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The Psychology of Exile and Uncanny: A Diasporic Study of Susan Abualhawa's Mornings in Jenin.

A B S T R A C T

Exile is a severe form of separation that can be brought on by a person's political, social, or personal situation. It can have serious psychological, emotional, and societal repercussions whether it is forced or voluntarily. People who are exiled frequently suffer a sense of loss, dislocation, nostalgia, loss of identity and alienation as they work to acclimatize to new surroundings and make new social relationships. Exile can have a variety of psychological effects, including despair, anxiety, and post-traumatic stress disorder. It may require people to face and adapt to new obstacles, which may promote resilience, growth, and innovation. Additionally, the idea of "uncanny," or a feeling of familiarity and connection in a strange environment, might aid those who are exiled in preserving their sense of self and community.

The current paper tries to explore the psychological effects and the consequences of exile on immigrant people in *Mornings in Jenin* (2010), a novel by Susan Abualhawa. It will investigate the complex emotional and social consequences of exile felt by a Palestinian family. The War forced the family to flee their country, and as a result of being split up and distributed across several nations, they experienced feelings of grief, dislocation, and estrangement. It presents a complex picture of how exile affects people's identities, interpersonal connections, and mental health. To attain this aim, the study will adapt diaspora theory that provides a remarkable insight into the lingering impacts of political turmoil and relocation on people's minds and communities in exile.

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علم نفس المنفى والاغتراب: دراسة شتاتيه لرواية الصباح في جنين لسوزان أبو الهوى

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الخلاصة:

المنفى هو شكل شديد من اشكال الانفصال يمكن أن يكون نتيجة للحالة السياسية أو الاجتماعية أو

الشخصية للفرد. يمكن أن يكون له آثار نفسية وعاطفية واجتماعية خطيرة سواء كان اضطرارياً أو طوعياً. يعاني الأشخاص المنفيون في كثير من الأحيان من شعور فقدان والاغتراب والحنين وفقدان الهوية والاغتراب أثناء التكيف مع محيط جديد وإقامة علاقات اجتماعية جديدة. يمكن أن يكون للمنفي مجموعة متنوعة من التأثيرات النفسية، بما في ذلك اليأس والقلق واضطراب ما بعد الصدمة. وقد يتطلب من الأشخاص مواجهة هذه التأثيرات النفسية والتكيف مع عقبات جديدة، مما قد يعزز الصمود والنمو والابتكار. بالإضافة إلى ذلك، قد يساعد فكرة "الاغتراب"، أو الشعور بالتأنيب والتواصل في بيئة غريبة، أولئك الذين يعيشون في المنفى على الحفاظ على هويتهم الذاتية ومجتمعهم.

المقال الحالي يحاول استكشاف التأثيرات النفسية والعواقب الناجمة عن المنفى على الأشخاص المهاجرين في رواية "الصباح في جنين" (2010) للكاتبة سوزان أبو الهوى. سيقوم البحث بدراسة العواقب العاطفية والاجتماعية المعقدة للمنفي التي تعاني منها أسرة فلسطينية. حيث اجبرت الحرب الإسرائيلية على فلسطين الأسرة إلى الفرار من بلدهم، ونتيجة لتفريقهم وتوزيعهم في عدة دول، عاشوا مشاعر الحزن والاغتراب والتبعثر. يقدم البحث صورة معقدة لكيفية تأثير المنفى على هوية الأشخاص وعلاقاتهم الشخصية وصحتهم العقلية. لتحقيق هذا الهدف، ستعتمد الدراسة نظرية الشتات التي توفر رؤية رائعة في الآثار المستدامة للتوتر السياسي والتنقل على عقول الناس ومجتمعاتهم في المنفى.

الكلمات المفتاحية: علم نفس المنفى , الحنين , فقدان الهوية , الانعزال , الغربة واليأس.

