



**THE PSYCHOLOGICAL IMPACT OF CULTURAL
HYBRIDITY ON MIGRANTS IN AHDAF SOUEIF'S
IN THE EYE OF THE SUN, JEAN KWOK'S *GIRL
IN TRANSLATION*, AND *AMERICANAH* BY
CHIMAMANDA NGOZI ADICHIE**

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THESIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Adil Ahmed Abid AL-DULAIMI titled “THE PSYCHOLOGICAL IMPACT OF CULTURAL HYBRIDITY ON MIGRANTS IN AHDAF SOUEIF'S IN THE EYE OF THE SUN, JEAN KWOK'S GIRL IN TRANSLATION, AND AMERICANAH BY CHIMAMANDA NGOZI ADICHIE” is fully adequate in scope and in quality as a thesis for the degree of PhD.

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DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

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Signature :

FOREWORD

First, I would like to thank my supervisor, Prof. Rasha A. AZEEZ, for her efforts in guiding me and providing valuable instructions during the writing stage of this thesis. I want to extend my gratitude and high respect to the efforts of Prof. Dr. Abdül Serdar ÖZTÜRK, head of the English Language and Literature Department of Karabük University, for the support and encouragement he provided to me and all students. Moreover, words cannot express my gratitude to Assoc. Prof.Dr. Harith İsmael TURKİ, who was motivating and cooperative throughout the years of my doctoral studies. I also thank my dead father, whose youth was spent in order to provide for our needs. He always encouraged me to get a doctorate. I should also not deny the efforts of my mother, who provided me with support and care throughout my academic career. Finally, I would like to admit that I owe my wife thanks because, despite her illness, she shared my suffering and supported me in overcoming the many difficulties that I faced during the doctoral stage.

ABSTRACT

This study aims to shed light on the psychological impact of the migration process on migrants or immigrants in Ahdaf Soueif's *In the Eye of the Sun*, Jean Kwok's *Girl in Translation*, and *Americanah* by Chimamanda Ngozi Adichie. The current study shows how the displacement to hybrid cultural countries affects the psychic and mental structure of migrants and makes them suffer from psychological diseases, such as mourning, narcissistic disorder, paranoia, and unhomeliness, and how these psychological disorders themselves, or strategies to mitigate their impact, lead to changing the immigrant's identity into a hybrid identity that includes elements of the original culture and the host culture. The current study analyzes these mental disorders by placing the unconsciousness of the immigrant characters in the selected novels under the psychoanalytical microscope. Moreover, it discusses the role of these mental disorders in forming the hybrid identity of migrants depending on the postcolonial theory. Few studies have focused on all of these psychological disorders and their role in shaping the immigrant's hybrid identity, so this study aims to fill this gap. Hence, this study reveals the psychic challenges that migrants face because of their partial loyalties. What gives the current study its originality is that it is a deep look into the psyche of immigrants concerning the process of psychological homeostasis to face external environmental and cultural changes and the resulting intrapsychic disturbances. The current study is distinguished from previous studies in that it examines the validity of the postcolonial and Freudian theories, their applicability to literary texts, and their compatibility with the current theories. It confirms that obtaining a hybrid identity is not an easy task and has a great impact on the human psyche. Furthermore, this study deals with several samples belonging to different cultures, such as Arab, African, and Chinese cultures. So, it gives a clear picture of the thoughts, feelings, and psychic suffering of immigrants, whose issues have become one of the priorities of psychology in this globalizing era. The significance of this study depends first on its uniqueness. It examines the behavior of immigrants in the selected novels from a different angle, which is an immaterial aspect that many of us may not realize.

Keywords: Ahdaf Soueif; Jean Kwok; Chimamanda Adichie; In the Eye of the Sun; Girl in Translation; Americanah



ÖZ

Bu çalışma, Ahdaf Soueif'in *In the Eye of the Sun*, Jean Kwok'un *Girl in Translation* ve Chimamanda Ngozi Adichie'nin *Americanah* adlı romanlarında göç sürecinin göçmenler veya göçmenler üzerindeki psikolojik etkisine ışık tutmayı amaçlamaktadır. Bu çalışma, melez kültür ülkelerine göçün göçmenlerin psişik ve zihinsel yapılarını nasıl etkilediğini ve onları yas, narsisistik bozukluk, paranoya ve evden çıkmama gibi psikolojik hastalıklara nasıl maruz bıraktığını ve bu psikolojik bozuklukların kendilerinin veya hafifletme stratejilerinin nasıl olduğunu göstermektedir. etkileri, göçmenin kimliğinin, orijinal kültür ve ev sahibi kültürün unsurlarını içeren melez bir kimliğe dönüşmesine yol açar. Bu çalışma, seçilen romanlardaki göçmen karakterlerin bilinçsizliklerini psikanalitik mikroskop altına yerleştirerek bu ruhsal bozuklukları analiz etmektedir. Ayrıca göçmenlerin melez kimliğinin oluşmasında bu ruhsal bozuklukların rolü postkolonyal teoriye dayalı olarak tartışılmaktadır. Tüm bu psikolojik bozukluklara ve bunların göçmenlerin melez kimliğini şekillendirmedeki rollerine odaklanan çok az çalışma olduğundan, bu çalışma bu boşluğu doldurmayı amaçlamaktadır. Dolayısıyla bu çalışma, göçmenlerin kısmi bağlılıkları nedeniyle karşılaştıkları ruhsal zorlukları ortaya koymaktadır. Mevcut çalışmaya orijinalliğini veren şey, dış çevresel ve kültürel değişimlerle ve bunun sonucunda ortaya çıkan intrapsişik rahatsızlıklarla yüzleşmek için psikolojik homeostazis süreciyle ilgili olarak göçmenlerin ruhuna derinlemesine bir bakış olmasıdır. Bu çalışma, postkolonyal ve Freudyen teorilerin geçerliliğini, edebi metinlere uygulanabilirliğini ve güncel teorilerle uyumluluğunu incelemesi açısından önceki çalışmalardan ayrılmaktadır. Melez bir kimlik elde etmenin kolay bir iş olmadığını ve insan ruhu üzerinde büyük bir etkisi olduğunu doğruluyor. Ayrıca bu çalışmada Arap, Afrika ve Çin kültürleri gibi farklı kültürlere ait çeşitli örnekler ele alınmaktadır. Böylece, küreselleşen çağda sorunları psikolojinin önceliklerinden biri haline gelen göçmenlerin düşünceleri, duyguları ve psişik acılarının net bir resmini veriyor. Bu çalışmanın önemi öncelikle özgünlüğüne bağlıdır. Seçilen romanlarda göçmenlerin davranışlarını farklı bir açıdan inceliyor ki bu pek çoğumuzun farkına varamayacağı önemsiz bir husustur.

Anahtar Kelimeler: Ahdaf Soueif; Jean Kwok; Chimamanda Adichie; In the Eye of the Sun; Girl in Translation; Americanah



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SUBJECT OF THE RESEARCH

The primary subject of this dissertation is to analyze three novels belonging to different cultures through the lens of psychoanalysis supported by postcolonial theory. The impact of immigration and the hybrid social framework on the internal structure of immigrants and the formation of their hybrid identity will be analyzed in Ahdaf Soueif's *In the Eye of the Sun*, Jean Kwok's *Girl in Translation*, and *Americanah* by Chimamanda Ngozi Adichie. The writers of these novels immigrated from their countries to different countries and depicted their realistic experiences in these novels that reflect the plight and suffering of immigrants. Emphasis will be placed on the idea that moving from a certain cultural environment to another, different environment has psychological consequences and changes the behavioral models of newcomers. This behavioral change is a clear indicator of the spread of psychological and mental disorders among immigrants. This research will discuss these disorders and devote a chapter to each type of them by analyzing the behaviors of the main characters in each novel separately. This research will also examine the role of these disturbances in the transformation of immigrants into a cultural hybrid entity.

Moreover, this study will demonstrate that hybrid identity is a double-edged sword in that it gives the individual broader moral options that enable him to determine the appropriate behavior from any culture he wants, according to the requirements of the situation. On the other hand, it may be a burden on the individual due to a discrepancy between the moral and social values of the immigrant's original culture and those of the host society. As a result, there is an internal conflict between the agencies of these two cultures to control the behavior of the immigrant individual, which affects his emotional and psychological stability.

METHOD OF THE RESEARCH

This thesis will adopt the qualitative approach because it does not rely on digital data to analyze the collected information. The chosen novels will be the major source of data. The secondary sources will be academic articles, books, and all materials concerned with immigrants' psychological states and the formation of their hybrid identities. The main literary theory on which this study relies is Freud's

psychoanalytic theory. The focus will be on important pivots of this theory, such as mourning, narcissistic injury, paranoia, unheimlich, and racial trauma. These aspects will be applied when analyzing the characters' dialogues, behaviors, and opinions toward each other to reveal the psychological dimension of immigrants' integration into the diaspora. This psychic dimension includes internal conflicts and what goes on in the minds of immigrants, especially in the unconscious, due to the loss of loyalty to the traditions and moral values of their countries of origin and integration into new societies. The supporting theory, when needed, is the postcolonial theory, in particular, Homi Bhabha's notions about hybridity, the third space, and unhomeliness. Hybridity and third space theory help to clarify the idea that the integration of immigrants into multicultural countries exposes them to the problem of separation from their cultural roots. Hence, they try to adhere to their homeland's original culture and accept some elements from the host society's culture simultaneously. For this reason, they unconsciously acquire an identity that blends the two cultures, which Bhabha called the "third space" or "hybrid." The unhomeliness theory focuses on the state of belonging to nowhere and the feelings of not being at home among immigrants due to separation from their cultural roots. The main characters in the novels under discussion will be studied as pathological cases by reading the events, understanding them in depth, and diagnosing the disorder that each character suffers from. This technique is used by psychotherapists who listen to the patient's narration of his condition, then diagnose the disease and determine the necessary treatment. Hence, this study will diagnose the symptoms of each disorder and show some of the techniques that immigrants use to reduce the impact of these disorders.

PURPOSE AND IMPORTANCE OF THE RESEARCH

Infrequent previous studies focused on the psychological state of immigrants, whether in the host countries or after they return to their country. Some of these studies discussed one type of psychological challenges of migration, such as mourning. However, no study includes the most prominent psychological disorders identified by psychologists in the immigrant class, as well as the role of these disorders in changing the identity structure of this class. Also, few researchers have addressed the psychological repercussions of the immigrant's transformation into a hybrid cultural

entity. Therefore, the purpose of this research is to shed light on the symptoms of these psychological disorders and their effects that are reflected in the actions of the main characters in the selected novels. Each chapter of this study will focus on one of these psychological illnesses and apply it to these narratives by citing the most important research conducted by those interested in the psychology of migration. In addition, this research will draw on the most prominent post-colonial studies related to the process of changing immigrants' identity into a hybrid identity. Moreover, this research relies on the opinions of psychological theorists about appropriate solutions for these psychological disorders and tests the extent of their success. For example, learning the language of the host country and positive integration reduces the symptoms of paranoia and mourning and, at the same time, forms a hybrid identity, which is what post-colonial scholars have confirmed. Therefore, the migration process has an external dimension that is concerned with post-colonial studies and an internal dimension that is involved within psychoanalytic studies.

Accordingly, this study is a good resource for sociology and psychology researchers and those interested in social welfare. It also appeals to decision-makers and dominant societies in the countries that receive migrants to consider the psychological pressure on immigrants when enacting laws and change their inferior outlook toward them. Also, it is a message to young people who are thinking of emigrating for a better life that, psychologically speaking, their situation in the diaspora will not be better than it was in their original countries.

Additionally, this thesis will confirm an important issue, which is that literature reflects real life and depicts the psychological side of humans, so it is linked to other sciences, such as psychology and politics.

HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

Many psychological researches have proven that immigrants are exposed to many psychological problems, such as mourning, narcissistic injury, paranoia, and racial trauma. Also, many post-colonial studies have been conducted to prove that immigration and coexistence with culturally different societies lead to a change in the cultural identity of immigrants, transforming into a cultural hybrid that includes

elements of the original culture and the host culture. This study hypothesizes that immigration to culturally hybrid countries exposes immigrants to these psychological disorders. On the other hand, these disorders themselves or the process of controlling them change the internal structure of migrants into a hybrid cultural entity. The selected novels align with this hypothesis, making psychoanalytic theory and postcolonialism, as supported theory, applicable to them. Therefore, through the Freudian lens supported by a Bhabhian framework, the four chapters of this thesis seek to prove the validity of this hypothesis.

The first chapter provides a background on the migration process, psychoanalytic and post-colonial theories, and their relationship. It also explains the most important psychological challenges facing immigrants in receiving countries and highlights the most important recent research concerned with these challenges and their effects on immigrants. The second chapter assumes that the immigrant experiences the feelings of a mourner because he loses his original culture. This mourning process causes him to cling to elements of his original culture or adjust them to fit the new social environment and adopt part of the moral values of the host culture. Consequently, the identity of this migrant converts into a hybrid one. The third chapter proposes the hypothesis that immigrants who become disillusioned upon arriving in receiving countries are exposed to narcissistic injury. This narcissistic injury develops into paranoia because they believe the receiving country has betrayed them. Hence, they lose trust in the people around them and interpret their actions as hostile. Recovering from paranoia by learning the language of the receiving country and coexisting positively lead to immigrants acquiring a hybrid personality. The fourth chapter hypothesizes that when immigrants are exposed to racial discrimination in the host countries, it makes them feel that they are not at home, or what Homi Bhabha calls unhomeliness, which is based on Freud's *unheimlich* theory. Therefore, these immigrants adopt elements of the new culture to avoid marginalization and harm and ignore their original culture. However, they remain outsiders to the new society and also become strangers to the members of their original society. Therefore, they return to their original culture while retaining elements of the host culture, and thus, their identity becomes cultural hybridity.

SCOPE AND LIMITATIONS / DIFFICULTIES

All the main immigrant characters in the novels analyzed according to the hypothesis of this study are female. However, these women belong to different cultures and have different experiences in the receiving countries. They also experienced the conditions and suffering of migration, so they presented a clear picture of the psychological situation of migrants and the psychological repercussions of the migration process. These psychological repercussions can be generalized to male immigrants, although their level of tolerance and psychological structure may differ from females. One of the difficulties is the long time that I spent reading and analyzing Ahdaf Soueif's novel *In The Eye of the Sun*, which consists of 975 pages, as well as *Americanah* by Chimamanda Ngozi Adichie, which consists of 466 pages.

1. CHAPTER ONE: THEORETICAL FRAMEWORK

*"Perhaps only migrating birds know, -
suspended between earth and sky -
The heartache of two homelands". (Lea Goldberg, 1970, p.47)*

In childhood, we all rejoiced whenever we saw flocks of migratory birds flying in the sky. We might envy them for the freedom they have. However, we did not know that these birds are forced to leave their nests and places of birth in search of regions that are better in terms of climate and abundance of food. Humans have the same instinct that birds have, and they may leave their homeland, for various reasons, collectively or individually, by a process known as migration. This process is arduous and has a direct impact on the psychological aspect of the migrants.

Essentially, migration is a global phenomenon that refers to the shift of individuals, voluntarily or forcibly, from one place of settlement to another. Zanabazar et al. (2021, p.2) defined immigration as the shifting process of individuals from one part of the world to another or the departure of home temporarily or permanently for a foreign territory or country. Urbański (2022, p.1) confirmed that the notion of migration refers to the process by which a person leaves his homeland and becomes a permanent resident of another. Here, the following question may come to mind: What does encourage individuals to leave their countries, families, and the environment in which they were born and grew up? The researchers answered this question by saying that there are two factors that encourage people to migrate. The first factor is the push factor, which includes the negative aspects in any country that raise the idea of leaving among its citizens, such as the lack of job opportunities, wars, persecution, and the low level of education. The second factor is the pull factor, which means the positive aspects of other countries that entice people and attract them to it. This factor includes, for example, high wages, technological development, democratic systems, and wide opportunities for education (Esses et al., 2017, p. 2,3). Consequently, immigration is a one-way human movement from countries with fewer resources to developing countries hoping to get a better life or achieve specific goals.

This spatial transition is an ancient phenomenon to the extent that it can be said that "the history of mankind is a history of migration" (Bohning, 1978, p. 11). It dates back to the early man who roamed from one place to another in quest of food, and the habit persisted even after settling down. (Rystad, 1992, p. 1169). Migration did not stop at a certain period, but it continued and had different forms. During the sixteenth century, which witnessed great growth in trade and the emergence of colonial ambitions, and the nineteenth century and its industrial revolution, people migrated from the countryside to cities within and outside regional borders to obtain new opportunities and to escape harsh conditions. This migration reached its peak in the period between the mid-nineteenth century and the First World War (De Haas et al., 2014, p. 5) when nearly 59 million individuals left Europe in search of better opportunities in places like America and Canada (Findlater, 1999, p. 42). The twentieth century is defined as the era of displaced individuals or the refugees century (European Seminar for Educational Staff Dillingen an der Donau, 1999, p. 10), because it had an important share of the wave of immigration. After the Second World War and the independence of the colonies, there were political turmoil and internal conflicts that led to movements of individuals from previously colonized countries toward the colonial countries, mainly to the British, the Netherlands, and France (Castles and Miller 2009, p. 101, as cited in Mains et al., 2013, p. 1). This is why the Jamaican poet Bennett described it as "colonization in reverse" (McLeod, 2012, p. 577).

Post-colonial immigration continued to the present day and resulted in the formation of a prominent social class in the population of the receiving countries. This affected the internal and external policies of these countries. Laws formulated by decision-makers and social reactions based on race or skin color made the immigrant class live in difficult economic and social conditions, which was reflected in their psychological situation. This is what caught the attention of psychologists, whose priorities became to study the psychological structure of immigrants and analyze the challenges they face around the world. The current study sheds light on the psychological dimension of immigration and its repercussions on immigrants. The main approach on which the study is based is Freud's psychoanalytic theory. The dialogues, behaviors, and opinions of the characters towards each other will be analyzed to reveal the psychological aspects of the integration of immigrants and their

transformation into cultural hybridity in the diaspora. The secondary and supportive theory is Postcolonialism, in particular, Homi Bhabha's concept of hybridity. The theory of hybridity helps to clarify the idea that the integration of immigrants into multicultural countries exposes them to the problem of separation from their cultural roots; hence, they try to adhere to their original culture and, at the same time, accept the culture of the host society. That is why they unconsciously acquire an identity that mixes the two cultures, which Bhabha called "third space" or " hybridity" (Bhabha, 2012, p. 37) .

1.1. The Relation Between Psychoanalysis and Postcolonial Criticism

William James, the father of contemporary American psychology, defined psychology as the mental life science, both of its conditions and phenomena. He added that the phenomena include things that are called decisions, reasonings, desires, feelings, and cognitions. (James et al., 1890, p. 2). Woodworth (1924) wrote that Psychology has a crucial role in life's scientific study, being the mental life science that concerns mental activities and processes of people. Hergenhahn and Henley (2013) explained that psychology is " the study of the psyche or the mind, of the spirit, of consciousness, and more recently as the study of, or the science of, behavior" (p. 1). Hence, it is clear from the above definitions that psychology is concerned with what goes on in the human mind. It studies the relationship between the outer world (everyday life) and the inner world (psyche), so to speak, and how the outcomes of this relation are represented by human behavior.

Postcolonialism literature is an umbrella that covers the literary works which are concerned with the economic, social, and political consequences in occupied countries during and after the occupation. Hamadi (2014, p.39) commented that Postcolonialism is a literary approach that traces Western colonialism in many parts of the world, its general impact on different facets of colonized people's lives, and its representations in European philosophical and literary heritage, especially during the 19th and 20th centuries, as well as the emergence of opposition and resistance literature in ex-colonies. Griffiths (2007) added that culture and Identity, gender and race, as well as the ongoing significance of the colonial connection to understand both the (de)colonized and the (ex)colonizer are all essential concerns for postcolonial writers. (p. 112). The term "postcolonial" refers to the period when colonized areas

gained independence from Western colonialism. The phrase "post-colonialism" refers to colonisation's impact on community and culture, and was coined by historians after WWII to point out to the era following independence.(Dizayi, 2015, p. 999)

Fanon (1986a) stated that the colonialism problem is interrelations of historical objective conditions and attitudes of humans toward them. Nandy (1983, p. 63) concluded that colonialism is an issue of consciousness that must eventually be defined in the human mind. Therefore, the struggle against the colonial powers is not only material, but it should be a mental struggle. Due to this, there is a close relationship between psychoanalysis and postcolonial studies. For Fanon, psychoanalysis is a double-edged weapon ; on the one hand, it examines the psychological impact of the occupiers on the occupied peoples, and on the other hand, it is a tool to stimulate them to resist the invaders by transforming " the inculcation of inferiority into self-empowerment". (Young, 2016,p. 275)

Postcolonial theory is psychological in that most of its concerns focus on analyzing human behavior that was influenced by the colonial movement. In addition, the critical sources for this theory are Psychological. *Black Skin and White Masks* 1986 by Fanon, for example, includes clear psychological references. Fanon used the psychoanalytic principles to shed light on what is known as the identity trauma of blacks in the contexts of colonialism and to express the psychological depth of manifestations of racism (Bulhan, 2004). Sartre and Farrington (1963) indicated that the colonized people, or what Fanon called "the natives", are in a nervous condition. They are in a state of anxiety and constant turmoil in the political and psychological levels. The reason behind this is that the culture of colonial imperialism confiscated all their cultural resources. Fanon tries to assure the reader that there is disharmony in the psyche of the colonized, between social norms and self, and between the ego and cultural tradition. Moreover, the ideas and values of the whites (occupiers) must be adopted. This leads to a decrease in the individual's self-esteem and changes the colonized subject into a phobic object. In Fanon's words:

If the psychic structure is fragile, we observe a collapse of the ego. The black man stops behaving as an actional person. His actions are destined for "the Other" (in the guise of the white man) since only "the Other" can enhance his status and give him self-esteem at the ethical level. But there is something else. (Fanon, 1986, p. 102)

Although the repercussions of colonialism and independence are more political than psychological, postcolonial theorists such as Fanon and Bhabha have turned to

psychoanalytic criticism to expose colonial culture and confront its dangers on the occupied peoples. As a consequence, psychoanalysis transcends being an abstract analysis and practically engages in politics because a critical psychology may be considered incomplete when it does not aim to address the inequities and injustices of this world, where one finds oneself. (Hayes & Hayes, 2001, p. 47).

Accordingly, the use of the psychological perspective to explain colonial violence, cultural subordination, and racial discrimination has a more significant impact than the political perspective on the consciousness of the individual. Therefore, analyzing colonization and its repercussions requires attention to two key ideological cornerstones: 'culture' and race, which are additionally central notions associated with psychology science as a worldwide field (Okazaki et al., 2008, p.90). This indicates that psychoanalysis and politics are closely related. Colonialism not only seized land and property but also seized history and cultural identity. This caused psychological devastation to the colonial population, which continued even after independence. Hence, the result was that millions of men were imbued with fear, brainwashed to have an inferiority mentality, so they despair, kneel, tremble, and act as flunkys.)Césaire, 1972, p. 7(. Accordingly, psychoanalytic and postcolonial theories need each other because, without postcolonial thinking, psychoanalysis will drift toward the mind's models that lack historical context and it cannot theorize its spatial and temporal elements. On the other hand, postcolonial criticism needs psychoanalysis since, without some influential psychological input, it embodies the sociohistorical aspect and "is left grasping for a theory of the subject that attends to its complex affective and fantasmatic life" (Frosh, 2013, p. 142). This means that while psychoanalysis is concerned with the inner world of humans, postcolonialism is interested in the external environment. Living for a long time in the colonies has helped many psychologists develop their theories and make more discoveries. For example, they concluded that most samples of colonial subjects suffered from psychological disorders which persisted even after liberation from slavery and can be measured within the mental structure. The study of these pathological samples paved the way for laying the foundations of cross-cultural psychology. Moreover, some of these psychological findings had political outcomes that put forward many arguments against independence and considered that resistance is a form of madness and infantile recklessness under the pretext that the colonies are not qualified to manage themselves. Nevertheless,

psychoanalysis supported the anti-colonialists who described colonialism as pathogenic and produced cultures that served its colonial goals.(Licata, 2011)

Unsurprisingly, the importance of psychoanalysis, then, lies in the fact that it is a method of political criticism and dissection of desires and the nervous state during and after colonialism.Hence, without psychoanalysis it will be impossible to understand the contradiction in the desires of the colonizers and the colonized. In his *The Wretched of the Earth* (1986), Fanon suggested, that most of the natives dream of becoming like the settlers, and all the settlers have fears of being retaliated against by natives. Also, Bhabha, in his "The Location of Culture" (2004), asserted that colonialism generated mixed relationships of desire and hatred through the promotion of psychological and discursive differences, which led to the formation of a world ruled by racism (Hook, 2008). Bhabha employed aspects of psychoanalysis, such as mimicry, the third space, and the stereotype concepts, as representatives of colonial processes and phenomena. For instance, to understand the idea of stereotype, he used fetish to give a valuable model:

For fetishism is always a 'play' or vacillation between the archaic affirmation of wholeness/similarity – in Freud's terms: 'All men have penises'; in ours: 'All men have the same skin/race/culture' – and the anxiety associated with lack and difference – again, for Freud 'Some do not have penises'; for us 'Some do not have the same skin/race/ culture. (Bhabha, 2012, p. 106)

The above quote shows that the possession or loss of the penis is a sign that determines gender. According to Freudian fetishism, only a man can feel neurosis because of the fear of losing his penis, which distinguishes him from the female. For Bhabha, what corresponds to the possession or loss of the penis in the colonial discourse are race, culture, and skin color, which are the conditions required for an individual to be part of a specific nation. This causes anxiety for those who do not meet these conditions when they want to integrate into specific societies. (Stratton, 2000)

Bhabha depicted the cultural hybrid that can be observed in multicultural societies as a weapon to confront colonial power by abolishing the cultural boundaries that separate peoples, whether colonizer or colonized. This amalgamation of cultures reduced the hegemony of the colonial power and helped to give birth to indigenous psychology, which is not biased towards the colonizers. Thus, the cultural hybrid "disturbs the visibility of the colonial presence and makes the recognition of its

authority problematic" (Bhabha, 2012, p. 159). Consequently, psychopolitical psychology can be utilized to liberate the mind of human beings in ways that do not necessarily represent the 'precolonized' mental state but rather help us to comprehend the formation of such a third, unmeasurable, and hybrid space. The psychological resistance thus would relate to an affirmation of voice - that already had been suppressed and denied the room to speak. (Hook, 2005). In this way, the occupier lost any opportunity to exploit the mentality of the colonial subject, because the oppressor's most powerful weapon is the oppressed individual's mind (Biko, 2015, p. 97). In short, we can say that psychoanalytic and postcolonial theories intersect in many aspects, and one is necessary for the other. In addition, the harmony between these two theories falls under the umbrella of what is known as psychopolitics, which is a critical awareness of the significance of political elements (power relations) in the psychological sphere. Psychopolitics also involves understanding how politics affects the psychological and how personal psychoanalysis can be the point where politics is individually internalized and entrenched. (Hook, 2004, p. 115)

1.2. Immigration From Psychoanalytic and Postcolonial Perspectives

Psychoanalytic theory gave particular importance to the experience of immigration and surrounded most of its dimensions. This theory sheds light on the psychological stress that is the result of the process of searching for oneself in foreign countries. As a result, psychoanalysis contributed to understanding the migration process, which is viewed as " a psychologically damaging process, a traumatic event that poses unprecedented difficulties and usually leaves irremediable scars in its subjects" (González, 2016, p. 15). Migration is an important link in the historical chain of psychology, especially when psychoanalysts themselves are immigrants. In their homelands, Psychoanalysts were strangers because the academic community, especially in Europe, rejected them. Hence, this is considered as prior training on the psychological level to experience feelings of alienation before they have to leave their country and become strangers in the true sense of the word. Many psychoanalysts left their homes as part of the migration of the European mind, specifically during the era of Hitler (Jahoda, 2013). Consequently, the immigrant psychoanalyst has become more experienced and efficient than the citizen counterpart. For example, psychoanalysts

who settled in America, despite being marginalized by American culture, were able to develop and modify their theories according to the political and social tendencies that prevailed in the host countries (Coser, 1984). Take, for instance, that tale of Freud and the culture of America becomes entirely entwined with practically all of the important intellectual changes that happened from the 20s and 30s to the 70s, and 80s, of the nineteenth century and after. (Burnham, 2012, p. 251).

Nevertheless, the success of psychoanalysts came at a price, which is that psychoanalysis has become increasingly a component "of medicine in so far as it is a therapy, and a part of social science in so far as it deals with human interrelationships" (Alexander, 1938). The most significant evidence for the impact of displacement on the intellectual production of psychoanalysts is that Freud, during his exile period due to the Nazi conquest, wrote his *Moses and Monotheism* (1939), which was a collection of scattered things. In Vienna, he wrote the first introduction, and in London, the second one was written. Freud put forward the idea that Moses belongs to Egypt, suggesting that Judaism had Egyptian roots (Aron & Starr, 2013). The religious repression and the Catholic Church's rejection of Moses book made Freud fear that psychoanalysis would be banned. As a result of these racial differences, he felt anxious and threatened because his ideas contradicted the social norms and religious values of the host country (Strachey, 1964).

Generally, immigration is a decision made by individuals with psychological motives. Dissatisfaction with the external economic and social conditions constitutes forces within the psyche that stimulate the desire to emigrate. Therefore, the implementation of immigration is a human behavior that involves achieving interests and aspirations by changing one's place of residence. The reason behind this behavior is the contradiction between the level of the individual's dreams of self-realization and the images of the future in his mind on the one hand, and the limited possibility of his place of residence to achieve that on the other hand. Realizing this contradiction generates the intention and readiness to emigrate (Blynova et al., 2019). On the surface, it seems that the migration behavior may achieve a kind of well-being and safety for individuals in the countries of the diaspora. However, intrapsychically, the emigrants suffer from many conflicts due to the distance from the motherland and the multiplicity of loyalties. That is why immigrants show various symptoms of anxiety and distress, which have become an integral part of the interest of psychoanalysis.

Grinberg and Grinberg (1984) asserted that "[t]he phenomenon of migration may trigger different types of anxieties in the subject who emigrates" (p.13).

As for the relationship between the migration process and postcolonialism, many researchers proved that there is an obvious link between the direction of migration and colonialism. They argued that during the colonial age, the migration movement, which included settlers, contract workers, and slaves, was from colonial countries to the colonies. Later in the postcolonial period, the migration movement reversed and became from former colonies to colonialist centers in search of a better life (Castles & Miller, 2009). For Hall (1996), postcolonialism destroyed the space between the colonizers and their former colonized territories. Postcolonialism's cultural and social geographies and their accompanied population became more tangible in many spaces like public transport, universities, hospitals, etc. This what Bennett (1966) called " Colonization in Reverse ". Postcolonialism has inevitable relevance with migration because Postcolonialism deals with dislocation. On the other hand, migration is an important part of political debate because of the migratory influx to colonialist the West from postcolonial countries. This highlights various issues such as race, ethnicity, religion, class, and others. In sum, all migrants who shifted from the former colonies and lived in inhospitable conditions share the postcolonial context, as this issue is related to subjugation, exploitation, and racial discrimination (Nair, 2013). Therefore, postcolonial theory aims to call attention to the suppression and segregation against the colonized population. It opposes all types of oppressive structure through invoking the notion of liberation and social justice. To put it differently, the postcolonial approach investigates the processes that rendered the native a marginalized subject, without rights and respected identity. (Nayar, 2008, p. 168).

Unquestionably, among the most prominent issues of marginalization and injustice addressed by postcolonial theorizers is migrants' plight whose countries were colonies previously. They depicted the suffering of the displaced people while forming their identities. These theorists believed that the postcolonial identity of migrants is based on the interaction between various ethnic, gendered, and cultural identities. The famous text that contributed greatly to understanding the conditions experienced by the deprived, such as migrants, is "The Wretched of the Earth" (1961) by Frantz Fanon. Fanon analyzed the impact of colonizing forces on the psychology of colonized people and on their thoughts, and he encouraged them to decolonize their identities.

According to Fanon (1963), the dispossessed must revolt against Colonialism because they are marginalized and exploited. He emphasized that the colonial subjects have the ability to develop themselves independently without mimicking the colonialists because the “European game is finally over, we must look for something else” (Fanon, 1963, p. 236). In the context of globalization of the present age, it is emigrants who are underprivileged from all their rights. Therefore, based on Fanon's ideas, immigrants and other marginalized people should break the shackles of slavery and take away their rights by force and not wait for the sympathy of Imperialism that enslaved them. Fanon (1963, p.42) explained that the presence of an armed conflict indicates that individuals trust in violent means only. The same people, who were repeatedly told by colonizers that force is the lone language they comprehended, now try to get their rights with force. Hence, the colonists showed them the best way to be followed for liberation.

Another postcolonial theorist is Edward Said, whose views are considered more relevant to the problem of migration. In his *Orientalism* (1978), Said discussed the Eurocentric attitude against the Middle East especially Arabs and Muslims. Despite the passage of more than three decades since its writing, *Orientalism* raises contemporary questions about the way to talk about the Other and how cultural difference is represented. All these cases are related to the national discourses regarding migrants. The hegemony, exploitation, and inferiority of the Orient moved from the material sphere to the literary and academic domain represented by films, novels, and media. The colonial West portrayed the East as alien, barbaric, 'Other', and a source of threat to the West that stands for democracy, civilization, and utopian principles. For instance, in Western media, "the Arab is associated either with lechery or bloodthirsty dishonesty" (Said et al., 1979, p. 286). These stereotypes were used against the East in general and Muslims in particular, which negatively affected Muslim immigrants. Said in an interview said that the idea of Islam as a terrifying 'Other', with the depiction of Muslims as irrational, aggressive, fanatical, and lusty emerged during the colonial era. He added that the study method of the 'Other' is heavily influenced by Europe's overall power and domination in Islamic countries. Moreover, this method has endured because it is grounded very strongly in religious foundations, where Islam is considered a kind of challenge to Christianity. (Said & Barsamian, 2003, p. 122)

The strategy of Orientalism appeared in its clearest form after the September 11 attacks. Birkelund et al. (2017) believe that most of the Muslim Arab immigrants in the West began to suffer from being labeled unfavorably. According to orientalist stereotypes, these migrants were seen as terrorists. This led to unfair detentions and human rights regarding migration had been violated under the pretext of fighting terrorism. In consequence, The acculturation process has been shaken because the immigrant who succeeded in integrating into European society became after the attacks in a difficult psychological situation because he was placed in a circle of suspicion because of race or religion.

Other postcolonial theorists have been concerned with the relation between immigration and the process of forming cultural identity. For them, the cultural identity of migrants arises from the interaction of the past culture and the present culture in the diasporic land. Stuart Hall (1994), the most notable of these theorists, hypothesized that "being", the cultural traditions and historical experience shared by individuals, and "becoming", the current interaction with the new human environment, contribute to constructing migrants' cultural identities. His assumption of "being" focuses on the fact that people, who have the same history and ancestors, share similar true cultural identities. As a result, our cultural identities mirror shared historical experiences as well as common cultural values that supply us, as 'one people', with continuous and stable frames of meaning and reference, despite the shifting divides and vagaries of our real history (Hall, 1994, p. 223). Notwithstanding that the original cultural identity is hidden under the superficial imposed self, it acts like a creative factor. This encourages to explore the hideaway history and stimulates the desire to resist colonialism and racism. Despite the fact that the common historical core is a major factor of immigrant identity, it cannot encompass the identity's dynamic nature. In presenting the cultural identity's second definition, Hall (1994) argued:

Cultural identity (...) is a matter of 'becoming' as well as of 'being'. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essentialised past, they are subject to the continuous 'play' of history, culture and power. (p. 225)

The above quote makes it clear that cultural identity is conditional and not fixed or historical, but rather a continuing process of being as well as becoming. Moreover, it belongs to the past and present evenly. Hence, the cultural identity of

migrants transcends place and time and is subject to change according to their relation to the cultural and locative power. The past exists in correlation with the present in different ways like material conditions, and cultural and social practices. The past negotiates with the present constantly to form the cultural identity of emigrants. This negotiation produces a third space, where immigrants' identities evolve in the diaspora. Therefore, Hall compared identity to "the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past". (Hall, 1994, p. 225)

Gayatri Spivak is another postcolonial intellectual who exposed the hegemony of colonialism in its various forms. Her *Can the Subaltern Speak?* (1988) is related to the way in which Western culture examines other cultures. Subaltern stands for, in postcolonial perspective, the marginalized inhabitation such as peasants, lower class women, workers, migrants, and others who share an inferior status and have no voice representing them. She asked whether individuals in colonized, subordinate countries can have a voice (Habib, 2008, p. 748). Spivak wrote this essay to "question the place of the investigator while remaining aware that there can be no satisfactory position from which an academic can speak for someone who they have defined as subaltern" (Ramone, 2011, p. 146). Spivak focuses on the female subaltern. According to her, women are oppressed by both patriarchal society and colonialism and the subaltern cannot articulate her viewpoint. She argued that gendered subaltern is displaced and silenced violently. Spivak suggested that between imperialism and patriarchy, object-formation and subject constitution, the woman figure vanishes, not in pristine nothingness, but into a damaging shuttling that stands for the third-world female's displaced figuration caught between modernization and tradition. (Spivak, 1991, p. 102). Spivak debated that when the intellectuals represent the subaltern, they do that via their imagination. Therefore, they don't reflect an accurate picture of the oppressed's condition. In *Can the Subaltern Speak?*, she explained that Western thinkers produced their works to support colonial economic interests. Spivak believed that knowledge could be exported from Europe to developing countries, like other goods, to achieve financial gain. Moreover, Western discourse and its critical dimensions always tend to use the vocabulary of hegemony to show its relationship with the "Other". She concentrated on the fact that the essential goal of postcolonial theorists is to give a clear voice to those who are unable to represent themselves.

