hostile structure to modernity and its fundamental antithesis. Patriarchy and oppression in Arab Societies took various forms including honor killing which gave the father the authority to kill his sister, his wife or his daughter in case of practicing sexual practices before or outside marriage. Therefore, in this chapter, I tried to focus on a historical and literary background of the novel.

I.2 Islam In Jordan

The constitution of the Hashemite kingdom of Jordan of 1952 depicted the state as an independent Arab country whose religion is Islam and Arabic as its official language (Lynn, 1989,p.868). Most of the population of the Hashemite state of Jordan was Muslims, and they pursued the Sunni Islam while a few of them chose Shiite division (pintak, 2019,p.96). Most of the Jordanian people practised Sufism (jona, 2011,P.83). The constitution declared Islam to

be the state religion, and provided freedom to practise the rites of one's religion and faith according to customs observed in the Kingdom unless they violated public order or Morals.

The government gave priority to Sharia (Islamic law). The constitution also stated that there shall be no discrimination in terms of rights and laws and obligations of citizens based on religion (Helen,1991,p.102). This issues explained how Jordan was/ is an Islamic and loyal country that gave more value to Islam.(n.auther,2007,n.p) . Before the 1980, Islam was so strong with Islam Methodology practices mixed between segment of Jordan's people.

This practice or religion was marked by faith and practices by few of Jordanians who contrasted to the teaching of Islam. They believed the existence of one God (Allah), but they had the idea that the Saint could help them to solve problems such as asking him to give them children if they didn't have kids. The year of 1980 represented the period when the Middle East world witnessed a rise in Islamism, which gave the nation many solutions to solve religious problems.

While after the 1980s (Islamic revival) Islam became the main practice of the majority. Women started wearing Alhijab and helping other girls in learning. They prayed in the house and fasted Ramadan, and men were seen with breads. At the end of 1980s, television revealed the prayer of the king and his family in the mosque (Friday prayers). Social media gave more attention to programs related to religions (Helen,1991,p.109-112) During the 1950, The Muslim Brotherhood was defined under the Basic Law drafted by the group and approved by the government as a comprehensive Islamic assembly that seeked to establish God's rule on earth according to Islam once again. However according to (Kevin Bborgeso and Robin Valeri ,2009,p.23), The society of the Muslim Brother , better known as the Muslim Brotherhood, was a transnational Sunni Islamist organization founded in Egypt by Islamic scholar and school teacher Hassan al-Banna in 1928.

Al-Banna's teachings spreaded far beyond Egypt, influencing today various Islamist movements from charitable organizations to political parties. The Muslim Brotherhood in Jordan originated from the merging of two separate groups which represented the two components of the Jordanian public: the Transjordanian and the West Bank Palestinian(Shmuel 1998,n.p).However, On 9 November 1945, the Association of the Muslim Brotherhood (Jam'iyat al-Ikhwān al-Muslimin) was officially registered and Abu Qura became its first General Supervisor. Abu Qura originally brought the Brotherhood to Jordan from Egypt after extensive study and spread the teachings of Imam Hasan al-Banna. (Hanna

,2000,n.p). Islam Liberated and unified the Islamic world, and established God's rule on earth. (Qassim,2009,p.45). The Brotherhood organization had different goals. Among these goals, promoting Islamic principles and values in the political, social, and cultural spheres. The organization had a valuable presence in many countries, and its influence has varied over time and in different regions.

I.3 The Middle East War

The "Middle East" is traditionally defined as the Fertile Crescent (Mesopotamia), Levant, Egypt and neighboring areas of Arabia, Anatolia and Iran. It currently encompasses the area from Egypt, Turkey and Cyprus in the West to Iran and the Persian Gulf in the East, and from Turkey and Iran in the North, to Yemen and Oman in the South. Conflicts were separate incidents with at least 100 casualties, and were listed by total deaths, including sub-conflicts. (Albert El al, 1993,p.2)

The Middle East, or commonly known as the Near East, was a homeland of civilization and witnessed many old cultures and civilizations. The history of the region appeared with the Parimal population and continues through many major pre- and post-Islamic system up to the present-day nation-states of the Middle East (no auther,2007,n.p.). The East was known for its upper levels of force and clash. However, the region was/ is still struggling to find solutions to its difficult problems that hindered its ability to achieve lasting peace.

Middle Eastern countries were fighting on different fronts: within their countries, with neighboring countries, and on an international scale (Louise,n.d,n.p).The term Middle East came to common use after World War II. It formed of what is previously known as the Arab States of West Asia and North Africa, which were members of the Arab League and non-Arab states of Iran, Egypt, and Turkey.

The Arab League represented the body that made decisions on member states. Much of the modern Middle East was formerly part of the Ottoman Empire and was consequently carved up by the Allies following the war and in response to Arab nationalism.

Tribal and religious identities before and after these events contributed to the development of conflicts in the area. Most of Syria, Morocco, Algeria, and Tunisia were handed to France .While Iraq, Egypt, Jordan, Southern Yemen and the rest of Syria were given to Britain(S.Mirjam et all,2005). Some of the causes of conflict in the region could be

summarized as competition for resources between many groups with contrasting cultural beliefs. This is fueled by their former colonial powers.

Political science offered some suggestions as a result of the region's contradictory economic development, which could only finance military dominance for a short period. Also, there was a major conflict in the Middle East. The Israeli-Palestinian conflict was/is one of the longest conflicts.

In fact, understanding conflicts in the Middle East could be complicated. It is important to remind the history involved and the extent to which the West influenced or caused stress (N.Joseph&P.Ilane,1994,p.254).

I.4 The Impact of The Middle East War On Arab Women

Wars and conflicts had a profound impact on women and gender in the Middle East. Operations and conflicts in The Middle East shaped the responses to the Iraqi, Palestinian, and Jordanian struggles.

Middle Eastern women had played and continued to play key roles in responding to societal issues, gender, and state functioning (Yasmine, 2020, p.2). In Kuwait, women received the same political rights as men in 2005, enabling them to vote and run for office. In Bahrain and the United Arab Emirates (UAE), the first women judges were appointed in 2006 and 2008 respectively. Women became more visible participants in public life, education and business throughout the region, including Saudi Arabia.

Middle Eastern women gained more freedom to travel independently as laws requiring a guardian's Woman to obtain a passport in Bahrain, Kuwait and Qatar. In Jordan, after years of lobbying by women's, organizations for protections against gender government enacted the Family Protection Law based violence (Sanja,2010,p.2-3) .

According to Haifa Abu Ghazaleh Women were often portrayed as victims of conflict. They were obviously victims of rape, became widows, suffered the most from the collapse of social classes and were among the most defenseless victims in war and conflict situations. However, they were often the ones who activated peace mechanisms and took on new economic roles, often as heads of families. Across the region, as in the rest of the world, women faced various challenges: underrepresentation in the political sphere, exclusion or barriers to access to the labor market, consequences of marital status laws, physical and

sexual violence, and sometimes just the responsibility of providing services to meet family needs.

Some women in the region also faced some of the cruelest circumstances that humanity had ever known: endless conflict, famine, forced migration and sexual violence. In addition, women in Arab countries faced a number of other challenges arising from issues as diverse as technology, automation, climate change and demographics.

These women suffered from the widespread of discrimination, including unequal pay and restrictive labor laws, coupled with a lack of social protection for unemployment, pensions, maternity and sickness also hindered gender equality in the Arab region. Even though there were lots of organizations which called for the right of women in Middle East such as Iraq, Jordan and Syria, but they suffered from food shortage and lack of access to school and health facilities. They were living in poverty and this led them to marry before the age of 18. Early marriage impacted their life because of being mothers very earlier, therefore, they were obliged to take care of their children (Talajeh,2019,n.p)

I.5 Living in Tribes

A tribe is a group of people who share a common religion, history, language or culture. Each tribe is unique and often has its practices, which often differ from those of other tribes. There are several synonyms for tribe that can be used. Tribes may also be called ethnic groups, people, race, clan and in some cases nation, which means that there is no specific definition of the term “tribe” as each tribe is unique in one way or another. These may generally be groups of related people, but one tribe may have a different focus or practice than another (Devon,2003,p.25).

Michel (2010) noted in his book *Bedouin Jordan* that Bedouin tribes were among the largest tribes in Jordan, Iraq, Oman, Kuwait and Egypt. Jordan's Bedouin tribes migrated from the Arabian Peninsula to what is now Jordan between 1930 and 1940. They were often viewed as the backbone of the kingdom, as Bedouin clans traditionally supported the monarchy. He also noted that most of Jordan's Bedouins lived in the vast wilderness east of the desert road. Eastern Bedouins were camel herders and shepherds, while Western Bedouins herd sheep and goats. Some Bedouins in Jordan lived semi-nomadic lives. They led a nomadic life for part of the year, but occasionally returned to their land and homeland to farm. (Ibid,p.25). The main nomadic groups in Jordan were the Bani Hasan (Mafraq, Zarqa, Jarash,

Ajloun and parts of Amman), the Bani Şakher (Amman and Madaba), the Banū Laith (Petra) and the Banū al-Ḥuwayţāt (residing in Wadi Rum).

There were many small groups such as al-Sirḥān, Banū Khālid, Hawazim, ‘Aṭiyyah and Sharafāt. The Ruwālah (Rwala) tribe, which was non-native, passed through Jordan on its annual journey from Syria to Saudi Arabia. (Kamel, 1993, p. 93). The Jordanian government provided various services to Bedouins, including education, housing and health clinics. However, some Bedouins gave up and preferred a traditional, nomadic lifestyle.

In recent years, Bedouin dissatisfaction with Jordan's ruling monarch Abdullah II had increased. In August 2007, clashes broke out between police and about 200 Bedouins blocked the main road between Amman and the port of Aqaba. Farmers protested against the government's lack of support for rising animal feed costs and expressed outrage at government aid to refugees. (n.auther, 2007,n.p.)