1.1 Introduction:

1.1.1Diaspora theory

Some academics, including those highlighted by Kim Knott and Sean McLoughlin, have questioned the usefulness of the term "diaspora," arguing that it has become meaningless due to its widespread use and the lack of a consensus on how to define it. The term "diaspora" has been used to describe people who have moved to a new country as well as those whose families have lived there for generations. This imprecision and carelessness in application seems to have rendered the phrase unusable for analytical purposes. We need to agree on a common understanding of when and how to use the phrase, as the circumstances and extent of every relocation and dislocation are distinct. A diaspora community is a group of people who have settled in a different country is said to have formed a

diaspora. Mass migration, whether forced or voluntary, is the transfer of a sizable population from one location to another. A diasporic person's attachment to their home and its traditions is common, but they may also unconsciously or consciously adopt the norms of their new community. The cultural collision that ensues from a diaspora is inevitable. When investigating diasporic situations, it is important to keep in mind the specific historical and cultural backgrounds of the ethno-communities being studied. It's crucial to avoid loose usage of the word "diaspora." In a pivotal setting, careless use of the statement would be worthless. The term "internal diaspora," seemingly denoting migrations within a country, is commonly used.

According to Kevin Kenny (2013, p. 20), cited in (Aldory, A., & Sadoon, A. (2023). the Greek term 'diaspora' originates from the verb "diaspeirein", which is a combination of the words "dia" for over or through and "speirein" for scattering or sow. The word comes from the proto-Indo-European root "spr", which can be found in words like "spore, sperm, spread, and disseminate"

The terms "diaspora" and "diasporic" are inappropriate when applied to a population that simply relocates to another part of the same country, as members of that population can always return home if they so choose or if circumstances permit. No matter how long or short a diaspora has been its foundation rests on the act that people are "scattered" away from their home country. This requires individuals to get legal documents, complete specific standards, and then travel worldwide in order to join the diaspora. (Lahiri, 2019)

Diaspora theory encompasses several key concepts and themes, including:

1-Hybridity and Cultural Identity: Hybrid identities, in which members of diaspora communities draw from both their home culture and their new home country, are common. They are able to forge their own identity and enrich cultural diversity through the adoption of practices from other communities.

2-Memory, The preservation of memories, stories, and customs helps diasporic groups keep in touch with their home countries and regions.

3-Home and Belonging: Diaspora theory also looks to explain how people in these communities work to define their place in the world. They may feel homesick for

their original countries of origin while also striving to plant fresh roots and find a place in their new countries of residence.

4- Exile, Feelings of isolation, alienation, and dislocation are common among those who have been forcibly uprooted from their homes and communities.

5-Identity Formation and Representation: The field of study known as "diaspora theory" investigates the processes of identity formation and negotiation within diasporic communities, as well as its portrayal in various cultural and media spheres. It takes on stereotypes by probing the intricate process of individuation.

6-Collective Identity: Although geographically dispersed, members of a diaspora community might nevertheless identify with one another on the basis of shared history, language, religion, or culture. (academia.com)

Gabriel Sheffer, in his book *Diaspora politics*, distinguishes between the terms "diaspora," "diasporic," and "diasporosim" to define the phenomenon. His notion of an ethno-national diaspora is a social and political structure whose members have a common ethno-national origin but who are now a permanent minority in one or more host countries. Members of such communities engage in a wide variety of activities, including maintaining relationships with loved ones back home and making new connections with others who share their heritage but live in different parts of the world. The members of these diasporas form transnational networks that are indicative of the complex relationships that exist among their original, adoptive, and global communities. (2003).

Sheffer argues that the restricting features of these political and social frameworks are reflected in the second definition of diaspora. These features and aspects include, for instance, universal processes of border formation and upkeep across structural, behavioral, cultural, psychological, and sociovirtual domains. The extent to which diasporans acknowledge and retain the shared ethno-national identity and whether or not they do so is, however, what defines those limits. The third term, diasporism, suggests that this universal phenomenon can be observed in the material world.

William Safran, who is an American political scientist and known for his writings on ethnic conflict and role of identity in politics, argues that the term "diaspora" has broadened to include those who have emigrated, been forcibly

uprooted from their homes, are in exile, are refugees, and so on" (1991, p. 83). People in exile maintained a shared history of their homeland; he further adds that the "members of the diaspora kept a communal memory of their native land, and they "held a rosy view of their "ancestral home," worked tirelessly to see it rebuilt, and maintained a variety of ties to it even after its decline. By expanding Walker Connor's broad working definition of diaspora as that segment of a people living outside the homeland, Safran offers six basic characteristics that are widely shared by the diasporic communities and argues that diaspora studies need to change their critical stand in favor of a more dynamic perception. (1991, p.83-99)

-First-The term "diaspora" is used to describe the dispersal of a population from its original "center" to two or more "peripheral" or foreign places.