Postcolonial writers should depict the real situation of the subaltern without exaggeration. Those writers, whether they are postcolonial migrants or in their homeland, have to reckon the just chances to unrepresentable. Hence, postcolonial texts should resist the imperial discourse that dehumanized colonial subjects and tried to prove colonialism as a mission of civilization. (Gairola, 2002). Last but not least, Spivak's opinions make the reader imagines the level of injustice experienced by immigrant women. They are doubly subservient because their rights are usurped and silenced because of their gender in the family environment and because of their race in the host society.

1.3. Cultural Hybridity and Third Space in the Context of Postcolonialism

Cultural hybridity theory became one of the most prominent social and cultural theories in the eighties of the last century. It has an essential role in postcolonial studies as well as the theory of globalization. The significance and impact of this theory are, thus, related to the increasing awareness of interdependence and universal cultural flows in past and present times. Additionally, concentrating on cultural hybridity is a strategy to avoid ideas of closed identity and boundedness (Burke, 2012). Hybridity is an attractive idea, as many eminent theories of Postcolonialism have claimed, and it can take us beyond different limitations in conceptualizing agency. It is believed that hybridity, within its notable politically defined guises, indicates or even supplies liberation politics for the subjected and subaltern constituencies, on which the post-colonial branch was founded (Anjali, 2007). In postcolonial studies, cultural hybridity is viewed as a manifestation of multiculturalism in the age of globalization. Hybridity theorists share common ground as well as focus on various comparable aspects concerning cultural hybridity. Edward Said, who is credited with beginning Postcolonialism, addressed the cultural hybrid and the integration of cultures in an optimistic manner. Unlike his ideas in "Orientalism" about an unbridgeable gap separating West from East, Said was a proponent of the idea of cross-cultural interaction (Gujarat, 2016). In his *Culture and Imperialism* (1994), Said wrote that all cultures, in one way or another, are associated with each other no one is pure and single "all are hybrid heterogeneous, extraordinarily differentiated, and non

monolithic" (Said, 1994, p. xxv). After some pages he restated that "we have never been as aware as we now are of how oddly hybrid historical and cultural experiences are of how they partake of many often contradictory experience and domain cross national boundaries, defy (...) loud patriotism " (p. 15). Said realized that this kind of entanglement resulted from imperialistic occupation and diverse processes of appropriation, accommodation, and resistance that were triggered by imperialism. He encouraged cultural activity, non-Western literature, and maintaining the indigenous identity . Moreover, he exhibited a remarkable appreciation for revolting against European domination. Said argued that oppressed peoples can defeat the colonial powers even if it takes a long time (Kraidy, 2009). One sign of Said's optimism about cultural integration here is his awareness of the inevitability of transferring cultural elements between members of societies which are different in terms of social class and ethnicity. However, he has not abandoned his views on domination and power. He wrote that every cultural form is quintessentially and radically hybrid. If Europe, since Immanuel Kant, segregated aesthetic and cultural domains from the worldly realm, now it is the time to reunite them. (Said, 1994, p. 22)

Stuart Hall has also made a notable contribution to clarifying issues of hybridization in the diaspora. In his "Negotiating Caribbean Identities", Hall depended on his personal experience as a cultural hybrid person to present his views about the identities of migrants. He himself said, "I'm the absolute cultural hybrid, I'm a mongrel culturally" (Munns et al., 1995, p. 661) because he was born of mingled parentage in Jamaica and lived for a long time in the United Kingdom. Hall referred to the significance of "how to negotiate identity" (Hall, 2001, p. 281). He stated that the complicated process of negotiating in diaspora distinguished the Caribbean culture as the Caribbean people have been diasporated two times. In "Cultural Identity and Diaspora", he declared that it can form " the positionings and repositionings of Caribbean cultural identities" out of "at least three 'presences' " (Hall, 2015, p. 230). These presences can be classified as: "presence African, presence European, and presence American" (Hall, 2015, p. 230). According to Hall, the African presence stands for slavery, the European one represents the colonial discourse and imperialistic view toward the Other, and the Caribbean presence refers to the " New World" that is regarded as emptied land (Childs & Williams, 2014). Hall utilized these triple presences to illustrate the complex structure of Caribbean identity that characterizes it

as a hybrid identity in the diaspora. He stated that any hybrid cultural personality starts with a system in which every meaning or concept is inscribed within a system or chain in which it refers to others, to another meanings and concepts through "the systematic play of differences"(Hall, 2001, p. 11). This means that cultural identity formation depends on negotiating cultural and social differences. Hence, for Hall, diasporic identity relies on difference as well as hybridity that is characterized, not by purity or essence, but by the awareness of the necessary of diversity and heterogeneity; through the notion of 'identity' that exists "with and through, not despite, difference; by hybridity" (Hall, 2015, p. 235).

Homi Bhabha is one more postcolonial intellectual who discussed postcolonial migrants' situation and changes in their cultural identity. The hybridity approach of Bhabha implies that the integration of immigrants into multicultural countries exposes them to the problem of separation from their cultural roots. Therefore, they try to adhere to their original culture and, at the same time, accept the receiving society's culture. Consequently, they unconsciously acquire an identity that mixes the two cultures, which Bhabha called "hybridity" or "the third space". This third space is between two other spaces: the first is the mother culture of the newcomer and the second is the culture of the receiving society. For this reason, Bhabha described hybrid cultural identity as "new, neither the one nor the other" (Bhabha, 2012, p. 37), meaning that it is a mixture of both cultures and cannot be compared to either of them. Bhabha developed a tripolar model of cultural identity that is affected by immigration. Indeed, he exceeded the bipolar pattern of both first space and second one presented by Stuart Hall and Edward Said's binary opposition such, as Western and Eastern, and colonizers and colonizeds,.

Bhabha analyzed the postcolonial colonizer-colonized relationship and highlighted the mutual interaction between both sides. For him, this interaction generates cultural hybridity that demolishes the hierarchical structure formed by the colonizer. As claimed by Bhabha " hybridity becomes the moment in which the discourse of colonial authority loses its univocal grip on meaning and finds itself open to the trace of the language of the other" (Young, 1995, p.21). According to Homi Bhabha, hybridity is able to subvert as well as rephrase the dominant discourse of colonialism. He believed that, from the minority's standpoint, social representation of difference is a complicated, continuous negotiation aiming to legalize cultural

hybridities which occur throughout historical transformation times. (Bhabha, 2012, p. 3). Thus, hybridity challenges the theory of "Other" and the idea of the prevailing culture employed by the colonial power to justify their politics. Similarly, Guignery et al. (2011) commented that hybridity emerges as "an alternative discourse, that subverts the very idea of a dominant culture," and calling for "a re-examination of power structures" (p. 4). Based on the preceding, it is clear that the Bhabhasque's Hybridity contradicts the colonial discourse, which presented fixed stereotypes to frame colonial subject. These stereotypes, such as barbaric, weak, and terrorist are fixed and distinguish the "Other". This "fixity, as the sign of cultural/historical/racial differences in the discourse of colonialism, is a paradoxical mode of representation; it connotes rigidity and an unchanging order as well as disorder, degeneracy and daemonic repetition" (Bhabha, 1983, p. 18).

Bhabha took into account the mutual impact of colonialists and colonized people during colonial confrontations. His ideas about the 'third space' paved the way for his notion of hybridity as an important transformative position. In this position, both colonizers and colonized offer different possibilities to show features of "Other" and "Self" as well as the new shape of subversion and political agency. Actually, Bhabha asserted that different hybrid identities result from the interweaving of the prevailing cultures and the culture of subalterns. This poses a threat to the validity of any fundamental opinions concerning cultural identity (Parry, 1994). Similarly, Werbner (2001) illustrated that both dominators and dominated are affected by the colonial encounter. The dominated have been subjected to the practices of the Western colonizers. The dominators, on the other side, depend on borrowing other forms to tell their distinctive narratives that destroy their cultural authority. This process of hybridization is a liberating force that aims to create inclusive identities that can break down all colonial categorization of race and ethnicity.

Accordingly, cultural hybridity emerges when the dominant culture interacts with the original culture. In this case, people belonging to any of the two cultures, either colonized or colonizers, adopt various aspects of the other side's culture. However, it is more evident in the colonized individuals side, who were socially established to accept the Western culture's supremacy via civilization's agents like churches, schools, and civil governments. Therefore, the colonized subjects are forced to adopt elements of the controlling culture to become more compatible with the

Western-oriented society. Hence, cultural hybridity is not a simple cultural interchange, but it refers to the importance of power relationships. According to Bhabha's concepts of ambivalence and mimicry related to hybridity, the notion of subjectivity emerges as ambivalent. He argued that the cultures find their definition within the third space which is shaped because of the difference between them and other cultures. This creates doubt regarding the perfection of mother cultures themselves. Consequently, every knowledge and concept are questionable because they are not absolute (Habib, 2005). Hence, when the mother culture of the migrants and the receiving culture interact, they enter through the third space to form a new culture that does not quite look like the former culture or later one. This third culture or third space changes the migrant's behaviors and shapes his or her new identity. As a result, the immigrant becomes a cultural hybrid individual because his personality bears features of both cultures.

However, some critics have criticized the widespread use of the term "cultural hybridity". They argued that this term neglects or hides the inequality and hierarchical construction of the relationship between colonizer and colonized. They also emphasized that this term refers to an equal cultural exchange, which is based on masking cultural differences. So this leads to downplaying of the significance of oppositionality and reinforce dependency even during the independence period. Another criticism asserts that cultural hybridization is an attempt to separate the cultures of marginalized objects from all spatial, temporal, geographical, and even linguistic contexts. (Ashcroft et al., 2013). Nonetheless, the notion of cultural hybridity is used in different ways to understand the relation between concepts of impurity and purity in cultural and historical contexts. Cultural hybridity is ,thus, “a heuristic device for analysing complicated entanglement,” (Ang, 2005, p. 17).

1.4. The Psychological Challenges Of Immigrants as a Cultural Hybridity

Immigration is a complicated bio-psycho-social phenomenon capable of destabilising the psychic system's stability of people (Akhtar, 1994, 1999 as cited in Mann, 2016, p. 121). Although the immigrant may leave his homeland easily and his identity changes, a large part of his spiritual structure remains linked to his mother

country and he cannot abandon his cultural roots. Consequently, the immigrant keeps oscillating between the past(the mother culture) and the present (the host culture). The process of negotiating and forming a hybrid identity, then, is not easy and has many psychological consequences that threaten the psychic stability of the immigrant individual. The reason behind this is the different social and religious criteria of the two cultures that construct his new hybrid identity. This difference generates internal confusion and conflict between the agencies of his original personality and the agencies formed by the influence of foreign culture. Grinberg and Grinberg (1989, p. 70 as cited in White & Klingenberg, 2020) wrote that migration can cause a variety of anxieties in the emigrant, including detachment anxiety, anxieties of superego regarding values and loyalties, persecutory anxiety in case of confrontation with new or unknown things, depressive anxiety that leads to mourning for the self's lost parts and objects that are left behind, as well as the fissional anxiety caused by a failure to distinguish between the new and the old. Migration, hence, is a catastrophic transition where certain structures are replaced by other ones, and the changes comprise periods of dissatisfaction, anguish, and disorganization.

Hence, trauma, mourning, narcissistic disorder, paranoia, and unhomeliness are the most prominent psychological repercussions of migration and the acquisition of a hybrid identity, which are constant challenges that generate anxiety and discomfort for the immigrant. The newcomer is shocked by the social customs and way of life that are different from what he is used to in his country. Moreover, the inferior view towards him and the persecution by the host community create psychological trauma for the immigrant and destroy the dreams he hoped to achieve in the diaspora. This is what is known as cultural shock, which may be the first symptom of the psychic disorder in a culturally hybrid person. Such trauma arises from the contradiction between the two cultural poles that control the thinking and behavior of the immigrant.

Trauma is a Greek term that refers to a hole in the skin or a breach in the envelope of the body. Freud utilized this term metaphorically to explain that the human mind is likewise threatened with penetration or injury caused by unwanted events. This gives an impression that the mind is, like the body, protected by a skin or a shield that is found in the conscious. This armor is important to save the mind from external stimuli to keep the internal psychic balance. However, there are some violent events that can penetrate this shield, reach the unconscious and cause confusion and

psychological instability. Here, the second stage or the second line of defense begins where the mind uses defensive strategies to restore psychological calm. Freud (1924) stated that the most important of these strategies is delusions. He described them as the patch that is used to block the rent which affects the relationship between the ego and the outer world. For example, a child died, and to avoid the danger of this trauma, the mother's mind used the technique of the patch by creating a state of illusion. In this case, the mother believes that her child is still alive and that the police have taken him to a distant hospital in order to separate him from her. She replaced the traumatic event with a less extreme delusional belief to avoid a nervous breakdown. Nonetheless, some of these shocks are so strong that the patch method cannot shut them down forever, so their psychological effects may appear in the future (Garland, 2018). With the reference to hysteria, Breuer and Freud 1895 hypothesized that:

In every analysis of a case of hysteria based on sexual traumas, we find that impressions from the pre-sexual period which produced no effect on the child attain traumatic power at a later date as memories, when the girl or married woman has acquired an understanding of sexual life. (Freud & Breuer, 1955, p. 133)

From this paragraph, it is clear that, according to Freud, raping a child before puberty may not be considered by the mind as an external stimulus that creates a rent in its shield. However, in the future, it will be in the form of traumatic memories because the child has reached puberty and has become aware of the meaning of sexual stimulation and rape. Hence, it may not be the harmful experiences themselves that are traumatic but their resuscitation as a memory after the person has reached sexual maturity.. (Freud, 1962, 164). Nevertheless, this idea was criticized by some critics of psychology, for example, Thomä and Cheshire (1991) argued that "no process (whether causal or psychological) is actually working backwards in time" (p. 415). Likewise, Alexander et al. (2004, p.55) that this approach ultimately proved insufficient and unsuitable even for Freud himself. Notwithstanding, Freud continually developed his theories of trauma. In the 1st W.W (1914), Freud cured a lot of young people suffering from what he called "war neuroses" that in present days is known as post-trauma stress disorder (Morrissey, 2021). In short, trauma, according to Freud, is any outside excitations that can break through the mind's protective shell. External trauma confuses an organism's energy functions as well as sets in action a very potential defence measure.(Freud, 1920, p. 29)

In the process of immigration, the change in the cultural environment is considered one of the shocking events for the immigrant, because he is surprised due to the difference between the customs and religious values that he was accustomed to and those of the new country. This is what is called culture shock that is a kind of trauma. A Canadian anthropologist, Kalervo Oberg (1901-1973), first coined the 'culture shock' term. Oberg described culture shocks as a type of psychological disorientation which is observed in individuals who move to live in culturally different societies (Eschbach et al., 2001).

Psychoanalysts identified another kind of trauma, namely racial trauma. They argued that racial prejudice can have serious intrapsychic consequences. Fonagy's (2018) idea of psychic equivalency applies to both racial trauma and interpersonal trauma, including physical abuse and childhood sexual. According to Fonagy (2018), a psychic equivalency way of functioning is caused by a traumatic event. In this case, a person is sceptical of the outer and internal world, with limited separation between inner processes and experience of outside events. In the racial trauma case, the internal condition of the mind constantly experiences horror and fear, while external occurrences continue to seem dangerous. The capacity to reconcile the object's positive and negative elements (e.g., an important group or person) leads to a safe sense of self by developing both feelings of coherence as well as a loss acceptance. (Holmes, 1996). Prejudice, such as discrimination and stereotyping, impairs the capacity of an individual to accept the object's positive and negative representations of an aggressive or hostile group or individual, frequently leading to feelings of marginalization, isolation, and alienation. Furthermore, the distress which is related to discrimination can manifest as "ethnocultural pain." (Comas-Díaz, 2006), or an increasing sensitiveness to racial and cultural dynamics associated with painful interactions in the past, as well as the present invisibility experience in both mainstream and racial contexts (Espin, 2013). These losses' forms emerge in both high psychic anguish levels in addition to problems accessing power at both the interpersonal as well as institutional levels for immigrants.

The psychic challenges of immigration do not stop at this level because migrants cannot abandon, or at least forget, their cultural roots and the necessity of coexistence with the new society. This causes division of the self and internal conflicts that harm their psychological stability. Moreover, belonging to two cultures makes an

individual feel double marginalized because he is an alien and belongs to these cultures simultaneously. This requires divided loyalties and a dual kind of identification (Stonequist, 1935, p. 96). Furthermore, the immigrant individual because he must see himself through the lenses of those cultures. In "Black Skin, White Masks" (1952), Frantz Fanon spoke about his own experience in France and revealed that cultural hybridity creates "an ambivalent attitude"(p. 96), and double standards to determine what is right and what is wrong according to the different cultures that form his identity. When a white Frenchman called him "dirty nigger", he wrote:

On that day, completely dislocated, unable to be abroad with the other, the white man, who unmercifully imprisoned me, I took myself far off from my own presence, far indeed, and made myself an object. What else could it be for me but an amputation, an excision, a hemorrhage that spattered my whole body with black blood? But I did not want this revision, this thematisation. All I wanted was to be a man among other men. I wanted to come lithe and young into a world that was ours and to help to build it together. (Fanon, 1986, p. 85)

This quote shows that the dominant society represented by the French white man defined identity of Fanon. He described Fanon as black and dirty. This made him think that he is an "object" rather than a human being. Moreover, this description isolated Fanon from society and restricted his freedom to integrate into his human environment. This situation affected the psychological state of Fanon and undermined his confidence. He said, "[t]he white world, the only honorable one, barred me from all participation" (Fanon, 1986, p. 86). Fanon's disappointment was great because he discovered that his expectations were wrong. He added "[a] man was expected to behave like a man. I was expected to behave like a black man" (Fanon, 1986, p. 86). Fanon shows that the stereotypical image drawn by the host society of immigrants causes racial trauma, affects their self-evaluation, and creates a sense of inferiority. In other words, migrants think that they are inferior being because they view themselves through the eyes of the receiving society.

Mourning is another psychic challenge that emerges after migration. According to Freud (1917), the mourner is loaded with distressing ideas related to lost things or person. Actions, events, and objects trigger painful longing for the departed. The events of the everyday arouse new memories related to the lost object or person that require to be responded with keeping in mind "this no longer exists" and "this can never be again". However, gradually, the yearning subsides, and the mourner accepts the reality and decathectes the lost object or person as a kind of a libidinal thing. The

mourning becomes complete whenever the function achieved by lost objects or persons is released by finding other objects or individuals that can fulfil the same task. Gaines (1997) argued that the problem of the mourners is, in the conceptualization of Freud, an economic one as their libido is connected with a lost object. Consequently, they feel unsatisfied and quite empty. However, when they can detach their libidinal energy from the lost thing and can directly invest in another object, they feel recovered. Characteristically, the mourning process means any reaction after losing beloved objects or people. This response "is an ego-adaptive process which includes the reaction to the loss of the object, as well as the readjustment to an external environment wherein this object no longer exists in reality " (Pollock, 1961, p. 343). George Pollock (1961-1998) categorized the mourner's responses into chronic and acute statuses. He suggested that the acute state involves 3 steps: the shock escorted by the refusal of loss, heavy grief (influential) reaction, and separation reactions that mirror psychological interest withdrawal to inner representations of missing things and individuals. This causes a chronic condition with a different demonstration of adaptive techniques. The mourner tries to integrate his loss with real life to make his everyday activities continuous. Grieving reaction may be a complex process. Some grownups spontaneously feel pain, and they cry if something in their current surroundings raises memories of their previous loss.(Luis & Moncayo, p. 16).

Marlin (1994) concluded that migrants loss many desired things that they used to find in their original countries. These desired objects include the lifestyle and feelings of security they are accustomed to in their homeland. Likewise, Bromberg (2014) Concentrated that migration dislocates people from a particular environmental context and disrupts the continuity as well as the coherence of self-experience. This makes migrants lose the conscious connection with their self-states. Migrants' sense of identity becomes firm when there is constant interaction between the three fundamental integration dimensions, namely social, temporal, and special. Migration clearly affects these dimensions, although one of them may be more disturbance. After arrival at the receiving country, a state of disorganization emerges, to a changing degree, accompanied by primitive anxieties, creating a kind of panic that disrupts the newcomer, like the fear of losing his cultural identity. Such experiences often result in the conflict between the migrant's desire to become like others in the new society to avoid the feeling of being neglected and his willingness to be distinguished and keep

his self. This conflict causes alienation, confusion, and a collision between elements of the migrant's identity. Predominantly, these disturbances influence the feeling of individuation (the spatial dimension). Disturbance in migrants' sense of sameness (temporal dimension) may appear because of the confusing of the current situation with past memories. Its moderate forms are shown by different lapses,, including using names of objects and individuals belonging to past times when they were in their homelands to name objects and individuals in the present times. Objects that are familiar and have emotional importance for migrants, which they bring with them, help them to keep in touch with their past. The dimension that is obviously influenced by migration is the social one. In the new society, migrants lose several roles they usually played in their community and which were a significant part of their feeling of identity. Disturbance in the social dimension evokes emotions of unbelonging in migrants, so they feel that they don't belong to any social group that confirms their existence. Hence, the integration between these three dimensions can create links with the exterior surrounding in a discriminating realistic manner. Letting down valued symbols that characterize the migrant's native group and symbols which construct his identity like language and culture can be seen as a kind of psychological castration and leads to mourning (León Grinberg & Grinberg, 1974).

Pollock (1961) found that in the mourning process, the Ego has an adaptive task; it needs a kind of reorientation in the sphere of perceptualization of both object and self. Pollock identified two requirements to overcome separation anxiety, "a total internalization is required, or a greater dependence on previously internalized and integrated relationships in the Ego of object representation" (p. 349). Pollock analyzed carefully the identification¹ and introjection² mechanisms. These mechanisms are considered as internalizing processes. However, introjection is an operation and

¹ Identification, although etymologically different, is frequently used in the literature as synonymous with introjection and incorporation. Fuchs suggests that identification be differentiated from introjection on the basis of its being a fact or the result of an act in contradistinction to the act itself. Thus an identification could be the result of an act of introjection. This might seem to be splitting hairs until one inquires further into the condition denoted by identification and discovers that identification is never an irreducible process or state of affairs but is always based on a subtle interaction of both introjective and projective mechanisms. (Knight, 1940, p.335).

² introjection seems to be used regularly as equivalent to and synonymous with incorporation and may be defined as an unconscious inclusion of an object or part of an object into the ego of the subject. It is a psychological process based on a tendency of the id to incorporate an object according to an oral pattern. introjection, however, seems always to involve previous projections onto the object of the subject's own unconscious tendencies, so that not even this process is to be found isolated from other psychic mechanisms. (Knight, 1940, p.334)

identification is to be the result of this process. When the lost object was adequately "assimilated", the identification takes place, the normal mourning happens. While, if that lost object was introduced without actual identification, it remains in the form of an "encapsulated image" in one's Ego. Features of the lost persons or things are retained in this "encapsulated image" or introjected object, resulting in pathological mourning.. The healthy integration of the Ego helps the mourner to accept reality and deal with it without permanent ego immobilization. Sorrow happens, but its duration and intensity at a level that makes the mourning unpathological. Consequently, the mourner keeps in his mind that the lost object is still present. This illusion, which contradicts reality, increases the psychological anxiety of the mourner and enhances social isolation, and thus pathological mourning may arise. Fried (1976) argued that the intensity of the sadness response depends on leave of the correlation with the former place as well as on the structure of the individual's identity. For example, Fried noted that individuals who were strongly attached to the former place tend to minimize the Influence caused by the relocation. On the other hand, he found people, who had lower involvement in the former place, reacted highly to relocation. These people were individuals who failed to make successful social relations in the old location. However, even losing these unsuccessful relations is disastrous for them.

Hence, mourning is an ordinary response to loss, such as the death of a member of the family or any beloved person. Freud and Strachey (1964) stated that mourning is the grieving response when one loses a loved individual or some abstractions that take the place of that individual, like his motherland, ideals and liberty (Freud & Strachey, 1964, p.243). In the mourning state, the beloved thing now doesn't exist, and there is a demand to release all libido from its ties to that thing (Freud & Strachey, 1964, p. 244). The mourner's ego refuses reality and clings to that beloved object" via the means of " hallucinatory wishful psychosis". However, gradually, "each single one of the memories and expectations in which the libido is bound to the object is brought up and hyper- cathected, and detachment of the libido is accomplished in respect of it" (Freud & Strachey, p. 245). This process needs time and efforts as well as it is painful. However, when the mourning process is achieved the mourner's ego becomes uninhibited and free again (Freud & Strachey, p. 245) and the mourner returns to reality and his previous natural state.

One more psychological challenge of migrants is narcissistic disorder. The idea of narcissism is traced back to Narcissus (a Greek mythological character). He was a fisherman and a handsome young man. Narcissus was very sad because he lost his beloved sister. He went to the river and saw his face in the clear water. He loved his reflection in the water and stared at it until his death (Coleman, 2007). Freud used the legend of Narcissus to analyze the psychological state of his patients. According to Freud's narcissistic theory, when one loses a loved object and fails to discharge his libido energy onto an external object this causes him to transfer this energy into the ego, and this is known as narcissism (Crockatt, 2006). In his "On Narcissism: An Introduction" (1914), Freud concluded, while analyzing Leonardo Da Vinci's homosexual relations with handsome men, that narcissism can be found in all humans from birth. He believed that a kind of awareness arises from the mother-child relation. This awareness is added to autoerotism and grows in the child's mental realization of the self, and mother and of the relation between them. In the phase of feeding and nursing, the infant first feels the love of his mother for the self. According to Freud, the self is considered an initial object of libido via the identification with the child's mother. Therefore, what Freud called "primary narcissism" raises from autoerotism. In this stage, libido is completely directed to the ego (Auerbach, 1993). Freud (1957) wrote:

[A]n original libidinal cathexis of the ego, from which some is later given off to objects, but which fundamentally persists and is related to the object cathexes, much as the body of an amoeba is related to the pseudopodia which it puts out. (p. 74)

In his second theory about narcissism, Freud presented the notion of the ego-ideal birth. He suggested that the repression mechanism is usually used by the ego of a mature person when the id's demands do not conform to his religious traditions or customs. This creates criteria by which the individuals judge their actual ego so these standards are called ego-ideal. Freud declared that, while in childhood, self-love was directed to the actual ego, in maturity, it is completely shifted to the ideal ego. As a result, the ideal ego becomes a store of the primary narcissism of adults (Crockatt, 2006). Freud said that as is customary when it comes to the libido, man has once again demonstrated his inability to give up a satisfying experience he previously enjoyed. He can't abandon his childhood narcissistic perfection; and when he gets older, his awakened critical judgment and others' admonitions trouble him. Thus, the inability to

maintain this perfection pushes him to compensate for it by shaping a new ego ideal (Freud, 1957, p. 93)

Based on the preceding, narcissistic personality disorder is distinguished from other types of mental disorders, such as grandiosity which is an unrealistic feeling of superiority, through many behavioral manifestations (E. Ronningstam & Gunderson, 1991). Typically, narcissists behave antagonistically toward people and they have huge fantasies (J. D. Miller et al., 2011). However, narcissists whose self-esteem is low are less angry than those with higher self-esteem (Thomaes & Bushman, 2011). Moreover, narcissists try to get the attention of others and obtain more interest to increase their self-confidence (A. M. Cooper & Ronningstam, 1992). For this reason, they develop limited relationships only with those who praise them and satisfy their self-love (DeWall et al., 2011). For Freud, the ego ideal stands for the desired perfection. In other words, what an individual wishes to be rather than what he or she should be. This desired perfection is a mixture of features of persons and society that one likes and wants to imitate. Conversely, Lacan focused on the association of the ideal ego with an infant's imaginary system. Lacan believed that "the ideal of perfection stems from the subject's encounter with the image of himself in a mirror and discovers a whole ego as compared with the chaos of outside reality" (Khaleel et al., 2016, p. 216). According to Lacan, the ego ideal is related to a symbolized order "when the subject looks at himself from a vantage idealized point to see his normal life as limited and useless" (p. 216).

Narcissism in the state of an immigrant is that he paints before emigration in his imagination a beautiful picture of his situation in the country that he will move to. For example, he dreams of gaining freedom and improving his financial situation. This narcissistic fantasy may not consist of internal motives and desires but rather of external stimuli, such as the media or immigrant friends. However, when a migrant is shocked by the crises and the difficulty of life in the diaspora, his central organizing fantasy begins to create narcissistic illusions about his home country as being idealistic and having many things that he misses in his new place. In the same way, when the immigrant returns to his country of origin, his narcissistic illusions about his homeland fade away due to the social and moral changes that have taken place there. That is why the immigrant begins to form narcissistic illusions about the country to which he immigrated. So, returning to the homeland becomes a new emigration. Hence, the

immigrant remains in the vortex of these narcissistic delusions, which are a source of anxiety and permanent psychological disorder.

Paranoia is another influential psychic challenge to migrant's well-being. The loss of the family environment and paternal tenderness makes an immigrant, in one way or another, lose confidence in the new surroundings. Moreover, feelings of persecution and deprivation of rights may arise in him. These feelings might develop narcissism into what is known as a paranoid personality disorder that brings anxiety to the migrants. Hook (2004) defined paranoid anxieties as "the irrational, yet consistent belief that one is being systematically undermined, persecuted or attacked by a 'bad' object, that is, a person, group or thing which intends to do one damage" (p. 123). In Freud's "President Schreber: Psychoanalytical Remarks on the Autobiography of a Case of Paranoia (Dementia Paranoides)" (1911), paranoia is the most prominent concept. He explained the paranoid personality with the help of Daniel Paul Schreber's autobiography. Schreber, a famous German judge, published the symptoms of his psychic disease that include paranoid delusion. Freud analyzed these symptoms and identified the essential role of "the defense mechanism of projection, or the unconscious disavowal and externalization of distressing internal thoughts and feelings", as an important mechanism of forming and persisting of paranoia's ideation. (Lewis & Ridenour, 2020, p. 4). Later, in his essay "On Narcissism" (1914), Freud asserted that there is a relation between the ego-ideal and paranoia. He hypothesized that primitive narcissism emerges in childhood, but in adulthood, this situation will change because the child shifts from saying "I am great" to striving in order to have ego-ideal. Nevertheless, the failure to fulfill these ideals directs the psychic energy to the ego again and re-excites primitive narcissism. Consequently, the idea of "I am great" returns to the patient and it may be easy to diagnose the symptoms of paranoia in him (Garfield & Havens, 1991). Likewise, Kohut (2013) believed that if an individual becomes disappointed with those who are, for him, important or ideal, then primitive narcissism rises with the feeling that his or her human environment is hostile. Colby (1981, p.518) illustrated that paranoia refers to the emergence of persecutory delusions core as well as wrong ideas whose imagined content revolves around thoughts of being harmed, harassed, mistreated, threatened, persecuted, disparaged, etc., by malicious people, either groups or particular individuals. There are many traits that attend the core delusions persecutory, such as hostility, self-

reference, suspiciousness, fearfulness, and hypersensitivity, that push the paranoid individual to interpret what happens around him as hostile events reflecting on him negatively

The non-clinical paranoia observed in social experimental psychology literature is comparable to the idea of cultural mistrust. Both non-clinical paranoia and cultural mistrust are at the mild end of paranoia's continuum, and they are related to perceived racism. Cultural mistrust results from societal or cultural factors, while non-clinical paranoid thoughts are largely caused by social coexistence (Whaley, 2002). In addition to perceived racism, psychoanalysts found other psychic constructs which are associated with paranoia. For instance, there is a connection between the higher rates of self-conscious and paranoia, mainly in public situations, when an individual feels that others scrutinize him or her (R. M. Kramer, 1998). A paranoid person blames other people for negative incidents as well as perceives more hostility in vague situations because of the absence of contextual hints regarding to intention (Freeman et al., 2002a). Therefore, an individual with paranoia perceives negatively a neuter-behaving experimenter. Furthermore, many psychiatrists proposed that persons who belong to lower social classes show a higher rate of paranoia (Newhill, 1990).

Consequently, there are important associations between paranoia and perceived discrimination in racial minorities as well as migrants group. Obviously, when these groups suffer from more discrimination, they become more paranoid. Garety et al. (2001) argued that negative psychological experiences have a prominent role in emerging a kind of psychosis, especially paranoia, because of the cognitive vulnerability as well as in forming adverse views about other people and one's self. Moreover, many studies proved that the level of paranoia is equal among migrants from first and second generations. This refers that stressors of both post-immigration and pre-immigration are equal in their influence on the mental health of individuals. Therefore, persecutory or paranoid ideation is the most prominent symptom among people who leave their communities and become a minority in other countries which are socially and economically different. This paranoid ideation was defined by many scholars as the unfounded anxiety, within an individual, that makes him believe that other people want to harm him physically, socially or psychologically. It can be described as temperate social evaluative anxiety and melted thoughts regarding social

reference. For example, one thinks that others laugh at him because of his social background.(Shaikh et al., 2016)

Gilbert et al. (2005) hypothesized that there are many considerable justifications to consider the context to which paranoid and social belief and anxiety can overlap. First, individuals with social disorders and paranoid ones share this sense of being targets of people's judgment and attention; a kind of self-consciousness. This was confirmed by Bodner and Mikulincer (1998), who explained that paranoid ideation can be increased by increasing awareness and self-consciousness of being watched. Regarding attention, both paranoid individuals and socially anxious ones assign attentional resources in order to scan for threatening information. Gilbert (2001) suggested that after they perceive any social threat, socially anxious individuals switch to inner attention because they seek social acceptance. Thus, they are cautious about their presentations as if they are in a type of market in which some persons are rejected while others are chosen. Attempting to do what others consider charming and avoid what is viewed as unattractive, makes them observe the signal which they are sent to other people as well as get them into many difficulties. People with paranoia don't have such interest to attract others, but they do so to avoid harm from others. Second, in both social and paranoid anxiety, there is a tendency to become what is called self-reference bias. Case in point, both socially anxious and paranoid individuals may observe people laughing and suppose that they laugh at them. Therefore, one of the means to avoid such situations is to stay away from sites that make them feel that people are looking at them. For example, they sit in the back seats of buses so that they don't feel like people are watching them from behind. Such a threat-defence technique is a kind of "better than sorry" meaning that avoiding imagined or assumed risks that may threaten one's self is safer than failing to face the threat when it is real. This creates a kind of vicious circle of anxiety, threat vigilance and safety /defensive behaviour (Gilbert, 1998). Paranoia, thus, is a mental state of imagined fear or anxiety. It involves persecutory delusion and mistrust to other people. For instance, a paranoid individual regards any coincidence as intentional and thinks that everyone wants to hurt him. This is what can be observed in most of the immigrants in the diaspora.

The other prominent psychic challenge experienced by migrants is the feeling of unhomeliness. Freud, in his article *The Uncanny* (1976), proposed that the "unhomely" is as well as the "uncanny," a "home" experience that combines the

mysterious and the familiar. He defined the "uncanny" as that kind of terrifying feelings that take us to a very familiar and long-known thing previously (Freud, 1976, p.p.219–220). He added that the concepts "unheimlich" (secret) and "heimlich" (homely) are closely connected. The words "Unheimlich" and "Heimlich" are opposites in German language. Heimlich, which represents what is familiar, belongs to the native or the house (Freud, 1976, p.124). However, Freud demonstrates that because "Heimlich", in Dutch and German, implies "secret", it relates widely to home as being a "secret" too. The secret can be regarded as both frightening and welcoming. As a result, "Heimlich" might become "Unheimlich" and symbolise the contrary polar of homely. Freud asserted that this is like the condition of a patient during treatment. Psychological disease and the separation from what an individual believed was one's self and from what is familiar are caused by the "uncanny" inside suppression. It is simpler to ignore the source of the dislocations than to confront them. This "uncanny" within the repression is described by Freud while explaining defence mechanisms:

Such an occurrence of incompatibility took place in their ideational life – that is to say, until their ego was faced with an experience, an idea or a feeling which aroused such a distressing affect that the subject decided to forget about it because he had no confidence in his power to resolve the contradiction between that incompatible idea and his ego by means of thought-activity (Freud, 1976, p. 6).