I.5 Tribalism

According to (Nail, 2007), tribalism is the state of organizing or supporting tribes or tribal ways of life. Human evolution occurred primarily within small groups of hunter-gatherers, as opposed to larger, more recently settled agricultural societies or civilizations. Tribalism implied a strong cultural or ethnic identity that distinguished a member of one group from members of another group. Based on strong ties of proximity and kinship, as well as relationships based on the mutual survival of individual tribe members and the tribe itself, tribal members generally had a strong sense of identity.

The emergence of a traditional tribal society required continuous organization and exchange. However, an intense sense of shared identity led to a sense of tribal bonding (Kanakasena, 1993, p. 90).

According to the second definition, tribalism was unlikely to be in decline. Several authors hypothesized that the human brain is programmed for tribalism, but this statement was generally associated with the identification of primary social problems with tribalism (Fromm and Michael, 1970, p.76) However, (Aidan, 1970, pp. 28-50) attacked the concept of tribe as an instrument of colonial ideology and identified modern tribalism as a product of colonial rule in Africa. The African Policy Information Center described this term, and in particular tribalism, as a synonym for ethnic conflict and points to negative stereotypes of Africa as a land of primitive and territorial peoples (David, 2016, p. 25).

I.6 Women in Jordan

The political, social, and economic status of women in Jordan varied based on the legal, traditional, cultural and religious values. However, women rights depended on other factors, such as class, place of origin, religion, and other factors (Schwab, Klaus; Crotti, Robert; Geiger, Thierry; Ratcheva, Vesselina (2019).

The women's rights movement in Jordan had a long and rich history, with organizations such as the Jordanian Women's Union advocating for women's education, political rights, and legal reforms. On the other side, Jordan had introduced legal reforms that aimed at improving women's rights, although significant barriers to gender equality remained in the workforce.

According to(Hillary, 2002)Violence against women was a major problem in Jordan, with domestic violence, sexual harassment, and honor killings prevalent in some communities. Efforts to address this issue were hampered by a lack of legal protections and a culture of impunity for perpetrators. Jordanian women did not receive the right to vote until 1974.

The Jordanian Constitution was written in 1952 and stated that all Jordanians shall be equal before the law. There shall be no discrimination between them as regards their rights and duties on grounds of race, language or religion. Amira El-Azhary (2022) noted that the majority of Jordanian women were both literate and highly educate (p.03). They accessed to basic schooling, access to technical training was limited as women were expected to study topics that directly related to their dominant roles as wives and mothers such as art, humanities, and teaching .(n.auther ,2005,p.27).Despite there were many organizations that have called for women's rights, they were still struggling to find stable solutions to fight violence in Jordan. In fact, the social reality forced women to stay silent, and this made them feel afraid and not demanding their rights. Even the constitution in Jordan put in considerable efforts to hear complaints of women and ensured their rights and their protections through teaching and training them but, it' couldn't solve the problem of violence against women. Omar claimed that "Constitution is still incapable of resolving the phenomenon of violence against women".(2020,n.p).Omar pointed that Although constitution passed laws that provide women with their rights, society did not give them their rights and treats them violently.

I.7 Patriarchy

The term patriarchy refers to the autocratic rule of the male head of the family; since the end of the 20th century, it has also been used to describe social systems in which power is predominantly exercised by adult men (Fenella, 1996, pp. 592-593). Valerie explains how this men directs family production and attempts to control women to ensure that family wealth is controlled by (male) offspring, while women limit themselves to housework and motherhood (2000, p. 791).

This means that there are innate and natural differences between men and women. Patriarchy according to (Adams, Julia,1994) describes the system of paternal and intergenerational authority in the home and family and the system of structural domination of men over women(pp.505- 539) .The term “patriarchy” is often used loosely to describe the oppression of women through the rule of men (Acker, 1989,235–240). Patriarchy concerns social power relationships between men and women, women and women, men and men. It is a system that maintains class, gender, racial and heterosexual privilege and the status quo of power – based on primitive forms of oppression such as violence. Gender-based violence is based on patriarchal beliefs about male and heterosexual dominance and the devaluation of girls and women.

Patriarchy is a structural force that influences power relations, whether abusive or otherwise (n.auther, 2010,n.p.) Patriarchy is defined by Oxford dictionary (2023) as “a social or governmental system in which men have power and women are largely excluded.” Because most modern societies are patriarchal, women have limited access to the power and privileges attributed to men.

Patriarchy affects us all in many aspects of our lives. It affects the life of diverse women and men around the world (Emma,2022,n.p.) The term “patriarchy” is used in various sociological theories to describe a system of social relationships, values, norms and behavior patterns that are predominantly male and favor the privileged position of men. According to these theories, the emergence of patriarchy takes place in the distant past and is facilitated by many factors. For example, Marxist theories attribute patriarchy to social changes toward settled colonies and private property.

The historian Gerda (1987) Lerner argues that the exclusion of women from the educational system makes a significant contribution to patriarchal structures. Many theories share the observation that patriarchy as a system that organizes society has developed over the course of human history.

patriarchy can therefore, also be swept away by the historical process.(p.368) If we consider first the virtue of a man, it may easily be said that the virtue of a man consists in his knowing how to manage and direct the affairs of his city in such a way as to benefit his friends and harm his enemies and pass make sure you don't hurt yourself or let's take female virtue, it can easily be described as the obligation to keep the house in order, to take care of the household goods and to obey one's husband (Baranek, 1967,p.01).This means that a man has all the power to manage his home and control his wife, while the wife takes her place in the house and in caring for her children. It essentially means the domination of man over woman in all areas of life.

Patriarchy is believed to have deep roots in the family. The father, as head and defender of the family, exercises high authority over the entire hierarchical structure of the family. The man as a superior being oppresses the woman because of his inferior status.

Feminist theorists have written extensively about patriarchy, both as a root cause of women's oppression and as part of an interactive system. Shulamith Firestone, a radical libertarian feminist, defines patriarchy as a system of oppression against women. Firestone believes that patriarchy arises from biological inequalities between women and men, including the fact that women bear children and men do not. Firestone writes that patriarchal ideologies support the oppression of women and provides an example of the joy of childbirth, which he calls a patriarchal myth. According to her, women must take control of reproduction to free themselves from oppression (Lerner and Gerder, 1986, p.8-11) The Quran, 'Islam' holy book states that men and women are spiritually equal. The Quran says "those who do good, men and women and have faith will enter Paradise and will never suffer any evil, also appoint on a date stone (Surah Al-Nisa 124). In contrast to Islamic practice, the Quran does not define gender roles for women. This is partially because men and women have different rights and cultural expectations. The Sahih Bukhari Hadith states that a man should be "the guardian of [his]family" while a woman should be the guardian of the house of her husband and children (Salih and Su'ad, 2002).

Oppression has taken many forms in Arab countries, including Honor killing. Honor Killings are currently wide spread, especially among the Muslim population. (Asma, 2000, p.27). Honor killings are believed to stem from tribal customs (Grzyb, 2016, pp.1036-1053). They are common in various parts of the world, but also in immigrant communities in countries where there are no other social norms that encourage honor killings.

I.8 Honor killings

Honor killings are often associated with rural and tribal areas, but also occur in urban areas too. Although condemned by international conventions and human rights organizations, honor killings are often justified and encouraged by various communities. The cultural characteristics that lead to honor killings are complex. Honor killings involve violence and fear as a means of maintaining control. Honor crimes are believed to have their origins among nomadic peoples and pastoralists. These people carry all their valuables with them, risking them being stolen, and do not have the means to do so. Therefore, instilling fear, resorting to aggression, and cultivating a reputation for exacting brutal revenge to protect property is preferable to other behaviors. In societies where the rule of law is weak, people need to build a good reputation in many cultures where honor is a core value; men are the sources or active creators/agents of honor. If the honor of a family or clan is believed to have been destroyed by a woman, revenge must be taken immediately to restore it so that the family does not lose face in society. As Osserva Amnesty said "The regime of honor is unforgiving: women on whom suspicion has fallen are not allowed to defend themselves, and family members have no socially acceptable alternative but to remove the stain on their honor by attacking the woman".(Amnesty,2008,np). The relation between social views on female sexuality and honor killings are complex.

In fact, the way through which women in honor-based societies are considered to bring dishonor to men is often through their sexual behavior. Indeed, violence related to female sexual expression has been documented since Ancient Rome, when the pater families had the right to kill an unmarried sexually active daughter or an adulterous wife.

According to Asma, honor killing is a term that refers to the killing (usually by a patrilineal male relative) of women whose perceived behavior is seen as a source of shame for the family (2000,p.29). However, Joseph noted that in order to understand the natural of this crimes there is two types of honor sharaf and Ird .Sharaf refers to the honor of the social individual (1997,pp.129-130).While, "ird" refers to the honor of a women and their value can only be diminished .

In fact, this roughly translates the Western concept of purity or chastity. In fact a Jordanian politicians named Muhammad Kaylani (1999) believes that if a man finds his wife in bed with another and kills her immediately , that means he should not punished because he was overwhelmed by his emotions and this makes him feeling proud because he cleans his

honor (Lama,2010,p.911).Even though for Asma Jahangir (2000), honor killings are considered as a violation of basic human rights (p.29) .However, killing in the name of honor is a crime and an attack and for this Islam Prohibits murder and prescribes panishment or flogging as a punishment for adultery. Our prophet Mohamed says: Allah has given a way to these women (single women who have committed adultery).If an unmarried man commits adultery with an unmarried woman, he will receive a hundred lashes and be exiled for a year (sahih Muslim, n.d.,p.1060)

I.9 Arab Women Writers

The contribution of women writers to Arab literature constituted one of the most important features of that literature. They entered the field of literature to distinguish themselves in their writing they demonstrated their talents in the genres of novel, poetry, short story and new other works such as drama.