-Second-The displaced people have a shared understanding of the location, history, and accomplishments of their previous homeland.

-Third- they feel estranged from the host country because they realize they may not be welcomed there.

-Four- they hold dear the hope of someday, when the time is right, returning to the land of their ancestors (their "true, ideal home").

-Five- They are convinced that they have a responsibility to work toward the preservation and revitalization of their native territory, as well as that country's security and prosperity.

-Six- they maintain some sort of connection to that homeland, either directly or through others; and seven, the maintenance of this connection is crucial to the formation of their ethno-communal consciousness and solidarity. (Safran, 1991, p. 10)

The political theorist, Safran describes the "ethno-communal consciousness" of diasporas by highlighting their shared mythology of home, alienation from the host country, idealized return to the country of origin, contributions to the preservation and security of the country of origin, and ties to a country. He states that the shape nations are pictured in shows how Diasporas need to make more of an effort to retain the essence of these differences and that this is true for every diaspora (Safran, 1991).

Safran in his book *Deconstructing and Comparing Diaspora* refers to the picture of a homeland recalled from a time and place far away is important to the concept of diaspora. It is natural to miss home when you move far away, both physically and emotionally. This is especially true if your past experiences with relocation have been traumatic. Even if living comfortably in the host country, a person may still long to return home, even if doing so would put them in danger. Sentiments of homesickness for a place far away are intensified.

In the diasporic setting, the word "home" connotes a loss that has already occurred and a sense of regret over what was lost. The degree to which a diasporic subject grieves for a lost culture depends on the degree to which that culture has been assimilated. The term "homeland" connotes a fixed region of origin that one has abandoned. It's connected to the past—both present and past. This creates a longing for home in the diasporic subject. A strong sense of pride and belonging to the land and its traditions exists, particularly among first generation descendants of immigrants. Even though this is the norm, national pride is a much trickier matter.

Homeland introduces the related idea of "home," which broadens the scope of "homeland." The new location may also be seen as an ideal spot for settling down, one that brings plenty of comfort and success. It is possible that this is not the original, faraway home. On the other hand, this could be one's birthplace and place of upbringing, their "unaccustomed earth" that they eventually come to call home. According to Safran, it's debatable whether or not that country counts as the "original" motherland (Safran, 2004). According to him, these people moved to Israel "not because they wanted to live in Israel, but out of a sense of ethnic solidarity and remorse for not doing enough to prevent the Holocaust". The land of migration can become the new homeland, especially for individuals who have little recollection of the area their ancestors abandoned centuries ago, demonstrating that the concept of "homeland" is quite fluid. Safran can also mean "a close connection to one's native land." A child of immigrants may come to view his or her new nation as home if he or she forms a deep emotional connection to the land, the people who live nearby, and the social and cultural structure of the country. (Safran, 2004)

As Walker Connor (1986, p.16). cited in (Aldory, A., & Sadoon, A. (2023). states, that 'diaspora' is a group of individuals living beyond their motherland Diaspora has something to do with scattering and dispersal in all of its shapes.

This study will focus on the displacement of the Palestinian people by Israel under the theory of diaspora. It will show the impact of war on the inner self and the psychological effects of exile on the characters of *Morning in Jenin*. It is a novel written by Susan Abulhawa after she had gone to the refugee camp in 2002 and saw what happened to people there. Susan Abulhawa, a Palestinian writer, was born in a refugee camp during the Six Day War in 1967. She experienced displacement and dislocation due to the Israeli occupation of Palestinian territory. Abulhawa grew up in an orphanage in Jerusalem before moving to the United States at the age of 13.

1.2 Discussion :

Displacement and losing identity in Mornings in Jenin

Mornings in Jenin tells the story of the Abulhejo's family, a Palestinian family living in the Jenin refugee camp. The narrative spans several generations and depicts the family's struggles for survival and their enduring hope in the face of ongoing conflict. The story begins in 1948 when the Abulhejo family is forcibly removed from their olive-growing town of Ein Hod by the newly formed state of Israel. They are sent to the Jenin refugee camp, where they face loss, terror, hatred, and suffering. Throughout the years, they live in temporary tents that are eventually replaced with more permanent cinderblock dwellings. The novel's narrator is Amal, the granddaughter of the old village patriarch. She is a smart and sympathetic girl who manages to escape the camp, gets married, and has a child. Amal's perspective provides insight into the lives of her brothers, one of whom is raised as Jewish and another who becomes involved in acts of terrorism.