Bhabha (1992, p. 141) applied Freud's ideas about the uncanny to human experience during the colonial and postcolonial era. He explained that in that migrants' displacement, the line between world and home gets blurred or uncannily and the public and the private are mingled with each other, compelling us with a split and unsettling vision. Noteworthy, Ziarek (1995, p.7) proposed that Freud mentioned strangers who destroy heimlich characters of an individual's homeland. Moreover, Bhabha (1994) noted that the national bond implies an uncanny side because it is always exposed to change. However, this change is repressed or disavowed despite the apparent stability of the national identity. Hence, for Ziarek, national borders transgressions (physically and psychologically) can destroy the feelings of national heimlich or homeliness. This means that unhomely or uncanny is the manifestation of the national identity represented by migrants because they are not comprised inside the "Heimlich" of the host country's culture, heritage, and language, but they articulate "the death-in-life of the "imagined community" of their nation" (Bhabha, 1994, p. 236)

Freud, as well as Bhabha, used fiction to explore the *unheimlich* from an artistic perspective. Both Freud's concepts of the uncanny or *unheimlich* and the unhomely notion by Bhabha share the feeling of unease and dislocation that arises when the disclosure of what has been hidden, suppressed, or kept out violates the sacredness of the home. A person's urge to learn more about themselves and the world around them may be sparked because of this invasion by the other, which disturbs the familiarity and comfort of home. At that moment, the familiar turns into the unfamiliar, what is homely becomes unhomely, and the suffering journey starts. A voyage into the *unheimlich* requires an emotional detachment from the very familiar, and does not always require a physical absence from home (Russell, 2017). Unhomeliness, for Bhabha (2003), is a kind of postcolonial experience that liberates people in the postcolonial setting from the stringent restrictions and limitations of homely or *heimlich* identities and permits unhomely individuals to live in the homey area. In light of this, the feeling of estrangement within the colonial otherized subject may invoke the liberation stirring. As one continues to realize that one is not intrinsically retarded, rearward, uncivilized, and degenerate (Bhabha, 2003, p. 176).

Kristeva, Like Bhabha, linked the uncanny or the *unheimlich* with the "ambivalence and liminality of the national space" (Ziarek, 1995, p.16) that the foreigner's existence stands for, with "the intrusion of the other in the homogeneity" of social groups. This stimulates what is called "prickly passions" (Ziarek, 1995, p.16). Moreover, newcomers encounter uncanny (*unheimlich*) challenges to their own identities: "By explicitly, obviously, ostensibly occupying the place of the difference, the foreigners challenge both the identity of the group and their own" (Kristeva, 1991, pp. 41-42). Bhabha (2002) emphasized that migrants and individuals who stay at home share the unhomely sense because migration and world events increasingly defamiliarise their home and provoke a recognition shock "of the world-in-the-home and the home-in-the-world" (p. 141). Therefore, as the *unheimlich* (uncanny) can be something familiar which arises in unfamiliar contexts unexpectedly (Royle, 2003, p.1), an uncanny sense in migrants may be provoked when they feel at home. Hence, the migrant is rendered uncanny by such transgression of psychological and physical borders. Kristeva argued that expulsion of the abject continues to blur the lines between within and outside, highlighting the idea that clear-cut borders are impossible (Yeğenoğlu, 2012, p. 37). As a result, according to Yeğenoğlu, it is the migrants'

crossing of borders—which emphasizes the blurred line between outside and inside—that renders immigrants polluting and thus threatening. In addition, by going over the boundary they endanger the control of the subject on its space. (Yeğenoğlu, 2012, p. 38). Pramesti (2016) argued that people who experience exile have to face aimlessly roaming away from their familiar places and family; they never feel at home as well as are always not in harmony with the social environment. In addition, they can't console themselves over the past and feel bitter regarding the present and the future. (p.43). Thus migrants "regularly find themselves excluded and silenced, if not represented as unintended and desperate victims in need for material support" (Fogliata, 2017, p. 33). Significantly, unhomeliness is not the same as homelessness. The morphological subtlety of the first is semantically heightened by its deep structure. Homelessness, one can argue, is defined as not possessing a house or shelter, but unhomeliness is defined as not feeling at home even though the unhomely owns a home and is physically at home. (Gouffi & Kaïd Berrahal, 2020, p. 2)

All of what was mentioned above can be observed in immigrants as they are part of the minorities that are deprived of their rights, subjected to various kinds of exploitation, and are still suffering silently. Park (1928) explained that individuals who belong to two cultures because of being born in one country and raised in another or being of mingled racial roots must be regarded as marginal people. Park added that marginality causes psychological conflict and a divided self. In the present day, many psychologists and researchers in the field of psychoanalysis are interested in the psychological influence of immigration and the formation of the hybrid psychological structure on immigrants. Indeed, they reached valuable results that contributed to highlighting the suffering of the forgotten immigrant class and called to improve their conditions. Below are the most important studies that have been recently conducted and are concerned with the psychological problems among immigrants that were mentioned previously

Rippy and Newman (2006) examined the relation between discrimination against Muslim Americans and arousing paranoia among them. The study participants were Muslims living in Oklahoma, and most of them were immigrants. The results of this study show that awareness of incidents with a religious bias nature caused paranoia. Moreover, paranoia brings about hypervigilance and social withdrawal within the religious, ethnic, or racial groups to avoid any discriminatory situation.

Hence, according to Rippy and Newman (2006), Symptoms of paranoia are imagined skepticism and distrust of host society members. Consequently, this leads to social isolation to the point that paranoid Muslim immigrants refuse psychological treatment if the therapist is non-Muslim.

Tilburg and Vingerhoets (2007) addressed the concept of culture shock and how it impacts the psychic mood of migrants. According to them, culture shock is related to the negative ramifications of migration because the contradiction of the original and host culture's values leads to many difficulties and psychological distress. They argued that ever since Merton's (1938) work about the "relationship between social structure and anomie", psychologists and sociologists observed an association between delinquency and mental disorder and the conflict between cultural values (p.28). In addition, Tilburg and Vingerhoets opposed the idea that the immigrant's expectations, regarding his or her position in the destination country, should be accurate and objective, and that it is better to be low to ease his adaptation to the receiving culture. They added that migrants have a huge amount of positive expectations about the destination country. Otherwise, few people will leave their countries voluntarily.

Togashi (2007) contributed to a study discussing the unconscious narcissistic imagination of three immigrants who came from Japan to America. Togashi explained that the main motivation for migration is the damage to the central organizing imagination or the self-object fantasy of immigrants in the mother country. This is why the immigrants hope that their self-object fantasy will be realized in the receiving country. Togashi proved through Naomi's case that if immigrants failed to fulfill their central organizing imagination in the host country, this would be a psychological shock to them. Therefore, they believe both the mother and new countries have betrayed them. As a result, immigrants lose a sense of security and confidence in their social surroundings.

Ainslie et al. (2013b) dealt with many key issues which are associated with the contemporaneous psychoanalytic comprehension of immigration. They suggested that mourning is one of the psychic implications of losing the original cultural context and "plays a key role in the psychology of immigration" (p. 665). Ainslie et al. (2013b) believed that immigrants not only mourn their brothers, fathers, and sons, but also the architecture and other things that have formed their lives. Moreover, they identified

some factors that affect the mourning process, such as the reasons that encouraged individuals to leave their homes and the development of communication technologies. According to them, harsh conditions such as wars, genocide, and racial persecution reduce the sense of loss and thus lower the level of mourning. Also, the rapid development in communication technologies and the ease of communicating with loved ones through social media keeps the immigrant in contact with the family environment and thus decreases the grief over their loss in the diaspora.

Kurt and his colleagues (2021) investigated Syrian migrants' psychological distress resulting from their traumatic experience and acculturation in Turkey. This study included a number of males and females, most of them faced traumatic events in Syria, and during the journey to Turkey, such as imprisonment, brainwashing, difficulty obtaining life necessities, and the execution of loved ones. The researchers found that Syrian refugees suffer from serious psychic distress even many years after arrival in Turkey. Furthermore, this study showed that painful experiences prevent Syrian migrants from maintaining their mother culture and adopting Turkish culture. Kurt et al. (2021) concluded that the acculturation process did not lead to severe distress among Syrian immigrants, because Mardin, where the study was performed, is close to Syria and most of its residents are Muslims and speak Arabic. However, the previous traumatic experiences have a retroactive effect, thus hindering the integration of the Syrians and causing psychological distress for them.

Wahyuni and his colleagues (2022) presented a study analysing the identity of Shine, the main character in Jessica Young's novel titled *Shin*. They employed the unhomeliness idea as well as the concept of hybridity coined by Homi Bhabha's. The researchers explained how, after arriving in America, Shine was subjected to harassment and sarcastic jokes about her appearance and Korean background. She does not feel at home because American society rejects her. As a result, she is forced to hybridize herself and adopt Western culture and become a K-Pop star. However, when she returns to Korea, she is rejected by her native society and faces several problems. This study proved that the first phenomenon in immigration is unhomeliness due to racism, which compels the immigrant to hybridize his identity. Consequently, the migration process changes the identity and makes it unstable.

Nicolson (2023) investigated the suffering of immigrants from the European Union in Britain due to racist aggression. This study sheds light on the idea that racist aggressions lead to existential insecurity among immigrants. Marcus demonstrated that immigrants might adopt social behaviors identical to those in the host society as a strategy to resist negative stereotypes, integrate with that society and support their ontological security.

This thesis intends to conduct a multidimensional examination by using the dynamic interaction between psychoanalysis and postcolonial theory. In the next three chapters, this combined theoretical framework seeks to investigate the psychic challenges of the migration process and their role in forming the hybrid and the third space of migrants. This approach aims to show the complicated process of migrants' identity formation. Each chapter will focus on one or more of these challenges to highlight the suffering of migrants. Moreover, the following chapters will give an obvious picture of the post-immigration period by analyzing the personalities of the protagonists of the novels under discussion.

2. CHAPTER TWO: THE MOURNING EFFECT ON MIGRANTS IN AHDAF SOUEIF'S IN THE EYE OF THE SUN

The epic novel "In the Eye of the Sun" by the Egyptian-British writer Ahdaf Soueif revolves around the study journey of Asya, an Egyptian Muslim girl, to Italy and England and her return home during the sixties and seventies of the last century. Asya, as an immigrant, loses the social and geographical setting that was her source of security and happiness. This loss gives birth to Asya's feelings of sadness and longing for the homeland. For this reason, the mourning process begins to mitigate the impact of grief by strengthening Asya's original cultural roots and allowing for emotional investment in elements of the new culture simultaneously. Thus, the identity of Asya evolves into a culturally hybrid entity. Soueif highlights manifestations of cultural hybridity and the development of human identity resulting from different cultures' confrontations. The novel's protagonist, Asya, who represents the encounter between Egyptian and British cultures, neither adheres to her original culture, rejecting the British culture nor absorbs the host culture and ignores her mother culture. Instead, she reshapes her culture to suit the new social environment.

On the other hand, she relies on her cultural heritage as a guiding force to determine what can be accepted from the elements of the dominant culture. However, Asya experiences internal instability as the agencies of both cultures wrestle to control her behavior. In the end, Asya is able to establish a psychic entity independent of any of these two cultures and live as a free woman who can make her decisions in complete independence, away from the influences of the social setting. Hence, it can be argued that Asya's plight is all immigrants' plight.

In this chapter, the focus will be on mourning, which is the most important psychological challenge in migration. The process of mourning and adaptation, after migration and changing spatial and social surroundings, is complex and requires several techniques, such as linking objects and linking phenomena. Such techniques help the migrant to retain what is essential from the past and make mourning a healthy process. Moreover, this chapter discusses the continuing bonds of the mourning

process. Also, it proves that mourning alleviates the immigrants' shock of losing beloved things and preserves the original values of their homeland while at the same time allowing the absorption of values and behaviours from the host culture. As a result, the mourning process leads to a change in the immigrant's identity and its transformation into a hybrid identity that mixes elements of both cultures. In addition, this chapter shows that returning to the homeland is another migration and requires a new mourning process. All of these themes will be clarified through the story of Asya, the protagonist of the novel.

2.1. Mourning in In the Eye of the Sun

In "Mourning and Melancholia" (1917), Freud discussed people's response to a substantial loss or frustration that connects with loved persons or ideals. He called this reaction "mourning" which can be overcome with time. Freud added that mourning is a conscious process because the mourner is aware of what he has lost from the real world (Quinodoz, 2013). Hence, "in mourning, it is the world which has become poor and empty" (Freud & Strachey, 1964, p.246). The mourner can give up what he or she lost as well as withdraw libido (psychic energy) from the lost object and direct it to another object. Migration involves depriving of particular relationships or important objects. These include friends, family as well as physical variables, such as weather patterns and food traditions (Munoz, 1980). The immigrants miss the familiar food traditions, native songs, and conventional values (Akhtar, 2006). Also, the newcomers lose their previous social situation, as well as the financial security they had in their homeland (Yaglom, 1993). These losses are followed by sorrow, which is a stereotyped group of physiological and psychic reactions, and mourning, which is the traditional bereavement conduct determined by customs and mores of society (Tilburg & Vingerhoets, 2007, p. 25). Volkan (2018) stated that migrants could be considered "perennial mourners" because mourning refers to the fact that migration disrupts and dislocates even when an individual leaves his country willingly in appropriate circumstances, so he loses the contextual continuity. Hence, the mourning process is a part of the pain, disorganization and frustration that are caused by the experience of migration (León Grinberg & Grinberg, 1984). In an attempt to describe his personal experience of migration, Said stated that the absence of a settled origin compounds the

home dilemma among migrants. The migrants' estrangement from the mother language, culture, and heritage hurts them constantly. In "Out of Place: A Memoir", Edward Said spoke frankly about how he is devastated by this continuous mobility. In his words, it is "nothing more painful and paradoxically sought after characterizes my life than the many displacements from countries, cities, abodes, languages, environments that have kept me in motion all these years" (Said, (2012), as cited in (Safoui & Bejjit, 2019, p.28)

Initially, Asya, the protagonist of the novel, is excited to travel to London. Still, the loss of beloved places and people makes her feel sad. Also, she faces many problems in adapting to the British social environment. She believes that Britain is an ugly and unsuitable place to live because it is compared to her homeland, Egypt, where she was born and developed extensive social relationships. She is surprised by the difficulty of life and studying there because she was not used to this in Egypt. She feels that there is nothing good in this place. In a letter to her friend Chrissie, Asya says:

"Oh dear. I stopped just now and tried to find something nice to say about this place but I swear I can't. I was pretty excited at first to see up-to-date periodicals instead of everything coming to a stop in 1967, It really is a weird place. (Soueif, 2012, p.408)"

Parkes (1971) concluded that the level of concord between the expectation of migrants about the new country before migration and the real situation they face there determines the change extent they should undergo. Similarly, Fried (1964) described the grief in the people who relocated to Boston in the USA. In his "Grieving for a Last Home" (1976), He explained symptoms of sadness in those individuals, such as painful loss feeling, depressive general tone, continued longing, the recurring symptoms of psychic, somatic, or social distress, as well as the tendency to idealize lost places (Fried, 1966, p. 151). Fried attributed the intensity of the reaction to the relocation to the extent of the dependence of one's identity on social groups with which one is engaged and the material space where one function. As for social changes, Fried declared that an individual's identity is confirmed through continuous involvement in the "stable, social networks" (168). Migration fragments these social groups and consequently, this leads to fragmenting the identity of relocated people. Fried's ideas of the "spatial identity" are beneficial regarding spatial alters. He argued that the

"spatial identity" stands for conceptual or phenomenal integration of significant experiences related to environmental arrangements as well as contacts regarding one's conception of his or her body in space (Fried, 1966). Hence, the relocation threatens and disrupts the basic standard of one's identity or "the body in space". This conceptualization explains the enormous strain on one's intrapsychic health when changing the original country. Moreover, Fried (1976) showed how mourning helps people to adapt to face disruption by saying: "Their grief for a lost home seems to be one form of maintaining continuity on the basis of memories (...) the remaining fragments of a continuity which was central to their conception of themselves and their world" (Fried, 1976, p.194). In attempting to avoid the feeling of loneliness in the cold nights in London, Asya remembers her family in Egypt and the family meeting for breakfast during Ramadan:

She sits in her coat on the bed and unwraps the bar of chocolate. It would have been nice to have some tea – or a glass of milk. She bites off half a brick. In Cairo it is almost midnight. They're probably asleep by now. Her grandfather would have been awake, listening to the interference. But her grandfather is dead. Last Thursday they had had the usual First of Ramadan breakfast at Tante Soraya's. Without him for the first time. (Soueif, 2012, p.397)

Accordingly, it would not be wrong to say that the mourning process here is duple, as Asya mourns the loss of the spatial environment and her grandfather.

Immigrants feel guilty about leaving their motherland and related family relationships and spatial memories. This feeling of guilt has more than one form and it varies from the ordinary to extremely pathological one. The persecutory guilt contains elements such as resentment, fear, self-reproach and despair. Its excessive manifestations are melancholia and pathological mourning. The predominant elements of depressive guilt in migrants are: sadness, nostalgia and a feeling of responsibility. This shapes the ground of one's reparative wishes, which are an important part of ordinary mourning. Anything in the mother country that the immigrant does not find in the receiving country is offset by the loss of a part of oneself and leads to a corresponding mourning process, what is obviously viewed in migrants. Such gloomy emotions regarding one's self are constantly recurrent, forming prominent aspects of everyday life psychopathology (Klein, 1940). In addition to Asya's distance from her family and her lover, Saif, the war in 1967 against the Israelis made matters worse. Her longing turns into worry for the fate of her loved ones, and she imagines that they are in danger, so she thinks about returning to Egypt. However, returning home at this time

is impossible because Cairo airport is closed and her family would be angry if she returned, and she does not have enough money to buy a ticket. Soueif (2012) writes:

At home it is twenty past ten. She wants to be there. She has to be there(...) What would happen if she went? Just packed one small bag – which bag? Well, just her beauty case, even – oh, don't be silly. Cairo Airport is closed, and how would she get out when it was over? Imagine all that exit visa procedure all over again. They would all be furious with her. It would only be self-indulgence, and besides she has only fifteen pounds; that wouldn't pay for a ticket. (p. 314)

Her only hope in this situation is to get a phone call that would relieve her anxiety, but she doesn't receive a call. This leads to her psychological collapse and "she starts to cry before she is out of the corridor hurries up the stairs with her head down" (Soueif, 2012, p.314). This intense psychological pressure pushes her to blame herself for coming to Britain because she is the one who made this decision. Soueif explains that: "She cannot claim coercion. No one forced her to do anything. She chose. She chose English Literature, she chose Saif Madi, she chose the north of England". (Soueif, 2012, p.429). So, "This time she had made a wrong choice and she was paying for it" (Soueif, 2012, p.491).

In his *Bereavement*, Parkes (2013) showed his research results on mourning among several widows in London. He described the alarm reaction and behaviours of "mitigation" and "searching" in the mourning process. Alarm, for example, is the first response to the loss, taking place when the mourner finds himself facing a new fearful situation. Symptoms such as panic, anger, restlessness, irritability and tension happen during this phase. Asya, as a bereaved woman because of the loss of her homeland and her family, is surprised by the circumstances of life in London and the severity of the cold and humidity that bother her. In a letter to Chrissie, Asya complains: It's so cold, oh Chrissie it's so cold. I'm always cold (...) My hair gets wet here even when it isn't raining: it's so damp. If I put my hand under it near my neck it's all cold inside" (Soueif, 2012, p.407). Asya added "well, I didn't actually cry because that would have been terrible, but I got so depressed I couldn't speak. I cried outside, though" (Soueif, 2012, p.421). For Parkes, "searching" as well as "mitigation" are underlying processes that engender the affective picture. Searching refers to the unconscious or conscious search of the lost person, object or what they stand for among other objects or persons. In other words, it refers to the desire or the quest for a familiar and secure environment (Parkes & Prigerson, 2013, p. 53). Asya was happy when she heard that there was a new student (Mahrous) who came from Egypt and she was looking forward to meeting

him. She believes that there are common bonds between them, so she helps Mahrous to overcome his psychological crisis. She explained to him many social issues to facilitate his integration into British society. Mitigating sorrow is a passive or active endeavour to avoid any pain caused by the research phase. Avoiding searching and searching "occupy much of the widow's time during the early months of her bereavement, both become less intense with the passage of time, and other interests return" (Parkes & Prigerson, 2013, P. 79). The bereaved uses different mitigation strategies, for instance, the widow keeps an illusion that her lost husband is still alive or dreams that she will reunite with her husband. In addition to losing her homeland and being away from her family, Asya feels very sad because of the loss of her child through miscarriage. She tries to ease her grief by imagining that he is alive and now is with her. Soueif reveals the illusions of Asya:

Her baby would be almost three now. He would be walking and talking. What if he were with her now? He would be standing, busy with something, at the other end of the room. He has a toy on the sofa and he's standing there in his soft black trousers and a loose white T-shirt – his plump, bare feet planted firmly on the cream rug – playing with it (...) And if he had been with her now she would have had no problems. Her days would have been marked by his needs: his eating, his sleeping, his bath – she had thought that often in her first year here: if she'd had him to take to the crèche, to pick up and bath and feed, if she'd had his small warm body next to her at night. (Soueif, 2012, p.p547-548)

The newcomer may become stressed because of missing the human setting and the emotional and material support he got in his motherland. This has a detrimental influence on the mental and psychic health of the migrant (Stoller, 1981). An individual cannot accept the change in his social context without mourning the lost things belonging to a past time. In the case of the migrant, the lost thing is the homeland or persons. The adapting process to the new life in the post-loss period is complex but necessary. Migrants' ability to adapt depends on the circumstances surrounding them and the reason for their migration. However, from a psychoanalytic point of view, all migration experiences involve mourning and this mourning could be difficult (Volkan, 1998). Among the important strategies that the mourners use to adapt to the loss or change in the social environment are the "linking objects" and "linking phenomenon". Volkan concluded that after the bereavement, the mourners try to focus on their inner relation with some images of their lost objects or individuals. This creates a diversity of outcomes that may be interrelated because of environmental or personal factors. The first outcome is a selective and "healthy" identification with the physical representation of the lost objects. This enriches the self-representation of

the mourner because the mourner now performs or masters the tasks which were done by the lost object or person. Another different outcome takes place when "the mourner identifies "in toto" with the representation of what was lost" (Ritvo & Solnit, 1958, p.173). Hence, the mourner gets in trouble because of his unselective identification. The reason behind this is that the mourning person identifies with all aspects (hated and loved ones) of the lost thing or person.

The struggle and ambivalence associated with the exemplification of what has been lost now become contradictory with the mourner's self, causing an internal conflict and consequently depressing the mourner.. The third outcome happens when the mental exemplification of the lost object or person is internalized by the mourner and becomes " introject ". This makes the bereaved to be a "perennial mourner" because the introjected object is influential and demands continuous attention. The mourner's corresponding self-image and the introject are connected in an endless relation. Since neither a complete nor selective identification occurs, healthy mourning is not achieved. However, the mourning is protected from an internalized battle which causes depression. Hence, the mourner is clutched between the possibility of ending the mourning and getting depressed. (Volkan, 1999)

According to Volkan (1999), linking objects are the introject's externalized versions. Unconsciously, the mourner selects an external thing like his dead father's watch to be a linking object that connects the image (mental representation) of the lost father with the corresponding representation or self-image of the mourner. Hence, this object becomes a psychic meeting point for both. When the mourner externalizes the interject, the incomplete mourning is externalized, too. The mourning individual feels relieved when he or she masters this physical object. For instance, when the mourner hides this watch of the dead, he avoids any inner conflict with the dead's image. Hence. The linking object helps the mourner control his feelings and fulfil a complete mourning. There are many things that can be considered linking objects that Asya uses to control her mourning. For example, the passport that she hid after realizing that she would not be able to return to Cairo until obtaining her PhD. The writer says, " she puts her passport in the top drawer of the desk. She has no return ticket. She would not have one until she had finished her Ph.D" (Soueif, 2012, p.838). Also, the paper which Chrissie gave her at the airport:

In the pocket of the case she finds the slip of paper Chrissie had given her. At the airport Chrissie had written quickly and torn the paper in half. She had kept the half that said 'There is no god but God' and given Asya the half that said 'Muhammad is the Messenger of God'. Chrissie had said the two bits of paper would one day have to come together again. (Soueif, 2012, p.838)

Another linking object is the radio she bought in order to hear the news of Cairo and stay in touch with her original community. In a letter to Chrissie, Asya says "I've decided to buy a radio, it'll help me not feel so terribly cut off. I think about you all a great deal. In fact Cairo is always on my mind". (Soueif, 2012, p.409)

As for linking phenomenons, Volkan (1999) pointed out that they include smells, songs, gestures or actions which have the same function done by linking objects. Volkan mentioned the example of a woman who attended the funeral of her father and it happened to be raining she remembers a song entitled "Rain- drops keep falling on my head" (P. 174). Later, whenever she suffers from inner pressure, this song comes to her consciousness and sings it to complete her mourning. Consequently, here, this song is the linking phenomenon of the death of her father and helps the bereaved to master her psychic context. A good example here is the patriotic songs of the Egyptian singer, Sheikh Imam, whose tapes were kept by Asia in her hut. When her friends visited her:

Hisham turns from the tapes he has been inspecting and looks at him (...) 'You've got a tape of Sheikh Imam? And you never said?' (...) 'I have heard of Sheikh Imam,' says Marzouk. 'This is an elderly, blind man, who is a protest singer, more or less banned by the government,'. (Soueif, 2012, p.602)

Mourning is a process that helps individuals to cope with what they have lost and to understand the world in a new way matching reality. Thus, mourning improves the psychological outcome through blending past experiences with the realistic current loss. Many theorists of psychoanalysis stated that mourning is at its best when there is a constant bond with the lost object (Silverman & Klass, 2014). Instead of leaving lost inner objects (exemplification of valued individuals, activities or events) and detaching from them, the bereaved keeps identifying with, integrating and creating bonds with his lost objects. Moreover, according to theorists of this view about mourning, it is not necessary for the mourner to separate emotionally from what he has lost; instead lost objects are assimilated in the experience of the mourner and preserve the sentimental bond. Hence, the mourning process is not an event that is limited by a beginning and end, but what is lost is integrated as well as "becomes part of us" (Murray, 2001, p. 225). Based on these views, the migrant can maintain the internal representation of his

lost homeland and employ them to solace and to accept the new reality. This means that when the migrant maintains what is significant from past time like his or her history and emotional ties, his or her mourning may be healthy (Alvarez, 1999). Just as bereaved parents utilize physical artifacts of their lost kids to keep an internal representation after the death of these kids, cultural artifacts can activate continuous bonds with original cultural roots of migrants. For example, the monument's picture from the homeland may have a similar comforting impact as the dead child's stuffed yellow dog has done on the bereaved parents (Henry et al., 2009). Hence, the opinion that mourning achieves its function when there are continuous bonds with lost objects was a response to the assumption that separation from what is lost requires reinvesting in another relation. (Russac et al., 2002)

Feelings of sadness are evoked by memories with the help of "linking objects" and "linking phenomenon. According to psychologists, past experiences and memories are called continuing bonds. Therefore, "linking objects" and "linking phenomenon are external factors and continuing bonds are internal factors influencing the psychic state of the migrant. Additionally, continuing bonds are considered internal voices capable of speaking and acting. These voices, then, cause psychic nuisance when they act or speak. Accordingly, the psychological nuisance reflects conflicting voices that, happen to confront each other. For example, when a situation arouses memories that are opposite to the current situation or one's thinking way (Stiles et al., 2004). Hence, problematic experiences such as memories, thoughts, or wishes that may be painful to the patient can be viewed as inner voices. Gradually, these voices are assimilated into one's personality and through assimilation, these painful voices can become resources (Stiles, 2001). Sexual freedom in Italy affected the norms of behaviour in Asya. For example, when she goes on a yacht trip with her friends, she notices the intimate feelings that associate females with men, such as those between Bobba and the yacht owner and between Carlo and Eva.

She had enjoyed the – the feeling of anything being possible which had filled the place. She had been excited by the thought that behind the closed door of the cabin Bobba was doing it with the old man – and doing it without love or talk of love. That was the terrible thing. She had been fascinated by the casual way Carlo and Eva took their turn in the cabin. It was like queueing for the ping-pong table – or for school dinner. And she had liked the feel of Umberto's hands massaging oil into her shoulder. (Soueif, 2012, p.207)

Asya believes that she can enjoy her freedom without conditions and ignores her indigenous culture, which forbids such relations. While in Egypt, there are many

cultural and religious restrictions that control her behavior. Therefore, if she was in Egypt, she would have had to ask many questions before accepting Eva's invitation to this cruise such as

I'll have to ask my mother and let you know,' (...) 'But who are these girls? Whose yacht is it? How will you get there? What time will you be back? Is there a phone? Well, you'll have to ask your father –' and on it would go into the next round. Not, 'I'll ask Saif if he'd like to come,' but I know he won't want to. And then again: 'Who are these people?'. (Soueif, 2012, p.202)

Here, the contradiction between Asia's past in her country and her present in Italy confuses her psychological state. Immigrants feel annoyed and may try to repress their mother culture's thoughts. They may fear dealing with their native culture's loss. Migrants don't grasp why when they are exposed to memories, news, and people from their homeland, an inner conflict arises within them. In this stage, emigrants go on denying or clinging. The voices of both cultures dominate each other. (Henry et al., 2005). Asya feels that she has done something wrong, so the sounds of her original culture or her Superego trigger a sense of remorse in her. On the other hand, the voices of the new culture, or her Id, try to convince her that "she had 'done' nothing when she had wanted – " (Soueif, 2012, p.207) and that what she did wasn't so terrible. This internal conflict threatened her psychological stability, so her Ego suggested that "she would never ever be able to talk about this to anyone, not to her mother, not to Chrissie, not even to Dada Zeina" (Soueif, p. 207). Also, she can continue her relationship with Umberto, but she has to maintain her virginity. Umberto, according to his Italian culture, considers it a shame not to have sex with her, therefore he says "You stay virgin. But there is condition–(...) 'You must say to no one". Asya continues her relations with Italian men, and one night she almost loses her virginity because of the boxer, but Umberto prevents him. Thus, the loss of the original social environment and internal conflicts make Asya suffer from the stress of acculturation, which negatively affects her physical health. Hence, "Asya is too ill to go to class. She cannot bear to see Eva and Bobba. She cannot bear to sit through the Soggiuntivo". (Soueif, 2012, p.207). Here Asya blames her family and Saif for delaying the marriage until she gets her PhD. She says: "What about Italy? Italy would never have happened if they had been married". (Soueif, 2012,, p.225)

Klass (1989) introduced the mourning process's continuing bonds pattern through examining sorrowful feelings in parents after losing their kids. Klass noted

that these fathers and mothers never withdraw their psychic energy from the correlation with their lost children. Rather, parents transformed the internal representation of their lost children in such a way which helps them to keep this relation. This means, that they had constant bonds with lost children. These bonds are used by the parents to get a reconciliation. Theorists who are interested in object relations made many clinical observations advocating this theory of mourning. Etezady (2000), as a psychiatrist, argued that lost loved objects become a significant part of us that should not be given up. He said:

When we suffer the loss of parents, lovers, friends, instructors, and maybe even their memories, we can accept this loss by creating and living in a world of their recollections, cherishing their legacy, finding peace in reminiscences, and finding comfort in cherishing moments. We go to their graves, exhibit their photographs, and share our fond memories of them. They become a permanent part of our entity, our lives, and what we imagine after they die, sometimes more compellingly than before. (Etezady, 2000 as cited in Henry et al., 2009, p. 260)

Absolutely, in this quote, it is as if Izadi is describing the condition of Asia as she uses her memories of her homeland as a refuge from the impact of the shock of loss that she is experiencing in England. She always links current events in Britain with past times in Egypt. For example, at Eid, she avoids sadness by imagining what her family used to do on this occasion when they gathered at the same table in Cairo:

The 'Eid passed and I felt nothing except homesick thinking of them all at the table at Tante Soraya's, knowing that my uncle will at some point look up from his plate, survey the family seated round the table and say, 'By God, the only one needed to complete us now is Asya..' (Soueif, 2012, p. 545)

Elsewhere in the novel, while Asia is working on her thesis, a metaphoric expression: "As a wind sets in with the autumn that blows from the region of stories, Blows with a perfume of songs and of memories beloved from a boy" (Soueif, 2012, p. 640) reminds her of her homeland. She flies with this expression on the wing of memories, crossing the oceans to her homeland:

The voice of Ummu Kulthoum, a whiff of incense, a trick of light, and she is at home, playing on Mama Deela's sunlit carpet, dipping a piece of bread into the heart of a soft-fried egg in Dada Zeina's frying-pan, hurrying home with the touch of Saif's hand fresh on her hand, his mouth on her mouth as the call for sunset prayers echoes distantly through the Zamalek streets. She seems to be more vividly in Cairo, sitting here in her English cottage amid English fields. (Soueif, 2012, p. 640)

Accordingly, the continuing bonds help to solve the possible problems of acculturation. Hence, meaningful internal cultural dialogue happens and makes the immigrants feel supported and behave better. Assimilated mother culture may connect

migrants to their past and provide them with memories (Henry, Stiles, et al., 2009). In England, Asya experiences the stress of acculturation and suffers the loss of many things familiar to her past cultural space. When she entered the cathedral and read the prayer book, this atmosphere of faith and extraordinary calmness reminded her of the reasons that drive people, in her homeland, to come to these places and pray for the fulfillment of their wishes:

She remembers women in Egypt: in Tanta at the shrine of al-Sayyid al- Badawi and in Cairo at the shrine of St George the Martyr; women hanging on to the grille, kissing the cold metal, weeping, putting coins they had saved into the collection and begging, begging, for health to be given back to a bread-winning husband, for the return from the desert of a beloved son, for eyesight. (Soueif, 2012, p.405)

Although, Asia feels nervous and homesick due to the sudden social and spatial changes and she says to herself: "you are lonely and homesick", the memories of her homeland console and reduce her anxiety so she adds: "but you have a home and a family to long for" (Soueif, 2012, p.406). Here, an internal dialogue took place and she compared herself to other women who are in a more difficult situation than her:

You are not a Palestinian woman living in a camp in south Lebanon, nor are you a Polish Jewess in 1939. You are not an Ethiopian mother hearing her baby scream with hunger and knowing that her milk is running dry, nor a Chilean communist being tortured right now in some jail. (Soueif, 2012, p.406)

The continuing bonds, thus, help Asya to somewhat control her psychological problems. Like the women in the holy places in Egypt, she starts praying to Allah in the cathedral to finish her thesis, go home and meet Saif in Beirut at Christmas. She prays "Oh God. Make it right, please, please make it right. I'll work hard. I'll be good and not complain". (Soueif, 2012, p.406)

Gaines (1997) called the continuing bonds a process of "creating or maintaining continuity" (p. 550). He added that it refers to the "internalizing³ actions" that occur after losing a loved object. Such actions modify, repair, intensify or expand the already existing internalization of any lost person or object to help the mourning to go on to experience a feeling of internal link and meaningful relationship with that object or person and to preserve this link over time. These actions include various activities such as visiting tombs, conversing with closer friends, donating to a charity or using the father's way of thinking to solve the problems that support this process of

³ internalization refers to all those processes by which the subject transforms real or imagined regulatory interactions with his environment, and real or imagined characteristics of his environment, into inner regulations and characteristics. (Schafer, 1968, p. 9)

internalization. Gaines explained the function of creating continuity by referring to Anna Freud's mourning after her father's death. Anna loved her father and accompanied him at work every day. In his illness, she provided him with the required nursing care. When Freud died (1939), Anna was forty-four. Although her response to Freud's death was seeming attenuated, because she resumed seeing the patients only five days after her father's death, this shows her commitment to her faith to not give in to adversity. Anna was trapped between the traditional opinion that mourning includes a detachment from the lost object and her internal need to keep connecting with her dead father. Anna could control her mourning via trying to identify with her dead father. She employed his outlook, values, and hopes to guide and inspire her. She soon established the Hampstead Nursery and Training Center, as well as her written output also increased. (Gaines, 1997). In the case of the protagonist, Asya, the process of preserving continuity is that she clings to the bonds that keep her in touch with her Egyptian Islamic culture. This process shows objects that were internalized into her unconscious earlier, which are one of the sources of feeling psychological comfort of Asya as a mourning immigrant. For instance, In her soliloquy, Asya talks to an Englishman she saw near the Thames. She is proud of Arabic poetry, her religion, ancient monuments in Egypt, and other elements that characterize her original culture:

I haven't come to you empty-handed: I bring you poetry as great as yours but in another tongue, I bring you black eyes and golden skin and curly hair, I bring you Islam and Luxor and Alexandria and lutes and tambourines and date-palms and silk rugs and sunshine and incense and voluptuous ways. (Soueif, 2012, p.624)

Moreover, we see Asya seeking to present her cultural and religious heritage to her friends by translating one of Sheikh Imam's songs and explaining the sanctity of "Makkah, the holy city in Saudi Arabia" for Muslims. (Soueif, 2012, p.607)

Based on the above, we can argue that mourning is a process that cannot be finished and continues constantly. Even in the case of cathacting the libidinal energy in another object, there is a possibility of returning to the former attachment with the lost object, especially when the novel object disappoints or frustrates. Hence, it is impossible to separate the ego completely from the loved, lost object, because according to objects relation theory⁴, the relation with external objects forms and

⁴ is a psychoanalytic contribution that emphasizes the role of the object in psychological processes, or more generally, that of another person or elements of others, most notably the parents or a primary caregiver. More specifically, object relations refer to a theory of intrapsychic activity based upon the

maintains the inner structure of the Ego and the Id. For instance, a bereaved kid whose self-definition feeling of safety in this world, and his picture of his own future are derived from the internalization of the relation with his lost parent cannot separate himself from this relation. This internal relation can continue without depending on external actual relations (Nagera, 1970). Loewald (2007, P.1123) argued that In addition to the piecemeal, gradual, relinquishment of lost objects, mourning helps in internalizing and appropriating elements of that object, or more precisely, aspects of the ego-lost-object relationship that are "set up in the ego" becoming a relation in the ego's structure.