The Arab women writers increased their works which will become more available to researchers .The number of Arab women literature emerged in Iraq, Palestine, Egypt and Jordan rapidly .Arab women literature represented a rich and diverse literary tradition that encompassed a wide range of voices, themes, and styles. Arab women writers contributed to literature for centuries, offering unique perspectives on issues such as identity, feminism, culture, and social justice. So, how did Arab women's writers immobilize their name in the history of literature? And were there any notable figures who attempted to create a change in the Arab world

I.9.1 Early Contributions

Al-Khansa, a pre-Islamic poet hailing from the Arabian Peninsula, held a significant place in Classical Arabic literature. In 2013, she was one of the earliest recorded Arab women poets. Her poetic repertoire primarily consisted of elegies and commendatory verses. In her era, the customary role for a female poet involved crafting and reciting elegies. She distinguished herself in these contests. She was known and administrated as one of the most authors of Arabic elegies. She emerged as one of the prominent and celebrated female Arab poets in history. In 629, she journeyed to Medina as part of a delegation from her clan. Following a meeting with the Islamic prophet Muhammad, she embraced the newly emerging religion. Her reputation endured, and Muslim scholars later documented her poetry. Their aim was to delve into the unaltered Arabic language of her time, seeking to elucidate the

language used in early Islamic texts (Ghada, 2013). One of the most famous works of Al-Khansaa. *Mali Hada Elmawti la Yazalo Mokhifa* (n.d), *Ya layta Omi Lam Talidni Sawiya* (n.d).

1.9.2 Modern Era

Amina al-Said, an Egyptian writer and advocate for women's rights was known for her novels and short stories that delved into the position of women in Arab society. She was born in Cairo, Egypt, on January 20, 1914, Amina al-Said joined the youth wing of the Egyptian Feminist Union at the young age of 14. She made history in 1931 by being among the pioneering women to enroll at Fuad I University, earning a degree in English literature in 1935 (Karen, 2011, pp.141-142). Notably, Amina al-Said, an opponent of veiling, gained recognition for playing tennis without a veil in public, as highlighted by Barbara Santa in 1978 (pp.141-142). Later on, she transitioned to become a columnist for the news magazine *Al-Musawar*, as mentioned by Ghada in 2013 (pp.286-287).

In 1954, Amina al-Said founded *Hawaa*, marking her as one of Egypt's earliest full-time female journalists. From 1958 to 1969, she served as the secretary general of the Pan-Arab League Women's Union. She chaired the magazine's publishing group from 1976 to 1985. She was died at the age of 81 on August 13, 1995 by cancer (Adel, 1995).

May Ziadeh, a Lebanese-Palestinian writer and poet, played a pivotal role in the early 20th-century Arab literary scene and was associated with the *Nahda* (Arab Renaissance) movement. Originally from Nazareth, May Ziadeh moved to Egypt in 1908 with her family, where she began publishing her works in French under the pen name "Isis Copia" in 1911. She engaged in correspondence with Gibran Kahlil Gibran in 1912 and established herself as a prolific writer, contributing to Arabic-language newspapers and periodicals while also publishing poems and books. Notably, in 1921, she hosted one of the most famous literary salons in the modern Arab world (Arab Romantic Poet and Feminist Pioneer, 2020). After facing personal losses in the early 1930s, she returned to Lebanon, where she was briefly placed in a psychiatric hospital. Despite this, she managed to leave the hospital and later moved to Cairo, where she eventually passed away (May, 2020, pp.12 _28). As noted by Boustani in 2003, May Elias Ziadeh was a key figure in the *Nahda* movement, contributing significantly to the early 20th-century Arab literary landscape and earning recognition as a "pioneer of Oriental feminism" (p.203). her most work are « the equality in 1923 », « The goal of life in 1921 »

I.9.3 Contemporary Voices:

Nawal El Saadawi, an influential Egyptian feminist writer, was renowned for her impactful works, including novels, plays, and essays, addressing crucial issues such as women's rights, oppression, and the interplay of gender and religion. Saadawi began writing with works like the collection of short stories titled "I Learned Love" (1957) and her initial novel, "Memoirs of a Woman Doctor" (1958). Over time, she produced numerous novels, short stories, and a personal memoir titled "Memoir from the Women's Prison" (1986).

Her writings were featured in various anthologies and translated into over 30 languages, reflecting the global impact of her work (Van Allen et al, 1931, pp. 1249-1250). In 1972, Saadawi published her first non-fiction work, "Women and Sex," which led to her dismissal from the Ministry of Health (Jenna, 2011). Notable works include "*The Hidden Face of Eve 1977*," "*God Dies by the Nile 1976*," "*The Fall of the Imam 1987*" and "*Woman at Point Zero 1973*" (Philip, 2009).

Despite, her work *The Hidden Face of Eve* (1977), faced criticism accusing her of writing for a critical foreigner. The original Arabic title, *The Naked Face of the Arab Woman* (2006), had differences in content compared to the English edition (*Woman at Point Zero*, 2021). She made significant contributions to anthologies,³³ "such as *Sisterhood Is Global* (1984)" and "*New Daughters of Africa* (2019)", showcasing her essays on topics like rebellion and childhood experiences (Amal, 2000; Imani, 2019). Her novel "*Zeina*", published in Lebanon in 2009, saw a French translation released under the pseudonym Nawal Zeinab el Sayed, using her mother's maiden name (Jonna, 2019). Saadawi, fluent in English and Egyptian Arabic, viewed translation into English or French as challenging due to the dominance of colonial capitalist powers in those languages. She critiqued the colonial, capitalist, racist, and patriarchal mindset of superpowers, expressing frustration at being overlooked in literary circles for writing in Arabic (Obrist, 2013). In 2017, Saadawi's book *Mufakirat Tifla fi Al-Khamisa wa Al-Thamaneen* (A Notebook of an 85-year-old Girl), based on excerpts from her journal, was published (Fatunla & Dele Meiji, 2016).

Assia Djebar, also known as Fatima-Zohra Imalayen, is an Algerian novelist, translator, and filmmaker whose body of work consistently delved into the experiences of women against the backdrop of Algeria's quest for independence. Described by Jane as an Algerian novelist, translator, and filmmaker, Djebar's narratives predominantly explored the challenges faced by women. She was recognized for her feminist perspective and was closely associated

with women's writing movements. Her novels specifically focused on establishing a genealogy of Algerian women, showcasing a vehemently anti-patriarchal and anti-colonial political stance. Djébar was acknowledged as one of North Africa's foremost and influential literary figures. A significant milestone in her career was being elected to the Académie française on June 16, 2005, making her the first writer from the Maghreb to receive such prestigious recognition. In 1996, she was honored with the Neustadt International Prize for Literature for her entire body of work. Djébar was consistently mentioned as a potential candidate for the Nobel Prize in Literature.

I.10 Jordanian Women Writers

Women's literature in Jordan represented a dynamic and varied collection of writings that captured the perspectives and narratives of women in the country. Despite the historical dominance of male voices in Jordan's literary landscape, women writers played a crucial role in shaping the discourse. Their works delved into a range of subjects, including identity, familial relationships, and societal challenges. Prominent Jordanian female authors made noteworthy contributions to the literary scene, offering unique insights into the experiences of women in Jordan .

Hala Kawtharani, born in 1977 in Beirut, is a Lebanese writer who gained recognition for her contributions to fiction. Educated at the American University of Beirut, she was selected as one of the Beirut 39 in 2009, a prestigious acknowledgment of promising young writers in the Arab world. Notable works by Kawtharani included “*The Last Week* (2006)”, “*Beirut Studio* (2008)”, “*Ali Al- Amirikani* (2012)”, and “*Charisma* (2014)” According to Thomson (2018) Hanan al-Shaykh, was born in 1945 in Beirut, Lebanon, experienced a strict upbringing in a Shi'a family, with her father and brother exercising stringent social control over her. She attended gender-segregated educational institutions, including Almillah primary school and the American College for Girls in Cairo, Egypt, graduating in 1966 (Petri, 2014). Contrarily, as per Lizzie (2015), al-Shaykh returned to Lebanon after her education and worked for the Lebanese newspaper An-Nahar until 1975 with the outbreak of the Lebanese Civil War, she left Beirut and relocated to Saudi Arabia, where she continued her work and writing. Currently, al-Shaykh resides in London with her family. Faqir's work was written entirely in English and was the subject of much ongoing academic research and discussion, particularly for its 'translation' of aspects of Arab culture. It was recognized for its

incorporation of issues to do with Third World women's lives, migration, and cultural inbetweeness (Abdo et al, 2005,p.4)

Fadia Faqir, born in Amman in 1956, is a prominent Jordanian author educated stylistic invention and its in Jordan and England. She earned her BA in English Literature from the University of Jordan before pursuing an MA in creative writing at Lancaster University in 1984. In 1990, she became the first recipient of a PhD in Creative and Critical Writing from the University of East Anglia. Faqir's literary career began with her debut novel, "*Nisanit*", published by Penguin in 1988.

The narrative unfolded in two undisclosed Middle Eastern countries, portraying the experiences of a young girl whose father was arrested for political activities and a Palestinian guerrilla fighter, captured by Israeli forces. Her second novel, "*Pillars of Salt*," published in 1996, explored colonial and postcolonial Jordan.

Critics praised the novel for blending Arabic traditional storytelling with postmodern narrative techniques. It carried a strong feminist message, addressing the plight of two Arab women, a Bedouin and a townswoman, confined in an asylum due to actions taken by their respective brother and husband.

Faqir attributed their fates to both the patriarchy of her native land and British colonial interference. Faqir's novel "*My Name is Salma*" (published as "*The Cry of the Dove*" in the USA) was released by Doubleday in 2007. The story traced the life of Salma, an Arab woman who, fearing an honor killing by her brother for giving birth to an illegitimate daughter, becomes a refugee in Britain. The narrative explored themes of religion, homeland, and the challenges faced by migrants, touching on issues of indifference and racial abuse. The book was translated into 13 languages and published in 16 countries. Her fourth novel, "*At the Midnight Kitchen* (2009)", gained recognition, winning the fiction award from Weber Studies in 2009.