Amal's life is central to the narrative, as it explores themes of love, grief, identity, and the need to pass on her story to her daughter. The novel originally published in 2006 under the title "The Scar of David," the book was later translated and released in France as "*Mornings in Jenin*" by Marc Parent, the French editor.

Susan Abulhawa drew inspiration from her own experiences of homelessness and uprootedness to bring the character of Amal to life.

The story reflects the emotional devastation inflicted upon Abulhawa's family, and Amal's character is a reflection of the author's own upbringing. Overall, "*Mornings in Jenin*" is a powerful and poignant portrayal of a Palestinian family's history. The novel sheds light on the profound impact of the Israeli-Palestinian conflict and encourages readers to reevaluate their understanding of this complex and enduring struggle. (Abulhawa, 2010).

Amy. Amal of the steadfast refugees and tragic beginnings was now Amy in the land of privilege and plenitude. The country that flowed on the surface of life, supine beneath unwavering skies. But no matter what facade I bought, I forever belonged to that Palestinian nation of the banished to no place, no man, no honor. My Arabness and Palestine's primal cries were my anchors to the world. And I found myself searching books of history for accounts that matched the stories Haj Salem had told (Abulhawa, 2010, p.144).

This text highlights the identity crisis and displacement of a Palestinian refugee named Amal who was given the new name Amy upon arriving in the United States. It implies that Amal's current environment is foreign to her and at odds with her Palestinian background. In this new country she tries to fit with everything there but she cannot; and as a result of that she suffered from many psychological problems like lonely, depression, alienation and losing identity. She always had the feeling of losing herself and that caused her a lot of pain that she cannot tell. Despite their tragic history, Amal and her people are determined to continue their fight. She has adopted a new identity in order to blend in with her new community, and the name Amy represents this process of cultural integration.

The author creates compassion towards the plight of the Palestinian refugees by juxtaposing this with Amal's past, where her people have overcome catastrophe. Amal has adopted many aspects of American society, but she is proud to maintain her Palestinian identity, which she describes as "my Arabness and Palestine's primal cries were my anchors to the world." (p.143). Amal's allusion to "Palestine's

primal cries" may indicate that she values her lineage more highly than the superficial culture of her new home. She has a collective memory and she still needs the stories of her ancestor haj Salem to help her feel at home in a new country. As Safran who is a political scientist and scholar known for his work in the field of nationalism and ethnic conflict. Safran's research focused on the study of nationalism, ethnic identities, and the role of diasporas in political conflicts. He developed the theory of "civic" and "ethnic" nationalism, exploring the different ways in which nations and national identities are formed. indicates 'The displaced people retain a collective memory, vision or myth about their original homeland-its physical location, history and achievements' (p.83). Amal feels that she is not welcome in the host country and therefore feels alienated from it.

The little girl tried to remember, tried to find in those Palestinian hills the contours of a memory she might still own. But she couldn't. And that is the hardest thing about being a refugee, knowing that nothing - no place, no house, no street corner - is really yours. That you can't go back." (Abolhawa, 2010, p. 157)

Refugee child is attempting to remember her background and feel a sense of belonging in her new environment. It seems that the girl is looking for a link to her native country but is unable to fully understand or remember it, the challenges that refugees confront in trying to reconcile their history with their current situation is hard and they lost everything that is matter to them they lost their identity whenever they go they lose part of their self and soul; they are trying to fit in the new country but it is in vain. The word "no" in this text is used often to highlight the magnitude of this loss and implying that neither the daughter nor any other refugees genuinely belong anywhere.

Refugees' sense of loss and dislocation casts a shadow over the psychological effects of exile as being uprooted and losing a sense of identity, dislocation, displacement and belonging. The second-person pronoun "you" is used in this passage to imply that this experience is shared among refugees and creates a sense of universality. The completeness and universality of this loss of land, self, identity, and home draws attention to the challenges that refugees experience in trying to make sense of their past and present situations. Amal did not feel for a second she is in her country or home and as a result for that she suffered a lot, she

was depressed and felt lonely. As Safran indicates ‘They apprehend that they are not perhaps welcome in the host country and, therefore, feel alienation from it’ (1991, p. 10). Poole, who is a political theorist and has written extensively on issues related to nationalism and political philosophy, in his "Nation and Identity," offers a critical analysis of the relationship between nation and identity; he indicates that ‘It is significant that the land is conceived as a common possession, something all members of the nation share’(1999, p.15).