Consequently, a bereaved individual cannot start a new relation and let go of the previous connection without leaving gaps in his or her inner structure. Therefore, finding a strategy that maintains the meaning and presence of the relation with departed persons or lost objects is necessary. It is noteworthy that. Although he did not deal theoretically with this dimension of the mourning process, Freud's behaviour reflects it. In a letter on the occasion of the death of his friend Binswanger's son, Freud (1992) wrote:

Although we know that after such a loss the acute state of mourning will subside, we also know we shall remain inconsolable and will never find a substitute. No matter what may fill the gap, even if it be filled completely, it nevertheless remains something else. And actually this is how it should be. It is the only way of perpetuating that love which we do not want to relinquish. (p. 386)

2.2. Mourning and the Identity Development

Undoubtedly, any endeavour to discuss the idea of mourning without investigating the identity development system would be incomplete, especially if the mourning results from a culture shock (Garza-Guerrero, 1974). Greenson (1950) compared the psychic meaning of the migrant's mother culture to the psychic meaning of the major caretaker. Mirsky and Kaushinsky (1989) argued that mother culture is like a depository of attachments of one's childhood and inner parental representations. From this perspective, the migration experience poses the mourning task of consoling the loss of the familiar environment and "the immigrant cling[ing] to the fantasy of a lost paradise (...) [and wishing] the day had not come when [he] lost the

internalization of functional aspects of the experience of others and how they relate to one another in the mind. (Mills, 2010, p. 1)

blissful symbiotic dual unity with his mother" (Akhtar, 1999, p. 94). Pollok (1989) stated that like the separation process from the mother in childhood, mourning has a developmental advancement that improves creativity and individuation. He added that the intrapsychic processes that are reactions to cultural shock and deep sorrow are designed to accommodate the loss as well as enable the Ego to its endowments to overcome the negative experienced trauma. Theoretically, Pollock extended the term "mourning" to involve all kinds of loss and life transitions. Likewise, Akhtar (1995) stated that immigration requires what he called "Third Individuation" like the "Separation-Individuation" (Mahler et al., 1975) in the beginning of individual childhood and the "Second Individuation Process of Adolescence" (Blos, 1967). In these cases, forming one's new identity needs "emotional refuelling" or sustenance from the outer and inner major caretakers or mother culture objects. Hence, the newcomer initially idealizes the homeland and invests psychologically through a strong identification with it. At the same time, the migrant refuses any kind of identification with the host culture and devalues it. Here, ethnic identity and self-esteem are strongly linked. However, some of the libidinal energy is gradually directed to the receiving culture. This can be considered the initial step of forming the hybrid identity through the separation-individuation task (Grinberg & Grinberg, 1989; Akhtar, 1999).

Some scholars like Roland (1988), argued that the idea of separation-individuation cannot apply to migrants who value collectivism and interdependence, such as Asians. However, other psychiatrists ruted Roland's claim differentiating between intrapsychic autonomy (that results from an intrapsychic individuation process) and interpersonal behavioral autonomy. They added that immigrants like Asians represent the former rather than the latter (Boles, 1999). According to Akhtar (1995), the phase of separation-individuation includes the mourning process. Identity consolidation and autonomy coincide with "loss of infantile omnipotence, symbiotic bliss, and ego simplification through splitting and projection" (Akhtar, 1995, p. 1064). This is compensated by "the secondary narcissism of burgeoning ego capacities, autonomous functioning, a realistic self-concept, and deeper object relations" (p. 1064). Akhtar added that a similar series of loss, as well as restoration, is observed in the case of migrants. Migrants use the mechanism of hypercathexis of the loved, lost object to avoid the "mental pain" (Freud, 1926, p. 169). This mechanism leads to

idealising the past of migrants, especially the places. The migrant who utilizes this technique lives in his past. he spends most of his mental energy recalling the cafes, houses, hills, streets-corners, and farms of his country. Like a kid who is emotionally deprived and has only one toy, the migrant clings to his memories. he laments himself that if he had stayed in his homeland, his life would be wonderful (Akhtar, 1991). However, gradually, the migrant deidealizes the lost objects and he can live in his present life without denying his past life because the continuing psychic connection to the past is essential for psychic stability(Lichtenstein, 1963). Consequently, the migrant gains a new cultural identity because the mourning process and threats to the identity of an individual are two interwoven aspects of the cultural shock. The process of mourning and identity vicissitudes, are linked to the huge loss of cherished objects involved in giving up a specific culture and its implied forceful removal from an "average expectable environment". (Garza-Guerrero, 1974, P. 417)

Asya clings to her social roots and still lives, through her imagination, in her previous life space, which provided her with love and safety. In a letter to her mother, Asya said "I can imagine it all now: the exam tent and the heat and 'Am 'Ali with his jug of water (...) and you and Daddy going home with stacks of exam papers. I miss you all – so much" . (Soueif,2012, p.426). Consequently, Asia regretted coming to England to study and "[t]his time she had made a wrong choice and she was paying for it" (Soueif,2012, p.491).. That's why she thought of returning to Egypt before finishing her thesis, but "would have meant forgetting about a university career after having wasted a grant that somebody else could have had" (Soueif,2012, p.491). Although, Asya "had always hankered after Cairo, had missed the hot weather, the sounds of the street, the views from the windows, the company of her friends and her family" (Soueif,2012, p.491), she realized that she must adapt to her new conditions. Asya says to herself : "finish the thesis and get back home to Cairo and find out there how you can do something that is useful"(Soueif,2012, p.560).. Hence, "now that she is out here she delights in the very differences between this set-up and every set-up she has ever known. She likes the cold – as long as her hair is wrapped up so it won't curl" (Soueif,2012, p.530). This adaptation can be considered a nucleus for building a new identity for Asya, which is a product of the culture shock she was exposed to in Britain. Thus, although it always needs emotional refuelling, it is a step towards

achieving her individuation and relative independence from the original sponsor (the mother culture).

2.3. The Complete Mourning and the Hybrid Identity

Many researchers, like Parkes and Prigerson (2013) concluded that the principal target of the process of mourning is changing mourners' identity and shaping a new one. However, such a task depresses and frustrates mourners because they abandon activities, roles, and assumptions that they used to perform in their countries of origin but are considered inappropriate in the host country. Nonetheless, after this happens, mourners can assume factual orientation to their changed exterior circumstances. The challenges are "seeking a fresh place in the hierarchy, reassessing one's powers and possessions, and finding out how one is viewed by the world" (Parkes & Prigerson, 2013, p.108). Also, they examined the reaction to relocation or migration to determine whether a bereavement response was present. Depending on a study by Marc Fried (1962) about the dwellers of Boston slums, who were forced to relocate, Parkes and his colleague found that most of the essential components of sadness could be noted in those dwellers' response to the relocation. For example, they were angry and shocked after the relocation. Moreover, relocated individuals denigrated the new place while they idealize the old place. Many of them tried to regain their lost environment by staying near their old place or by going on in arranging their lives according to their original culture. Parkes argued that this conduct is similar to a widow's symptom of identification as it is a try to regain what they lost.

In "Psycho-social Transition: A Field for a Study" (1971), Parkes extended his approach to the mourning process to include all psychic and social transitions or major changes in lifestyle. Although he focused on adaptation to fundamental outer changes, Parkes referred to the deep impact of changing in the external world on an individual's feeling of self. Moreover, he stated that the formation of people's identities depends on the "life space" as well as the "assumptive world". The term "Life space" refers to the environmental elements with which one interacts and organizes one's behaviour patterns accordingly, such as other people, the familiar world of work and home, and material belongings. An individual makes his own "life space" by learning how to act according to his expected circumstances. "Everything we know or think we know" is

included in the "assumptive world." It comprises the past interpretation, future expectations, as well as our prejudices and plans. (Parkes, 1971, p. 103)

On this basis, we can conclude that an individual's "life space" and "assumptive world" are interwoven clearly. When the external life space or the inner assumptive world changes enormously, this change requires adjusting how one views oneself. An unsuitable relinquishing of the assumptions or changing to an unbearable life situation includes suffering from loss and sadness. Immigrants who are exposed to radically altering in their life space and assumptive world may experience a transitional traumatic period coinciding with the process of mourning, when the "sense of self" is shaken. Parkes wrote that it is ordinary to notice that migrants to different lands typically struggle to make a good displacement and "are frequently disappointed in the size and number of discrepancies between their ideal model of the 'promised land' and the new world as it is experienced". (Parkes,1971, p.104). In Britain, Asya faced a radical change in her life space at the human and spatial levels. The vast space of human relationships based on love and the places that witnessed moments of joy and sadness have been reduced. Soueif (2012) wrote:

All of life reduced to this? A small rectangular room with a curtain that doesn't reach to the floor covering a window looking out over nothing. Work: a series of articles that she cannot understand and that read like eating gravel, her mentor a man who hides behind his desk and tells her that at twenty-four perhaps her mind is not mature enough to deal with a Ph.D. Friendship: a plain South American girl (...) Love: a quarterly visit to a husband who treats her like a pet. (p. 429)

This difference in the geographical and human environment is contrary to her expectations and disruptive to the dream she seeks to achieve. Hence, Asya's psychological structure is affected and causes a change in her ego identity:

This is her eighth month here and she is no closer to formulating a thesis proposal than she was when she started. In fact she's probably further off. At least at the beginning she had enthusiasm and confidence and now they've both vanished. What on earth has happened to her? It's OK to not like the stuff, but to not understand it? What would her mother say? What would her father say? What would the people at the Council – what would everybody say? Of course, she's not going to tell them; she can't tell anyone, not ever. It's just completely idiotic – and shameful. (Soueif,2012, p.432)

Perspicuously, the extreme changes in the assumptive world and the life space impose an obvious adjustment on the migrant's ego identity. Erik Erikson presented the idea of "ego identity" as a central conception of his own psychological development approach. Erikson defined ego identity as a subjective feeling of the continuity, integrity, and stability of one's self (Shapovalenko, 2005). Ego identity is a

complicated dynamic construction which develops during the life of a human. it goes through different crises of identity to form a progressive or regressive identity (Soldatova, 2007). Thus, according to Erikson (1968) "ego identity" is more than just the fact of existing; it is the ego's quality of such existence. Then, ego identity, in its subjective aspect, is the fact awareness that the synthesizing processes of the ego, the one's individuality style, are self-same and continuous. (p. 50, as cited in Peck, 2018, p. 7). Erikson's ego identity theory is guided by James Marcia's paradigm of identity status, which explains identity through depending on dimensions of exploration as well as commitment. Exploration is the level of engagement to which an individual reaches in his search for values, and goals and the level of experience of different social ideologies and roles. Commitment is the adherence to certain goals, conventions and values (Duriez et al., 2012). Hence, ego identity can be considered as the general structure of internalized objects' relationships of the ego. Erikson agreed with Freud regarding the ego's function as the gatekeeper who is responsible for organizing and integrating behaviour, experience and conscious awareness contents (Peck, 2018). Erikson (1946) stated that one's ego exists between his superego and his id. Continuously warding off and balancing any extreme ways of the superego and the id, the ego remains tuned to historical reality, evaluating perceptions, directing behaviour, selecting memories, and otherwise combining the individual's planning and orientation capacities. (pp. 167-168, as cited in Peck, 2018, p.6)

While attempting to adapt to the new surrounding, the migrant that a large part of his internal psychic structure does not fit the new external environment any more. Contradictions between the new external objects and the newcomer's intrapsychic representations of his mother culture become obvious (M. H. Miller et al., 1971). In this phase, the newcomer is pervaded by a mixture of emotions such as sadness, anxiety, desperation as well as a longing to regain what he has lost. These feelings remind us of the mourning process related to the loved object's death. Side-by-side with this painful yearning for the lost original culture, an increasing sensation of identity discontinuity emerges. The newcomer loses the required supporting environmental feedback to the ego identity. Initially, the integration process with the new culture may fail temporarily to supply the fundamental elements which maintain the Migrant's ego identity. These elements are the feeling of continuity of an individual's self, which is the realization of an individual's self-sameness. The second

element is a consistent feeling in an individual's interpersonal interaction. Such consistency results from an integrated and steady connection of the objects' representation. The third element is the feeling of confirmation of an individual's identity while interacting with his outward environment. These elements are in danger during culture shock. The intensity of this danger on the migrant's identity is equal to the intensity or accompanying mourning. Hence, the more danger of the separation from the continuity of the migrant's identity, the greater the longing for his abandoned culture that was a source of the comfortable feeling of continuity. Consequently, the more intense the yearning for the original culture, the greater the threats against a migrant's identity. Hence, the adaptive function of the ego here is to control the mourning painful experience and uncomfortable feelings caused by losing the identity. In such a stage, it must depend on the previous, integrated and internalizing object relations. Therefore, the comfort of the newcomer will rely greatly on his psychic inner world. The suitable defense mechanism in this stage is the exuberant reactivation of the fantasy of certain elements of objects-images as well as self-images and its gratifying linkage that one day were sources of stability for the migrant's psyche (O Kernberg, 1971). Reactivation in the fantasy of object relation in the past and high dependence on internalised objects mitigate one's confrontation with the receiving culture. An essential defence mechanism repeatedly used by migrants is the identification that resembles the identification accompanying the dead person's mourning process. Sometimes, a newcomer's conduct patterns are merely an emphasis on the previously obtained identity; for example, he decorates his home with typical ornamentations belonging to his lost culture (G. R. Ticho, 1971). There are many manifestations of the identification which are used by Asya as a defence mechanism. For instance, "the Sinai bedu rug that used to lie on the floor of the boilerroom" (Souef, 2012,p.876). The newcomer indulges himself in traditional food, drink, and songs of his homeland. He feels comforted by his own mourning and confirming his identity which becomes shaky. After the initial shock is over, an acceptance of the foreign culture gradually develops. Such a stage includes mourning and the later intrapsychic reorganisation. During this period, timid efforts to integrate with the new society will fluctuate with solid clinging to the mother culture if they are followed by frustration. Then the successful interaction will reduce the engagement with the lost culture. Therefore the lost culture's mourning process is gradually completed. As a

consequence, the longing for the loved lost objects is decreased and the newcomer's initial confusion over his identity is reduced (G. R. Ticho, 1971). Hence, mourning for a lost culture is required to treat culture shock acceptably. Although the mourning process motivates migrants to attach to their past culture and refuse the present host culture indiscriminately, it allows for a restructuring process. Mourning is, thus, a beneficial inhibiting force in the process of assimilating into a new cultural environment. (Garza-Guerrero, 1974, p. 423).

In the next stage of the cultural encounter, a re-examination of previous objects relationships or ego identity takes place, while the receiving culture is carefully scrutinized. The process of mourning for one's lost culture brings about a complicated psychodynamic process that, if resolved adequately, leads' to: first, reaffirmation of one's former identity by reactivating in the fantasy of internalized objects relationships of past and through the mechanisms of recuperative identificatory that aim to recover the lost objects. Second, a more realistic and precise conception of the lost culture. Third, both above-mentioned results will help the newcomer reassess the host culture in a factual way. This is a preparatory stage for organizing his identity based on a selective, discriminatory identification with this culture. Consequently, mourning is a process of reconstructing the internalized objects relationships through the effect of the host culture. This means reintegrating of the Inner world based on the interaction with the receiving environment. Reaffirmation as well as reintegration of the newcomer's personality in interaction with the receiving culture provides a factual impression about the new culture and major steps to reorganise the identity of a newcomer. Initially, in the cultural encounter period, the mechanisms of identification used by the newcomer aimed to recover the lost object, while in this organisation phase, the process of internalization is oriented to elective identification, vetted internalizing aspects of the new culture, aimed to recover the lost things and to enrich one's self with an experimental environment which is new and different (E. Ticho, 1966). The intrapsychic reorganisation brings about the behavioural patterns reorganisation represented by the interaction with the new society. Behaviours that were adaptive in original societies' cultures might now become nonadaptive in foreign countries' cultures. Hence, the behavioural reorganisation geared to the receiving culture is indispensable in solving the culture shock. This shows that the mourning process is important in forming the new hybrid identity of migrants. While the mourning absence

is a kind of pathological variable (G.Ticho, 1971), when migrants can mourn what they lost, their identity will be changed and become:

[N]either total surrender to the new culture nor the sum of bicultural endowment. The new identity will be reflected in a remodeled object representation that incorporates selective characteristics into the new culture that have been harmoniously integrated or that prove congruent with the cultural heritage from the past. (Volkan, 2018, P.6)

Asya indulges herself in the cultural heritage of her motherland to reduce the impact of the cultural shock on her ego identity. Case in point, one time when she ponders about Egypt and how she is quickly separated from her society, she ponders Alexandria and summers there and remembers " songs of 'Abd el-Halim Hafez⁵ marking the passage of the years:

'Over the thorns my road led me
Saying: come, let's go to love,
After years it said: turn back
You'll only live there with a broken heart". "(Soueif, 2012, p.433)

Later, Asya's adherence to her society's traditions descends to a lower level that only guarantees that she would not be criticized by others. As proof, when Farid approaches Asya, as if he wants to kiss her, she extends her hand because she is aware of society's reaction around her."OK, that's great. I'll hold you to that.' He steps forward as though to kiss her, but Asya, aware of the watching community, holds out her hand. Fred Langley shakes it, holds up his hand in a general greeting and leaves" (Soueif, 2012, p.587). Gradually, Asya begins to accept eclectic elements of Western culture to be a part of her Ego identity. Although she is married, Asya develops a sexual relationship with Gerald. This behavior is unacceptable in the Egyptian Muslim community, but she assimilates it to form her new Ego identity. Asya's interaction with British culture continues, and at the same time, her adherence to the mother culture decreases to the point that she begins to criticize it. She says:

you fall back on the distinction you despised your teachers for making; they discuss Heathcliff and Othello and the Majnoun in the morning and go home to their tidy little lives in the afternoon, insisting that their daughters be home by seven p.m., pushing their sons into medicine and engineering, joining the party of government. (Soueif, 2012, p.641)

⁵He is an Egyptian singer who gained wide fame during the fifties and sixties of the last century. He was known as the Nightingale with dark skin.

In the quote above, Asya criticizes the contradiction and ambiguity in her patriarchal society represented by the teachers who discuss in the classroom universal texts about open-minded societies. Still, in their homes, they restrict the freedoms of their girls and boys. However, Asya's mourning for her original culture continues until the stage of merging the two cultures (British and Egyptian) and forming a hybrid identity. To illustrate, when Gerald asks Asya: 'I thought you said you couldn't cook?' 'I can't really. I've got this book by Claudia Roden, Middle Eastern Food. And as I follow it I remember odd bits from watching my aunt or my – grandmother in the kitchen" (Souief, p.644). Asya cooks Eastern food for Gerald in her hut by using a book written by a Western author rather than an oriental writer. This indicates that Asya has a leg in both cultures and that her mourning has reached an advanced stage.

The new identity formed under the impact of mourning does not refer to overall engulfment into the host culture or bicultural endowments. Moreover, this new identity is not a steady production but rather represents a continuous process of re-editing (Erikson, 1950). The newly formed identity reflects a finalized consolidation in the reconstructed ego identity of the selected identification with the host society that has been harmoniously integrated with the heritage of the past culture. This phase is characterized by the initial migrant's feeling that he belongs to the new society and gradually integrating with its members. However, his yearning for his original culture is still intensive but without paralysing the gradual, continuous internalization of particular elements of the new culture. On the other hand, mother culture's religious and moral values will be in the structure of the psychic system and play a guiding role in the ego's synthesizing function during cultural integration processes. Thus, the new identity here is a transitional phase in the continuous process of an individual's growth (Kernberg, 1967). Asya developed a relationship with Umberto, but on the condition that she does not lose her virginity. Elsewhere in the novel, she wants Gerald to come to her cabin but he has to not hinder her work on her PhD project. Hence, mourning for losing the original identity and the familiar culture is, indeed, a process that lasts a lifetime. This is because migrants live in two worlds, one has been left behind and has a powerful influence and imprint of archetypes and another where they must adapt (Bhugra, 2021, p.361). In this process, nostalgia is inevitable, even if the migrant was in an uncomfortable condition in his homeland ; as Freud said when he arrived in London, "the feeling of triumph at liberation is mingled too strongly with mourning,

for one had still very much loved the prison from which one has been released" (Gay 1988,p.9), as cited in (David & Goodman, 2016, p.34).

Consequently, the cultural shock and the process of mourning over lost objects give way to a gradual change in the psycho-structure and hybridize the cultural identity (Akhtar, 1995). The development of identity includes a series of challenges or crises each crisis is a phase of potential outgrowth (Kail & Wicks-Nelson, 1993). According to Erikson (1974, p. 27), a sense of identity refers to a feeling of being at one with ourselves as we develop a feeling of affinity with society. Accordingly, if any challenge occurs to the individual identity (in the case of migration there are multiple losses) the identity of the migrant will be in danger (Whitbourne & Weinstock, 1979). Hagerty et al. (1996) noted that for most migrant women, the familiar social environment in their motherland is unavailable in the receiving country. Therefore, these women should find strategies to restructure a new social framework, and in this way, they ultimately reinvent themselves. This reflects the proposal of Baumeister (1997) that social interaction as well as interpersonal relations form human identity. In this way, cultural hybridity becomes the dominant feature of migrants.

Accordingly,, one's identity is not influenced only by internal, genetic factors, but also by the outer environment and external factors (Frideres, 2002). Antokoletz (1994, p.35) explained the personal transformation process, referring to different registers into which such experience forms one's self. She suggested that cross-cultural journeys can precipitate developmental crises. They involve an individual struggling to integrate new cultural values and identifications with those passed down from parents and the original social milieu. This means that the transformational and developmental aspects of the migration experience require modification in self-structure which, in turn, stimulates the process of mourning (Ainslie et al., 2013). The migration does not mean only dislocating people from particular environmental conditions but also deactivating the continuity and coherence of one's self-experience. The migration process, especially when it causes trauma, brings about the absence of one's conscience contact with his self-state (Stern, 2013).

In light of the above considerations, it can be said, that mourning is a means of clinging to the values and standards of the original culture. Nevertheless, mourning does not conflict with integrating into the receiving culture and acquiring new values.

Therefore, we saw Asya, in England, attempting to break out of the stereotype that dominates her by adopting the liberal ideas of women such as the Persian Mina, who have love affairs before marriage. Despite this, Asya is still under the influence of her original standards. Consequently, mourning among immigrants, through the process of identification with the elements of the past belonging to the mother culture and not abandoning the local heritage, supports the process of hybridization in one way or another.

The new hybrid identity of Asya merges the past (Egyptian culture) and the present (English culture) as equal poles. In this regard, Bhabha insisted that the hybrid identity merges and transcends "the present and the past in an innovative act of cultural transformation" (Bhandari, 2022, p.172). In Bhabha's words:

Such act does not merely recall the past as social cause or aesthetic precedent; it renews the past, refiguring it as a contingent 'in-between' space, that innovates and interrupts the performance of the present. The past-present becomes part of necessity, not the nostalgia, of living. (Bhabha, 1994, p.7)

Bhabha stressed that the mother culture (past) and the host culture (present) have an essential role in forming the cultural identity through the continuous integration of both poles within the cultural space which is interstitial space. Actually, this in-betweenness does not create a mere complex entity that includes two opposites. This in-between space is a "creative, malleable indeterminacy involving feelings of simultaneously repulsion and desire that exist at the interface between self and other, or between the polarities of unequal world that we still inhabit, of what Bhabha calls the 'ongoing colonial present'" (Boehmer, 2005, p.355). Homi Bhabha (1994) explained that "the transformative value of third space is found in the translation, or rearticulation, of components that are neither the One nor the Other but something else entirely, which contests territories and terms of both. The hybrid is new, although it belongs partly to the other two spaces. It leaves the established norms and values momentary and allows examining them with new perspectives"(p.28). For instance, "Asya, (...) is neither fully one thing nor another, at least so far as ideologies of that sort are concerned. Soueif renders the experience of crossing over from one side to the other, and then back again, indefinitely, without rancour or preachiness." (Said, 2013, p.386). When the novel ends, Soueif reveals that Asya's unconsciousness has become divided into two parts, one of which preserves the past as a criterion for

evaluating the present, and the other part records the present to be a standard for evaluating the future.

Asya closes her eyes as she tries to concentrate, to capture the thought. It is as though the brain were a split screen, one half examining a frozen frame, a moment where time has stopped, the other vaguely registering the continuation of the action; storing up the passing frames for closer inspection later .(Soueif, 2012, pp.938-939).

Byrne (2009, p.42) elucidated that the "third space" or "hybridity" is not one thing, the other one, or both simultaneously, but a compromise that mediates the two perspectives. In the same way, Ikas and Wagner (2008) believed that such negotiation can be considered a fertile and creative ground which has the capacity to separate both poles from their roots. Consequently, Bhabha's third space can be viewed as a kind of revolutionary anti-essentialist strategy which is against authoritative domination. Unquestionably, the impact of mourning here cannot be ignored because it confirms the culture of the colonized and cancels the unipolar theory that was established by the culture of the occupiers. Moreover, mourning proves the presence of the Other and refutes the orientalist idea that the Other is a fixed and reactionary entity that does not evolve. Hence, mourning helps in creating a third space, resistance to colonialism and the obliteration of the original identity of the migrant community. Moreover, mourning levels up immigrants' self-esteem through a process of identification with the ideals and religious values of their countries' cultures. As a result, it refutes stereotypes of the 'Other' because it helps to liberate the other represented by immigrants from the image of inferiority imposed by the dominant social forces. This in-between space, as Bhabha (1994) described, is "being in the beyond" (p. 10) with offshoots to different directions is evident throughout "In The Eye of the Sun" novel. In many positions, the writer juxtaposes the lost culture of the protagonist, Asya, and the present host culture to undermine her belonging sense to a particular domain of attachment. For example, in a scene where Asya meditates about how Egyptian and English history are inseparable as well as how she stands for the embodiment of the resulting hybridity. Through meditating, Soueif calls attention to Conrad's Heart of Darkness when the narrator evokes the mode of victory " 'all the men of whom the nation is proud, from Sir Francis Drake to Sir John Franklin, knights all, titled and untitled – the great knight-errants of the sea' (Conrad: 1983, p.29)" (Nash, 2007, p.73). Asya accepts the past of the British Empire as a past that can be compared to Egypt's past, represented by Abu Simble or Deir Bahari, of which Asya can be proud of, too. On the other hand, Asya

deciphers her original heritage through what has been assimilated in her unconscious from English literature. While Asya meditates " Great Britain is the gift of the Thames", she refers to the famed quote by Herodotus⁶, about the significance of the Nile in forming Egypt: "Egypt is the gift of the Nile" (Soueif, 2012, p.511). Consequently, Asya evokes the myth of the Nile and structures a myth about the Thames. She painted a halo around the Thames by naming great English figures linked to this river:

Long ago there would have been rowing- boats with canopies and musicians, carrying kings and queens from Westminster to Windsor to Greenwich and other boats, dark, silent, covered-up boats carrying Sir Philip Sidney, carrying Sir Thomas More, carrying Anne Boleyn from Hampton Court to the Tower. 'Softly drifts the river –' what was it? 'Other little children, shall bring my boats ashore.' (Soueif, 2012, p.511)

Another demonstration of cultural reconciliation that transcends the contradiction between the two cultures is when Asya tries linking England and Egypt through their historical relation. She points out that the English Empire was built on "Egyptian cotton and debt, on the wealth of India, on the sugar of the West Indies, on centuries of adventure and exploitation ending in the division of the Arab world and the creation of the state of Israel etc." (Soueif, 2012, p. 511). Although this relation is characterized by the exploitation of Egyptians by Britons, she can not highlight the negative dimension of this relation. Instead, Asya realizes that this relation shaped her and, principally, her admiration of English literature (Nash, 2007). Asya reveals her love for England and Egypt and explains her role in bringing elements from her Egyptian culture to Great Britain. In this way, she prescribes the continuity in the association between cultural fragments of her home and England, and she ignores the colonization specter:

Is it a sinister, insidious colonialism implanted in her very soul; a form of colonialism that no rebellion can mitigate and no treaty bring to an end? What would happen to her if – as in 1956 – the Lion shook himself awake, growled, and stretched a paw – its claws old and yellow but still sharp – towards Egypt, or Syria, or Iraq, or any other Arab country? How would she feel then standing here among his trappings? Asya turns again to the Thames. A river is a river is a river: water and fish – no, probably not fish, it looks pretty dirty – what, then? Bodies. Oh, stop it, she tells herself: he's [her husband Saif] right, you know, you are melodramatic. (Soueif, 2012, p.512)

In the above paragraph, the author shows that despite the negative impact of colonialism, hybridity can move beyond the colonial past and terms with it. Asya ignores the past of imperialism: Things as they are, past is past " [a]river is a river is a

⁶ Herodotus, was a Greek historian and traveler to Egypt in the 5th century BCE. (Grochowski, 1989,

river" and accepts the British culture. Nonetheless, Asya depends on the cultural standards of her homeland in many situations. For instance, she searches about AS and US to find her pigeonhole because her name is Asya UL-Ulama. However, she did not find her name because women in England take the surname of their husbands. Also, Asya drinks water from the faucet directly and she doesn't care what other students will think about her: "Let her think I'm a barbarian then, I don't care. She turns off the tap, shakes her hand which is now freezing, and leaves the kitchen without looking at the other woman" (Soueif, 2012, p.397). Another example is that Asya felt embarrassed because of the penis that the doctor gave her as a substitute for Saif, so she takes out the piece of fuchsia silk (...) She wraps the prosthetic in the uncut fabric and stuffs it behind a pile of bed-linen in the corner of the top shelf" (Soueif, 2012, p, 601). When she wanted to sleep with Gerald, Asya heard a sound of her Superego saying to her: "He doesn't know, he must never know, never even suspect –you can't look a man coolly in the eye and say, would you like to spend the night and then start whimpering stop stop" (Soueif, 2012, p, 659) this reflects the thinking of the Arab female. Hence, Asya's hybrid entity combines opposites without taking sides. There are many things that the western part of this entity accepts, while the agencies of the eastern part refuse them, and vice versa, which causes her anxiety. Said (2013, p.336) stated that "In the Eye of the Sun" is a wonderful fiction because, despite the many temptations, Soueif was not attracted to the Western context at the expense of the Eastern context or preferred European values over Arab ones. She patiently resisted these temptations and tried to solve them. That is why the result was her protagonist, Asya, who has a leg in the culture of the West and the culture of the East without giving priority to either of them.

This highlights the idea that although mourning at some point is a source of consolation, perhaps after a period of time and when the migrant assimilates many elements of the host culture, mourning becomes a cause of psychological tension. The reason behind this is that mourning reinforces the original culture, which is one of the two sides of internal psychological conflict within migrants and the other side is the host culture. This is more like a process of balancing forces. Case in point, when Asya realizes that she commits adultery (Zina), she says to herself: "Asya al-Ulama is committing adultery" (p.450). Using her family's last name indicates the idea that despite the amount of Western values she incorporates in her unconscious, she is still

aware of what she must, as a Muslim Egyptian woman, abstain from doing. In addition, it is clear that Eastern values remain a major side of her ego identity. Thus, a conflict occurs between her Id that pushes her to adultery and her Superego which rejects this behavior.

Undoubtedly, the mourning process and the acquisition of a hybrid identity mean striving to bring about a relative equalization in the influence of both original and receiving cultures' agencies on immigrants' behavioural patterns. Thus, the psychological dilemma of immigrants here is in determining the best moral choices and the appropriate behavior for each situation. In many cases, the best option may be to act in accordance with the requirements of the host culture, which may contradict the principles of the mother culture and vice versa. This creates a threat to the psychological integrity and may disturb the internal stability of immigrants. In some parts of the novel, we notice that Asya is reluctant to offer a specific opinion. For example, when Gerald asked her if she believed in supernatural powers (Uri Geller⁷), she replied:

Well, part of me thinks, of course everything can be explained by ordinary means – or means which at some point people will regard as ordinary. The other part thinks maybe there are things that can only be regarded as “spiritual” in some way. I don’t know. (Soueif, 2012,p.632)

This means that part of her mental system believes in scientific interpretation, while the other part believes in spirituality. Therefore Gerald asked 'You're keeping your options open?' . Asya answered “I suppose I am.” (Soueif, 2012,p. 632)

Unquestionably, the mourning process of immigrants involves reshaping the inner world of representations of self and object (Ainslie et al., 2013, p.666). This is because the morality of the migrant results from interpersonal interaction on which he or she depends in organizing and understanding the rules, values and traditions and combining them into choices and behaviours. Migrants, exposed to varied cultures, may get moral confusion resulting from differences in moral consideration and variability in moral criteria. Asya harbours moral values of both British and Egyptian cultures which she cannot fuse together. For instance:

Asya has an undefined moral perspective on issues related to marriage and sex. She believes that the Muslim Arab woman must not have sexual relationships outside the confines of

⁷ Uri Geller was the psychic, a young Israeli named, who became an international sensation during the 1970s, performing psychic feats on many prominent television shows. (Green, 2018, p.2)

marriage but she wants to be the liberated, fulfilled, sensuous woman, the defiant *femme de plaisir* so she adopts doublethink in her moral concepts and exercises a willful blindness to contradictions in her ideas and actions which swing between the values of Arab culture and western culture. (Al-saqqaf, 2016, p.47)

It is essential to point out here that values and the behavioural patterns acquired by the immigrant in the host country remain an essential component of his psychological entity even after returning home. Moreover, the oscillation between foreign and original cultures' concepts and ethics and the resulting psychological tensions continue within him. Hence, returning to the homeland is another migration, whether the time spent in the host country is long or short. Jean and Gilles (2008, p.127) declared that return migration process is a particular situation of re-emigration in which the new destination country is the origin country of the migrant. Also, returning migration was defined by King et al., (2000, p.8) as "the process whereby individuals go back to their original place or homeland after a 'significant period' spent in another region or country. This " significant period" ranges from twelve weeks to twelve months (Ammassari, 2012) which is a sufficient period to get exposure to a different culture and influence the behaviour of the immigrant (Kuschminder 2017). As the returning immigrant maintains his hybrid identity, he may suffer from some problems which he faced during his residency in the diaspora. The social, political and architectural changes, that occurred in the mother country during the period the immigrant spent in other countries, represent a shock to him and have psychological effects on him.