In addition to novels, Faqir authored play scripts and short stories, including "*The Separation Wall*", first published in Magnetic North by New Writing North in 2005. She introduced and edited "*In the House of Silence:*" Autobiographical Essays by Arab Women Writers in 1998, part of the award-winning series Arab Women . Faqir worked as a lecturer and coordinator for the Project of Middle Eastern Women's Studies at the University of Durham until 2005. Since then, she focused on writing fiction and teaching creative writing.

Faqir currently served as the Writing Fellow at St Aidan's College, University of Durham, and was the initiator and co-founder of the Banipal Visiting Writer Fellowship. Her work, written entirely in English, was widely studied for its stylistic innovation and exploration of themes related to Third World women's lives, migration, and cultural identity.

I.11 Conclusion

This chapter discussed diverse issues related to the historical and cultural background of Jordan. As an important spot in the Middle East, Jordan lived numerous conflicts that defined the whole region until the actual moment. Attempts were made to give a coherent overview about its structure. I tried to focus on how Islam was applied in the Jordanian Kingdom through many years. Another focus was related to the impact of Middle East war, especially on women who were another class that suffered oppression and poverty.

In addition, it investigated the patriarchal structure of family and society which brought various forms degrading the image of the Arabian women, such as oppression and honor killings. Women are targeted by their families or communities due to actions that are perceived as bringing shame or dishonor. These actions included involvement in premarital or extramarital relationships, pursuing a divorce, or rejecting an arranged marriage. This led the Arab women to write about women, honor killing and how they tried to fight it.

II. Chapter two: The Logic of Resistance and Struggle

II.1 Introduction

Fadia Fakir's *The Cry of the Dove* exhibited and explored the deep damaging consequences and effects that both patriarchal and colonial systems embedded in Jordan, on the main characters and on the Jordanian society at large. This is represented through

examining some specific issues usually associated with the concept of postcolonialism, such as women's neglect, marginalization, identity, patriarchy and the cultural clash between the colonizer and the colonized. Therefore, in this chapter, I tried to focus on how theoretical concepts and postcolonial theories, such as Homi Bhabha's hybridity colluded with each other against women's unity.

II.2 Postcolonialism

The colonizers colonized the natives in diverse places and geographies, such as Algeria, China, India and the Caribbean islands. They left them free to rule themselves after a long period of domination, torture, neglect and suppression. This invader left numerous effects in culture, economy, politics and religion.

On the other side, postcolonialism is a term that had not yet been defined, but all the postcolonialists theorists agreed that postcolonial referred to the after-effect of resistance and response in postcolonial countries, they considered postcolonialism as “a set of theoretical approach which focus on colonisation's effect and after maths” (REF). The aim of postcolonialism is to decolonize people's nations, histories, identities and even minds from violation, discrimination and oppression that were the title of colonial machineries. Some of the most theorist of postcolonialism are Edward El Said, Gayatri Spivan, Fanon and Homi Bhabha. Many novelists, poets and texts emerged to reveal another type of inner struggle, such as “the midnight children” (1981), Isabel Allende's “the house of the spirits” (1993), Frantz Fanon “the wretched of the earth in 1962”.

In addition to that, postcolonialism showed that the colonizers took the burden of civilizing the natives in order to control and dominate them. However, Hall in many of his writings has pointed out the cultural and historical effects of the ‘transculturation’, this meant that both the colonizer and the colonized cultures never operated in a purely binary way. Therefore, postcoloniality necessitated us to understand and re-read the binaries as forms of transculturation. Its theoretical worth, Hall insisted, appeared in its refusal of this ‘here’ and ‘there’, ‘then’ and ‘now’, ‘home’ and ‘abroad’ perspective.

II.2.1 Postcolonial literature

Postcolonial literature referred to a literature designated by authors from countries that were colonized by European powers, especially Britain and those who get independence.

These colonies included Caribbean, Indian and Africa. Postcolonial literature emerged under diverse modes of pressure, violence and brutality. All these harsh images were a source of inspiration for articulating their conditions and experiences. Whether hyphenated or unhyphenated, postcolonial literature examined how colonization has effected both the colonized individuals and their cultures. National identity, emigration, allegiance and childhood were powerful discussed topics .It provided a summary of the main themes, issue and critical perspectives that have had profoundly influenced postcolonial literature through discussions on historical, cultural and contextual background. Precious works rose in the world of literature, such as Shakespeare's *Antony, Othello and Cleopatra* in addition to *The Tempest* were considered as key texts for the application of postcolonial modes of analysis. Many other writers were spokespersons for third world's nations and suggested many political, historical and social issues in their writings , such as Chinua Achebe's *Things Fall Apart*, Rushdie's *Midnight's Children* Tayeb Salih's *Season of Migration to the North*, J.M. Coetzee's *Waiting for the Barbarians*, Toni Morrison's *Beloved*.

II.2.3 Postcolonial Theory

Postcolonial theory is a critical approach that dealt with literature in countries that were colonized by other countries. It examined the way in which others from colonized countries attempted to enunciate their culture, identities and returned them from the colonizers. It dealt with the way in which literature in colonizing countries tried to appropriate the tradition scenes, images and languages of the colonized countries. Postcolonial theory dealt with literature born in the spots that were and are now, colonies of other countries by focusing on the concepts of resistance and otherness.

Edward Said is credited as being the pillar and the founding work in the context of postcolonial theory through his outstanding *Orientalism (1978)*, in addition to the works of Homi K. Bhabha "The Commitment to Theory" (1988) and Gayatri Chakravorty Spivak "Can the Subaltern Speak?" (1988) . They focused on the way in which writings from the colonizing culture contributed to distort realities and fix permanently the inferiority of the colonized people.

II .2 Identity

Identity is rooted in childhood when individuals begin to understand their self-concept, and continued as a constant element across different stages of life. Sociocultural influences, along with how others perceive and recognize an individual's traits, contribute to identity (Schmeck, 2013, p.27). However, according to Franco (2013), the term "identity" comes from the Latin noun *identitas*. It emphasized an individual's mental image of themselves and their "sameness with others". However, identity encompasses various aspects such as, religious, national, ethnic or racial, gender and political identities (p. 256- 259). In the present day, the notion of identity can take on different meanings for different individuals (People). It could revolve around your social connections, musical preferences, or ethnic background. In essence, your identity can be succinctly described as the amalgamation of factors that define who you are. It offered a link of thinking between the personal and the social, and showed how the psychological and social aspects of the self are gathered to create a self-concept (Woodward, 2002). It's essential to acknowledge that the concept of identity is currently employed in various contexts, depending on the areas and perspectives from which it is viewed. Primarily, it is closely associated with the degree to which an individual understands their place within group affiliations and experiences a sense of belonging known as social identity. Additionally, the extent to which a person distinguishes themselves from others is termed personal identity.

II .2.1 The Self/ the Other

Despite that the connection between the self and the other are intricately connected which means that they are two sides of the same coin but, the self expresses who we are while the other means everything else inside this world. However, our identity is formed by the other's interaction because we learn about ourselves through our relationships with others, for example, when a person feels shy in front of the other; he does not know that until he interacts with the other, which means that our concept of the other is changing as we interact with new people and experiences. However, these interactions help other to define who we are and how we see (Elena .2006). However according to Hall in his essay *Cultural identity and Diaspora* (1962), he argues that identity is not a matter of being but a matter of becoming. He said belonging is related to future as it does with past. He explains that identities are dynamic and instable (p.225)

II.2.3 Hybridity and Third Space

Homi Bhabha has presented a detailed analysis to both terms. So, what does each concept mean?

II.2.3.1 Hybridity :

According to Oxford Dictionary (1830), hybridity is a term used in contemporary postcolonial studies to theorize and to a certain degree celebrate a global state of miscegenation the mixing of cultures, races, ethnicities, nations, etc. This term comes from biology, where it describes the mixing of different varieties or types of plants and animals to produce a new species. In the colonial context, the term hybridity has negative connotations in imperial discourse and is used primarily to signal what the white” races have to fear if miscegenation can not be prevented. Its meaning has actually been reversed. This is partly because there is an alternative and affirmative use of the term in the works of the Russian literary critic and theories. In addition, Mitchell and Werbner (1997), claim that the history of hybridity is considered as a concept of a problematic rather than offensive. In discussions during colonial times, Young (1995) said that, hybridity is used as a derogatory term to refer to individuals born from miscegenation, or those of mixed heritage.

Moreover, the concept of hybridity holds a pivotal position in post colonial discourse. It is revered and given special importance as a form of advanced cultural intelligence, attributed to its advantageous quality of existing in between two cultures. This ability to straddle two cultures is seen as a strength, enabling individuals to effectively negotiate and navigate the differences between them. This perspective is notably emphasized in the discussion of cultural hybridity by Bhabha. (Hoogvelt ,1997,p.158).

Bhabha has evolved his notion of hybridity from literary and cultural theory, using it to elucidate the formation of culture and identity amid conditions characterized by colonial antagonism and inequality. He says that, hybridity is a mechanism through which the colonial ruling power attempts to assimilate the identity of the colonized (the other) into a unique global framework. However, this process ultimately fails, creating something both distinctive and new (Bhabha,1994:n.d.). However, according to Rutherford(1990) “to shape the importance of hybridity is not to trace two original Moments from which the third emerges, he claimed that hybridity is the ‘Third Space’, that helps other positions to emerge(p.211) Thus means that hybridity is a form of liminal or in-between space(third space).