“We have always been nomads and farmers. Our identity was shaped by the land, by the olive trees, by the rocks and streams. Now we are losing even that identity" (Abulhawa, 2010, p. 267).

People in Jenin used to be farmers and nomads, and their sense of self was connected to the area they inhabited. Their identity as a people had been influenced by the environment and its olive trees, cliffs, and streams. When the Israel occupation occurred that made them lose their land and confiscation. So this influenced them psychologically as they cannot go back to their homes, feeling depressed, isolated, and nostalgic; these feelings stand for the effects of exile. Abulhawa contends that, as a result of many factors like battle, occupation, and land confiscation, they are currently losing even that identity.

It is clear that Abulhawa believes that due to changes in their way of life, the people of Jenin are losing a significant aspect of who they are. The usage of the pronoun "we have always been" emphasizes the strong bond that the residents of Jenin have with their surroundings, and the breakup of this bond is interpreted as the loss of their identity. The word "even" is used to imply that the loss of identity is especially substantial or painful. The only way to stay in touch with their land is by remembering how they were. The characters of this novel are using the technique of flashback as they always remember the old days describing it as paradise especially haj Salem who narrates stories to the children about the orchards of olives and how he and haj Hassan were always fighting about who will gather more olives. They lost everything especially their identity they are known for. It is a poignant reflection on the relationship between the land and identity and how losing that connection can result in a painful sense of loss. As Sheffer, Safran and Cohen refer in their ‘triadic relationship’, the ethnic community tries to retain

its own cultural identity in the face of adverse and challenging situations' (2019, p.12).

Identity cannot be preserved, in a multicultural society in particular, people are exposed to the influences of the dominant cultures, so the first generation may not like to be confined to ghettoized situations. Salman Rushdie advises us to be careful against the adoption of the ghetto mentality which is according to him is 'the largest and most dangerous pitfall' (19).

"What happens to a people when they lose their identity? When they are forced to forget who they are, where they came from, and what they believe in? What happens when they are forced to speak the language of their oppressor, and to adopt the values and customs of a foreign culture? What happens when they are taught to hate themselves, to hate their history, and to hate their own identity?"(Abolhawa, 2010, p.321)

Amal's brother Yusuf and her husband were fedayeen. They joined Palestinian Liberation Organization PLO. Her husband is working with them as a doctor and her brother as a fighter. She left Lebanon just before Israel massacre in 1982 and her husband, sister-in-law and baby niece were murdered. She was standing in the kitchen remembering all that and asking herself many questions that is left without answers, and as a Consequences for her going to a forging country she has to learn the language, the culture and the habits of this country. Amel's time in the United States had a profound effect on her, as she sought to forget the horrors of war and adopt the tranquil lifestyle of her newfound American neighbors. She did, indeed, escape her past and begin a new life in the United States. 'The Palestinian girl of pitiable beginnings was trampled in my rush to belong and find relevance in the West. 'I dampened my senses to the world, tucking myself into an American niche with no past' (Abolhawa, 2010, 109). She has to do this for the sake of her daughter Sara who she gave birth to her in USA. She is wondering about who is she? her new name her new identity her new customs, this is not her. She hates herself and her history for being on this way and this is the effect of the psychology of exile, she is depressed, lonely with no one by her side in this strange country. She feels homesick for her country, nostalgia for her home, family and her dead husband; she cannot express her love for her

daughter in a normal way. She is an over protecting mother and always tries to teach her the values, culture, ethics and habits of her original country Palestine. She remembered how they were treated in the camps and how they were stripped to the bones of one's humanity, of being dumped like rubbish in to a refugee camps unfit even to rats.

Abulhawa seeks to demonstrate the damaging consequences that oppression and cultural assimilation may have on people and communities. It emphasizes in particular the loss of identity that can happen when a group of people loses access to their distinctive history, culture, and traditions. She makes the case that persecution and assimilation can cause a person or community to lose touch with its past and cultural roots. Similar to the foregoing, being "forced to speak the language of their oppressor" and "to adopt the values and customs of a foreign culture" may result in dissonance between the person's native culture and the culture they are being made to adopt.