Asya's return to Egypt can be understood as a reverse migration. In Egypt, Asya still lives in a border space between the two cultures. She was shocked by the changes that occurred in the human and spatial environment. Mosley (2004) wrote:

She returns to an almost ritualized Egypt, in which Koranic verses, the songs of Umm Kulthum, pictures of Abdel Nasser, recollections of colonial Cairo being obliterated to construct Sadat's Americanized business center, mingle with family memories and a sense of her own lonely identity as a timeless Egyptian woman. (p.386)

Asya arrives in Cairo, gets a job as a professor of English literature and participates in the Family Planning Council, in Egyptian villages. However, she faces many problems because of her difference from her Egyptian society. In the university, when Asya asks her students why they are interested in English literature. A female student who wears an Islamic headscarf replies: " I want to learn the language of my enemy" (Soueif, 2012, p.754). Asya is confused and annoyed, so she wants to know

why English is the language of the enemy. The "hooded figure" does not answer and another student says: "She cannot speak," she had said, "because the voice of a woman is a 'awra." (Soueif, 2012, p., 927). This discourse representing orthodox Islam is a shock to liberal, secular Asya, who resists the idea of silencing women as subalterns (Ahmed, 2010). Hence, Asya is furious (in the same way as a Western lady might be) by their veils and views about colonialism and Islam). (Ahmed, 1993)

This makes Asya think about how the students would react if they learned about her relationship with Gerald and the nights she spent with him. She realizes that the "class holding people who were sitting and scrutinizing her and thinking she was doing something shameful by merely being there – something worse than shameful; something for which the fires of hell were being stoked in readiness" (Soueif, 2012, p.754). Asya's annoyance increases when the students send a delegation criticizing her Western style of thinking and clothing which, as they believe, will lead her to hell. Asya says to her sister Deena: "they could see I was a good sort really only it was a shame I was destined for hell (...) 'I said that I believe each one of us has to find his own way to Paradise. The thing is, they spook me" (Soueif, 2012, p. 928). Asya here is aware of the contradiction between her and her students as if she does not belong to this society. She is now experiencing what looks like culture shock. Chakravorty (2007, p.146) explained that Soueif confines Arab women's frames of existence as spectacular representations of either an immoral West or a chaste veiled East. The woman with the 'awra voice and Asya, a Western-educated woman who dares to speak in public, are confined as two counter-spectacles. Although Asya, in England, gained her freedom and became independent from the male domination of Saif and Gerald, in Egypt, she was embarrassed by her status as a divorced woman. The reason behind this is that people there viewed the divorced woman with less respect. Therefore, when the villager women asked her if she had children, she answered " No.' She'd shaken her head. 'Not yet.' 'Never mind,' they said. 'The days are coming in their numbers. God will give you what you want". (Soueif, 2012, p.929)

For Asya, everything has changed in Egypt; t even the places are no longer the same, and only their names remain. For example, Khedive Ismail's opera house was not restored after it burned and turned into a car park, which is called Midan El-Opera. The places where Asya spent happy times, like Omar Khayyam, were taken over and turned into huge buildings . The maze, where Saif raised her to the rock and kissed her

and asked her to marry him, was bulldozed. "The Semiramis where they had had their wedding has gone too, and a monolithic Intercontinental Semiramis is rising in its place". Asya says sadly "now it was all gone, she would never ever be able to do these things"(Soueif, 2012, p.922). Asya feels nostalgic and misses the people and things she loves. All of this affects her psychological state, and what makes it worse is her mother's travel to Kuwait to work at one of the universities there. This can be considered a loss for Asya, and she may need a new mourning process to coexist with the new circumstances.

Consequently, it can be argued that emigration means physical separation from the homeland rather than spiritual separation. Immigrants carry within them the memories and cultural heritage of their countries, which together with the culture of the new country constitute their hybrid entity. This culturally hybrid entity causes psychological tension because of the contradictions between its components, but at the same time, it may enable the individual to act freely because he is not bound by the principles of a particular culture. Asya faced psychological pressure, whether in England or when she returned to Egypt. The reason for this is the loss of the family environment in England and the change in the social and spatial surroundings in Egypt during her migration period. However, her success in becoming a culturally hybrid person enabled her to overcome challenges and withstand changes. The Pharaonic woman statue, which Asya sees in Egypt, is a symbol of Asya's self-possession. This statue withstood the harsh climatic conditions and the factor of time and emerged again from the ashes. Likewise, Asia resisted exile, its temptations and difficulties, and did not succumb to changes in her original environment. "Asya identifies with Nefertari as a displaced woman, far away from the metropolitan center and from her former ruler, enduring her situation with energy and dignity and in a complete self-possession" (Ahmed, 2010, p. 129). Hence, Asya's displacement is an existential journey and, despite the suffering, it helped her to explore herself and build her psychological entity in a way that preserves her independence as a female.

3. CHAPTER THREE: THE NARCISSISTIC INJURY AND PARANOID MIGRANTS IN JEAN KWOK'S GIRL IN TRANSLATION

"Girl in Translation" (2010) is the first fiction by, Jean Kwok, a Chinese-American novelist. In this novel, Kwok presents the story of a Chinese girl, Kimberly, who is eleven years old. After the death of her father and the contraction of her mother, Mrs. Chang, with tuberculosis, their economic situation deteriorated, so Kimberly and Mrs. Chang emigrated from their homeland, Hong Kon, to the United States of America. Like all immigrants, they hope to improve their lives in America, a country of freedom and economic development, with the help of Aunt Paula, Mrs. Chang's sister. However, their dreams before immigration are shattered by the harsh reality they face after immigration. They discover that the USA is not their dreamland because they are not employed in a suitable job that preserves their dignity, and that Aunt Paula exploits them and inhumanly treats them. These unexpected circumstances affect the psychological side of them, especially Kimberly. She now lives in social isolation in the neighbourhood where she lives, and at school, she finds it difficult to integrate with her classmates. Kimberly faces many hardships because of her unfamiliarity with the English language and the cultural differences that reinforce her fears of American society. Kimberly struggles against these challenges. She becomes fluent in English, excels in school, and becomes eligible for a scholarship from a famous school. Despite her pregnancy, Kimberly sacrifices her relationship with her Chinese boyfriend, Matt, because she realizes that marriage will be an obstacle to her ambition. Kimberly continues to excel in her academic career and graduates from Harvard Medical School. She becomes a successful surgeon, living cheerfully with her family, her mother and Jason, her son, in their beautiful home.

This chapter will discuss the idea that the discrepancy between the immigrant's imagined image of his future in the host country and the traumatic reality he faces there causes him narcissistic injury. This narcissistic injury develops and causes paranoid thoughts to rise into the immigrant's consciousness because he loses trust in the social setting. Nevertheless, mastering the language, positive, social interaction, and acquiring a hybrid cultural identity address the negative effects of immigration,

including paranoia. All these issues will be explained through the story of the protagonist, Kimberly, who succeeds at the end of the novel in becoming an American citizen and preserving her Chinese cultural roots. This made her manage her thoughts logically away from deviant interpretations of events and the actions of others, which supported her psychological stability and developed her relations with the humanitarian surroundings of which she became a par.

3.1. Narcissism in Girl in Translation

In his essay *On Narcissism* (1914), Freud affirmed love's therapeutic value. In *Beyond the Pleasure Principle* (1922), he noticed that love loss leaves a constant injury to one's self-esteem. He called such injury a "narcissistic scar" that contributed to emerging a "sense of inferiority". In "The Ego and the Id" (1923), Freud modified the total anatomy of one's psychological system that implicates narcissism and libido theories. Hence he added profundity to narcissism theory which he formally developed. First, Freud regarded the Id, rather than the ego, as the libido reservoir. Furthermore, He presented the principle of reality to explain how the object libido transforms to narcissistic libido and, for him, one's ego is nothing but a "precipitate of abandoned object cathexes" (Freud, 1923, p. 638): in case that the desires of the Id are frustrated by external powers, the desirable objects are forming in the Ego, that tried to be a loved object and convince the Id that its loss is good by saying "look, you can love me too, I'm so like the object" (Freud, 1923, p. 639). According to Stephen Frosh, this request is "central" in narcissism trajectories: behind omnipotent phantasy, self-aggrandizement, and manipulateness is a hopeless attempt to gain the appearance of the loved thing although being not that loved object. To put it in another way, "narcissistic libido" is a love which covers the loss and not only a love of the self (Frosh, 1991).

Although Freud did not link narcissism with trauma, he referred to the earlier injuries as "narcissistic mortification" (Freud, 1938, p.74). Moreover, he observed a shocking response when a person faces the contradiction between his ideal view about himself and a totally contrasting realization. Freud added that the Wolfman considers himself a fortunate kid who never got a disease, but he got gonorrhoea. He explained: "The blow to his narcissism was too much for him and he went to pieces" (1918, p.

99). Stolorow (1975) indicated different tasks of one's self: its organisation, coherence, self-esteem and continuity. Injuries or threats to any of these tasks are narcissistic because they disagree with cohesion and self-protection as well as they are linked to solid reactions such as rage, aggression and withdrawal. This vulnerability is a result of rejection and disappointment. Kernberg (1998) noticed that children who consider themselves part of their parents' expectations and hopes have a gaze aversion. What they see in their parent's eyes is not the reflection that enhances their identity. Rather, it is an image reflecting the parental expectation which is different to his sense of self. In such cases, avoiding to contact with the eyes is a self-protective means. In the adulthood period, seeing, being seen, and gazing are implied in narcissistic functions, which may devastate or protect. (Steiner, 2006). Hence, any experience that threatens, opposes or affronts the self-esteem of an individual is particularly challenging. According to Rothstein (1980), narcissistic injuries during the period of the separation-individuation are a kind of preparation for regression or defense, mainly aggressive reaction to the narcissistic injury at a later time, especially when one faces required adaptation, limitation and challenging stages. For Gerzi (2005), narcissistic blows or injuries are like traumas with narcissistic consequences. The narcissistic blow leads to defensive actions such as withdrawal, dissociation or encapsulation. On the other side, trauma creates an inner state which threatens the coherence, continuity, well-being and stability of the self.

Heinz Kohut's views about narcissism are related to his views about self-formation. He acknowledged that one's self is "not knowable in its essence" and any formularization of one's self is "incomplete" as well as "tentative". Kohut hypothesizes that, in childhood, one's self is developed by two sets of processes. The first set contributes to laying down the self's rudiments by including the psychic constructs that shape one's self and obliterating those that shape the "non-self" (Kohut, 1971, p. 177). Hence, this separation forms the "nuclear self" which is considered the basis of one's sense of being the "independent center of initiative and perception" (Kohut, 1971, p.177). However, the second set of these processes is responsible for forming the cohesive self. This is done by offering two chances to the child: Establishing the coherent "grandiose exhibitionistic self" as well as establishing the coherent "idealised parent- imago". Initially, the infant gets an "undisturbed primary narcissistic equilibrium" a psychic condition of "perfection" that is undifferentiated (Kohut, 1971,

p. 63-64). However, the "unavoidable" lack of motherly care soon disturbs the primary narcissism's equilibrium. Therefore, the infant tries to replace his previous perfection by creating an exhibitionistic, grandiose image of himself, leaving the former perfection and moving to an omnipotent, admired self-object.

Migration troubles the primary narcissism's equilibrium because it causes losing many beloved objects. The loss of prestige social status and occupational social networks that result from migration can deliver strikes to one's self-image, arousing many effective responses such as sadness, shame and jealousy (E. F. Ronningstam et al., 2018). Akhtar (2011, p.39), in this context, suggested that if vocational shifts are dramatically downward, the subsequent psychological anguish might be severe. Migrants mask the sorrow associated with such losses by boasting about their previous possessions and position or by showing dissatisfaction about their post-migratory. Akhtar (2011) identified many restrictions on migrants' success in work, including religious and racial segregation. This racial discrimination causes overcompensatory conduct resembling grandiosity or hostility. Moreover, ethnic minorities boast about the cultural heritage of their nations, especially when the receiving culture lacks historical awareness or sees itself as superior and tends toward self-glorification. Minorities such as migrants, hence, develop feelings of inadequacy and jealousy. As Akhtar suggested that "differences in the velocity or extent of acculturation are not well tolerated," and many generate "hidden rivalries" (Akhtar,2011,p. 87). As a result, narcissistic personality disorder has differential diagnoses , including an unstable self-image, "ideations going beyond the mere restoration or repair of the pre-migration social status and living standard, (...) narcissistic devaluation, and a pattern of impaired relationships" (Najjarkakhaki & Ghane, 2021, p.5).

In the pre-migration period, most of the migrants, who left their countries voluntarily, had an idealized vision regarding their life in the host countries. In the imagination of these migrants, the new country represents the idealized setting of a new life, a type of promised land that provides them stability, security, prosperity, and social relations free of conflicts in post-migration. (White, 2022, p.175). Kimberly and her mother, Mrs. Chang, immigrate to America, which they imagine as the "Golden Mountain", hoping to better their life. Mrs. Chang says to Kimberly " never forget, we owe Aunt Paula and Uncle Bob a great debt. Because they got us out of Hong Kong and brought us here to America, the Golden Mountain". " I nodded" (Kwok, 2010).

Kimberly, here, supports the idea that America stands for their dreamland because, for Chinese people, the term 'Golden Mountain' originated from the name of hope for a sounder life, which was followed in distant areas (Ningtyas & Rosyidah, 2014, p. 26). The other thing that prompted Kimberly and her mother to migrate is Aunt Paula's promise to help and care for all their affairs. Consequently, immigrants' achieving of their "central organizing fantasy" is the primary motivating element that pushes them to the immigration decision (Togashi, 2007, p.187). Thus, Migrants' feelings of disillusion are different from those of non-migrants this is because newcomers faced many unpleasant experiences in their homeland. They expect life to be better in the promised land. However, this land is not as good as expected because of their poor knowledge of the culture and language of host countries. Therefore, migration will create many psychic problems for the newcomer.

Unfortunately, after Kimberly and Mrs.Chang arrive in America, the golden mountain, they are surprised by many shocking events. For example, the sisterly care which marked the relation between Chang and her sister Paula disappears and is replaced with self-centeredness and materialism on Paula's part. Mrs. Chang's disease makes Paula refuses to shelter her and Kimberly in her apartments. Instead, they have to live in a rickety, without heating and roach-infested flat in Brooklyn. Moreover, Mrs. Chang has to work long hours in harsh working conditions in Paula's factory and a large part of her wages is deducted to pay for the sums of travel to America and the costs of medicine. Kimberly, for her part, should help her mother finish her work at the factory after she comes from school, which is located in another neighbourhood, far from the apartment. This means that their narcissistic fantasy is shattered by the spatial and human milieu of America. As a result, this negatively affects their psychological state and behavior. Hence, like for most migrants, "the objective reality was an additional blow to their unrealistic narcissistic expectations. When basic narcissistic needs are unfulfilled, other tasks become almost impossible to perform"(Melamed et al., 1999, p.201). Kwok describes New York City: "The buildings became dirtier, with broken windows and English writing spray-painted over the walls(...) Garbage was strewn everywhere: broken glass by doorways, old newspapers floating down the sidewalk, carried by the wind" and the people there: "looked exhausted and unkempt, with glazed eyes and unwashed hair" (Kwok, 2010, p.11). This is not expected in the "Gold Mountain"; therefore, Kimberly and her mother are shocked and distressed. The

reason behind this is that the frustration, psychological pressure, and intrapsychic instability that the migrants are exposed to are linked to the damage to their "central organizing fantasy," which they think is fully achievable in the receiving country. (Togashi, 2007, p.187). Ma says: "But sometimes our fate is different from the one we imagined for ourselves" (Kwok, 2010, p.215)

Throughout his experience in treating migrants, Togashi (2007, p.177) noticed that the most prominent obstacle that makes their treatment process complicated is diagnosing the narcissistic blows that appeared to be caused by the immigrating process. He added that, although migrants experience the loss of loved things, the mourning process and confusion of identity, what they suffer from is not only the "loss", they also experience damage to their "central psychological activity" responsible for maintaining "the narcissistic equilibrium" (Togashi,2007,p.187). Many patient migrants declare that something significant in their minds was injured after migration: For them, sorrowful feelings about the objects loss and the mourning process are secondary problems unless such crises contribute to destroying that " something important" on which they were depending on to maintain their psychological well-being. Kemberly declares that she loses the fantasy image of America she had in her mind: "I could hardly sit still in the car and kept twisting my head, looking for skyscrapers. I didn't find any. I longed to see the New York I had heard about in school: Min-hat-ton, glistening department stores, and most of all, the Liberty Goddess" (Kwok, 2010, p.11).

According to Akhtar (1999), narcissistic fantasies including idealization fantasies and grandiose are temporary pathological phenomena. Hence, narcissistic delusion regarding the symbiotic bliss related to the mother country, grandiose fantasies, and over-idealizing a newcomer's homeland or the receiving place results from the displacement from his or her fatherland that stands for the symbiotic mother. However, such fantasies eventually vanish and are followed by the Ego's successful integration and identity consolidation. Nurnberg and Shapiro (1983) hypothesized that fantasies are the major organising activity of one's psychic life. Narcissistic fantasies are an archaic type of self-object fantasies. Narcissistic fantasies, simply, are the self's fantasies and fantasies regarding self-object. So long as one lives in such a fantasy, he can feel secure. Hence, narcissistic fantasies preserve "the stability, cohesion, and positive affective colouring of one's self-representation" (Stolorow & Lachmann, 1980,

pp. 14-15) during migrants' lives. Moreover, narcissistic fantasies are the main factor that pushes an individual to leave his homeland and it is negatively or positively retransformed during the immigration process. Consequently, the crucial motivating force which encourages people to relocate is their longing for the realisation of their narcissistic fantasies. However, the fundamental part of migrants' psychic stress is any damage to their central organising fantasy, that they hope to come true in the receiving country.

Bleiberg (1994b, p.44) argued that the infant during seven and nine months requires certain responses from the caretakers. Such responses should meet the "Internal Representation Models" (IRMs). A representative mismatch may be an important precipitant of what is called the stranger's anxiety. The reason is that the stranger doesn't match the IRMs of the infant. When toddlers face uncertain or unfamiliar situations, they try to get emotional hints and psychic support from caretakers to fix the uncertainty. This emotional information, which is provided by the caregivers, is the basis of the representational match. Akhtar (1995, 1999) suggested that the migration's psychological process takes place in "the separation-individuation context", primarily during the fourth dimension "from yours to ours" Akhtar (1999, p. 78). He called the retransformation process of migrants' identity "the third individuation". Also, he supposed that migrants suffer from object and self-representation splitting along aggressive as well as libidinal lines. This splitting comes in two images: love or idealizing one of the two countries and hate or deidealization of the other. Migrants idealize their homeland and deidealize the host country; this process is reversed later. "The immigration resorts to a 'mine' and 'yours' split. (...) Customs, food, language, games, and moral values are seen as either 'mine' or 'yours' until an immigrant can experience 'ours' " (Akhtar, 1995, p. 1067). At the beginning of this process, pillars of the mother culture, such as the national language, are glorified and idealized. Therefore, these cultural pillars generate a narcissistic delusion that no one can express except the individual concerned (Akhtar, 1995, p. 1068). Here, Akhtar declared that the narcissistic fantasies' vicissitudes form the fundamental feature of the psychic distress triggered by immigration. Kimberly, in the initial period of her arrival in America, lived a state of physical and spiritual separation from her country. The disappointment and the frustration push her to idealize her country and de-idealizes the host country to the point that she expresses a strong desire to return home. However,

her mother activated her narcissistic fantasy by suggesting that it would be better for them to stay in America and live as Chinese immigrants.(Ningtyas & Rosyidah, 2014, p. 27). Here, Kemberly gets emotional support from her mother that reduces her "stranger's anxiety"

3.2. Developing of the Narcissistic Injury to Paranoia

Recent research studied the relation between pathological narcissism dimensions and symptoms of depression, discovering a consistent connection between them (Kampe et al., 2021, p. 3). Vaknin (2014) argued that the loss or lack of narcissistic supply or alteration of the narcissistic space (the environment in which the individual used to live with fulfillment and encouragement) is followed by mourning, depression and dysphoria. He added that the individual resorts to fantasy and narcissistic delusions to achieve psychological satisfaction and restore his previous evaluation of himself. We noticed this with Kimberly, who lived with memories of the beautiful past in Hong Kong. She describes their home in Hong Kong: "We'd had a nice simple place". (Kwok, 2010, p.22). Narcissism is insidious because it prevents an individual from functioning within the social setting in a way which is consistent with his or her lofty aspirations and grandiose view of himself or herself (Gerstner et al., 2013). Narcissistic defenses push the immigrant away from reality. That's why, Rosenfield (1971) compared them to a "Mafia-like 'gang'" (p.174). He stated:

The destructive narcissism of these patients appears often highly organized, as if one were dealing with a powerful gang dominated by a leader,(...)The main aim seems to be to prevent the weakening of the organization and to control the members of the gang so that they will not desert the destructive organization and join the positive parts of the self or betray the secrets of the gang to the police, the protecting superego. (p.174)

During swinging between trying to accept "facts of Life" and rejecting them by the defence mechanism, which is like the Mafia, an individual begins to feel oppressed by people. Hence, this projection causes a kind of paranoid fear and that, especially in migrants' cases, society treats them in a racial and hateful way (White, 2022). Davids (2020) suggested that in all human being there is a "normal, pathological organisation". The function of this organisation is to support the feeling of belonging to our "in group" and keep us away from the "out group" (p.21). White (2022) described the case of his patient, Mr B, who fails to fulfil his narcissistic ambitions in the host country. Therefore, the psychological tension generated by the feeling of inferiority

was so intense that " Mr B. retreated again and again into a paranoid-schizoid internal world under the rule of the pathological, Mafia-like defence organization. Here, he felt himself to be a victim of the evil motives of others" (White, 202, p. 13). Despite her hopes of obtaining privileges in America, Kimberly is anxious and afraid of the new social surrounding. Therefore, she hopes that the spirit of her deceased father will be with them to give them safety and ease their distress. She meditates: "Pa, I thought hard, Pa. There was so much I wanted here in America and so much I was afraid of, I had no other words left. I willed his spirit to travel from Hong Kong, where he lay, to cross the ocean to join us here". (Kwok, 2010, p.19)

Most immigrants do not enjoy the same level of well-being that they imagined before immigration. Hence, there will be a mourning process for their lost dreams and grief due to disappointment after immigration (Steiner, 2020). Thus, the newcomers reject external integration; for example, they never communicate by using the host community's language and ignore its social activities (Steiner, 1993). The external world also affects internal integration because of external difficulties. The outside community can negatively impact the mind. The problems faced by migrants who leave voluntarily their fatherlands for different countries are demoralizing, if not traumatic, especially when they endure rejection or discrimination because of their ethnic or social background. (Steiner, 2020,p. 175).

Garfieli and Chzcago (1991) proposed that narcissism "can be shown to account for the varying degrees of paranoid disturbance" (p. 160(. Paranoid ideation can be considered a kind of narcissistic disorder personality. Bursten (1973) explained paranoid individuals regarding their narcissistic features. These individuals seek to restore and maintain their intentional self-esteem that originates from "the reunion process of grandiose self-representation with the representation of an omnipotent object" (p.528). Kohut (1972) argued that infantile rage is a reflection of a narcissistic injury and it is an essential feature of all kinds of narcissism. Therefore, depressive or pouting aspects which are not notable in narcissistic people, appear more hostile in paranoid ones who fulfil a narcissistic repair via different forms of suspiciousness and argumentativeness. These people feel a heavy feeling of betrayal and disappointment by those expected to be the source of their needs' satisfaction. Feelings of unexpected betrayal and disappointment are the basis for the hostile interpretation and suspicion that causes the narcissistic individual to develop paranoid thoughts. Thus, Paranoid

ideation is viewed to originate from narcissism. One's self is dislodged from inner representations and agencies because of losing important relations with self-object or because of particular traumas that negatively affect the ego-ideal. Self-narcissistic cathexis to these inner psychological constructions loosens and aspirations and hope will be notably diminished. Meaningful choices and goals will be impossible to do and achieve. This will lead to paranoia and the paranoid individual is internally lost. Being caught by the paranoid state and its illusion system is a major security form, that paranoid individual knows. Paranoia may be viewed as a consequence of the previous experience of "selfhood" subversion. An individual who is vulnerable to paranoia "has not been adequately attended nor adequately "left alone" " (Garifieli et al., 1991, p. 159). These essential exchanges between the infant and the mother are paralleled via interaction between evolving inner psychological structures. The one's self is raised. The self-narcissistic cathexis to ego-ideal, superego, and ego is generated from self-expression. In the case that total self-ownership is not possible, self-expression will be vulnerable. According to these ideas about the relation between narcissism and paranoia, it is crucial to lessen threats against selfhood, re-establishing links to the inner source of hope and aspiration. As a result, narcissism can be proven to be responsible for various paranoid disturbance degrees. (Garfieli & Chzcago, 1991, p.160)

3.3. Paranoia in Girl in Translation

An individual who has been subjected to a narcissistic depression and who has experienced a painful reality because of his difference from the social surrounding may develop a paranoid illusion. This means that feelings of awe of society overcome him. Therefore, "he isolates himself, a hermit in the kingdom of his hurt"(Vaknin, 2014, p. 24). A person can be considered paranoid if he has a continuing belief that people intentionally attempt to harm him in some matter (McIntyre et al., 2021). Greenburgh and Raihani (2022) declared that conspiracy thinkings and paranoia have many common risk factors like social isolation, victimization and poverty. They, also, share phenomenological characteristics such as attributing negative results to hostile agents. Nevertheless, conspiracy thinkings and paranoia differ in many aspects. For instance, paranoid ideation creates the need for isolation and includes perceptions of hurting

one's self, while conspiracy thinkings include an assumption of collective harm. As a result, a distinction must be made between cultural paranoia, which is a healthy strategy for coping with conditions of marginalization and racial discrimination, and pathological paranoia. (Newhill, 1990, p. 177) as cited in (Harper, 2011, p.429). Paranoid ideation can be diagnosed in immigrant population groups. This is due to discrimination, disappointment, and the feeling of betrayal by both the homeland and the host country, where they did not achieve their dreams. The most prominent explanations of paranoia proposed by contemporary psychology theorists are attributional bias and attachment style.

The attributional bias is a potential mediator of paranoid thinking, especially "the hostile attribution bias". Hostile attribution bias refers to the tendency to explain some individuals' behaviours and some events as a threat or hostile (Garety & Freeman, 1999). Freeman (2002) hypothesized that some people develop particular cognitive biases based on previous experiences, and accordingly, they determine the proper interpretation of events. People with persecutory ideation tend to consider neutral actions and events as hostile. The cultural identity helps to healthy coexistence and interaction with members of an in-group, who are regarded as the most similar and the closer to ourselves so they may have the same intention and never try to hurt us (Scheepers & Ellemers, 2019). Hence, when the social identity of an individual is underdeveloped he or she experiences feelings of being a stranger or outsider. Consequently, he or she would be very cautious of the actions of others and attributes their behaviors as hostile (Buck et al., 2023). Attribution style means how people tend to explain and interpret the cause of incidents and other's conducts (An et al., 2010). The hypothesis of attributional bias suggests that people with paranoid ideation attribute negative actions or thoughts (for example, poor implementation at work) to external power (for instance, malicious taskmaster) rather than interior reasons, such as the paranoid people themselves having no skills. Bentall et al. (1994b) suggested a psychic model that describes paranoid ideation as a kind of defense model. This model explained how the externalizing style of attributions increases paranoid beliefs. According to Bentall and his colleagues, paranoia is a way to save self-esteem from threats. For instance, if one fails an exam, his self-esteem will be threatened because he feels inferior to those who pass this exam. Therefore, he blames outside factors such as the teacher or other people for his failure. In this way, the individual reduces the

adverse idea about him or her self but at the same time he or she increases the paranoia level. When Kimberly fails the exam, she blames her teacher, Mr. Bogart, for being racist and not loving her. She complains: "Mr. Bogart must have realized I was smart, but he seemed to dislike me anyway. (...) Mr. Bogart didn't mind the white kids as much, and I might have thought he was simply a racist". (Kwok, 2010, p.53)

Hence, given that adverse events have more effect on individuals compared to positive events and that paranoid ideation is associated with unstable and low self-esteem, paranoid delusions are a reaction to threats against the self (Murphy et al., 2018). The hostile attribution may be for events that are not necessarily threatening but need explanations. Hence, attributions which form the paranoid illusion have two levels: the illusion in some situations is an attribution. Paranoid individuals may develop attribution for incidents, for example, seeing an individual in a public area glancing, results in the attribution: "This individual is monitoring me". Illusion in other situations is an attribution of other attributions, for instance, the attribution: "that individual was staring at me, I got a hostile look" forms the attribution: "It should be a plot, they try to hurt me" (Freeman et al., 2002b, p.336). Throughout the novel, there are many examples of Hostile attribution bias for conducts that may not reflect a threat but only need an explanation. For instance, Kimberly says:

A policeman stood by the token booth, a gun slung from his belt, and he stared at me as I put my token in the slot. "Hey!" he said. I froze, ready to be arrested. But he was looking at another kid who had thrown a crumpled paper bag on the floor. "You pick that up!" he said. (Kwok, 2010, p.39)

However, Bentall et al. (2001) updated the model and named it: "Attribution-self Representation" Cycle Model". Moreover, they found that the attribution self-esteem relation is not a linear one. Therefore Bentall and his friends suggested that self-esteem and attribution do not have a linear relationship; they are linked to a cyclical relationship. According to this model, an event takes place, and then a person makes the attribution for this incident; this attribution impacts his views about himself. Finally, a person's point of view about himself has a role in determining the attribution he must form when the next negative event occurs.. Consequently, paranoia level level will be increased when an individual blames other people for the adverse events that decrease his self-esteem. This makes individuals constantly blame others for the next adverse events causing a continuous increase in self-esteem. This model of attribution is applicable because negative events happen very often, and individuals repeatedly

blame other people for their troubles. Therefore, we can easily observe how this process can increase paranoia.

The attachment style focuses on the emotional relation between the children and their primary caretaker. This relation has a crucial impact on forming several aspects of one's life, including psychic functioning, the theory of mind development and interpersonal relationships. There are four kinds of attachment styles: anxious, fearful, avoidant and secure. The first three of these styles are insecure and result from threatening or negative events (Bowlby, 1982). MacBeth et al. (2008) stated that individuals with anxious, fearful or avoidant styles show a higher level of paranoid illusion relative to people who exhibit a secure style. Many researchers suggested that the events that block the attachment are significant in developing paranoia symptoms. According to attachment theory, human beings are instinctively predisposed to establish attachment binds with major caretakers. The essential aim of this instinctive system is to feel security or to protect humans from psychological and physical threats. Moreover this instinctive system helps people explore the environment as well as interact with society safely. When individuals feel threatened, their attachment system is activated and it arouses attachment behavior that maintains the proximity to the caregiver as well as supports people in mastering their distress. Hence, it serves as a type of homeostatic system that manage emotions and security feeling. The immigration of Kimberly to America blocks attachment to caregivers in her country, Hong Kong. This separation from her caregivers causes many symptoms of paranoia, such as a fear of people and a loss of trust in them. Moreover, the lack of a sense of security due to changes in the spatial environment, which is, for Kimberly and her mother, strange and uncomfortable. As a result, Kimberly feels so lonely and desperate for support from others, including Aunt Paula, that she wants to go home. She says: "Aunt Paula wasn't going to help us. We were alone. I hugged myself with my arms. "Ma, I want to go home," " (Kwok, 2010, p.14). Kimberly and her mom are trying to regain the attachment with their caregivers in their country so they can feel safe and secure. That is why they resorted to the usual religious rituals in their mother culture, representing a spiritual link with their community in Hong Kong. They erect five altars to expel the evil spirits that they believe cause their current plight. Kimberly declares:

we set up five altars in the kitchen: to the earth god, the ancestors, the heavens, the kitchen god and Kuan Yin. Kuan Yin is the goddess of compassion who cares for all of us. We lit incense and poured tea and rice wine before the altars. We prayed to the local earth god of

the building and apartment to grant us permission to live there in peace, to the ancestors and heavens to keep away troubles and evil people, to the kitchen god to keep us from starving and to Kuan Yin to bring us our hearts' desires. (Kwok, 2010, p.23)

The attachment theory concluded that frequent interaction creates what is called the inner working models, meaning the mental representation of others and the self. Psychiatrists describe models as effective-cognitive systems, including beliefs, memories about others and self. Notably, mental presentations are connected through inhibitory and excitatory mechanisms. In other words, activating a working model inhabits inconsistent models, and primes consistent ones. The working model, which is activated, provokes affective responses, cognitive predictions, and behaviour identical to itself, and therefore the connections are reinforced over time (Dykas & Cassidy, 2011). The availability of the early caregiver develops the secure attachment style that establishes in one's mind positive representations of others and the self. Contradictorily, if the caregiver is not available or unreliable, people cannot feel secure and create negative representations and the anxious attachment develops. In order to control the anxiety, this type of attachment pushes to secondary conducts or activating strategies, like increasing distress to recover proximity to the attachment figure (Shaver & Mikulincer, 2002). Several studies like Ciocca et al. (2017) linked attachment styles that are insecure with the paranoid ideation symptoms. When Kimberly moves away from her country due to immigration, she loses her family environment, including her dead father. As a result, she develops anxious attachment and negative representations of the people and the place around her. She comments:

I wished harder than ever that Pa were here to help. Pa had died of a stroke when I was three, and now we had left him behind in Hong Kong. (...) I didn't remember him at all but I missed him just the same. in America and so much I was afraid of, I had no other words left. I willed his spirit to travel from Hong Kong, where he lay, to cross the ocean to join us here. (Kwok, 2010, p.19)

Undoubtedly, if the insecure attachment was a possible reason for the psychic disorder, the secure attachment will be a protective factor against the psychic disorder. Therefore it is believed that attachment security can be the essential element of resilience (Rutten et al., 2013). Recent studies confirm that attachment-based strategies to reduce mental disorder aims to shift from insecure inner-working models to secure ones. A series of researchers found that developing secure attachment representation through supplemental priming increases the feelings of security and desire to explore (Berry & Danquah, 2016). One technique or method of priming attachment security is

via imagery tasks, that help to access to the regulation system of emotions. Hence, imagery has a significant role in ranging mental disorders and lessing psychoses especially paranoia. Therefore, it can be said that imagery "Compassion-Fucussed Imagery" is an effective way to regulate distress caused by paranoid illusions. This is because it is a technique that involves imagining or visualizing people, places or objects that direct sympathy toward oneself to reduce the negative feelings and raise the self-esteem (Gilbert, 2010). Likewise, Newman-Taylor et al. (2018) argued that security attachment imagery is related to lower paranoia negative mood and anxiety. Kimberly turns to her imagination as a way to create secure attachments to the caregiver, her father, that relieve stress and manage paranoid thoughts. She confesses:

"I indulged in one of my favorite fantasies, that Pa had stayed alive. If he were here, maybe we wouldn't have had to work at the factory at all. Maybe he'd have been able to get a regular job and help us build up a life like those people on TV. (Kwok, 2010, p.37)"

According to the psychoanalytic literature, paranoia among the immigrant class has its causes, and self-esteem level is one of them. McIntyre et al. (2018b) argued that "studies examining depression—a psychiatric symptom which, like paranoia, is associated with low self-esteem—have shown that possessing fewer social identities predicts depressive symptoms longitudinally and this relationship is likely to be causal" (p. 682). Both explicit as well as implicit self-esteem stand as causal agents in developing paranoid thoughts. Whereas implicit self-esteem involves unconscious or automatic evaluation of the self, explicit self-esteem involves conscious attitudes about the self (Monsonet et al., 2020). Paranoia may function as a kind of defense technique against the low implicit self-esteem. They concluded that the levels of implicit self-esteem among paranoid people are lower than those of explicit self-esteem. Freeman et al. (2002) suggested a model which shows paranoia as the beliefs of threat and anticipation. In addition, this model highlights the important role of adverse feelings, especially anxiety in creating and maintaining paranoid thinking. It presents low explicit self-esteem as a crucial and effective factor, which forms and develops paranoid ideation. The adverse feelings about one's self make one feel inferior, apart and different. Hence paranoia is flourished when a person thinks that he is potentially vulnerable. Ben-Zeev and his colleagues (2009) asserted that both anxiety as well as depressive symptoms are significant factors in the paranoia-self-

esteem relationship. They considered self-esteem as a vital element in forming paranoid ideation directly and indirectly because it is related to increased anxiety and depression. Thus, people with low self-esteem linked with anxiety and depressive symptoms are easy targets for paranoia. On many occasions, we note Kimberly has negative feelings about herself and believes in being inferior to the American society: "Perhaps I seemed uncultured in my cheap, ill-fitting clothes, low class. (...) There didn't seem to be much I could do". (Kwok, 2010, p.53). Low self-esteem creates paranoid thoughts in Kimberly that cause her to fear people and always expect them to make fun of her. For example, when Annette, her close friend, comes to visit her, she hides because she doesn't want Annette to see their disgusting apartment. She says:

I ran to the front window as Ma said behind me, "Kimberly, stop! They'll see you!" I was already peering down and saw Annette's round face. I ducked down and hid myself below the window. I hoped she hadn't seen me.(...)The doorbell rang again, then again. Ma and I stared at each other, not daring to whisper, as if the factory inspectors were at our door. (Kwok, 2010, p.99)

However, it can be concluded that people with sound self-esteem are subject to paranoid delusion because the other factors of risk, such as depression and anxiety, can contribute to create the paranoid thinking. According to Kramer et al. (2014), childhood adversity, current depression and stress sensitivity influence the relation between paranoia and negative effect. Childhood adversity enhances stress sensitivity, therefore it can be combined with stress sensitivity. However, depressive and stress sensitivity symptoms show an independent impact on the development of the negative effects of depressive and stress sensitivity to paranoia. Modifications in rumination, a strategy of emotion regulation, that focuses on response, or modification in the ability to cognitive re-examining, a strategy of emotions regulation which focuses on previous responses contribute to solidifying paranoid ideation in people with symptoms of depression.