II.2.3.2 Third Space

Third Space is a concept which developed by Homi Bhabha .It emerged by the interweaving of different cultures to describe the hybrid culture identity. It is a means or a way of describing a productive, and it engenders new possibility. It is an, ‘interruptive and enunciative. He explains that this hybrid third space is an ambivalent site where cultural and representation has no 'primordial unity or fixity'. (Bhabha ,1994,pp.269-272). However, Law (1997) says that “the third space is subject to contradictions and ambiguities; it offers a spatial politics of inclusion rather than exclusion that “initiates new identity markers and innovative sites of collaboration and contestation.” (pp.107-123)

For Bhabha, The concept of hybridity and third space have significant implications for any future discovery of Aotearoa/New Zealand and any reconstructed sense of space. The concepts of hybridity and third space contribute to an approach that avoids the maintenance of antagonistic binarisms and develops models of cultural exchange and maturation that are inclusive rather than exclusive and multilayered rather than dualistic (1994.p.01) .

II.2.3.3 Mimicry and Ambivalence

Both mimicry and ambivalence are two outstanding terms developed by Homi Bhabha. So, are they the same?

II .2.3.3.1 Mimicry :

Bhabha is considered as one of the most important critics in Postcolonialism criticism. He is influenced by French theorists Jacques Lacan, Jacques Derrida, Frantz Fanon, Edward W. Said and .Walter Benjamin. For Bhabha mimicry is one of the most important notions in Postcolonialism . It is a part of the postcolonial situation. It is a type of binary opposition between authority and oppression.

Mimicry is the time when someone tries to copy another one by one tools or another and the conclusion became practically absurd. In general implication, mimicry refers to the imitation of someone by another (Kumar, 2011,p.01) Under colonialism and with regard to immigration and displacement, mimicry becomes a behavior seen as an unsuitable pattern. Every one imitates the person in authority because he/she wishes to have the ability to access to that power. In the process of copying the master, they have an overpower about their cultural identity, but sometimes, they are confused about it (their identity).

Falakdin and Zarrinjooee (2014) argue that mimicry is most usually seen in colonial and postcolonial literature when the colonized people imitate the language, politics, or the culture of the colonizer (p.525). However for Bhabha(1994) colonial mimicry is the need to recognize .It is a different subject but not quite (p.122) .Bhabha claims that , mimicry refers to imitating the ideas, language and culture. Mimicry is a discourse which creates an ambivalence. Homi Bhabha , in his essay « Mimicry And Man, 1984 », explains mimicry as one of the most effective techniques in colonial discourse which is based on the notion of human ,and the colonized was considered by the colonizers as the Other. They were considered themselves superior than the other(colonized)

Franz Fanon(1952) in his book *Black Skin, White Mask* formulates the concept of mimicry. He argues that people who were colonized are initially forced to refuse their traditional concept of identity and national identity. Subsequently, they start to assimilate their identity to that of the colonizers. , Lacan (1999) states that mimicry reveals something by being distinct and so far from what can be an itself is behind .Mimicry has created a camouflage effect, which is not blending with the background, but by becoming variegated, such as the technique of camouflage. Bhabha (1994) asserts that mimicry is a multifaceted strategy which appropriates the other as it visualizes power by involving reform, rules, and discipline (p86-87). In addition, Castle (2007) argues that mimicry is double edged on one hand, it is a marker of colonial discourse that requires and reforms, on the other hand, it is a method in which the colonized subjects encounters that discourse. In essence, mimicry can be simplified as the act .of one individual imitating another. (p .139)

II.2.3.3.2 Ambivalence

According to Bhabha, mimicry has a profound and disturbing impact, including ambiguity into the lives of the colonized that receive double articulations. Both the colonizer and colonized experience ambiguous and contradictory effects, and this is what Bhabha refers to as ambivalence. Ashcroft (2006) argues that ambivalence suggests a fluctuating relationship within the colonial subject, encompassing both complicity and resistance. It portrays the way in Which colonized people are feeling conflicted between accepting or rejecting a culture, especially when both cultures have a similar effects (p.10) .

Bhabha also highlights that the colonial presence is always ambivalent, torn between presenting itself as original and authoritative which shows repetition and difference. However, Shojaan (2013,p.16) argues that Ambivalence by Bhabha adapted into colonial

Discourse theory from psychoanalysis , describes the complex mix of attraction between colonizer and colonized. The ambivalence is triggered by the simultaneous and presence love and hate of a stereotype. In other words, colonial identity is considered as unstable, and always split. Ambivalence, is one of this idea, It involves a simultaneous attraction and repulsion from an object, person or action (Bhabha, 1994,p. 80). In addition, this ambivalence is showing the effects of mimicry and hybridity. When colonized individuals mimic those in power, they experience guilt for setting aside their culture.

II.3 Feminism

The topic of feminism has been widely discussed in political and people's everyday life with varying degree. It also dealt with issue of women's rights, liberation and equality. Feminism appeared during colonialism, then in the 20th century, it took different forms . According to Cambridge Dictionary (n.d), feminism is defined as the belief that women have the same rights, power and opportunities as man and should be treated in the same way. However, according to Oxford Dictionary(1952), feminism Supports the belief that women should have the similar rights as man. While Brunell and Burkett argue that feminism is the belief in economic, political and social equality of the sexes, and not only between men and women but among everyone (individuals). Feminism has positively affected various areas of life of women in different way, including divorce laws, the rights to vote ,sexual freedoms and education. (Dixon ,2011,p.01).

II.3.1 Western Feminism

The evolution of Western feminism takes place in America and Europe in the 1960's. In the United States, the term feminism was mostly defined by women .The feminist movement emerged as a response to the restrictions faced by Western women during their daily lives.

However, Brunell & Burkett claimed that throughout Western history, women were limited to the domestic sphere and relegated men to public life based on gender roles within a patriarchal society. According to Stokowski(2016), Western feminism has three different waves. In this context, waves do not represent a smooth movement, but they describe a movement which begins with fights and protests. This what marks the period as a distinct moment in women's history.

II.4 Three Waves of Western Feminism.

Feminism refers to women's struggle to gain many rights at different levels. It has known three waves. So, are the demands of these waves similar?

II.4.1 First Wave Feminism

The first Western wave of feminism occurred at the end of the 19 century. This wave focused on property rights and the crucial issues beginning of the 20 of the Women Suffrage. It focused mainly on assuring women's rights to vote. Drucker (2018) noted that this wave ended with the 19 amendment to the United States constitution in 1919, which gave women the right to vote. Feminist were active in USA, UK and Canada. New Zealand became the first state which gave women the right to vote, followed by Australia then Finland.

II .4.2 Second Wave

It began at the 1940's to the 1960's and 1970.It started in America, then it spread to Europe and Asia. In this period, women were fighting to concentrate on securing equal social rights. This movement challenged the traditional gender roles through holding the slogan of the personal is political. Women's identity was defined by her role as a mother and wife. This wave focused on sexuality and reproductive rights and succeeded in assuring career options. Drucker (2018) claimed that Betty Friedan played a significant role in this era and fight. She was a famous American feminist and activist for the equality between the two sexes in 1963.

II .4.3 Third Wave

This movement emerged in the early 1990's. It included a continuation to the second wave. According to Drucker (2018), this wave contributed reactions from African Americans and women from the global South who criticized Western feminism for its focus on the experiences made by white middle-class women because they neglected the experiences of other groups. However, according to Dixon (2011,p.01), third wave feminists emphasized the importance of diversity in women's experiences and the idea of universal women's experiences, especially those who were rejected because of the variations in culture, beliefs and customs. In addition to that, African American women raised awareness to different factors such as gender, religion, nationality, class and race (Drucker 2018)

II.5 Islamic Feminism

Islamic feminism is the movement that aimed to show the role of women in Islam. It advocated gender equality (equal of Al Muslim), women's rights and social Justice. It also aimed to seek equality in the religion by Quran and Hadith and call for women's rights in public and personal spheres.

Asma Barlas (2005) insisted that Islamic feminism represented a position which made people realize that men and women are equal , as a result to Quran, not to the reading of feminists text.(P.11)

According to Margot Badran, Islamic feminism represented a movement that increased during 1990s, it started to appear in Asia, Africa and in the Diaspora and convert communities in the West .Islamic feminism had an associating date back to the 1889s. At that time Egypt was an interesting pioneering spot of feminism in the Arabic and Muslim world. This is what became known later as "feminist consciousness"

Islamic feminism brought its understanding and principles from the Qur'an. It searched rights and justice for both women, and for men, in the totality of their existence' (Badran 2009: 242). Islamic feminism differed from secular feminism in several questions and principles, secular feminism stood as a social movement accompanied by academic feminist texts, while Islamic feminism stood as an intellectual endeavour. The aim of this new and modernist discourse depended on grounding gender equality in the very source of the religion, the Qur'an.

II .6Arab Feminism

According to United Nations Development Programme(2007); the women's movements became known and developed in a particular environment and within social, religious, international and economic contexts. At all times, these groups were sharply tested.

Sadly, even today whenever the situation of Arab women is raised as an issue, the ensuing debate tends to be heated, defensive and attended by a volley of questions. In fact, by the coming of the twenty-first century, Arab nations continued to grapple with longstanding challenges concerning women's rights such as education, employment, and political involvement. This analysis of the history of the women's movement encompassed three interconnected stages each phase is crucial for understanding the women's cause as a

movement that sought to empower women to assert and claim their complete right to integration into society.

The first period is tied to show the imperialism movement and its impact on women, families and social structure. However, the second one revolved around the building of the post independence nation-states, encompassing tensions arising from the process and the various entities involved. The third phase focused on the emergence of a new women's consciousness, which drawn strength directly from the female body itself, which derived its support from the global discourse on women's liberation, empowerment, and integration.

The most agent in the history of the Arab women's movement may have been its contribution in the struggle for liberation from imperialism before it embarked on the struggle for women's liberation within Arab societies. The history is therefore divided into two stages: the first examined the movement's involvement in national liberation, the second, its role in establishing women's awareness of their issues during the period following independence.