Abulhawa argues that the consequences of oppression and its potential psychological impacts person's sense of self. There can be a great deal of internal turmoil and humiliation when people are indoctrinated to loathe their own history, identity, and identities. As Sheffer indicates in his definition of diaspora 'The stateless diaspora are those dispersed segments of nations that have been unable to establish their own independent states' (1991, p.19). Friedman (2007, 264) indicates that the diversity of a migrant's experience, context, and location can give rise to the emergence of a plethora of new homes, double identities, and locales along their trip.

"Attachment to God, land, and family was the core of being and that is what they defended and sought to keep" (Abolhawa, 2010, p.28). In light of this extract, the Palestinian family was particularly close-knit and deeply rooted in the area before colonization. God, country, and family are what they value most in this world. The patriarch of the Abulhija family, Yehya, the grandfather, shows his love for the land by forbidding his son Hassan to go to school out of concern that it would take him away from his primary duty of farming and serving the land. Yehya's behavior demonstrates his wild love for the land, which is in his blood, even if he later apologized to Hasan for stopping him from reaching his academic aspirations. The people of EinHod are fighters who have defended their homeland

from numerous invasions. The settlement of EinHod, where the Abulhija family lived, was bombed on July 24th, 1948. The Israelis, who have historically been nomadic and have no strong sense of community, violently expelled the Abulheja family and the other residents of EinHod, and they were unable to go back because of the gunfire. They were affected psychologically by what happened to them, they were homeless, feeling lost and grieved, separated from their family, friends and homeland. They lost their culture, identity and connection. These are the consequences of exile and uncanny.

Abulhawa tells the story of multiple generations of a Palestinian family that have strong ties to Palestine, their culture, and their religion. Their steadfast adherence to these pillars of identity has been demonstrated to be a source of fortitude and perseverance in the face of hardship, such as uprooting, occupation, and brutality. These ties form the bedrock of the protagonist's identity and ethics and must be preserved at all costs. Safran implies that they are convinced that they owe it to themselves and their ancestors to devote themselves to the protection and success of the land where they were born.

In May 1948 a truce was made between Israel and the Villagers of Ein Hod, but this truce did not prevent Israel from the attack on the next morning July 24 as Israel launched a massive artillery and aerial bombardment of the villages. The whole village was destroyed and Dalia, Amal's mother, lost all her sisters except two that day and her father. She kept her son Ismael to her chest she was like the other survivors roamed in a wordless haze. She was shocked and frozen in an awesome silence of the aftermath. She was holding Ismael tightly and her son Yusuf was trembled violently and his little hands gripped tightly to Dalia's thobe. Hassan came and lifted him between his hands and haj Yahya was repeating 'Hisbi Allah wa niaamal wakeel' all her family survived she thought all what happen was just a dream. She suffered psychologically after this she was stressed, anxiety, depressed and had an absent mind. She cannot express her love and her sadness, "Whatever you feel keep it inside" (Abolhawa, 2010, 39). She always repeated this sentence indicating that whatever happens to her psychologically she must keep inside enduring life and what is going on.

Abulhawa hopes her art will convey the feelings of uprooting and the importance of family. It's a poignant reminder that in war-torn regions, even the

most devoted parents may not be able to keep their children safe, and it's also a beautiful and powerful show of parental love. The fact that a mother feels the need to physically reassure her infant that they are secure in her arms belies the constant threat that exists in their environment. This reflects the stress and unpredictability of life in a combat zone or a place where people have been uprooted. It's important to her to convey Dalia's uncertainty about the security she feels while holding her child and the possibility that it could all be taken away at any time. This represents the hopelessness and emotional difficulty of living in a condition of continual uncertainty, as well as the way that this can distort one's view of the world. It also shows how much of an impact relocation has on a person's sense of well-being and stability.