Generally, paranoia is connected with feelings of threat from other people and inside the self. This result does not contradict other results or models like that of Bentall et al.(2001) because some individuals may have a positive picture about themselves but criticize themselves intensely (Mills et al., 2007). Gilbert and his friends. (2007) argued that fear of marginalization and exclusion are associated with being passively neglected because of lacking specific attractive qualities. However, there are different social segregation and marginalization that have obvious relation

with negative criticism, bullying and harassment. Dagnan et al. (2002) observed two kinds of social threats associated with both exclusion as well as intrusion. As for exclusion threats, one's fears are concentrated on display which cannot attract others or bring much interest. Hence, the major emphasis becomes on self-deficits (compared to others). However, intrusion fear arises when other people get overly close, and an individual does not like to be observed because he fears potentially revealing his negative aspects (M. Lewis, 2003). According to Gilbert and his friends. (2005), paranoid ideation has to do with adverse social comparison, perception of lower social rank, and submissive behavior. People who see themselves as inferior compared to others may feel that they are vulnerable to attack and rejection, which may cause paranoid illusions. Such adverse perceptions about society as a possible threat and self as weak seem to take place when the social mentality dimension, which is based on threat, is over-activated and when the safety system is undeveloped, with failure to reduce the stress when experiencing perceived danger.

Gilbert et al. (2005) hypothesized that there are many considerable justifications to consider the context to which paranoid and social belief and anxiety can overlap. First, individuals with social disorders and paranoid ones share this sense of being targets of people's judgment and attention; a kind of self-consciousness. This was confirmed by Bodner and Mikulincer (1998) who explained that paranoid ideation can be increased by increasing awareness and self-consciousness of being watched. Regarding attention, both paranoid individuals and socially anxious ones assign attentional resources in order to scan for threatening information. Gilbert (2001) suggested that after they perceive any social threat socially anxious individuals switch to inner attention because they seek social acceptance. Thus, they are cautious about their presentations as if they are in a type of market in which some persons are rejected while others are chosen. Attempting to do what others consider charming and avoid what is viewed as unattractive, makes them observe the signal which they are sent to other people as well as get them into many difficulties. People with paranoia don't have such interest to attract others, but they do so to avoid harm from others. For example, Kimberly believes that the make-up can reduce the difference and make her look familiar to others. In this way, she may avoid ridicule and harm from them. She comments:

More of the girls in class also started wearing makeup to school, It seemed to have a magical quality that would somehow make you more normal.(...) Annette had pulled out what she called a cover-up stick and rubbed it over the surface of a pimple she had on her chin. I couldn't believe it. The pimple hardly showed afterward. I immediately thought about using it to cover my nose. (Kwok, 2010, p.127)

The next reason of the paranoid ideas among migrants is the poor mastery of the dominant social group's language. The important role of learning and proficiency in the language for migrants is based on the idea that language paves the way for inclusion or integration in society (Fejes, 2019). Language is crucial to many issues migration raises, including integration and social cohesion maintenance (Brown et al., 2020, p.156). Poor language mastery forces migrants to accept miserable posts and work for a long time for little money (Weishaar, 2010). Moreover, "the language barrier affected their relationships with colleagues at work. Hence, the language barrier seemed to cause isolation in the workplace. Inability to speak English might have reinforced segregation and exclusion of migrants" (Bak-klimek, 2015, p.137). In America, Kimberly and Mrs Chang should work in a squalid garment factory and are isolated from the host community because they do not speak English. Kimberly describes the factory where they work:

When Ma pushed open the metal door of the factory, the heat rushed out and wrapped itself around me like a fist. The air was thick and tasted of metal. I was deafened by the roar of a hundred Singer sewing machines.(...) It was a cavernous hall bulging with exposed beams and rusting bolts covered in ever-thickening layers of filth. . (Kwok, 2010, p.29).

It has been noted that most migrants belong to countries whose people know little about the language spoken by the host community. Hence, the absence of proficiency in the receiving country's language is the central obstacle to contact between migrants and the host society. Neto and Barros (2000) documented that proficiency in the language of the majority was a significant predictor of isolation and loneliness among individuals who immigrated from Portugal to Switzerland. Tip and his colleagues (2019, p. 149) stated that the inability to speak the language used by the majority would not only make it difficult for migrants to find work but may also jeopardize their well-being. Similarly, Yeh & Inose (2003) asserted that English language fluency level is related to acculturative stress amongst migrant students. They pointed out that there is a positive association between proficiency in English and social interaction and social co-existence. For example, when Kimberly buys a box of strawberries from the ice cream seller, he triples the price. Kimberly can't complain about the price because she doesn't speak English, so she has to pay:

That,” I said, pointing to the strawberry cartons. “Two.” “About time,” he said. When he rang up the price, it was three times more than it said on the carton. I saw Ma glance at the price tag, but she averted her gaze quickly. I didn’t know if I should speak up or how you complained about prices in English, so I kept silent as well. Ma paid without looking at the man or me, and we left. (Kwok, 2010, p.20).

Consequently, the acquisition of fluency in the receiving society's language has a vital influence on adaptation after migration and a critical condition for economic and psychological well-being (Isphording & Otten, 2014). Language proficiency depends on the ability to decode linguistic codes and on familiarity with the contextual social background. This helps people understand precisely the intended meaning while communicating with each other (Spence, 1996). Regarding mental disorders, language acquisition is the mediating factor of postmigration. Low language proficiency can block conveying the emotional state and lead to misunderstanding the intentional meaning of the speaker. The reason behind this is that the process of acquiring a second language is implicated in social cognition. Furthermore, the less proficiency in the native language may make an individual more vulnerable to real or imagined victimization experiences (as the case of hearing handicapped). Also, reduced language competency may correlate to lower sociable identification and fewer positive perceptions of in-group identity. (Thomas et al., 2017, p.5) Thus, a lack of language proficiency may increase paranoid thoughts through misunderstanding the behavior of others and interpreting them as aggressive responses. When Mrs Chang and her daughter, Kimberly, buy ice cream, the mother notices aggressive feelings against her in the seller's words through the tone of his voice. Kimberly explains: "with a “yo,” that I didn’t know. The man behind the counter said in English, “I ask got all day. You gonna buy something or not?” His tone was aggressive enough that Ma understood what he meant without translation" (Kwok, 2010, p.20). Here she relies on the tone of voice to interpret the seller’s words because she is not fluent in his language. Interestingly, the psychic disorder is associated with deficits in any side of social cognition .Montemitro et al. (2021) wrote:

Poor LP could be thought of as the vulnerability phenotype to psychiatric disorders. Simultaneously, low LP may hinder social functioning in the receiving land, which has been linked to bad mental health. Contrary, proper LP may encourage migrants to be included in all major societal domains, positively shaping migrants' mental health and adaption in the short and long term. (p.15)

Bullying victimization is viewed by many therapists as another cause of paranoia. Victimization and discrimination include two subtypes: institutional and

interpersonal. Institutional victimization and discrimination are reflected in the policies of government institutions, whereas interpersonal victimization and discrimination are related to discriminatory and victimizing interfaces between people. Given the relation between paranoia and interpersonal discrimination, this section will explore discrimination and victimization enacted through people. Experiencing discrimination is a common issue, especially for individuals who belong to socially disadvantaged classes, and it is associated with many psychic health crises. Many population-based types of research proposed that generally perceived discrimination increases psychoses (Deller, 2017).

Furthermore, Karlsen and his colleagues (2005) diagnosed psychosis at a rate more than three times greater among individuals who were assaulted in a verbally discriminatory manner. They also noted that psychosis increased at a rate five times among those who were physically assaulted due to social differences and racial discrimination. Likewise, expanding proofs show how discrimination and victimization contribute to creating and maintaining a tendency to distrust the social surrounding. Hence, the perceived discrimination which is based on gender, class ethnicity, appearance, age, or sexual orientation was linked to the development of paranoid thoughts (Janssen et al., 2003). Many cognitive theorists accounted for the tendency to exaggerate in expecting threats and attribute negative experiences to the outside environment. They charged victimization experiences invoke adverse ideation about one's social surroundings (Bentall et al., 2012). Cantor-Graae and Selten (2005) argued that victimization is associated with the subordinate state that culminates through the cognition of social defeat. The social defeat can be relevant to maintain the symptoms of paranoia considered psychotic.

Bullying victimization can be defined as recurrent exposure to humiliating and adverse saying and actions (Gredler, 2003). Bullies attempt to subjugate their victims by humiliating and belittling them. Therefore, there is a strong relation between bullying, low self-esteem, and anxiety. In addition, bullying victimization has an essential impact on adults leading them to mistrust others. According to Valmaggia and his colleagues (2015) individuals experiencing bullying are at a high risk to show obvious symptoms of paranoia in their later days. It is hypothesized that suffers of Bullying tend to adopt the victim mentality or the victim schema that pre-empts the interaction with society (Garety et al., 2013). These pre-existence adverse schemas

about people interact with threat-based appraisal formed by bullying that provokes adverse senses, establishing feelings of distrust, threat, and paranoid ideation. In this process, there is a significant mechanism which is building a kind of social expectation forming internalized attitudes about self, with the support of others to confirm such internalized beliefs (Bowlby, 1973). Hence "being bullied, perceived by victims as the loss of Peer support and the development of negative expectations concerning other's behaviours, will lead to an update of social expectations". (Schäfer et al., 2004, p. 380). Kimberly is exposed to many situations of bullying, especially from some of her classmates. The most prominent bully is Luke, who always annoys Kimberly with his words and actions. She describes him:

the class bully started staring at me in class. His name was Luke and he'd been left back(...)He also used a lot of words I didn't know, like cock and mother finger. I asked Annette if she knew what cock meant. "Everyone knows that." Her smile was confident. "It means poop.". (Kwok, 2010, p.75)

In this quote, Kimberly considers Luke's staring at her to be hostile in its nature. She thinks that he intends to harm her because of his previous attitudes and actions that offend her and belittle her.

Bullying is intentional and repeated adverse actions typically physical, verbal, or rational forms. The perpetrators perceive victims as inferior or less powerful than them and cannot defend themselves than them (Olweus, 1994). It has been concluded that bullying expands social stress and heightens shame feelings and the inability to regulate inner emotions (Matos et al., 2013). Given to paranoia is a kind of social fear that results from adverse social experiences as a strategy to identify social threats. Bullying is a crucial catalyst of development and maintains paranoid ideation. The reason behind this is that bullying creates negative inner feelings about one's self and makes the victims think of being vulnerable and see other people as hostile; this in turn, leads them to be paranoid. Another bully at school is Greg, who is always teasing Kimberly. For example, when Kimberly passes in front of him, he pinches his nose pretending that he cannot stand the smell of mothballs from her clothes that her mother uses to get rid of cockroaches. This makes the rest of the students laugh sarcastically. This is why Kimberly feels that high school is uncomfortable compared to elementary school and that the students do not like her. She talks about Greg:

He'd also smelled the mothballs in my clothing, which Ma and I used to keep the roaches away. All Greg had to do was pinch his nose when I walked by and a wake of laughter from

his friends would follow me down the hall. My classes were much harder than those at my elementary school. (Kwok, 2010, p.108)

McDonnell et al. (2018) posited that interpersonal sensitivity, in most cases, mediates the relation between experiences of bullying and paranoid ideation. McDonnell and his colleagues added that the bullying severity predicts interpersonal sensitivity that, in turn, predicts paranoia. Moreover, they suggested that intense bullying in school contributes to strengthening one's interpersonal sensitivity that increases the possibility of developing paranoid ideation. Kimberly hides in the toilet stall so the students don't see her tattered underwear. However, Greg notices her and she becomes a target of his bullying: "The next day, Greg yelled down the hall as I passed by, "Are those boxing shorts comfortable?" The boys and girls around him exploded with laughter. I kept on walking as I burned with embarrassment" (Kwok, 2010, p.110). In the next gym class, Kimberly wears a swimsuit under her clothes so that the students will not make fun of her, but when Greg sees her, he says sarcastically: "Hmm, are we going swimming today?" I realized I had only made things worse" (Kwok, 2010, p.111). This bullying triggers Kimberly's paranoid thoughts, which made her attribute any act as being against her. For example, she explains that the perfume sellers' neglect of her and her mother is classist and racist: "Under the sparkling lights, saleswomen sprayed passersby with perfume but ignored Ma and me. We were too poorly dressed, too Chinese" (Kwok, 2010, p.111)

One more psychic motivation for paranoia is a lack of social trust. Trust is an important mediator of persecutory illusion. According to "The Cognitive Model of Persecutory Delusion" by Freeman and his friends (2002), trust can be viewed as a conceptualization, about the world and others, mediates the way between the searching process for meaning and precipitant. However, trust has been explained as "an expectation other person will do as they say they will and can be relied on" (Cooper, 2022, p.53). Trust is a crucial factor of paranoid illusion as mistrust in the world and others (Freeman, 2016). Nonetheless, persecutory illusions are a display of automatic and conscious ideas in one's mind that others are trying to hurt him, accompanied by emotions of fear, while trust is the deep faith about the dependence on others. It is well known that trust is to be situation-specific. For instance, one's trust in individuals he knows is different from that in strangers (Bauer & Freitag, 2018). Hence, belonging to and positive interaction with a social group gives a safe and secure network that

increases and maintains trust in others. Healthy interaction with or belonging to a society creates a constant social identity which provides belief and confidence that members of that society are trustworthy so this protects from interpreting behaviours of others as a threat. Contrarily, mistrust is considered a factor of maintenance because it causes social isolation and prevents one from discussing his paranoid ideations with others. This allows one's paranoid illusion to develop freely without any alternative viewpoint (Freeman et al. 2002). Kimberly always feels anxious and distrustful of people, that's why she lies because she doesn't want people to share her private life. When she goes to see Dr. Weston, she lies to the receptionist when she asks her who brought her to high school:

Is your mother parking the car?" I looked down. "No," I said. "She is ill today." "Someone else must have brought you, then I should have thought of this and been ready with an answer. Lies flashed through my mind—someone brought me but they were waiting in the car, someone brought me and left. (Kwok, 2010, p.84).

Kimberly doesn't even trust her best friend, Annette. She hides her poverty and what she suffers because of working in the factory, and she does not want anyone to know this fact. This isolates Kimberly from other students. She confesses: "I didn't want her to know what a hard time I was having". (Kwok, 2010, p.186). There are a number of recent researches that support this idea. Take, for example, Bibbey (2020) hypothesised that individuals who experience higher rates of paranoid illusion have the tiniest trust in their social surroundings. Also, Martinez et al. (2021) found an obvious relation between distrust of other people and paranoia within a general sample of the population. Kimberly doesn't trust anyone, not even Aunt Paula, so she hides her scores report from Aunt Paula. But Aunt Paula takes the report saying: "Why would I be jealous because my niece does so well? What type of human being do you think I am?" (Kwok, 2010, p.113)

Given the paranoid ideation's negative impact on the intrapsychic stability of immigrant individuals, they resort to different strategies to manage and decrease their paranoid ideation. One of these strategies is the social belonging and self-affirmation. Decreasing loneliness results in reducing depression, social anxiety, and paranoia meaning ideas of reference. However, it cannot omit the subjective evaluation. Consequently, feelings of belonging, the level of one's belief of being related to other people, is one of the means to decrease loneliness. Belonging was described as a kind of interpersonal construction which is a significant aspect of preserving the stability of

mental health and saving from stress (Shnabel et al., 2013). Importantly, it has been observed that lower levels of belonging sense is an essential reason for psychosis (Deniro, 1995), while a high level of belonging sense is one of the successful methods to recover from psychosis (Perry et al., 2007). Interestingly, paranoid ideation and a sense of belonging are indirectly related to each other in the literature of self-affirmation. Recent research proved that affirmation can help in reduce paranoid thinking (Kingston & Ellett, 2014). Additionally, the belonging sense is an active ingredient in the process of affirmation when social identity is threatened (Shnabel et al., 2013). Shnapel and his colleagues focused on affirmation influence on stigmatized social groups whose members are subjugated to adverse stereotypes. Therefore, they are worried about confirming related stereotypical points of view. As a result, affirmations of an individual's values can reduce the effect of threats of ethnic stereotype. For example, black students who are affirmed have higher levels of belonging sense than black students who are not affirmed. In sum:

Those with high degrees of paranoia may no longer need to adopt paranoid beliefs to safeguard their self-esteem when faced with a danger threatening their self-esteem if they can strengthen their inner psychic resources through affirming ties with others. Furthermore, affirming links with others and improving one's belonging sense logically will lead to the hypothesis that implementing belonging affirmations too will result in less loneliness. (Raine, 2016, p.43)

Hence, self-affirmation refers to engaging in conducts or thoughts that enhance an individual's inner psychic resources to maintain his or her well-being (Sherman & Hartson, 2011). Steele (1988) pointed out that affirmation expands psychic resources through increasing or consolidating positive attitudes about one's self-esteem to cope with the psychological threat. In this way, the need for dysfunctional defensive behaviour or thoughts, while feeling psychic threat, will be eliminated. Therefore, psychoanalysts compared psychic resources to psychical immunity. This means that when one has high psychic resources, he will be protected from the psychic threat such as threatening the self-esteem. As a result, he can change his psychic perspective according to the threat to maintain his well-being (Sherman & Hartson, 2011)

Kimberly succeeds in developing good relations with the Americans, especially her classmates. She attends parties with Annette and spends much time with young Americans. At Kurt's party, she dances to the tunes of Western music and, for the first time, feels that she belongs to American society. Kimberly says, "Spinning around under the disco ball, I felt like a real American teenager" (Kwok, 2010, p.183).

Consequently, we notice that the influence of paranoid thoughts becomes less severe and no longer embarrasses or confuses Kimberly. At the same party, when Kimberly tries to use a hookah, she has paranoid thoughts: "Everyone was looking at me from under their eyelashes, probably to watch the newcomer cough and not know how to take a hit". However, she uses the hookah brilliantly. Therefore, Curt comments "You're a natural. You should give up being a brain and become a pothead, like me". The stage of belonging and self-affirmation reaches an advanced level when Kimberly and her mom take the naturalization test. Kalimantan (2015, p. 4) argued that Kimberly alters her ideology consciously. She accepts the ideology of the Americans to be a part of America because she is aware of her communist homeland. Her mother is unaware of what she responds to as she can't speak English effectively, and Kimberly doesn't clarify the naturalization test question. She explains how it benefits her eligibility for college financial aid programs. This means that her mother will not have to worry about paying her daughter's school fees.

Consequently, the social interaction of an individual with others affects his attitudes and the direction of his thinking. According to the paranoic development standpoint, the essential characteristic of this social growth in an individual's life is his readiness to change and adjust his opinion about the behaviors of others. Therefore, positive social interaction provides an individual with an overall positive image of what is happening around him rather than adhering to a single opinion or attitude. As a result, these actions and conclusions can be different and he can adjust them while ruminating about conducts of others, judging them depending on a realistic perspective (Cameron, 1943).

Proficiency in the dominant community's language is the other strategy for reducing paranoia among migrants. Migrants' communication and new relations with the host society can defeat the isolation negative impact. Putnam (2000) described the contact and relations between heterogeneous social groups as "bridging social capital". He mentioned several benefits: for instance, intergroup contact helps to save information and knowledge and can form border identities. In addition, the psychic benefits and improving migrants' well-being. Social identity is a crucial part of self-concept, which depends on one's value, emotional meaning, and knowledge as a member of a specific social group. The major mediator of establishing a healthy social identity is cultural and social interaction. Through cultural and social interaction,

migrants internalize what they see and hear making it a part of their thoughts. This means that their cultural standard will change and the structure of their Superego will be different of that before migration. Hall (1990) stated that "different environments bring different history, culture and experience which emerge different impact toward the identity development, therefore identity is unstable products which made and changed within the history, culture and experiences" (p.225). Social integration affects migrants who try to narrow the gap between them and the host society. Hence, adolescent migrants become "translation artists", whereas their parents want them to maintain their original culture's elements, the receiving community requires them to follow its cultural canons to be incorporated (Portes & Rivas, 2011). Adolescent migrants tend to identify with the receiving society and their preference for their original culture will diminish. This is supported via their preference for the language of the host society over their original language (Geerlings et al., 2015). The development of Kimberly's English influences her way of thinking. She no longer interprets events and the actions of others only from the perspective of Chinese culture, but now also depends on the context of American culture in this regard. Hence, mastering the English language enabled Kimberly to get rid of her distrust of American society and thus be able to manage her, and even her mother's, paranoid thinking. Whereas previously Kimberly had consistently refused to go to Annette's house, at the school graduation party, we see Kimberly's positive reaction to inviting Annette's father, Mr. Avery, to lunch. She translates to her mother what Mr. Avery said to ease her anxiety and hopes that she will accept the invitation:

"We're all going out for a celebratory lunch," Mr. Avery said. "Would you both care to join us?" Ma looked at me in confusion. I translated for her, hoping that just this once, she would say yes. "No, dank you," Ma said. "We go." (Kwok, 2010, p.94)

Hall stated that a language "is a symbolic practice which gives meaning or expression to the idea of belonging to a national culture" (1997, p.2). Significantly, language can construct one's identity and change it. In Hall's point of view, "meaning is what gives us a sense of our own identity, of who we are and with whom we 'belong' " (1997, p.2). In turn, meanings that are linguistically generated, "help set the rules, norms and conventions by which social life is ordered and governed" (1997, p.4). Therefore, language contributes actively to forming human cultural identity..

integration into the receiving social setting leads to mastering its language and vice versa. This leads to an improvement in mental health and reduces negative interpretations of events. As a result of integration and new language learning, the immigrant acquires a hybrid identity. As Byram (1994) illustrated "cultural learning has to take place as an integral part of language learning, and vice versa" (p.22). Being fluent in English made it easier for Kimberly to understand the American social context. She says; "Mrs. LaGuardia was looking at me and continued to talk. "Kimberly came to our school barely speaking English and we are very proud of what she has achieved here." (Kwok, 2010, p.91). Kimberly no longer tends to attribute her classmates' behaviour as a threat. For example, Greg's harassment is not interpreted as bullying or belittling her. On the contrary, she considers it a way to attract attention and a sign of his admiration for her:

Greg looked at me. Despite my trembling legs, I smiled as kindly as I could. "I'm very sorry." He looked confused and also the tiniest bit ashamed. He probably knew he should have been the one apologizing. "For what?" "You keep trying to get my attention, but I just not like you in that way." Then I reached up to give him what I hoped would look like a patronizing kiss on the cheek. (Kwok, 2010, p.113)

Consequently, it is not surprising to argue that mastering the language spoken by the host society helps modify immigrants' mindsets, understand social contexts, and acquire elements of the receiving culture. All of these not only reduce the ideas of paranoia but also contribute significantly to constructing one's hybrid cultural identity that does not belong to either the original culture or the mother culture.

Mercer (1997, as cited in Petreñas et al. ,2018) explained that the conversation with educators provides an individual by another form of language use, through which he or she reorganizes his or her way of thinking. Thus, the acquisition of a second language does not only mean the ability to communicate in two or more languages but also the ability to internalize a culture and its values attitudes and traditions. At this stage, it is important to mention the idea of "identity slippage" introduced by Armour (2009). Armour explained that the acquisition of additional language effects one's identity development and one's identity slips when he moves from first to second language, as he tries to understand the system of language being used. Thus the used language is not separated from the cultural and social context that frames it. Consequently, an individual will be different when he uses a second language. Therefore, there is a continuous and progressive negotiation process with the culture of

the majority, where the minority gets a kind of hybrid and cultural repertory which is formed by language use (Bradby, 2002). It is understood that young migrants raise between two different cultures ruled by several different languages. Each language has a different way to form the symbolic sense of the world leading to confusion in the migrant's identity. Hence, learning and dominating the original and foreign languages directly affect the development of migrants' identity and support their psychic state while adapting to the sociocultural context of the host society. (Vedder & Virta, 2005). Kimberly is affected by American society as an immigrant. Slowly, she becomes more conscious of the unfamiliar language and culture as she learns the American culture and language in school, causing her identity to shift as well. (Kalimantan, 2015, p. 3)

Hall (1997) stressed the culture's relation to communicating and generating meanings. According to Hall, culture is primarily concerned with producing and interchange - the "giving and taking of meaning" (Hall, 1997, p. 2)- among people belonging to a social group. Put in another way, "By culture, here I mean the actual grounded terrain of practices, representations, languages and customs of any specific society" (Hall, 1986c, p.439). Hence, there is a very close link between cultural differences and language. Hall argued that culture generates "shared meaning". These common meanings lead to and confirm the idea of cultural differences. Hall (1997, p.2) added that when two individuals are from the same culture this means they have almost the same views about the world, and each can easily understand the other's feelings and thoughts.. Therefore, there will be less chance for their paranoid ideas to develop. Moreover, language can represent differences in cultures. Hall added that culture can form people and people are able to shape themselves through culture. He asserted that the term "culture" refers to what distinguishes people's, community's, social group's, or nation's 'way of life'. Instead, the term can refer to the 'shared values' of a society or a group. (Hall, 1997, p.4)

Thus, the function of cultural difference is to perceive and distinguish group identity. So, individuals with the same social identity will have an identical distinct culture. Likewise, Hall declared that "members of the same culture must share, broadly speaking, the same 'cultural codes'" (1997, p.5). In Hall's opinion, the realization of the relation between cultural differences, language and identity is crucial. He believed that one is unable to understand any one of them without cogniting the other. For instance, Hall realized the linkage between culture and language by saying that the

privileged means that enables us to form and exchange meanings and thus "make sense" of objects around us (Hall,1997, p.5). For Hall, language is a cognitive system that shapes individuals' knowledge of themselves and the general world around them. He concluded: "Without these 'signifying system', we could not take on such identities and consequently could not build up or sustain that common 'life-world' which we call a culture" (1997, p.6). Based on the preceding of Hall's ideas, it is not wrong to say that mastering the dominant language in the new land gives immigrants a dual semantic system including both mother and new tongues. For this reason, immigrants have a dual view of the world around them and themselves. These aspects are the base of forming the hybrid cultural identity. This type of identity includes the original and foreign cultural standards that have been shaped by the impact of the assimilation of the culture of the new community and mastery of its language. Murwantono (2021, p.3) declared that Kimberly learns English language and occasionally translates not just her language but herself too. Kimberly, the novel's main heroine, believes that she finds that she is translating in areas other than language, like personality, lifestyle, and behaviour.

3.4. Recovery from Paranoia and Kimberly's Hybrid Identity Formation

The aforementioned factors such as language mastering, coexistence, and the social belonging and self-affirmation enable the immigrant individual to overcome paranoid ideas, and in turn, help in forming a hybrid identity. The reason here is that the immigrant individual has elements from both original and host cultures. So, he lives between two cultural spaces and does not feel alienated or lonely because he does not fully belong to any of the two parts of his hybrid being. Also, the self-esteem of immigrants is based on the extent of adherence to the elements of both cultures that make up this hybrid entity. Hence, the hybrid identity is one of the signs of recovery from the symptoms of paranoia among migrants. Kimberly's language is converted into a linguistic hybrid that includes the Chinese and English languages, which is the basis for forming her entity as a culturally hybrid immigrant. Consequently, She gains double standards from Chinese and American cultures, on which she relies in evaluating daily events and people's behavior. Moreover, she now does not tend to

negative interpretations because she is comprehensively aware of the elements of both cultures, so she does not find ambiguity in what is going on in her social environment. At the end of the novel, Kimberly fulfils her dreams and becomes a surgeon. She mastered the English language completely. She now lives in economic prosperity with her mother and her son, Jason, who is now twelve years old. In communication with her son, Kimberly readily switches between Chinese and English;

Hey, where are you going?" I asked in Chinese. "I've got baseball practice! Mom, I'm going to be late." His Chinese, although not quite as perfect as his English, was excellent. Jason's face was so similar to his father's, Matt: the golden eyes, the bushy eyebrows, even the lock of hair that always fell in his face. He was already getting his bicycle from the bike rack but I called, "Jason." "I have to go." "You forgot our special good-bye." He paused, then ran back to me. "I'm too old for this." "Come on." I put down my helmet and gloves and slipped Matt's necklace into my jacket pocket. Then we both switched into English and chanted together, "I love you, give me a whack." We gave each other a high five. "Have a great day, and I'll be back." . (Kwok, 2011, p. 225)

In this quote, Kimberly uses words such as: "whack" and "high five" although they make the same sense. The term "whack" refers to making a "high five" with Jason, but "high five" is translated by Kimberly into "whack". Here, she abolishes the notion of "high five" which mirrors her acceptance of a mono-identity as an English speaker. However, she uses "whack" that, refers to her ability to adapt to more than one cultural identity. As a result, the use of both English and Chinese together confirms her acceptance of the new culture and her adherence to the mother culture.(Ningtyas & Rosyidah, 2014). According to Bhabha (1994):

"Hybrid is the transformational value of change lies in the rearticulating, or translating, of elements that are neither the one (unitary working class) nor the other (the politics of gender) but something else besides, which contest the term and territories of both (p.28)"

Kimberly's mind-set and behaviours are influenced by English culture because of language proficiency and increasing interaction with English society. In the beginning she feels that she needs to independence and more freedom from the familial duties. This need pushes her to accept elements from English culture, search for the Americanized self and de-chinasing herself. This is the first sign of changing her identity. For example, she lies to her mother about joining parties with her American friends at night and breaks the behavioural rules of her Chinese culture. However, this attraction to Western culture and ignoring the mother culture make her feel sad and guilty. She confesses: "I felt guilty about leaving Ma alone at the factory,

but I wanted to have some fun for once, like the other kids my own age" (Kwok, 2011, p. 227). Although Kimberly strives towards an American copy of herself, she maintains most of the manifestations of the Chinese copy of herself. Thus, she cannot change completely to an American. Kimberly recalls: "The blistering reality was the deafening thunder of sewing machines at the factory, the fierce sting of cold against my skin in our unheated apartment" (Kwok, 2011, p. 206). Therefore, abandoning her cultural roots is not easy because her spiritual comfort relies on these roots. She says: "I felt at peace in the temple, as if we had never left Hong Kong. As if there were forces of compassion that were watching over Ma and me" (Kwok, 2010, p. 158). As a result, Kimberly, at this stage, suffers from a conflict between the Chinese and American identities. She cannot completely abandon her Chinese culture nor can she fully adopt American culture. Thus, assimilation is the best way to form her new identity. This means that Kimberly must reformulate her Chinese cultural entity to fit into the new American cultural space. In other words, it must maintain the same distance from the Chinese and American dimensions of her self. That is why Kimberly consciously accepts the modification of her ideology by taking the oath of citizenship, which requires the promise to leave all previous loyalties and to be loyal to America and to accept its laws. Kimberly's mother unconsciously changes her ideology because she does not speak English. She only learns from Kimberly to answer "no" when she is asked if she is a communist.

In the last phase of this novel, Kimberly realizes that it is time to change and modify her ideologies according to both the Chinese and American models. The mother supports this decision. She says, "Yes. I am afraid but I feel light too. Even if Aunt Paula bathed in grapefruit water, she wouldn't be able to wash the guilt off. It is time for us to make our own way" (Kwok, 2010, p. 257). The first step is to get a new home away from the domination of Aunt Paula. Kimberly is to enhance her self-esteem by accepting elements of American culture. At the same time, to keep her psychic stability, she adheres to her Chinese roots. Etana (2021) stated that in America, Kimberly begins living multiple existences simultaneously, as a student, a sweatshop worker, and a Chinese emigrant in her household. Immigrant consciousness of Kimberly is fragmented because she juggles many national, social, and cultural identities, making her unique among American boys and girls her age. (p.99). To achieve her goal, the protagonist of the novel, Kimberly, reinterprets old values and

behavioural standards, according to the new culture and social forces in America (Chen & Lau, 2021). Thus, her hybrid identity leaves no room for paranoid thoughts, mistrust of others, or the interpretation of normal behavior as hostile.

Ultimately, Kimberly accepts the hybrid thinking way that forbids paranoid ideation and helps her to live between the American and Chinese worlds. No matter how difficult this task is, Kimberly manages to combine the two cultures. She accepts changing her name, 'Ah-Kim', to an American one, 'Kimberly'. Aunt Paula says: "It's very important to have a name that is as American as possible. Otherwise, they might think you were fresh off the boat!". (Kwok, 2011, p. 17). Hence, Kimberly succeeds in translating her cultural personality as a homeless and an inferior Chinese young girl into a free Chinese American female simultaneously associated with both American and Chinese culture. During some stages of forming her hybrid identity, Kimberly tries to break out of her mother's shadow. Although the present differences between Kimberly and her mother are in the matter of language and culture, this gap can be managed because Kimberly and her mother speak Chinese. Moreover, despite her inability to speak English Ma's mindset is affected by the American thinking way. For instance, she protests against the inhumane treatment by her sister Paula because she believes that she and her daughter, Kimberly, have the right to choose freely their proper way in this world. Consequently, Kimberly and Ma seem to feel comfortable in their position between the two worlds and they try to achieve the same dream. This creates a promising future in this new home to which destiny brings them to. Hence, Kimberly and Ma may continue to negotiate between these two worlds for the rest of life to preserve their new world and this is not an easy task. This may not be Kimberly and her mother's experience, but that of most female migrants. Consequently, the novel is a story of the independence of self and the defeat of difficulties. Kimberly says: "I say I have not been so much pushed by winds as pulled forward by the force of my decisions". (Kwok, 2011, p. 288).

Kimberly frees herself from complete submission to her original culture and from the burdens of old memories. On the other hand, her success as a surgeon made her worthy of American citizenship. However, this success had a price: She is a single mother to a son who has reached the age of twelve. Kwok describes this novel as reflecting "a growing awareness of the self and the construction of authorial identity" (Kwok, 2011, p. 9). Throughout the novel, Kimberly drifts somewhat into American

culture, as she develops sexual relationships with American males, such as her relationship with Curt. However, when she decides to fulfil her dreams and devotes herself to studying medicine, she decides to get rid of these relationships, even those with the Chinese boy, Matt, who was the reason for her pregnancy. In this mission, Kimberly relies on the standards and values of her Chinese culture represented by her mother's personality. She comments "Ma had been known as something of a beauty herself in Hong Kong, she never commented on how I looked. She'd always taught me that other qualities were more important" (Kwok, 2011, p. 80). Here, 'other qualities' mean; diligence and making progress both educationally and professionally. This progression is necessary to achieve integration and to negotiate with the host community. That is why she sacrifices her married life because she realizes that living with Matt and forming a family, according to Chinese traditions, would hinder her ambition. "What kind of wife would I be for him? Poor, stressed, frustrated, with all my potential unfulfilled"(Kwok, 2011, p. 191). This shows the extent to which the liberal ideas of American society influenced her. On the other hand, Chinese cultural values prevented her from thinking about undergoing an abortion, so she gave birth to her child. This reflects Kimberly's respect for the directives of the patriarchal authority represented by her mother. Moreover, Kimberly wants to take her son out of the shell of the Chinese immigrant community and opens a window for him that overlooks a world full of options that are not fully restricted by Chinese norms. Thus, "what Kwok' in this fiction promotes is the notion that marrying an Americanized Chinese or even an American is not the sole feasible method for an immigrant lady to secure her place in the host society. " (Gasztold, 2021, p.86)

To successfully integrate into American society, Kimberly must fully adjust her identity to the rise in the power structure. She acknowledges: "Back in Hong Kong, I would never have dared to talk to Ma like this, to openly argue with her about such grown-up topics, but I had never had the responsibilities there that I now do" (Kwok, 2011, p. 72). This indicates that migration changed the roles played by family members. While the mother maintains the leadership of the family, it is Kimberly who manages dealing with the outside world. So Kimberly plays her dead father. This provides a space for them to escape the restrictions that the patriarchal society has placed on the Chinese woman. Thus, the Americanization process of Kimberly will be easier. Kimberly succeeds in negotiating with the culture of the receiving country and

preserving her cultural roots. She acquires many American cultural components, such as clothing, food, and so on. At the same time, she remains loyal to her mother and takes care of her when she becomes an old woman. This is because,:

According to Chinese culture, children are supposed to help their aged parents later. Kim is thus portrayed as *guai* - an obedient and virtuous Chinese daughter accepting her elders' authority and conforming to culturally desired rules of behaviour. (Gasztold, 2021, p.87)

In short, "Girl in Translation" focuses on Kimberly's struggle to balance American ideology and Chinese culture. Chen and Lau (2021) suggested that, through reshaping the behavioral standard of her original culture, Kimberly can negotiate the expectation of her mother, which are established on the basis of Chinese traditions, interest in patriarchal love, and the American environment that is competitive in its nature. In addition, by adjusting her language use from mainly Chinese to a mixture of American English and Chinese, Kimberly can find a place in American Society and fulfil her dream. Hence, she translates her cultural personality from homelessness into hybridity. As Bhabha (1994) pointed out that "Hybrid is the transformational value of change (that,) lies in the rearticulating, or translating, of elements that are neither the one nor the other, but something else besides, which contest the term and territories of both" (p.28) At the end of this novel, Kimberly accepts the hybrid thinking way. Despite the difficulties she faced, Kimberly is able to establish a hybrid entity. She acknowledges: "I knew that someday, I would be able to accept it all fully. In a bittersweet way" (Kwok, 2011, p. 286). Consequently, this cultural hybrid makes Kimberly more psychologically stable as she overcomes her paranoid thoughts. She is now more objective in attributing the actions of others and daily events and suppressing negative thoughts. Moreover, this cultural hybrid supports her self-esteem and helps her become more self-confident. Kimberly no longer looks down on herself because she is now a strong and liberated woman who makes her decisions independently in a way that balances her Chinese habits with American concepts.