II.7 Gender

Gender is a term which surrounded human being from the time we are young. It is a concept which is present in conflict, conversation and humor .It appears to us natural through our actions ,our institutions and our believes . It refers to the socially and culturally constructed differences between women and men, girls and boys. In fact, these differences create unequal values, chances and opportunities (Kabeer, 2003). According to Zimmerman(2009) gender is something we do and perform it .It is something created by human being. It is not something we have or we are born with. (pp.112-122.) .However according to Raewyn Connell in his book gender(2009) , “gender is the dimension of social , cultural and personal life” (p.05).

It is a significant topic which deals with prejudice and outright falsehood because a lot of people think that men and women don't have the same idea, they are opposite. Men are considered as more intelligent, active and powerful than women and they are created naturally violent. In addition to that, women are considered as weak, submissive, stupid, and indecisive.

Gender includes the social, psychological, cultural and behavioral aspects of male, female or other gender identity .It also includes sex-based social structures and gender expression. Most cultures use a gender binary as a term divided into two types, and people

considered part of one or the other (boys/men and girls/women), and those who are not related to this term are non-binary (Warnecke, 2013, p. 455-464).

During the 1970s, feminist theory adapted the idea of a distinction between biological sex and the social construct of gender. The separation between gender and sex is made by the majority of present day social science in western countries, as well as scientists and biologists and intergovernmental agencies

A gender study was devoted by social science that view gender as social construct, while natural sciences delves whether the biological differences between man and woman influence the human's development gender, both of them show how biological differences effect gender identity and gender behaviours. However gender is a term which include biological, psychological, and social/cultural factors (n.p). In 1926, Henry Watson Fowler claim that

“gender...is a grammatical term only. To talk of persons...of the masculine or feminine g[ender], meaning of the male or female sex, is either a jocularity (permissible or not according to context) or a blunder.” (p.211)

II.8 Conclusion:

This chapter discussed different issues related to the theoretical background including postcolonialism, postcolonial theory and literature. Also I attempted to give an overview about hybridity, mimicry, ambivalence and third space.

In addition, I focused on feminism which is a main theme that used to exhibit the women's sufferings and oppression. Islamic and Arab feminism showed important role for women in Arabic and Islamic societies.

III.Chapter Three: Breaking Women's Challenge and Unity

III.1 Introduction

Fadia Faqir's novel *The Cry of The Dove* (1956) outlines the experiences of the young Muslims women living in the Diaspora and the issue they bring as identity, hybridity, mimicry and western representation.

Fadia is an Arab Muslim women who suffered from the oppression of her father and rejected his religious beliefs because of his forces on her. Her novel shows that she rejected patriarchal orders of Arab countries and opposed every system that degrades women. Therefore, in this chapter, I tried to deal with the main themes, echoes and characters that weaved an intricate plot holding diverse important issues behind it.

III.2 Echoes from the Story

The story of my *Name is Selma* was published in 2007 in the United Kingdom and reprinted in the United States under the title of *the Cry of the Dove (1956)*. It contains issue related to home and identity. It tells a story about a young woman named Salma Ibrahim al-Musa, who lives in a Bedouin society. Her family is composed of three members; father's name is Hadj Ibrahim, her mother Hajja Amina and her brother Mahmood. Selma falls in love with Hamden, she says: 'I saw Hamden with a dark face, white teeth and dark curly hair I felt in love when I saw his shoulders in the water' (Faqir, P.13). This love leads Selma to feel free and she allows herself to meet him and make love with him and as a result, she becomes pregnant at a very young age. When Salma informs Hamdane, he refuses 'when I told him that I am pregnant' he says 'you can't be how?' and I reply "I don't know" he looks to me with anger as if he is another person. He says "You are responsible. You have seduced me with the yearning tunes of your pipe and swaying hips" he raises his arm to hit me and says "I've never laid a finger on you, never seen you before, do you understand?" (Faqir, p.203)

Then, when her brother knows, he wants to restore the family honour by killing his sister. Selma aims to avoid being killed by her brother. Honor represents everything related to dignity in the Arabic and Jordanian culture. Therefore, her blood means the only way to rectify this shame and restore the meaning of honour in their family.

Salma ignores all the ideas to react wisely and the only person who believes that he could help her is her teacher, miss Nailah. She says to her “you must hold your tongue, and don’t tell anyone” (Faqir,P . 48) . Nailah helps her by putting her in the prison because she thinks that the only place that could protect her is this square. She says to her “the best thing to do is to hand you over the police and pray that they keep you in protective custody forever ” (P.52).

After her first year there, she gives birth to a baby girl named Layla. The main problem facing this woman is taking this baby from her immediately. Therefore, she decides to write a letter and says “ My name is Salma Ibrahim El-Moussa, I have been in Islah prison during the first Year, I gave birth to a baby girl and she was instantly take away to a home for illegitimate Children” (P .313) .

Then she faced a women named khayriyya who saved her life; “ I am a civil nun from Lebanon; I have saved many Young women like you “ (P.64). Then she heard that her family looking for her and this was mention in the page (p .97) . she said « Your brother Mahmoud is looking for you » , So Khayriyya offers her to company Miss Asher to England, but Salma don’t accept and said « England?, Where is England? I do not want England »,but when she was aware that there is no way to escape she accepts but under the name of Sally Asher instead Salma Ibrahim El-Moussa .

Salma meets a person named Parvin who was a Pakistani lady to be her guide to this new life. Salma finds her new life so hard and she becomes lost between two different culture ,the western and Islamic one because she was from a small tribal village, she said « I looked to the veil which my father order me to wear it ,and my mother brought it and put it on my bad ,I felt that I am free, I don’t had no family, no Name when a man walked by me I looked to my hair and felt my scalp, I sat on the sidewalk and held my head in my hands and cried and cried for hours” (Faqir ,p. 246). She said my mother’s face was always in my mind when she told me a story about Jubbayna and kept telling me that I am the best than everyone else until I believe everything »she said « then then I fell down » .(P .246)

Long years, Selma becomes far from her town and daughter Layla.She meets John, an English man, he was rich and she got married with him . She gave birth to a baby named Imran but the image of her daughter is always in her mind. So ,she decided to look for her daughter. She said « I have to go, look for her, she is calling me, she needs my help .» (Faqir ,p.311) .

Once in England-another issue in her mind- Salma can not shake of her past since she is paralyzed from the idea that her brother would kill her wherever he finds her, and by the ongoing cries of her lost daughter. But it is too late, she –her daughter- has been shot and buried for bringing shame to the tribe thought time

Salma could't forget her past and all the changes happening in her life because they emerge from tribes laws .She wants to live a better life but her daughter's voice couldn't yell into her ears, seeing her face in the mirror, up the mountain .When she decides to return to her village. Her brother shows off and says « dishonor can only be wiped off with blood (Faqir,p.279) .

III .3 Identity

It is so important to know that the story of *the Cry of the Dove* is mainly about honor killing, but also talks about immigrant experiences in Britain. It pictures two different cultures, the Arab and the British one. This novel contains different issue relating to home and identity.

Salma becomes pregnant in early age and before marriage, and this issue represents unacceptable mistake in the Arabic society. It adheres to its traditions , customs and laws. Her brother decides to kill her in order to clean his honor, Alaa Alghamdi says that “ she does not seem that Salma was spared from her memory and psyche during her travel to England “(Alaa Alghamdi,pp.117).

Then with the help of others she attempts to make herself safe, she tries to form a new identity and get over from her past .Nevertheless, Salma begins to gather herself by dealing with the English language while trying hard to adhere to her Bedouin traditions as her original identity. Her use of English is a bit different from the normal one .Where Salma is at the doctor she creates her English :

“What I can do for you Miss Asher”

“I ill ,doctor .my heart beat.no sleep ”

“But I ill .Please .Today alive .tomorrow dead me ”(Faqir,p. 114)

So Salma doesn't use verb "to be" and "to have" and that might be the cause of the absence of the verbs in Arabic Language, also she replaces the object pronoun "me" in place of the subject "I". Also in her speak with Parvin, she refers proudly to her belonging to her tribe:

"That white dress you keep under your pillow .who made it"

"How did you see? Search the room when me out"

"I no stupid .I family .I tribe"

"I no stupid .I think God".....(Faqir,p.136)

Also when she said that she couldn't go to England :

".....you must go with Miss Asher to England"

"Hingland ?fayn Hingland ?"

Or when she imagines herself asking her brother to kill her *"Yalla tukhni w khalisni (Go ahead ,shoot me and relieve me "*(p.109)

Or words like *"Allah"*(324),*"Na'iman"*(197),*"Shwaya shwaya"*(p.92)

Alghamdi asserts, in this respect, that "A lot of writers follow the process she undertakes in shaping a new identity, seemingly through a process of involving together and finally transcending the distinct pieces of her artwork" (pp.177-8). Then all these things come to end when she returns to her home and faces a fatal outcomes known as killing, when the reader starts reading the novel he /she finds his /herself being carried away with Salma in location and distinct humour, just as Salma herself is. Salma's location abroad transmits a meaningful sense of shaping identity. Faqir mentions:

Salma's process of adaption to a new culture offers an ample material for examining post colonial identity formation. This exploration offers a comparison with other works and introduces the novel innovative concept of cultural belongings which transcendent and potentially universal without conforming the Western cultural norms homogeny (Faqir,p.178).

Salma's hope starts to fall away because of her past. Both of her life and thought breaks into smallest parts.

III.3.1 Hybridity

The term of hybridity which is discussed by the main character of this work, and defined by Bhabha as a concept that refers to the person who is trying to adapt to a new culture without forgetting his old behaviours. Salma is the suitable example to explain this term and notion. Salma finds the ability to make connection with the British outside, and participates to its social life despite her refusal to Sally.