Friedman (2007) proves that throughout history, human beings have engaged in migration, which refers to the movement of people from one place to another. This process has been influenced by various factors such as economic opportunities, political circumstances, environmental conditions, war or simply the desire for a better life. As a result, societies around the world have experienced a continuous cycle of dislocation and relocation, displacement and emplacement but some of the migrants have a strong connection to the land despite these conditions. One of, and most remarkable, the psychological effects exile the immigrant encounter is adapting western-hybrid culture and forced to imitate new lifestyle that is so odd to their traditions and norms, as Amal explained in the following extract:

I metamorphosed into an unclassified Arab-Western hybrid, unrooted and unknown. I drank alcohol and dated several men...I spun in cultural vicissitude, wandering in and out of the American ethos until I lost my way. I fell in love with American and even felt that love reciprocated. I live in the present, keeping the past hidden away. But sometimes the blink of my eyes was a twitch of contrition that brought me face-to-face with the past (Abolhawa, 2010, p.174).

Amal, without a hope, was in a world drained of its meaning, a woman emptied of her past. The truth is that she wanted to be someone else. Amal's name carries the Palestinians' hope of regaining their homeland. But this name reminds

her not just of her fate of being a refugee, but also of being a lonely person, deprived of the right to live in a family which is shattered by the ravaging crimes of Israel. "I was a woman of few words and no friends. I was Amy. A name drained of meaning. Amal, long or short vowel, emptied of hope" (Abolhawa, 2010, 192). She adopts the Americans' style of life. She drunk alcohol, dated several men, went to bars, she done unmoral things just in order to fit in her new environment. She did these things saying to herself that she might find acceptance, validation, or a sense of belonging in this culture but this was difficult because this is not her. She was in a constant struggle between her old identity (Amal the Palestinian girl) and her new identity (Amy the American one); she was a woman with no name no identity and no home.

Despite her endeavors to deny her previous self, but Amal was always hunted by her past, she always has the desire to reshape or redefine her identity. She was suffering from her collective identity, her displacement, her sadness and her depression these all were the consequences of the psychology of exile which she suffered mentally and physically from it. Amal's deep-seated internalization of the trauma of her uprootedness makes it difficult for her to bury her memories. She was like her mother suffering psychologically from nostalgia, longing, cultural and social isolation as she lives in an exile and in a country where she knows no one. She has a profound yearning to return and reunite with loved ones or regain a sense of familiarity; she was lonely, exhausted and sleepless. She realizes that the homeland exerts a strong pull. She avows that "no matter what facade I bought, I forever belonged to that Palestinina nation of the banished to no place, no man, no honor. My Arabness and Palestine's primal cries were my anchors to the world." (Abolhawa, 2010, 143)

Though she is physically distant, Amal's mind and heart are always dwelling there even if she tries to push her past away. She cannot forget that she belongs to those people who were deprived of their land and forced into exile. Through analyzing the novel, the Palestinians, as Arabs living in the West, have experienced a profound cultural upheaval. The term "Arab-Western hybrid" is used to describe their cultural synthesis. They say they don't fit into any particular cultural category, and they label themselves as such. Palestinians have embraced Western practices that are frowned pon in Arab culture, such as drinking alcohol and dating. Through analyzing the novel Palestinian hope to portray a whirlwind of cultural shifts that

hints to an inner conflict between being true to their heritage and adapting to Western ways of life. She continues by saying that they got lost and fell in love with America, which may be taken as an indication of their openness to assimilating.

1.3 Conclusion

Despite living in exile's difficulties, Susan Abulhawa wrote a novel that accurately depicts her Palestinian heritage and the city of Jenin. *Mornings in Jenin* explores the psychology of exile through the lens of the main characters' experiences. The novel depicts the Palestinian diaspora, following the journey of the Abulheja family who are forced to leave their village during the 1948 Nakba (catastrophe) and become exiled in different parts of the world. Throughout the story, the psychological impact of exile like lonely, depression, stress, losing identity, displacement, dispersal, and nostalgia, are evident and profoundly strong on the characters. It showcases the feelings of displacement, loss, and the struggle to maintain a sense of identity and belonging in a foreign land. The novel delves into the themes of trauma, grief, and the longing for a homeland that is no longer accessible. The psychological effects of exile differ for each character. Some experience a sense of bitterness and resentment, while others strive to preserve their culture and roots despite the adversities they face. The author portrays how exile can lead to inner conflicts, raising questions about one's place in the world and the longing for a sense of home. Moreover, *Mornings in Jenin* sheds light on the resilience and tenacity of the human spirit in the face of displacement. It highlights the power of love, family, and community support in helping individuals navigate the challenges of exile.

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