4. CHAPTER 4: THE RACIAL TRAUMA AND UNHOMELY MIGRANTS IN AMERICANAH BY CHIMAMANDA NGOZI ADICHIE

"Americanah" (2013) is a fiction conceived by Chimamanda Ngozi Adichie, a Nigerian writer. It tells us Ifemelu's tale, who leaves her homeland, Nigeria, for the United States of America, where she completes her studies. The novel addresses various issues black migrants face in America and the world in general. The most important of these issues are racial discrimination, racial trauma, unhomeliness, and the third cultural space. Upon her arrival in the USA, Ifemelu realises her blackness, which causes her to face economic and social problems because the white society excludes her and does not welcome her. For these reasons, Ifemelu tries to renounce her cultural roots and assimilate into the host culture. However, she fails to integrate completely into the white human environment, and on the other hand, she almost separates from the black human environment. Although she is expelled from American and Nigerian cultures, Ifemelu still has elements from both cultures. She spends fifteen years in America and returns, with her hybrid cultural entity, to Nigeria. She remains stable in her third space, oscillating between the culture of the North and the culture of the South. As a result, Ifemilu is exposed to clear psychological pressure because she is, abroad and at home, seen as 'other'. This chapter shows how racial discrimination and the difficulties faced by immigrants in the receiving country because of the color of their skin or cultural background come as trauma to them. Therefore, newcomers are forced to adopt behavioral patterns of the host society, despite their conflict with that of the countries they came from, as a strategy to avoid harm and facilitate their integration with the new society. However, the dominant majority continues to not accept them and treat them as other. On the other hand, this strategy lessens the connection with members of their original community and causes a gap between them. Therefore, they feel that they are not at home, whether in their dealings with the receiving society or their fellow citizens, which is what Bhabha called unhomeliness. These factors push the immigrant to a border area or a "third space" between the mother culture and the new culture because they possess the characteristics of both

cultures, but they do not belong completely to either of them, and this is what confuses their psychological stability.

4.1. Post-Migration Racial Trauma

In his *Beyond the Pleasure Principle* (1955), Freud depended on the alien occupation metaphor at critical points, portraying the interaction between the stressor factor and subject as one of intervention, disruption, and confusing defenses. He argued that trauma occurs when “excitations from the outside (...) break through the protective shield” of the ego and “provoke a disturbance on a large scale in the functioning of the organism’s energy”—an attack that must be met, like any invasion, by “every possible defensive measure” (Freud, 1955, p. 29). Caruth (2016) applied this occupation metaphor about trauma to the migration process and the resulting psychological effects. He argued that the traumatic component of such invasion is not so much the self’s experience with foreignness as the dominating, absorptive character of such encounter, as the colonizer takes residence within the self like a settler refusing assimilation (Caruth, 2016, p. 4). Trauma is a breach or piercing of a boundary that sets the outside and inside to communicate strangely (Luckhurst, 2013, p. 3), and the neurotic symptoms of the trauma’s victim are endeavours to master the authoritarian “foreign body” (Freud, 1939, p. 121). Caruth (2016) emphasizes this potential, describing trauma as an “encounter” which takes place across cultural borders, unites divergent suffering experiences and forms a “link between cultures” which would otherwise remain distinct (pp. 26, 56). Hence, trauma, as she defined it elsewhere, “is the passing out of the isolation imposed by the event,” insofar, as its influence “can only occur through listening to another”. (Caruth, 1995, p.11)

Colonialism and later immigration are among the reasons that led to the meeting of contradictory civilizations and confronting the colonizer with the Other, who bore the psychological and material burden of this confrontation. David Macey, Fanon’s biographer, discussed Fanon’s views regarding the trauma that blacks experience due to the racist treatment they receive at the hands of whites and how actual colonization causes trauma that affects the victims psychologically and physically. According to him, the gaze of white on Fanon “reproduces the primal experience of [Caribbean] history: slavery and a colonization so brutal as to be a form

of trauma or even annihilation” (Macey, 2012, p. 166). In the essential chapter by Fanon, "The Lived Experience of the Black Man," the denial of recognition" is described as a painful incursion in which "inside and outside" clash (Luckhurst, 2013, p. 3). The subaltern colonized individual appeals to the colonizer, the Other, to reintegrate him into the world, yet he is still seen as a 'dirty nigger' entity (Fanon, 2008, pp. 89, 91). Denial of recognition destroys the "bodily schema," the internalized imagined correlate of the biological self replacing it with a "racial-historical schema " which is "solely negating" “an image in the third person” by which the invaded subject is able only to identify via self-harm (Fanon, 2008, pp. 90-91). Hence, being colonized is being overdetermined on the outside as well as fixed in an identity, causing self-contempt and shame (Fanon, 2008, pp. 95-9). Trauma, according to Fanon's narrative and the theories given above, is the result of real and then symbolic invasion. He perceives the colonizer not just as an exterior master, but also as an undeniable pathological symptom within him. Fanon said, "the black child subjectively adopts the white man's attitude”, as well as “a way of thinking and seeing that is basically white forms and crystallizes within him". (Fanon, 2008, p. 126).

There is a huge number of studies, with consistent findings across various samples of Asian Americans and African American, proved that racial discrimination damages one's mental health. Furthermore, unlike other forms of trauma, race-based trauma is frequent among targeted persons and has potentially negative implications (Polanco-Roman et al., 2016). In her novel *Americanah*, Adichie embodies the suffering of African immigrants due to racial discrimination, marginalization, and the gaze of inferiority by the host white society. This racism and inequality in treatment generated trauma among these immigrants. This is because before immigration, the media and the narratives of returning immigrants painted in their minds a beautiful picture of diaspora countries, especially regarding freedom, equality, and safety. However, they are traumatized by the harsh reality facing in host countries. Therefore, Adichie refutes what is promoted by colonial discourse and media, particularly concerning the myth of the American dream. According to Asika (2014, p. 85), *Americanah* is a tale about many things: many individuals, numerous nationalities, various surroundings, and various shades of the reality of life; however, all connected by humanity's singular identity. Adichie's novel reaffirmed the American racism . It depicts the racism reality in the USA and Europe via the traumatic, suffering, and

sometimes exhilarating and excruciating experiences of its various characters. Despite the long war as well as the well-known campaign which called for a total overhaul of racial prejudice and racism in many parts of the globe, *Americanah* came as a full-time denunciation and reassertion of racism's reality in the West, especially in America.

The novel's protagonist, Ifemelu, is the character most exposed to disappointment and racial trauma. Therefore, upon Ifemelu's arrival in America, her misconceived images shatter (de Melo, 2019, p.70). She experiences racism from the beginning of the narrative in *Americanah*. We notice that Ifemelu was unaware of her blackness in Nigeria, but after arriving in the USA, she became conscious of it. "I came from a country where race was not an issue," she clarifies. "I never thought of myself as black, and I only became black after moving to America" (Adichie, 2014, p.290). Ifemelu's comment demonstrates that racism is a key influence on the social scene in America. In their article, Reilly et al. argued that "race is intended as a category to be used in distinguishing different human groups on the basis of physical appearance"(15). Ifemelu is traumatized by the feelings and behaviours she receives from white people,: "The looks had begun to pierce her skin. She was tired even of Curt's protection, tired of needing protection" (Adichie, 2014, p.293).

Post-migration trauma raises the likelihood of psychological disorders in both refugees and immigrants, but it only enhances depressive disorders in immigrants. The reason for this is that migrants leave their homelands hoping to better their lives. They face risky travels to the United States of America and, once there, face discrimination in the USA as a result of language, racial/ethnic, and religious biases, as well as hostile political and social rhetoric against immigrants from Third World countries. On the other side, the severe social violence that refugees have experienced in their homelands minimizes the influence of discrimination in America (Sangalang et al., 2019, p.5). One of *Americanah's* key topics is the whites-blacks relation in the United States of America. This is because this issue is central to the tales of African writers. Adichie, as a modern diaspora novelist, depicts various forms of discrimination and marginalization that are given to blacks. She highlights the psychological plight of her African characters and their suffering due to racial marginalization (Nebeife & Kanu, 2022) in a society that purports to achieve equality among its members. In a post entitled, "Understanding America for the Non-American Black: American Tribalism". Ifemelu highlights the racial classification in America. Ifemelu exposes the American

racial classification. She argues that Americans structure their society based on the distinction between racial categories:

There's a ladder of racial hierarchy in America. White is always on top, specifically White Anglo-Saxon Protestant, otherwise known as WASP, and American Black is always on the bottom, and what's in the middle depends on time and place. (Or as that marvelous rhyme goes: if you're white, you're all right; if you're brown, stick around; if you're black, get back). (Adichie, 2014, p 218)

What confirms her views regarding racism in America is, for example, a comment from a white American about Obama's candidacy for the presidential elections: "how can a monkey be president? Somebody do us a favour and put a bullet in this guy. Send him back to the African jungle. A black man will never be in the white house, dude, it's called the white house for a reason". (Adichie, 2014, p. 404)

In his definition of discrimination and its various levels, Harrell (2000) explained that racial stress is "race-related transactions between individuals or groups and their environment that emerge from the dynamics of racism and that are perceived to tax or exceed existing individual and collective resources or threaten well-being" (p. 14). Researchers, including Bryant-Davis and Ocampo (2005), depended on this definition by emphasizing racialized events with a traumatic nature. Thus, trauma and racial stress represent distress during or after the discriminatory incident Carter & Helms (2002). Direct or indirect (e.g., watching a discriminating movie) discriminating events can be catalytic factors for trauma and racial stress. Researchers of Psychoanalysis emphasised the relation between stress caused by racial discrimination and Post-traumatic stress Carter & Helms (2002). They stated that symptoms such as avoidance, anxiety, hypervigilance, and rumination may be diagnosed among Individuals who have direct or indirect discriminatory interactions (Tynes et al., 2019). Discrimination and racism, on the other hand, have an influence on individuals beyond the interpersonal encounters that are typically connected with trauma and racial stress. In the United States, like other black communities, black migrants experience distinct pressures at the intersection of immigration conditions and race. Rajeswari (2020, p.54) explained that Americanah shows how race and dislocation are the primary forces causing the development of Ifemelu's self-image in the quest process for her identity as a black emigrant residing in America as well as how the interaction between Americans and African immigrants generates her psychic harm.

Racism and prejudice based on foreign birth and language can affect black immigrants (Gee & Ford, 2011). Moreover, structural racism interferes with most of the residence aspects of black immigrants in the USA, such as sociocultural acceptance, health care, as well as economic mobility (Viruell-Fuentes et al., 2012). By way of illustration, black migrants encounter harsh economic barriers, including feelings of diminishment at the workplace and inequity in wages based on race. It is observed that black migrants get lower wages than their white mates with the same educational level (Vickerman, 2007). Viruell-Fuentes and his colleagues (2012) added that structural racism produces and sustains socioeconomic inequities, which negatively influence Black immigrants' mental health.. Despite the customary refusal of visas to people from Nigeria, Ifemelu was granted a visa to the USA to complete her studies there due to the ongoing strikes at Nigerian colleges at the time. In America, at Uju's house, she is surprised because there is no bed and she has to sleep on the floor. However, she attempts to rationalize it: “[t]here was nothing wrong with the arrangement- she had, after all, slept on mats when she visited her grandmother in the village- but this was America at last, glorious America at last, and she had not expected to bed on the floor” (Adichie, 2014, p.106).

Moreover, Ifemelu discovers the presence of cockroaches in Auntie Uju's kitchen: “ A fat cockroach was perched on the wall near the cabinets, moving slightly up and down as though breathing heavily” (Adichie, 2014, p.106). This intensifies the shock and disappointment that Ifemelu experiences because she does not expect to live in such a miserable apartment. In "Black Skin, White Masks", Fanon depended on Maurice Merleau-Ponty's and Jean-Paul Sartre's " phenomenological existentialism " to prove that most of the mental and psychological disorders of the colonized are the repercussions of colonialism, Fanon based his hypothesis on the principle of recognition. For him, colonization generates trauma because the colonizers establish a social system based on race and refuse to recognize the existence of the Other (Andermahr, 2009, p.36). Ifemelu is much more susceptible as a woman and migrant (her experience highlights the gendered limits of Fanon's point of view). She is excluded from permitted employment due to the rules of the student visa she has, yet incapable of existing without revenue, she is forced to engage in sex work. Adichie depicts this occurrence as traumatic and alienates Ifemelu from her body ; the reason here is not that the sex with a white male represents her racism absorption, as Fanon

thought, "but also because it indicates her relegation to proletariat objecthood" (Andermahr, 2009, p.43). Adichie writes the following lines showing the psychological state of Ifemelu after she has sex with the white tennis coach and receives a hundred dollars from him:

She sat naked on her bed and looked at her life, in this tiny room with the mouldy carpet, the hundred-dollar bill on the table, her body rising with loathing. She should never have gone there. She should have walked away. She wanted to shower, to scrub herself, but she could not bear the thought of touching her own body, and so she put on her nightdress, gingerly, to touch as little of herself as possible. She imagined packing her things, somehow buying a ticket and going back to Lagos. She curled on her bed and cried, wishing she could reach into herself and yank out the memory of what had just happened. (Adichie, 2014, p.157)

Racial or ethnic discrimination does not characterize only the relationship between blacks and whites, but it may mark the relation between blacks themselves, whether between African Americans and Africans or amongst African immigrants from different countries. Therefore, the possibility of trauma based on ethnicity increases, and its impact may be more severe if it is due to racism among members of the same race. Although they are considered brothers and appear to be in the same conditions, African Americans interact differently with immigrants from Africa, and their relationship is distinguished by a form of ascendancy and restrictions that generate ethnic and racial ascendancy. Internalized racism appears to be a major factor in the noticeable social divide between African Americans and Africans. Internalized racism is also a direct result of colonialism slavery, and racism. The phrase "slavery's post-traumatic syndrome" appropriately expresses the psychological and physiological toll of racism and slavery (Watts & Jones, 2002, p. 34). Adichie's plot in *Americanah* highlights such a phenomenon and depicts the shaky link between both paradigms. This is evident when Mwombeki, the head of the "African Students' Association", gives Ifemelu tips about how she has to behave with the African-American students:

Try and make friends with our African American brothers and sisters in a spirit of true pan-Africanism. But make sure you remain friends with fellow Africans, as this will help you keep your perspective. (...)The Africans who go to BSU [Black Student Union] are those with no confidence who are quick to tell you 'I am originally from Kenya' even though Kenya just pops out the minute they open their mouths. The African Americans who come to our meetings are the ones who write poems about Mother Africa and think every African is a Nubian queen. If an African American calls you a Mandingo or a booty scratcher, he is insulting you for being African. Some will ask you annoying questions about Africa, but others will connect with you. (Adichie, 2014, p143)

Racial trauma becomes more influential on Ifemelu's mental health when she realizes that Afro-Americans object to being compared to African immigrants since

they believe that they are American citizens born in America and earn the same rights as Whites. As a result, it is frowned upon for them to be called 'Nigger' as it refers to their origins. When this term is discussed in the class of Ifemelu, the following happens:

Wambui says, "Why was 'nigger' bleeped out? (...) I mean, 'nigger' is a word that exists. People use it. It is part of America. It has caused a lot of pain to people and I think it is insulting to bleep it out". Ifemelu replies, "I don't think it's always hurtful. I think it depends on the intent and also on who is using it." A girl next to her, face flushing bright red, burst out, "No! The word is the same for whoever says it "That is nonsense" . (Adichie, 2014, p141)

Ifemelu also encounters African-American arrogance through Blaine's sister, Shan, the African-American author. When Ifemelu meets Shan, she experiences the feeling of being underestimated:

You know why Ifemelu can write that blog, by the way?' Shan said. 'Because she's African. She's writing from the outside. She doesn't really feel all the stuff she's writing about. It's all quaint and curious to her. So she can write it and get all these accolades and get invited to give talks. If she were African American, she'd just be labeled angry and shunned. (Adichie, 2014, p.245)

Shan deliberately emphasizes Ifemelu's Africanness to exclude her from participating in any discussion of American issues. The reason behind this is that Shan considers Ifemelu as an outsider who cannot understand the American point of view. In this way, Shan, like white Americans, represents African Americans' superiority over their fellow African immigrants. Because they share Pan-Africanism and blackness, African newcomers ask for compassion from their Afro-American blacks. Adichie, here, illustrates another intercultural challenge that African immigrants encounter in America by depicting this topic. She delivers the notion that being black in America does not always foster sympathy and unity, but can sometimes create intolerance and antipathy.(Merabti, 2022)

Another point Americanah focuses on is how African migrants cohabit and interact with one another in the United States. African migrants' relationship with each other in diasporic countries in general and America in particular is also affected by racism and nationalism. According to Akingbe & Adeniyi (2017, P.50), in Adichie's Americanah, the other was configured in the first two scenarios through the racial ostracism practiced by whites against blacks. The second is through class or national

ostracism among blacks themselves, where a victim is victimized by other victims or "the contempt of 'Other' by another 'Other'" (Akingbe & Adeniyi, 2017, P.50). Take, for instance, when the dog of Elena's, a black girl, ate the piece of meat that Ifemelu prepared for dinner, Ifemelu gets angry and objects to the way the dog is trained, but Elena says, "You better not kill my dog with voodoo." This shocked Ifemelu and made her feel so bitter that she wanted to slap Elena. Here, Ifemelu feels that everything is conspiring against her and that "she was at war with the world" (Adichie, 2014, pp. 215-216)

Similarly, the racial and ethnic factors that affect coexistence between black migrants are portrayed by Adichie in the salon through the dialogue between Ifemelu and a hair braider from Senegal, Aicha: "You Igbo?" Aicha asks. She adds, "I think you Yoruba because you dark and Igbo fair. I have two Igbo men. Very good. Igbo men take care of women real good. I want marry. They love me but they say the family want Igbo woman. Because Igbo marry Igbo always." (Adichie, 2014, p.21). Ifemelu is surprised by Aicha's views about ethnical groups' marriages between American Africans. Aicha argues that Igbo, Ifemelu's tribe, individuals refuse to marry girls from other ethnic groups, even if they are in America. This is an important cultural problem that comes with African migrants overseas, causing cultural tensions between black immigrants who usually undervalue each other. Therefore, "Ifemelu decided then that she did not like Aisha at all" (Adichie, 2014, p.138). She wanted to cut the conversation short immediately to only say what they had to say while braiding her hair, so she took her phone and pretended that she did not hear Aisha. This is also what happens between the woman from South Africa and Ifemelu. The woman declares, "I can't watch that stuff. I guess I'm biased. In my country, South Africa, Nigerians are known for stealing credit cards and doing drugs and all kinds of crazy stuff". (Adichie, 2014, p.139). This racial dilemma in America is echoed in the words of Fisher and his colleagues (1997): "Nationalisms, racisms, religious fanaticisms, and fascisms are newly revived on all sides. At the same time, the right to difference, far from recovering a differential conception of sociocultural phenomena, has been hijacked and now seems to provoke only suspicion." (p. 45). Consequently, although Adichie tries to present transcultural characters, many obstacles exist in American society, such as class and racial discrimination, that prevent her from achieving her transcontinental goal. (Akingbe & Adeniyi, 2017, p.43).

From the above mentioned, we realize the extent of the psychological stress that racial trauma causes to immigrants and how they are exposed to disappointment because the beautiful picture of their future in the diaspora was shattered. We witnessed how Ifemelu is psychologically depressed in America. The psychic trauma has left a void in her spirit that has endured for almost sixteen years. (Asika et al., 2021p.113). In addition, we find that racial discrimination and marginalization can be considered decisive factors in isolating immigrants and preventing their integration into host societies, which negatively affects their psychological well-being. Hence, it is not wrong to say that immigrants sense of being 'unhomely', and that they belong nowhere because of discrimination (Xiaotao, 2019, p.68)

4.2. Unhomeliness Feelings Within Ifemelu

The notion of unhomeliness specifically comes from Freud's "Unheimlich" or "Uncanny". Unconscious urges and worries that are projected onto objects, places, or persons in the familiar surroundings of the subject are what Freud called the "uncanny," which is anything unsettling. The eerie situations with terrifying nature in everyday life result from the anxieties of the subject, who understands what he or she views according to his fears. To put it in another way, the subject feels eerie not because he or she is affected by something which is completely different but because the subjectivity already includes something appearing to be found in the tangible world outside the subject. Hence, as Freud concluded, the uncanny is that form of the terrifying that harkens back to what is perceived as old and familiar. (Taylor, 2006, p. 207). Freud used the German phrases "das Heimlich" and "das Unheimlich" to clarify this confusion between what occurs inside people and what happens outside, as well as between recognized things and horrifying things. On the one side, "das heimlich" refers to home, familiar, intimate, not stranger or tame while "das Unheimlich" means unfamiliar, alien, strange, or unpleasant (Taylor, 2006, pp. 207-208).

Homelessness, for Bhabha, does not refer to a limited category because the unhomely people have no conceptual or spatial representation of a place to call their own home. As he said, "home may not be where the heart is, nor even the hearth (...) Home may be a mode of living made into a metaphor of survival" (Bhabha, 1997, p.20). Therefore, the shadow of collective and individual agony which is placed on

one's Ego decorates one's "home". Numerous past events, stored in collective and individual memory, intrude on the ego feeling of the world as well as the historical present. Migrants are the group most vulnerable to feelings of unhomeliness due to leaving their homelands and moving to countries with a different social and racial context. Thus, they are dislocated physically and psychologically. Based on the above, it is possible to discuss Bhabha's idea of unhomeliness in *Americanah* because it revolves around the cultural and racial differences between black African immigrants and white Americans. Bhabha (1994, P.94) unhomeliness is one of the outcomes of the colonial and post-colonial phase whose image can be reflected in fiction that depicts issues of cultural difference.

Home is blessed with connections, ties, and a reservoir of shared experiences that presuppose identity and nativity. When these things are lost, home molds a need. In light of this, it is reasonable to claim that the idea of home is understood to have a large interactive, romantically engrossing, and gracious character. It is obvious that when you lose your home, you are compelled to look for a place where you can fit in, a safe cultural, socio-political, and intellectual environment you may refer to as home. Thus, it is believed that the mind fluctuation of the subject between these two worlds causes the subject in the diaspora to feel lonesome (Oroskhan and Zohdi, 2016,p.503). Ifemelue is continually attempting to increase her collective feeling of stability and safety in the homely space in order to escape this experience of loneliness; yet, she is consistently rebuffed because of racial differences. As a result of the entry of previous memories into the present moment, the notion of home and its manifestations and linkages never became achievable for Ifemelue. Adichie depicts Ifemelue's frustration due to her inability to adapt to the social and cultural changes she faces in America:

THE WORLD WAS WRAPPED in gauze; she could see the shapes of things but not clearly enough, never enough. She told Obinze that there were things she should know how to do, but didn't, details she should have corralled into her space but hadn't. And he reminded her of how quickly she was adapting, his tone always calm, always consoling. (Adichie, 2014, p. 136)

Papastergiadis (2016) argued that when migrants fail in acculturation and assimilation, most of them will experience cultural alienation and displacement. Hence, they reconsider their social stand and cultural identity. To put it in another way, the immigration experience and the accompanying alienation feelings culminate in re-evaluation and questioning of wider concepts such as social position and personal

identity. When this takes place, migrants realize that the receiving society is comparatively hostile to their identity. Consequently, they feel "unhomely" or not at home. When the blonde landlady in Montreal refuses to book for Ifemelu and looks and smiles only at Ifemelu's white friend Curt, Ifemelu is overcome with deep sadness and realizes that she is not welcome in the American society. She wants to reveal her feelings to Curt, but she does not because she realizes that he would not understand her because he is white and has not experienced the suffering of black people, so she chooses silence. Similarly, Bhabha (1994) pointed out that "to be unhomed is not to be homeless, nor can the unhomely be easily accommodated in that familiar division of social life into private and public spheres". Here, we can notice that Bhabha considered unhomeliness as a point from which an individual exceeds the binary position between homelessness and homeness. Accordingly, unhomely or unhomeliness is a situation in which it is difficult for an individual to integrate with the social surroundings because people don't want to interact warmly and friendly with him. The reason for this is ethnic, class, and religious differences. Accordingly, an unhomeliness state occurs when an individual exists in a different majority and his cultural identity is inconsistent. In this case, the majority will consider him or her as inferior or fringe. Hence, unhomely sense makes marginalized people unable to co-exist with other individuals (Wahyuni et al., 2022). When Ifemelu goes with her friend, Curt, to a nearby beauty center to have her eyebrows modified she says: "Hi. I'd like to get my eyebrows waxed." and the worker woman responds, "[w]e don't do curly". Curt gets angry and threatens to close the center, so they agree to modify Ifemelu's eyebrows (Adichie, 2014, p288). However,

"Ifemelu did not want to, worried that the woman might scald her, rip her skin off, pinch her, but Curt was too outraged on her behalf, his anger smouldering in the closed air of the spa, and so she sat, tensely, as the woman waxed her eyebrows." (Adichie, 2014, p289)

Undoubtedly, the stereotypical image of black African women as a means of sexual enjoyment, which was established by white Americans, is one of the reasons that led to raised feelings of unhomeliness among black females because white American society did not recognize them as individuals but as sexual tools created to satisfy their sexual desires. This hypervisibility results in the ironic unrecognition of black women as human. Hence, according to Kell Oliver (2015), the hypervisibility

that creates stereotypes and spectacle causes the invisibility of persons. Moreover, Oliver considered both invisibility and hypervisibility as 'bad visibility' because they forbid people to see those represented or recognize them as individuals. This is because, in Oliver's words, "the seeing/being seen dichotomy mirrors the subject/object dualism that is symptomatic of oppression". Here, the active subject stands for "the seer", the passive object represents "the seen" (Oliver, 2015,p. 19). Oliver added that people who are oppressed are reduced to lower subjects or faceless objects. objects' lack of visage makes them unseen politically and ethically (Oliver, 2015,p.149). This kind of oppression is based on similarities and unrecognition. Ifemelu, like other black girls, is viewed by white males as available prey for their nets whenever their sexual desires call for satisfaction. Ginika tells Ifemelu: "Obinze had better hurry up and come to the U.S., before somebody will carry you away. You know you have the kind of body they like here" (Adichie, 2014, p. 129). In America, the idea of invisibility becomes clear to the reader during her search for a job to pay the rent. This is because this stereotype forbids white male employers to see Ifemelu as a human being with dignity who is protected by the law. In the gas station, Mexican talks with her, looking at her breast, "You're here for the attendant position? You can work for me in another way" (Adichie, 2014, p. 150). A sports coach asks her to work with him and says he will pay her a hundred dollars in exchange for helping him relax. At first, she doesn't like this job. Unfortunately, after a few days, she has to accept the job and sleep with the coach in order to get money to cover her living costs. Another situation for Ifemelu with white males is when she works as a babysitter at Kimberly's house. She is harassed by Kimberly's husband, Don. Ifemelu has to ignore his full sexual connotation words and repel his attempts to seduce her.

This state of invisibility keeps Ifemelu outside the American social sphere and also takes her out of her original social environment because she cannot reveal her feelings to her fellow countrymen about the mistakes she committed, especially with the sports coach. She tries to disconnect with her loved ones, especially Obenzo: "Obinze called many times but she did not pick up her phone. She deleted his voice messages unheard and his e-mails unread, and she felt herself sinking, sinking quickly, and unable to pull herself up" (Adichie, 2014, p. 161). Bhabha declared that "you have already heard the shrill alarm of the unhomely in that moment when Isabel Archer realizes that her world has been reduced to one high, mean window, as her house of

fiction becomes the house of darkness, the house of dumbness, the house of suffocation" (Bhabha, 1994, p. 46). Hence, at this stage of the novel, Ifemelu lives in emotional dumbness, suffocation, and darkness that destroy her desire to continue in this life: "She saw, in front of her and behind her and all around her, an utter hopelessness. She knew there was no point in being here, in being alive, but she had no energy to think concretely of how she could kill herself" (Adichie, 2014, p. 161). This quotation demonstrates that Ifemelu is in a difficult psychological situation to the point that she is considering suicide as a way to get rid of guilt feeling and this world, which conspires against her. (Schechter colleagues (2022) stated, "[c]entral to the psychoanalytic study of suicide has been a focus on the patient's internal subjective experience of unbearable emotional or psychic pain that feels inescapable, and the emergence of suicidal intent because of the urgent need for relief." (p.124)

Oliver (2015, p.60) argued that recognition needs to assimilate differences into "something familiar". In other words, the subject recognizes the other only when he can see something familiar in that other, for example, when he can see that the other is a person too (p.9). Linguistic and physical differences are some of the factors that hinder the white community's recognition of Ifemelu as a familiar human entity. Therefore, she adapts several strategies to draw the attention of the American society to the similarities and reduce the differences between her as a black immigrant woman and them as a white dominant society. For example, she learns the American accent and straightens her hair.

According to Oliver (2015), migrants whose English is unfluent or have different accents experience xenophobia that makes them experience unhomeliness sense. When Ifemelu meets Cristina Tomas, a white American employee, at the registration desk of the university, Cristina belittles and ridicules Ifemelu's level of English. She treats Ifemelu as an idiot because she has a foreign accent. Adichie presents Cristina's prejudiced attitude and her annoying voice through a one-word sentence series. She says, 'I. Need. You. To. Fill. Out. A. Couple. Of. Forms. Do. You. Understand. How. To. Fill. These. Out?' She realized that Cristina Tomas was speaking like that because of her, foreign accent, and she felt for a moment like a small child, lazy-limbed and drooling. When Ifemelu says, 'I speak English,'. 'I bet you do,' Cristina Tomas says:. 'I just don't know how well.' (Adichie, 2014, p.163) Although Ifemelu speaks English and is trying to get closer to American society, this case

indicates that she is not accepted by Americans. In addition, this cultural confrontation between the colonizer, Christina, and the colonized, Ifemelu, fuels Ifemelu's feelings of dependency and humiliation and threatens her psychological stability. Also confirms the state of invisibility that Ifemelu suffers from: "Ifemelu shrank. In that strained, still second when her eyes met society in secondary school(...) She had spoken English all her life, led the debating Cristina Tomas's before she took the forms, she shrank. She shrank inchoate; she should not have cowered and shrunk, but she did" (Adichie, 2014, p.139). Moreover, this confrontation shows the stereotype of the colonized people that they are, like children, not mentally qualified to manage their affairs and widens the unhomely gap between the two sides.

Throughout the events of the novel, several situations show that Ifemelu tweets outside the social flock that she made an effort to catch up. Take, for example, when she meets her lover, Curt, and his friends, she realizes that she is outside the scope of their conversations because she does not understand all the vocabulary they use. For instance, Adichie depicts Ifemelu's response when she hears the word "blowhard" in their conversation: "she was struck by the word, but the irredeemable Americanness of it. Blowhard. It was a word that would never occur to her. To understand this was to realize that Curt and his friends would, on some level, never be fully knowable to her" (Adichie, 2014, p. 256).

Similarly, in her relationship with her educated boyfriend Blain and his friends, Ifemelu is the outsider, and there is no homeliness within her whenever she is with them. She recognizes that their conversations tend towards pretentiousness. This stifles her communication with them. She thinks that academic people are "speaking academese instead of English"; therefore "they don't really know what's happening in the real world" (Adichie, 2014, p.220). Consequently, this linguistic unhomeliness creates a rift in the relationship between her and the new human environment, which still looks at her as an outsider and an inferior object. Hence, although she "always thought the American twang inchoate"(Adichie, 2014, p.138), Ifemelu decides "to practice an American accent" (Adichie, 2014, p.138) to fit into the American world. In addition, she began reading books and novels in order to learn more about the other, of which she believes she has become a part. To voice themselves, Bhabha (1994) stated, the newcomers have to use "half-life, half-light of foreign tongues" as they obtain the "uncanny fluency of another's language" (p. 139), which turns into a kind of artificial

language or a prosthesis (Kristeva, 1991, pp. 15-16), or a “new skin” (Kristeva, 1991, p. 5). Meanwhile, the newcomer shapes his language “like a secret vault, or like a handicapped child – cherished and useless” (Kristeva, 1991, p.16). However, mastering the American dialect did not prevent whites from treating Ifemelu racially and considering her an another. For instance, when white Americans observe Curt and Ifemelu holding hands, they are taken aback, asking why a wealthy white American would descend to this low level and go out with this black lady. Curtis' mother appears to dislike her son's friendship with Ifemelu, but she has no other choice because she puts pressure on Curt to marry. (Akingbe & Adeniyi, 2017, p.52)

Notwithstanding her success in mastering the American accent, On the other hand, Ifemelu began to feel that she had lost an essential part of her cultural identity, as if she was being separated from her indigenous roots, to the point that she felt that her voice had changed because of this accent. This becomes clear when a male telemarketer praises her language: “Wow. Cool. You sound totally American.” (Adichie, 2014, p.180). Although Ifemelu considers her mastery of the American accent to be a victory against the foreign culture represented by Christina, this triumph leaves a wide gap between her and her indigenous culture. Adichie wonders:

Why was it a compliment, an accomplishment, to sound American? She had won; Cristina Tomas, pallid-faced Cristina Tomas under whose gaze she had shrunk like a small, defeated animal, would speak to her normally now. She had won, indeed, but her triumph was full of air. Her fleeting victory had left in its wake a vast, echoing space, because she had taken on, for too long, a pitch of voice and way of being that was not hers. (Adichie, 2014, 215-216)

Elsewhere in the novel, we notice that Ifemelu adopts academic language to support her superiority while she speaks with Aisha at Mariam Salon. Aisha asks her:

‘You student?’ ‘I’ve just finished a fellowship,’ she said, knowing that Aisha would not understand what a fellowship was, and in the rare moment that Aisha looked intimidated, Ifemelu felt a perverse pleasure. Yes, Princeton. Yes, the sort of place that Aisha could only imagine, the sort of place that would never have signs that said QUICK TAX REFUND; people in Princeton did not need quick tax refunds. (Adichie, 2014,p.20)

Here, Ifemelu creates a linguistic wall that separates her from Aisha, which indicates that the use of academic language surrounds her with an aura that obstacles her harmony with the black immigrant class and reinforces her psychological tension. In addition, Ifemelu experiences linguistic incompatibility with members of her original community. For instance, Obinze teases her when she uses the American accent and terms: “you know you said, “excited?”. Once, he says " you said you were excited about your media class"(Adichie, 2014,p.167). reminding Ifemelu of her initial

criticism of the American people's "overused the word 'excited'" (Adichie, 2014,p.167). Here, the author shows that language is an essential factor in linking or separating individuals from the societies in which they live. Fanon (1991) concluded that when a person adopts language that differs from the group's language in which he has been born, this results in a separation, a dislocation. For this reason, Ifemelu decides that she will never speak in the American accent to reduce stress and guilty feeling within her. However, she can now speak many Englishes, including American and Nigerian versions, British-influenced, the blogosphere, and academic English (Esplin, 2018). Accordingly, this linguistic diversity helps to shape her hybrid identity. Hence, the complicated relationship that foreigners have with language emphasizes the migration's uncanniness.