It also mentioned that there is a little structure that prepares the reader's mind for the tragic ending though Faqir demonstrates the fragility of the individual Subject, and that the Western reader's point of view on the book is surprising, so this reflects that Faqir desires to lead the reader to observation of the Western perception of values. The perception of Alaa Alghamdi of the book says that:

This latter varies in styles; some are seamlessly building upon the Existing body of English literature, some challenging traditional Narrative structures through post modern elements. All written in English, primarily for an English-speaking audience. however, Contain a representation of Muslim subjects, ostensibly from the Identity ' (Faqir,p.181)

Also, this element examines identity formation by the protagonist of the novel through postcolonial cultural hybridity, ambivalence and mimicry. This shows how religion, class and gender influence Salma's migrants' identity formation. Salma is a person without fixed identity. Her Identity is not fixed, but multicultural and changing. Also this situation shows also how Salma explores otherness through her relation to British characters and foreign culture. Salma's story develops through the event of her daily life and her interacting and meeting with other characters who are different from her encounter. Miss Asher, the women who help her to journey to Britain as an immigrant. She leaves with Parvin an Asian British who was the only person who gained the confidence of Salma. She teaches Salma how to be aware about her rights as a British citizen. Salma leaves the hostel and shares a house with Liz, a girl from an imperialist family turned Alcoholic who suffered from love at a young age as well as Salma

Salma accepts the marriage from her teacher and gets the British identity. In culture identity and Diaspora, Stuart Hall argues that:

Instead of thinking of identity as an accomplished fact which practices and represent by the new cultural, we Should think of identity as a production which never complete, always in process within, not outside, representation (1990,pp .222)

In Modernity: An Introduction to Modern Societies (1996), Hall further posits that: It has become a matter of acquiring a unified and stable identity, is becoming composed, not of single, but of several, and sometimes contradictory identities. (p. 598)

In addition to that, Hall argues that individual's identity is always evolving and never ends but is a continuous work that is influenced by both physical and cultural context. According to Hall, Modern societies have placed the postcolonial subject in a position where they must hold an identity that embodies a complex array of identities navigate a multiplicity of identities, some of which may be in conflict, leading to a "crisis of Identity " .(199,p.226)

Salma's identity, analyzed through this framework, is considered to be under formation from her time in the Middle East to many years after relocating to Britain, rather than being static at any given moment. Her identity is not fixed at any one point in time but is undergoes transformation influenced by the physical and cultural environments she encounters .This element delves into how Salma's physical environments shape and impact her identity making process.

As per R.H. Latha says that in postcolonial societies, women's identities are characteristics by hybridity (2004, p.54). Salma, is a woman from the Middle East residing in postcolonial Britain, thus exemplifies this concept of hybridity, since it contains two aspect of culture the Arab and Western one ,over the years she stays in England, Salma is identifies as a Muslim Bedouin Arab, she develops a hybrid identity that encompasses element of western culture alongside her Arab heritage

For Bhabha in *The Location of Culture* (1994) ,hybridity is a "discriptive and productive category "(p.81) which shift power ,questions discursive authority and suggests that colonial discourse is never wholly in control of the colonizer .He claimed that

"Hypridity is the sign o the productivity of colonial power ,its shifting orces and fixities ;it is the name for the strategic reversal of the process of domination through disavowal (that is,the production of discriminitory identities that secure the 'pure'and original identity of authority".(P.160)

III.3.2 Mimicry

Salma is a victim of the male gaze and male authority, unable to resist Hamdan's charm, she gives herself to him, enjoying his affection until he abandons her once he finds out about the pregnancy: -You are responsible. You have seduced me with the yearning tunes of your pipe and swaying hips (Faqir 171) , Mahmoud-who is the brother of Salma-, is viewed as responsible to execute the honour killing, acting like a police man, ready to defend the honour of the family at any hint of transgression.

A real example appears when Salma has found comfort with prostitutes and alcoholic women and killers of husbands the time she has been facing depression. Besides, Miss Asher continually questions her motivation behind the Islamic veil: —Do you have to wear this veil? God has made you perfect and he loves every part of you, including your hair (Faqir 159). Here, Salma explains that she feels naked without it, but because of the British Impositions, she imitates the look of British citizens by taking it off.

Another case is mentioned is that Salma considers Max as a suspect of the National front. So, to avoid being remarked, she keeps checking her words and appearance, and makes sure that she does not say anything that can threaten British conservative values. Therefore , Salma learns to rely on mimicry as a defense mechanism. She is obliged to eat pork and drink wine at Sunday dinners by Miss Asher, but she refuses saying in her Bedouin English : I am different, I am Muslim. (Faqir 158), As a result, Miss Asher slaps Salma for denying Christianity just as Salma's mom did when she ignores the rule of Islam. Thus, Salma becomes aware of the idea that she cannot show her private faith into the public sphere and expect to fit in, so, she has to behave as Christians do.

The truth is that Salma has got the ability to engage with mimicry in the public Sphere, but she keeps hiding her close connection with her Muslim roots. And all this, in order to construct an acceptable social image; Salma before all, starts to change her name and utilizes - Sally as the new one that Miss Asher gives her. Salma feels disconnected with her Past just after she lets go of Salma, she has a feeling expressed as follows: —like a key Witness in a mafia crime case I changed my name (Faqir 11).

Then, comes the time of acquiring the English language; when Salma spends remarkable amount of learning English under the tutelage of Mahoney, with whom she stays for a year before she moves to Exeter on her own. She feels happy and proud towards Learning English language, and her ability pushes her to recognize that she has hidden a potential she can finally show and put into practice. As a result, her improvements grow her public confidence with the help of the dictionary that Mr. Mahoney gives her as a gist during her departure, but as soon as she enters the university of Exeter, her confidence starts to fall ,because she has thought that the superiority she feels over her family who don't know English language will be the same as with their mates at the University. She realizes that her English is too imperfect to face people with it, and here, mimicry starts to play the role in her desire to attain the appropriate accent, she does not care to speak the language properly, but to make her words sound like English: —The problem with My Newsnight English was that I could not

pronounce most of the words. I tried to twist my Tongue around —supremacy but I couldn't, so, I sat there as if dumb and deaf (Faqr 235). In Addition to this, she tries to parrot her landlady, turning her tongue around her mouth to get the right intonation so that her Bedouin accent will be hidden as much as possible. Santesso Comments: —She gradually moves on to mimic her landlady's voice when she speaks in public, especially in conversation with her instructor, John, hoping to give him the Impression that she is educated and sophisticated (Faqr 119).

The way Salma tries to imitate not only sounds but English class position by any means, even if the only mean she utilizes is connected with the domestic etiquette: —I Received Rebecca's gentle instructions about the table manners and English language. This Was the small bread plate, this was the main course knife and fork, this was the soup spoon And this was the dessert spoon [. . .] I have learnt how to start each conversation with a Comment about the weather (Faqr 103-4).

Salma, from another perspective, demonstrates that she is an immigrant who is so eager to convey herself as being open-minded and not an inflexible Muslim migrant, -but How open is her mind, really! wonders Santesso, —. . . mimicry becomes less a voluntary Statement of cultural adaptability and more a response to financial necessity (121). Salma Gradually starts to take good care of her physical appearance as soon as the word -presentability attracts her eyes in one of the British journals, by adopting a new style in order to be attractive without drawing too much attention. Thus, she finds herself maintaining secular and Western appearance.

Salma has learnt to trust in her ability to mask herself, sure that by using mimicry can Camouflage, protect herself and fool her relatives and neighbours, but the minute mimicry is Stopped, she goes back home hoping to find all her lovers around, since she is now able to embrace the reality and hopes from them the same thing. Unfortunately, Salma's disorientation, then, is left unsolved; thinking that mimicry could help her way of gaining a New life, she ends up reinforcing the cause of her being killed, rather than cure her. As a Conclusion, she finds out that her two identities are impossible to co-exist.

III .4.Feminism and Honour killing

Fadia Faqr is a feminist ,scholar and successful writer and her works are based on the total support to Arab Women .She seeks to represent the Anglo spirit through Arab feminism, she mentions in her writing the ignorance and rejection of Arab women . Her novels picture the suffering of women in different spots and ways. It reflects the conflicts of the oppressive society.

In *The Cry of the Dove*, Faqr deals with feminism, because it helps Arab women to address the changes faced by Arab women such as injustice and oppression. Moreover, she

chooses feminism for purpose, because she refuses the social class difference and male's right to dominate . Furthermore, she uses feminism in order to show that women are highly oppressed and suffering from male's control. So, through her novel, Salma faces oppression from her father and brother, but this leads her to look for any way to feel free rather than accepting her oppression. As a result, she finds herself with Hamdane who refuses her and her baby.

In addition to that, Parvin who was obliged to get married because her family, know that she is in love with another man, throughout the novel, Faqir aims to dismantle the patriarchal system and she wants to empower woman to make their independence ,especially when she decides to change her life.

On the other hand, the issue of Honour killing was practiced over Arab women. In Jordan, this terrible crime and system means to give the authority to someone to kill another one, especially men to kill women for the least doubt. In *My Name is Salma* , honour crimes is an outstanding theme treated by Fadia Faqir, she emphasizes that the problem of honor killing is existing everywhere not only for the Arab ones, so, this problem is not related to Arab Muslim women but also affects Christian women .Faqir chooses this topic in her novel in order to change the situation for the better. Her aim here is not to give a negative picture about Muslim Arab society.

Besides, Faqir uses Salma's exile as an example to honor killings of the Bedouin society, she mentions in the novel that Salma chooses escape in order to protect herself from her brother, she finally after a long years of absence gets a shot from her brother : It is his duty, He has to hold his head High, he says « aar ma yimhiyeh ila il dam: Dishonour can only be wiped off with blood.(Faqir,p.279).

Thus, Faqir wants to explain that honour in Arab societies is very sensible and no one forgets any mistake related to honour, that is why Fadia's desire throughout *The Cry of the Dove* is to represent Arab female experience and powerfully challenges Arab women as victims, and the main reason behind treating such theme in the novel is that honour crimes are not exclusive to specific cultures.

Fadia's shadow is Salma

As we know before, Fadia Faqir is a writer who shows the pain and silence of Arab women societies because of male domination and the harsh inflicted government law .The

novel constructs empathy and compassion. Fadia Faqir uses Salma to reflect her life .She uses descriptive themes in order to show that Salma is affected by trees and flowers, tastes food and evocate language such as tea, jasmine, orange, ripe olive and many others. So is this consciously? What does this tell us about Salma ?England or Hima

Fadia Faqir explains the most factors and agents that intervene in weaving women's oppression and she reveals and pictures them in Salma. Begining with Fadia who explains the most influential factors that she pictures in Salma ,begining with the fact that she -Fadia - used to live next to an English club and that the Gordanian people never had the access ,thus she pictures it in Salma when –in Britain-she is always looking to the garden of people in England ,since she is all the time in the outside.

Fadia adds that she hates when her father order her to wear veil and do her prayers at time, she says “ all the things made me react to the Institutional religion”(p.23).Which means that she does the contrary of what her father tells her to do ,she also adds that she expresses her needs to her mother ,even when she enters to a conflict with her father. But the only thing that influences her is when she loses her son, she says,

“my father insisted on my marriage, but then pulled me out of it when it turned out to be a disastrous match. . . I lost custody of my son as a condition of my divorce. I broke down after that, after they Took away my son . . . I went to University but if people spoke to me, I would consider myself as not worthy of their greeting . . . I was riddled with guilt. I started writing because it was perhaps a way to talk to my son perhaps it is a long letter to him, all of it.”

She explains that those factors she mentioned obliged her to write saying that “. . . You might see echoes of in my writing- when You start writing, you don't think about why the book is being written- the process is a mystery.”

Fadia goes inside her novel *The Cry of the Dove* and says that all the charaters of her novel are victims of geography and she responds that Salma becomes pregnant in the outside of marriage, as well as Liz who her family does not accept to marry with the man she loves because he neither belong to her country nor her religion. Salma is wearing the veil at the beginning, faqir argues that all my books have a veiled woman on the coverer, but they are not veiled, they either reject it or don't think about it. Salma is my first attempt to engage with British society . . . and it reflects a rite passage and survival diving deeper to the Novel, Harper Collins Interview: *The Cry of the Dove* (p.24)

She explains that Fadia uses Milk and Honey as a title of one of her chapters in order to give an image about the Quran and to describe Muslim paradise, where a milk rivers flow ,the aim of Salma was not only a material gain ,but to access to paradise life taking Salma in different direction. She feels inferior as Fadia feels after losing her child and Salma feels the same when she had a relation with Hamdane .

However Faqir mention that Salma pictures her because they share two things; loneliness and sense of lost ,both of them(Salma and Fadia) yearning for their kids that Salma keeps remembering her daughter Layla and Fadia keeps Looking for her child in everywhere.

Also, Salma is a Bedouin woman as Fadia is a Bedouin herself. So ,Salma characterizes the Bedouin on the one hand and describes it people as wonderful, and on the other hand they are described as worse because of their traditions such as honor killings and oppression against women, So ,here the similarity ends. Fadia adds “ I miss Salma terribly », and she says « the incident made me feel more British, there was huge amount of sympathy and Support”

All in all, Fadia does her effort to feel that she is not a stranger, unlike Salma who returns home .Also Salma needs help from everyone while Fadia mixes with the British people in order to have the right to be a British. Unfortunately, Salma returns home to express her silence, but she gets killed

To conclude, Fadia tries to humanize people in and outside of Arab world, and uses her past as a live reference and give examples about the desert, mountains, how a person feel when he lost his child, leaving home and broken soul .

Conclusion

Fadia Faqir pictures themes through the adventure of Salma, she portrays how post colonial women can help women in general and Salma in special to flee the condition to be killed .Fadia wins a voice in a foreign country as well as a new life style. She could protect herself from the oppression that exists in Jordon. The postcolonial period, thus, has given voice to those women who did not know how to keep silence.

This chapter aims also to show the relation between Fadia and her main heroine character Salma .Also Fadia was eager to show some issues that affect women; she tries to

pictures each theme at the level of possibility. The chapter focuses also on the sense of hybridity and mimicry which leads to the formation of new distinct identity.

General Conclusion

Salma's coerced and obligatory exile towards England affects deeply the formation of the different parts of her identity. The newly shaped identity depends on the new cultural experiences she lives and undergoes. In addition to the new and unknown people she meets and encounters. Salma's sustained Quest for identity institution emerges as result of the brave and challenging decisions she makes. She first decides leaving the patriarchal domination and the authoritarian society that deprives her of her safety, security, rights and freedom by granting it to the man on the contrary. This paper focuses basically on the patriarchal structure of Salma's as a woman living in Arabic society that is inherently oppressive and patriarchal in its natural nature. In addition, this paper focuses on the Arabic family and its structure as being more strictive. Also, it emphasizes the socially constructed gender roles in Arab societies that intervene in playing a noticeable part in lowering, degrading and breaking the position of women to inferior statues. Therefore, these conditions participate in maintaining a profound submission and subordination for women. And, at another level, it leads to the hybrid instituted identity of the heroine vis- a-vis the meeting with new English secular culture that deprives, alienates and raises feelings of loneliness inside her.

Thus, this research is designed to reveal the consequences of male's oppression, subjugation and humiliations that are inflicted on female's identity and disturb her emancipation. It also refers to how Salma ultimately remains courageous and brave in front of the mainstream depictions of Muslim women as inferior and passive neglecting the base of their cultural traditions. Therefore; it seems that Salma's uncountable attempts to fight the diverse sorts of repression fail because of the solid tyrannical system existing at the level of two fronts and spheres. At the level of her native home, her patriarchal Arab culture remains an obstacle in front of Salma's main challenge. At the level of her postcolonial English context, the novel reveals that Salma's struggle leads to being in between home and exile.

That is, the attempts Salma spends to situate and to localize herself drive her to a liminal space, where she remains split two in one body; neither Salma, nor Sally

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Glossary

Culture: is a way of life. It might be defined as the ideas, customs, skills, arts, tools that characterize a given group of people in a given period. It is a repertoire of socially transmitted and intra-generationally generated ideas about how to live, think, behave. Cultural models are thus inherited from the preceding generation through socialization and they are learned generationally and through imitation, teaching, from the media

Diaspora: coming from dispersion evokes multiple journeys, as well as a center (a home) from which dispersion happens

Feminist writing: to assert a feminine language particularly challenges men's literary Canon (criteria). *Ecriture feminine* is the focus in the so-called French school of Feminist criticism on the existence of a distinctive woman's language.

Orientalism: means a system of representations framed by political forces that brought the Orient into Western learning, Western consciousness, Western Empire. The Orient is a reflected image of what is inferior and alien, i.e. other than the West. Edward Said claims that the Orient cannot be studied in a non-Orientalist manner.

Other: The other is anyone who is separate from one's self. The existence of others is crucial in defining what is normal and in locating one's place in the world. The colonized subject is characterized as other through discourses such as primitivism, a means of establishing the binary separation of the colonizer and colonized and asserting the naturalness and primacy of the colonizing culture and worldview.

Appendices

Appendix 1

FADIA FAQIR

Fadia Faqir was married at age 19 - an arranged marriage that was so miserably disharmonious that her father removed her from it only shortly after her son was born . In 1975 Jordan was almost unheard of and was not free for the young mother . The Jordanian government revoked Faqir's custody of her son, and this estrangement from her son is Faqir's biggest heartbreak in life. She has mended this emotional fracture in her life through writing and always makes a note dedicating her novels to her son.

Despite her father's traditional political and religious beliefs ,he was committed to providing education opportunities for his children and allowed Faqir to go to Britain where she received her MA in Creative Writing from Lancaster University. Her father would not support Faqir if she did not promise to cover her long, —tempting| hair while she was at university, so she wore the veil for seven years while in Britain. Her self-reflection and development as a writer have created opportunities for Faqir to speak openly with her father about their dynamic relationship. He has since accepted the various viewpoints of his children, including some of their secular perspectives, and engaged with them in a dialogue never before open in their family.

Interestingly, Faqir writes all her books in English. Faqir wrote her first novel, Nisanit, in 1987 and has since written Pillars of Salt (1996) and My Name is Salma (2007). She served as the senior editor of the Arab Women Writers Series and won the New Venture Award for her work in 1995, and is now a board member of Al-Raida, a feminist journal published by the Institute for Women's Studies in the Arab World in Beirut. She is also a lecturer and coordinator at the Center for Middle Eastern and Islamic Studies at the University of Durham, in England, where she lives with her husband



Appendix2: The Story

When Salma becomes pregnant before marriage in her small village in the Levant, her innocent days playing the pipe for her goats are gone forever. She is swept into prison for her protection. To the sound of her screams, her newborn baby daughter Leila is snatched away.

Devastated and disowned, Salma sits alone in custody for years in Hima before she is ushered to safety in Exeter, England. Away from the colours and smells of her Bedouin village, Salma is culturally dispossessed. As an asylum seeker trying to melt into the crowd, she finds herself on the other side, under pressure to reassess her values and etiquette.

In the middle of the most English of towns, Exeter, she learns good manners from her landlady and settles down with an Englishman. But deep in her heart the cries of her baby daughter still echo. When she can bear them no longer, she goes back to her village to find her. It is a journey that risks everything.

My Name is Salma /website - Fadia Faqir <https://www.fadiafaqir.com/my-name-is-salma>



If the discourse in the
polis aims to
humanise Arabs and
make them disappear in
order to justify collatera
damage, my fiction and
writing aims to humanise
not only the Arabs ,but the
English ,the Americans ,
the Indians etc. It is
harder, perhaps, to shoot
someone you know very
well »
Fadia Faqir