Bhabha (1994, p.9) accentuated the critical significance of asserting original cultural traditions as well as recovering repressed histories for subordinated individuals. However, he was all too conscious of the danger of identity fixation and fetishism within the colonial culture calcification. This implies that adhering to the indigenous culture in colonial social surroundings will threaten the colonized subject's existence. In this case, the colonized people must adopt the colonial country's culture as a survival strategy. As a result, they will lose the cultural belonging sense because they are in an unhomey state and cannot decide which culture they belong to. Ifemelu's curly hair, which is a symbol that reflects her Nigerian cultural identity, is an important aspect and cannot be overlooked when discussing the idea of the unhomey moment that characterizes her feelings in many of the events throughout the novel. For example, before she goes to the interview for a position in public relations, Ruth, her friend, advises her of straightening her hair rather than braiding to be like American women. Although she suffers from the process of straightening hair which is painful, Ifemelu gets the job only because of helping her white friend Curt. Hence, Afemlu's attempts to integrate into American society have clearly failed, and at the same time, she is moving away from her original society. Therefore she is still in an unhomey vacuum. Adichie (2014) says, "She did not recognize herself. She left the salon almost mournfully; while the hairdresser had flat-ironed the ends, the smell of burning, of something organic dying which should not have died, had made her feel a sense of loss" (p.203).

Consequently, Ifemelu is exposed to a wave of criticism from black Africans because of straightening her hair. For example, a taxi driver from Ethiopia tells her: "you have to be very careful or America will corrupt you" (Adichie, 2014, p.211). He warns her against American culture, which will corrupt her African qualities. However, Ifemelu continues to imitate white females. She cuts her hair, which causes black Africans to denounce this act. For instance, Miss Margaret asks her: "why did you cut your hair, hon? Are you a lesbian?" (Adichie, 2014, p.217). Similarly, when she and Curt goes to the farmer's market, a black guy says disdainfully, "you ever wonder why he likes you looking all jungle like that" (Adichie, 2014, p.218). Hence, both white Americans and black Africans misunderstand Ifemelu and do not know the motives behind her actions. This indicates that she does not belong to either society and is still in the unhomely space. So she doesn't feel at home. Augé (1996) proposed that:

The character is at home when he is at ease in the rhetoric of the people with whom he shares life. The sign of being at home is the ability to make oneself understood without too much difficulty, and to follow the reasoning of others without any need for long explanations" (P.108)

Ifemelu wants to find a psychological shelter where she can regain a state of homeliness by returning to her original culture. That is why she decides to keep her hair curly and she writes a new post titled " there is nothing more beautiful than what God gave me"(Adichie, 2014, p.218). In another post " To My Fellow Non-American Blacks: In America, You Are Black, Baby"(Adichie, 2014, p.225), she explained to her followers that no matter how much they tried to change their appearance or conducts, they would remain black in the eyes of whites and are constantly viewed as inferior.

In America, Ifemelu creates a blog to be a homely space and to get out of the unhomely environment. She hopes that This imaginative homely world alleviates the isolation she suffers by transforming her thoughts and feelings of alienation, which she may not be able to reveal in the real world, into posts that are discussed openly. Her friend, Wambui, encourages her to do so: "Ifemelu wrote a long e-mail to Wambui about the things she didn't tell Curt, things unsaid and unfinished (...) Wambui replied to say, "This is so raw and true. More people should read this. You should start a blog" (Adichie, 2014, p. 418). Thus, establishing her blog "coincides with her breakup with Curt, shaping a wider moment of racial self-awareness of which the blog is the elaboration in writing" (Guarracino, 2014, p.15). In this context, Bhabha (1992, p. 142) stated that the unhomely, marginalized, and silenced have no alternative left but to

resort to imagination and build a home there. He added, "in the House of Fiction, there is a stirring of the unspoken, of the unhomely" (p. 145). Likewise, Fotouhi (2010, p. 83) wrote that Many Iranians in the diaspora who have felt this feeling of unhomeliness and their subjectivity has been damaged try to get rid of this feeling and regain the feeling of being at home through various mechanisms, such as media and art, which embodies Iranian culture.

Ifemelu believes that her blog may be a reason to bridge the gap between her and the white host community by highlighting her plight as a black migrant.. It will also be a platform that breaks the silence and a forum where those who have been silenced can speak. For example, in a post under the title: "Open Thread: For All the Zipped-Up Negroes", she writes,

This is for the Zipped-Up Negroes, the upwardly mobile American and Non-American Blacks who don't talk about Life Experiences That Have to Do Exclusively with Being Black. Because they want to keep everyone comfortable. Tell your story here. Unzip yourself. This is a safe space. (Adichie, 2014, p. 306)

She began writing about racism and the plight of blacks in general, both Americans and non-Americans. For instance, she write, "the manifestation of racism has changed but the language has not. So if you haven't lynched somebody then you can't be called a racist.(...).Therefore, it's time to just scrap the word "racist." Find something new. Like Racial Disorder Syndrome" (Adichie, 2014, p. 316). The number of readers of the blog increased and reached thousands from all over the world. Ifemelu received offers from several companies to give lectures. In Ohio, Ifemelu presents a lecture entitled "How to Talk About Race with Colleagues of Other Races," (Adichie, 2014, p. 308). This lecture disturbs the white American audience because she makes them hear the content of their racial thoughts. Therefore, she receives negative messages in her email, such as: "YOUR TALK WAS BALONEY. THIS COUNTRY. YOU ARE A RACIST. YOU SHOULD BE GRATEFUL WE LET YOU INTO THIS COUNTRY"(Adichie, 2014, p. 307). This perpetuates her feelings of strangeness and isolation and does not allow her to experience feelings of belonging to this country. Consequently, in the next lectures, to fill the gap separating her from the receiving community, Ifemelu changes her strategy and begins saying what her white audience wants to hear. She says, "America has made great progress for which we should be very proud" (Adichie, 2014, p. 307). On the other hand, she writes in one of her blog posts: "Racism should never have happened and so you don't get a cookie for reducing

it" (Adichie, 2014, p. 307). This confirms that the blog is the only place where she feels at home. However, we can conclude from the above that Ifemilu's attempts to eliminate differences and integrate into American society were not successful. As Shamshad and his colleagues (2022, p.41) suggested, despite wearing garments like that of white people and grooming her hair according to the white woman's style, native Americans do not recognize her. She is always seen as the 'Other'. Therefore, she decides to return to Nigeria and close her blog.

However, the immigrant's return to his homeland may provoke feelings of unhomeliness. This is because the immigrant discovers that his homeland no longer bears the same familiar characteristics as the homeland and that it is not the same homeland as before he immigrated. In his *Beginning Postcolonialism*, McLeod (2020, p.210) defined "home" as a notion representing refuge, comfort, stability, and security. One is 'at home' means to be in a place where he is welcomed and can interact with individuals who are similar to him. Notably, there is a semantic relation between "unheimlich" or the "uncanny" meaning "unhomely" which Freud developed as well as the notion of home. As Freud (1955, p. 217) put it, the "uncanny" is definitely associated with what is terrifying and causes horror and dread. It can be understood as homelessness uprooted and revealing something 'unhomely' at the home and hearth (Royle, 2003, p.1). Hence, what is Heimlich and what is Unheimlich are convergent noticeably. Freud (1950) concluded "unheimlich is in some way or other a subspecies of heimlich". Therefore, the uncanny is a type of frightening that harkens back to what is known as old as well as long-familiar. (1955, p. 340). Consequently, a kind of anxiety is produced when something hitherto familiar becomes unfamiliar, revealing that what was supposed to be familiar may have been strange all along and vice versa. (Yildiz, 2012, p. 54). Hence, "the migrant's return home may also be uncanny in that the supposed familiarity of home may turn out to be unexpectedly unfamiliar". (Macmillan, 2021, p.123). According to Bhabha, the notion of home implies two major dimensions, the first one is related to the concept of stable and fixed origin. This dimension includes landscape, people, and languages which are familiar. The second dimension is linked to the notion of return "to home" "the sort of Conradian notion that home is what one returns to" (Bhabha & Stierstorfer, 2017). Also, Boscaljon (2016, p.1) proposed that there is something 'Unheimlich' is haunting our return home efforts: this lesson is manifested in Gilgamesh's agony, Odysseus' plight, and the Prodigal

Son's struggle. He added that, to experience the *unheimlich*, one should spend time in another place away from his or her home:" we cannot see what is uncanny in our home as we dwell within it: the precondition for the possibility of experiencing the uncanny is leaving the home and becoming different from the place where we first learned to know ourselves". (Boscaljon,2016, p.2). Particularly, Boscaljon (2016), hypothesized that, the experience of homecoming can be considered uncanny when our journeys change us to the point that when we come back, we become strangers people and our homelands become strange countries, or when we were away, our mother country "altered beyond all recognition" (p.2)

When she returns to Nigeria, Ifemelu finds herself in an unfamiliar environment because she spent about 15 years in America. These years are considered a sufficient period for her to become accustomed to the cultural context in America and she feels that the Nigerian cultural context has become unfamiliar. Therefore she " had the dizzying sensation of falling, falling into the new person she had become, falling into the strange familiar. Had it always been like this or had it changed so much in her absence?" (Adichie, 2014, p.380). Bhabha (1994) referred to another aspect of unhomeliness, namely: "unhomely feeling" which characterizes the lives of people living in their own homeland. Bhabha added that these feelings are a result of the contrast between the views and attitudes of individuals and those of their social environment. This generates feelings of disharmony and mismatch. Ifemelu feels that she is a stranger in her country and does not fit into her society. Her people are now different from her, even in their speech. For example, the idea of marriage is the main concern of women in Lagos. Therefore, Afemilio had to lie and claim that Blaine, her lover and future husband, would come from America to propose to her. Also, Ranyinudo teases her often by calling her "Americanah!" and saying, "you are looking at things with American eyes"(Adichie, 2014, p.380). Hence, she feels not at home at her home. Tyson (2016) supported this idea by saying that unhomed means feeling not at home even though you are at home as you are uncomfortable within yourself. (p. 403). In short, it can be said that these people feel alienated even in their homeland. Therefore "the homecoming exploration as an uncanny experience shows that a migrant who is changed via the migration experience, returns to a (un)home that has, meanwhile, become 'unfamiliar' in its 'familiarity" (Macmillan, 2021, p.135). When Obinz asks her: "what has surprised you the most about being back?" She

replies: "Everything, honestly. I started wondering if something was wrong with me"(Adichie, 2014, p.425)

Another aspect that highlights the lack of intellectual harmony between Ifemelu and her fellow countrymen is the blog. Ifemelu starts a new blog in Nigeria to be a space in which to discuss different issues, especially those related to migrants returning to Nigeria. Hence, "through her blog, Ifemelu is capable of inserting herself into various communities claiming/feeling a sense of belonging to them or not"(de Melo, 2019, p.30). However, the influence of Western ideas on Ifemelu's way of thinking and her way of presenting the issues under discussion caused her to receive many negative comments. This matter contributed to creating a gap between Afemilio and the citizens of her home country and strengthened her feelings of unhomeliness. In one of the posts, when Ifemelu criticizes young women in Lagos who depend on men to provide for their needs and describes them as being "crippled by their culture of dependence"(Adichie, 2014, p.418), many female followers become angry, led by her friend Ranyinudo, who terms this post as nonsense and reflects ideas of superiority. Ranyinudo shouts to Ifemelu on the phone: "who are you to pass judgment? How is it different from you America? You need to stop this nonsense. Stop feeling so superior!" (Adichie, 2014, p. 418). Here, Ranyinudo considers Ifemelu to represent the Western thought, which looks down on blacks as backward creatures. This echoes Fannon's words "the feeling of inferiority of the colonized is the correlative to the European's feeling of superiority" (P.69). This can be associated with Adichie's criticism against returned migrants, whom she refers to as "Americanah." Such returned immigrants tend to present overly romanticized impressions of the United States, supporting misrepresentations promoted by other media. (de Melo, 2019, p.70)

Moreover, Ifemelu always compares her life in America and her life now in Lagos, which reduces her feelings of satisfaction. Ifemelu believes that her return to the homeland was not based primarily on homesickness but was driven by material desires and special interests. She confesses in her blog:

Most of us have come back to make money in Nigeria. Others have come with dreams in their pockets and a hunger to change the country, but we spend all our time complaining about Nigeria, and even though our complaints are legitimate, I imagine myself as an outsider saying: Go back where you came from!. (Adichie, 2014, p. 417)

The previous quote confirms that Ifemelu does not feel at home spiritually even though she is physically there. On the other hand, Nigerian followers disapprove of her

views because they do not agree with their ideas. This is clearly evident in their comments such as: "Rubbish post. Who cares?" and "Na wa for arrogance of Nigerian returnees" (Adichie, 2014, p. 417). Accordingly, Ifemelu doesn't feel that she is at home in the foreign culture and the original culture. Hence, because of these unhomeliness feelings, she is converted to a "psychological refugee" (Tyson, 2016, p. 421). She cannot experience a pure feeling of culture or identity. This confirms Bhabha's notion that there is no pure and fixed cultural identity. Thus, it can be observed that her culture is located between two cultures, and her identity is hybridized. This echoes Chinua Achebe's words, "we lived at the crossroads of cultures. We still do today." (Schwarz & Ray, 2008)

4.3. The Third Space as an Outcome of Racial Trauma and Unhomeliness

The sense of unhomeliness imposes on migrants a state of psychological alienation because they abandon their indigenous culture and, at the same time, fail to indulge in the host community. Therefore, they have to blend both cultures and stand in a position called by Bhabha the "third space" between the foreign and original cultures. Hence, This unhomeliness and unbelonging sense to no one of those confronted identities and cultures prompted Bhabha to propose another concept: the hybridity of two cultures, intermingling and possessing a "little bit" of both for the colonized individual to live safely in the colonizing society. (Govah, 2016, p.2). Flusty (2004) compared unhomeliness to a state of being unsettled in multiple areas at the same time while not belonging to any of them. He continued that "a life of unhomeliness entails an ever-shifting self in which what you are, what you know and what things mean must be continually reinterpreted in the light of whichever spatiocultural context you inhabit at any given moment" (110).

Similarly, Bhabha (1994) acknowledged the potential for crossing binary oppositions such as at-homeness and homelessness or the colonized and colonizer. For him, when an individual lives in an unhomeliness state with new surroundings, this does not mean the existence that causes nostalgia, but it is a hybrid existence ingrained in the form of "extraterritorial and cross-cultural initiation" (p. 9). To put it in another way, unhomeliness endows people with a dynamic "borderline existence" (pp. 13-15)

by disorienting the boundaries that separate home from the world. In addition, Bhabha (1994) hypothesized that social structures and cultures during colonial and postcolonial eras are established in an in-between area where hierarchy and absolutism between cultures vanish and new cultural forms appear. These hybrid forms are a struggle against colonial domination by creating transcultural identities that blend different cultural, linguistic, or artistic elements. "The Location of Culture" (1994) by Bhabha conceptualized that the "third space" in the colonial as well as postcolonial discourses based on hybridity and in-betweenness. Bhabha scrutinized how the colonized individuals' hybrid cultural entity is formed due to the cultural encounter with inequality and discrimination in the colonial countries. In his view, colonial powers utilize the process of hybridity to change the colonized subject's identity in one global framework and produce a new and recognizable cultural identity (Papastergiadis, 2021). In this context, Lazarus (2004) elucidated that The term "third space" is a combat term or a symbolic defender that inserts itself into political discussions and rejects the philosophies of the colonizer. Also, this phrase "third space" imposes a truce between the culture of the peoples of the colonies and the culture of the colonial powers to give birth to a hybrid cultural identity.. Bhabha (1994) asserted that this new identity combines the present and the past simultaneously and goes beyond them in an inventive doing of cultural transformation.

At the beginning of the novel, Adichie depicts Ifemelu's fear that the 'other' culture may corrupt her by driving them away from her African values and traditions. In this case, any attempt to hybridize her identity will be a disloyalty to the homeland. We saw throughout the time she spent in America that Ifemelu feels offended when others think that she is 'Americanized'. Therefore, she refuses her hybrid identity version as she assumes that it marks only migrants who have failed and "who got lost"(Adichie, 2014, p. 117). In addition, she condemns those who submit to the foreign culture like Aunt Uju, because "America had subdued her" (Adichie, 2014, p. 110). However, after a short period from her arrival in America, Ifemelu has to adopt elements from the American culture to avoid racial discrimination. At this stage, she is invaded by unhomeliness feelings because the host society still rejects her, and she becomes a stranger to her society. Then, her decision to adhere to her original culture and adopt some aspects of American culture puts her in a third space between the two cultures and creates her hybrid identity. Such cultural in-betweenness is linked to

cultural diversity and is a reason for anxiety and trauma. Ifemelu is torn between both cultures and tries to preserve aspects of both cultures in her identity, while Ifemelu is afraid to lose, through this process, herself and parts of her entity. One of her comments mirrors this stance precisely: "home was now a blurred place between here and there" (Adichie, 2014, p. 117). Shamsad et al. (2022) wrote,

Ifemelu the protagonist of the novel is the major character in *Americanah* who reaches America to study but eventually encounters multiple strokes of racial discrimination and remained stranded between two cultures. This division between superior and inferior culture created a 'third space' for her hybrid identity which was a combination of both cultures. (p.29)

During the period she lives in America and also when she comes back to Nigeria, the novel's protagonist, Ifemelu, separates herself from both Nigerian and American culture's values but doesn't detach totally from either leading her to be a cultural hybrid. However, the advantage here is that she can produce a reflexive and critical outlook on American and African society. She puts both societies in a kind of dialogical relation questioning them without giving priority to any of them. Selasi (2013) illustrated this specific situation by coining the phrase 'Afropolitan' (a portmanteau term that includes the words Africa as well as cosmopolitan). This phrase hints at the idea that African migrants can belong to different cultures and represent the manifestations of the globalized world that impacts their identities as well as their philosophies regarding cultural aspects. Phiri (2017) stated that Adichie in her *Americanah*, employs Ifemelu's character to "undermine mythologies of home" by presenting her as "an African of the world" bridging two distinct cultures. To complete Phiri's statement, Simon et al. (2011) added that Ifemelu is a transnational character who lives a "life divided across cultures, languages and states (...) and feeling at home in many" (p. 103). She is caught between discovering life in America and a presumed space of 'Africanness' or 'shared Blackness', which she deals with the same caution. Adichie tends to introduce subjectivity as the key and prove that there is no what is called the unique experience of Africans or Blacks. We see Ifemelu, as a mouthpiece of the author, mocks the culture of whites and blacks, although she embraces both of them globally. During her time in America, she criticized the American culture based on racism. For example, in one of her posts, she explained to her followers that if two poor men, one of them was white and the other was black "are caught for drug possession, say, the white guy is more likely to be sent to treatment, and the black guy is more likely to be sent to jail"(Adichie, 2014, p. 339). In another place of the novel,

she reveals to Blaine's friends that she, in the future, will not let her children be like the Americans: "I like America(...) But if I ever have children, I don't want them to have American childhoods. I don't want them to say 'Hi' to adults, I want them to say 'Good morning' and 'Good afternoon'" (Adichie, 2014, p. 443). In Nigeria, on the other hand, Ifemelu condemns the customs that conflict with her American version. For instance, when she was in a restaurant with Obinze, she "complained about the man smoking in the corner. Obinze says, "how very American, complaining about smoke" (Adichie, 2014, p. 430).

Undoubtedly, Bhabha (1994) coined the hybridity concept to clarify the idea that the third space, or the inbetweeness-cultural space, fills the gap created by colonial classifications, such as Eastern peoples, Western peoples, Third World countries, and First World countries. This is because the hybrid identity includes these ideational oppositions. Hence, the idea of hybridity comes directly to the mind when thinking about cultural difference and mingled social loyalties. Even though she obtained an American passport and bought a beautiful house, the idea of returning home still haunts her. Therefore, returning to the homeland highlighted the third space that was formed for her due to immigration. The decision to return made her family and friends doubt her ability to coexist in Nigeria due to her advanced Americanization: "will you be able to cope? – and the suggestion that she was somehow irrevocably altered by America, had grown thorns on her skin" (Adichie, 2014, p. 17). At the Trenton barbershop in Lagos, her absolute Nigerian affiliation is shocked and her American side is more visible when she is asked by the hairdresser about her ability to speak Igbo. Here, Ifemelu feels that her Nigerian version is threatened, so she responds "of course I speak Igbo," Ifemelu said, defensively, wondering if Aisha was again suggesting that America had changed her." (Adichie, 2014, p. 40). Hence, Ifemelu wants to stay in her third space, that grey area between the North and the South. That is why, in America, she objects when her Western character prevails and her African features are obliterated. For example, when her accent and appearance approach American features. We saw her turning the rudder towards the South, abandoning the American accent, and stopping straightening her hair.

Other scenes, in Nigeria, emphasize Ifemelu's hybrid personality. For example, her friend Ranyinudo says to her: "you are looking at things with American eyes" (Adichie, 2014, p. 385). Importantly, people in Lagos call her "Americanah". This

nickname sheds light on her hybrid entity, especially the American side of it, which she doesn't give up even after leaving its geographical source (America). In one of her interviews, Adichie announced that "Americanah" is a term from the Nigerian language that refers to anyone who immigrates to America and returns filled with feelings of admiration for American culture, and speaks with an American accent. 'Americanah' doesn't just mean the character, it means the idea that America the "extra-place", where magical things happen and all want to go to America. Ifemelu maintains ties with America by joining "the Nigeropolitan Club", which brings together those returning to Nigeria from USA. Most of the meetings held in this club revolve around criticism of the situation in Nigeria, as well as regretting what has been missed about America. Ifemelu feels embarrassed because these discussions disturb the agencies in her unconscious, which were shaped by the influence of her Nigerian culture. This depicts the clash of cultures and their contradictory values and shows the constant conflict of the colonized's identity and subject with his cultural reality. As Bhabha (1994) mentioned that

This is the moment of aesthetic distance that provides the narrative with a double edge, which like the colored South African subject represents a hybridity, a difference 'within', a subject that inhabits the rim of an 'in-between' reality. And the inscription of this borderline existence inhabits a stillness of time and a strangeness of framing that creates the discursive 'image' at the crossroads of history and literature, bridging the home and the world.(p. 13)

Consequently, Ifemelu is still torn between the two poles of her hybrid identity, indicating that she is clinging to her third space, between the Nigerian space and the American one. This in-between space authorizes her to gauge the other two spaces with a critical or admiration outlook without overestimating one over another.

Feelings of love are another aspect of the novel used by the author to emphasize the idea of the third cultural space. In this cultural space, Afemilu stands at the same distance from black culture and white culture, and directs her feelings equally towards the two poles of her hybrid cultural entity. After she breaks off her relationship with Obinze, her Nigerian lover, she falls in love with a white American young man named Curt. Curt helps Ifemelu in the process of integrating into American society, for example, by adjusting her appearance according to the Western model, as well as obtaining a job that suits her qualifications. However, this relationship lasts only a short time due to the colonizer's pedagogy. This is proven in one of her conversations with Curt: "I booked the Swedish massage for you," Curt said. "Thank

you,” she said. Then, in a lower voice, she added, to make up for her peevishness, “You are such a sweetheart.” “I don’t want to be a sweetheart. I want to be the fucking love of your life,” Curt said with a force that startled her” (Adichie, 2014, p. 225). Here, Ifemelu speaks in a calm voice and a modest manner, but Curt reacts with an angry, arrogant voice and a manner that lowers her self-esteem. Therefore, this conversation indicates that Ifemelu’s relationship with Curt is that of colonizer-colonized because the colonizer, Curt, is trying to control the colonized Ifemelu and subjugate her, which may lead to the loss of her identity. At this point, Ifemelu remembers her former Nigerian lover, Obinze, who is kind and affectionate and compares him to Curt. She realizes that she needs Obinze and that the compass of her feelings is directed towards him this time. This is because she cannot be what Curt wants, and in return, Curt fails to shower her with the affection she needs and maintain her existence as a black woman. So she turns to her Nigerian side and calls Obinze :

:later that day she would send an e-mail to Obinze’s Hotmail address: Ceiling, I don’t even know how to start (...) Saying sorry for my silence sounds stupid even to me but I am so sorry and I feel so stupid. I will tell you everything that happened. I have missed you and I miss you”. (Adichie, 2014, p. 226).

Undoubtedly, even though she is trying to integrate completely with the culture of the West, Ifemelu’s unconscious still retains elements and connections that keep her in touch with her country and her mother culture. She completely breaks off her relationship with Obinze, but when she enters an emotional void, she resorts to the feelings stored within her towards him: “ I have missed you and I miss you” .Ifemelu ends her relationship with Curt, returns to Nigeria, and renews her relationship with Obinze. However, when Obinze travels and gets busy with his work, the American version of her reminds her of the old days with Curt. She develops a desire to contact him, and she does so: "She called Curt and he sounded upbeat, thrilled to hear from her, and she imagined getting back together, being in a relationship free of depth and pain" (Adichie, 2014, p. 460).

It is clear then that abroad, she misses her homeland and feels that she is losing an important part of her being, while at home, she misses many things that she experienced in America and felt a need for because Nigeria does not provide them for her. This indicates that Ifemelu absorbs the values of both cultures and cannot abandon either of them, but at the same time, she stands at an equal distance between them because she does not belong completely to either of them. Therefore, she is in a third

space that bridges the two cultures. For instance, in America, "the crisp air, fragrant and dry, reminded her of Nsukka during the harmattan season, and brought with it a sudden stab of homesickness, so sharp and so abrupt that it filled her eyes with tears" (Adichie, 2014, p.147). In Lagos, Ifemelu is disturbed by the heat and high humidity, in addition to the extended power outage, but she feels consoled when she remembers that she has an American passport and can leave Nigeria anytime:

The coolness dissipated quickly. Warm, humid air gagged the room, and soon Ifemelu was tossing in the wetness of her own sweat. A painful throbbing had started behind her eyes and a mosquito was buzzing nearby and she felt suddenly, guiltily grateful that she had a blue American passport in her bag. It shielded her from choicelessness. She could always leave; she did not have to stay. "What kind of humidity is this?" she said. (...) "I can't breathe." "I can't breathe," Ranyinudo mimicked, her voice laughter-filled. "Haba! Americanah!" (Adichie, 2014, p. 367)

Adichie gives another hint about Ifemilu's in-between space by telling the reader that in America she needs to eat Nigerian dishes, while in Nigeria she misses the food she is accustomed to in America:

She loved eating all the things she had missed while away, jollof rice cooked with a lot of oil, fried plantains, boiled yams, but she longed, also, for the other things she had become used to in America, even quinoa, Blaine's specialty, made with feta and tomatoes (Adichie, 2014, p. 395).

Accordingly, Ifemelu lives in a border area and possesses a hybrid emotional system that enables her to maneuver and overcome emotional crises, while at the same time exposing her to great psychological pressure. This is because the agencies of each part of her hybrid entity try to attract her by stimulating the process of comparison and showing the positive aspects of that part whenever she tends towards the opposite part or becomes upset with it. As we saw, when she loves Curt, she remembers Obinze, and vice versa. So she is in a constant internal struggle. In this context, Padgate (2021) observed that when the culture or identity is a hybrid of more than one culture it is considered a hybridity which is the unhomeliness's positive alternative. Therefore, hybridity is a result of an individual's feeling of unhomeliness because it leads to mixing different cultures and reduces anxiety. As Bhabha stated hybridity is a third space which is formed by negotiation between the colonizer and the colonized (Young, 2005). Hence, those who have hybrid identities are labelled as having the uncanny capability to feel at home everywhere, but this ability will be a heavy burden on such people because they have no specific home whatsoever. They always have unhomely

sense. Consequently, the third space between opposite cultures is an unhomeliness phenomenon. (Huddart, 2006)

Adiche crafts Ifemelu as an individual who is culturally hybridized by displacement to America. This process of hybridization has negative repercussions on her psyche when she struggles against undermining her culture. Bhabha (1994) suggested, that integration with the colonizer unconsciously and unintentionally undermines the colonized's culture. Ifemelu tells Curt: "we don't even tell our white partners the small things that piss us off and the things we wish they understood better, because we're worried, they will say we're overreacting, or we're being too sensitive"(Adichie, 2014, p. 288). These lines indicate that Afemilu lives between two contradictory worlds that are difficult to integrate. Therefore, she must give up her desires and psychological needs to please the other. On the other hand, she always has to defend and explain herself, so this process lowers her self-esteem. This reflects how difficult it is, for those who come from lineages with a history of submission to colonial powers, to coexist with the dominant society. Ifemelu explains this trail: "the thing about cross-cultural relationships is that you spend so much time explaining" (Adichie, 2014, p. 443). This confirms Ifemelu's "absolute dissatisfaction, anxiety, and disappointment that came due to the cultural hybridity of America". (Shamshad et al., 2022, p.43).

In the same way, Bhabha (2004) considered unhomeliness as an unhomely world, "the halfway between (...) not defined' world of the coloured as the 'distorted place and time in which they – all of them" (p.20). Here, Bhabha hints that cultural hybridity is an unhomely state (a position between two distinguished cultures(.Thus, unhomeliness paves the way for the colonists to force the colonized to adopt their culture and confuse the colonized identity by creating a hybrid identity. Hence, Hybridity is an aspect of unhomeliness because, as Bhabha wrote, hybridity is the third space which is "neither One nor the Other but something else besides, in-between" (p.313). After all, any encounter between two cultural spaces takes place after these two spaces are previously preoccupied. (Krishna, 2009)

Unmistakably, throughout Americanah, "the line of demarcation between 'North' and 'South', between zones of 'development and underdevelopment', is not stable, but 'porous, broken, often illegible'" (Comaroff & Comaroff, 2015, p. 48).

Indeed, *Americanah*, as Adichie asserted in most of her interviews, is "a book about longing for home and what home means" highlighting the journey of a character in a multi-faceted and globalized world in a continuous movement (Comaroff & Comaroff, 2015, p. 48). Adichie depicts a tenuous linkage between America and Africa through social issues and racial challenges experienced by Ifemelu abroad and when she returns home as well as the uncertainty in deciding which side she belongs to. The novel introduces Ifemelu, 'the Afropolitan', who must develop an identity and simultaneously defend it on cultural, national, and racial levels (Selasi, 2005). To put it in other words, Ifemelu is a hybrid and diasporic character who is simultaneously heeling between her two identities and their dimensions.. Accordingly, we can conclude that Ifemelu's migration experience reveals that America is not what she had imagined. She finds it impossible to be an African migrant and thrive in America unless she denies aspects of her cultural identity that make her "other". Thus, she doesn't feel at home and she is filled by unhomeliness sense. She tries to correspond to American norms by changing her accent, her appearance and her way of thinking. Hence, Ifemelu's cultural hybridity bridges the gap between the two cultures through a reflexive and critical outlook on each of them whether abroad or at home. This means that her hybrid space "creates a sense of the new as an insurgent act of cultural translation... it renews the past, refiguring it as a contingent 'in- between' space, that innovates and interrupts the performance of the present" (Bhabha, 2012, p.9). Consequently, it is not incorrect to consider the hybrid space as a healing environment that accommodates and is reflective of those people who suffer from homelessness consequences. (Fotouhi, 2010, P.91)

CONCLUSION

This dissertation focuses on the psychological effects of migration because most previous researchers have addressed the subject of migration from only a social perspective. Therefore, this thesis filled this gap by examining the most important psychological challenges immigrants face in the receiving countries and after returning to their homelands. The eclectic approach was adopted in this dissertation. The main theory on which the thesis is based is Freud's psychological theory, especially mourning, narcissistic injury, racial trauma, and paranoia concepts. The support theory is postcolonialism, specifically Homi Bhabha's theories about hybridity, the third space, and unhomeliness. These two theories were chosen because they are closely related to the migration process. Most immigrants moved from former colonies to colonial countries due to civil wars or poor economic conditions left by colonialism. The postcolonial theory is concerned with issues of migration because it is part of the repercussions of the post-colonial period because the inhabitants of the Third World countries that gained their independence migrate to the First World countries for a better life, and here the colonizer meets the colonized again. As a result, issues of race, racial discrimination and marginalization emerge. This confrontation and interaction with the colonizers affected the immigrants (the former colonized) changing their cultural identity to a hybrid identity that includes elements of their original culture and the host culture. Migration is also one of the main axes of the psychoanalytic theory because it studies the relationship between the external world and the internal world and its impact on human behaviour. Migration is a shocking external event that affects the human psyche and thus changes human behavioral patterns because it leads to a change in the familiar environment of individuals. Moreover, most psychologists were immigrants, such as Freud, the founder of psychoanalysis. Therefore, migration became their main concern because they suffered from the negative effects of leaving their homelands. Consequently, there is a close relationship between psychoanalytic theory and postcolonial theory because both are concerned with the concepts of race, culture and marginalization. Moreover, each of the two theories needs each other because without postcolonial theory, psychoanalysis will lose its historical context, and postcolonial theory cannot ignore the psychological impact left by the policies of the colonizers on the societies they occupied. The characters in the three novels migrated from former colonies to colonial centers: Asya migrated from Egypt to Britain,

Kimberly from Hong Kong to America, and Ifemelu from Nigeria to America. Therefore, the authors of these novels depict the lives of these characters in the host countries, which reflects the relationship between the colonizers and the colonized and the psychological repercussions of this relationship.

The meeting of Egyptian Asya with the British Gerald, Kimberly with her schoolmates, and Ifemeleu and the white men brings to mind the relationship between the colonizers and the colonized. This relationship is based on the stereotypical image of the colonized people that the colonial discourse painted about them as backward, lustful, and childlike, incapable of managing their affairs. This inferior view exposed Asya, Kimberly, and Ifemeleu to many psychological problems. The Egyptian Asya develops an extramarital relationship with the British Gerald, who considers her his property and has the right to dispose of her as he pleases because she is part of the Egyptian colony that was under British rule. Likewise, the Chinese Kimberly is disturbed by the Americans, especially her classmates who bully her and look down on her. The Nigerian Ifemelio suffers from racial discrimination by Americans who see black women as mere sex toys created to satisfy their desires, and discrimination based on nationality by immigrants from other countries who consider her less important than them. These circumstances forced the three characters to adopt the culture of the colonizers to avoid harm or to facilitate the process of coexistence with the dominant societies. However, they retained their original culture, which changed their identities into hybrid cultural identities or made them settle in a third space between the culture of the colonizers and their mother culture or experience a feeling of unhomeliness. The analysis of this aspect of the novels in this dissertation relies on the theories of Homi Bhabha and other theorists such as Stuart Hall, Edward Said, and Frantz Fanon. The external spatial and social changes caused by migration to culturally hybrid colonial countries have negative repercussions on the psychological stability of the newcomers. Therefore, they face great psychological challenges that threaten their psychological stability. In Britain, Asya lacks the family atmosphere and emotional support of her parents, as well as the familiar geographical environment. Therefore, she becomes like a bereaved person who has lost a loved one. She mourns the loss of her caregivers. She also suffers from an internal conflict between the conflicting agencies of her Egyptian culture and the British culture. The reason behind this is that each of these agencies wants to control Asya's actions, which increased her distress

and hindered her doctoral project in particular to the point that she thought of returning to her homeland. Kimberly immigrates with her mother from China to America hoping to obtain a better life and fulfilling their central organizational fantasy. However, they are shocked by the painful reality in America, where they have to work for long hours in unbearable conditions for very little pay. This creates a narcissistic wound in them because their basic narcissistic needs have not been satisfied. This narcissistic shock turned into paranoia. Because they felt betrayed and frustrated by the dreamland, America. As a result, they lose trust in the new social environment and feel threatened and in danger. The third character, Ifemelue, immigrates from Nigeria to America. When she arrives in America, she becomes aware of her blackness because white men harass her. Therefore, she suffers from racial trauma. Ifemelue adopts American culture and ignores her original culture to avoid harm and to facilitate her integration into the dominant society. However, American society doesn't accept her and she has become almost isolated from her original community. Therefore, she does not feel at home and suffers from a sense of unhomeliness. The theory of psychoanalysis, especially the ideas of Freud, Salman Akhtar and Volkan, was adopted to diagnose these psychological disorders in the main characters in the novels under study. The three characters immigrate from third-world countries to first-world countries and the factors that prompted them to immigrate may have been similar because they felt that their dreams would not come true in their homelands. Asya received a scholarship to complete her doctorate studies in English literature because studying in Egypt was very expensive. She also wanted to live a life similar to the lives of the literary characters in the novels she read from English literature. Kimberly and her mother left China due to the difficult economic conditions, the death of her father and the illness of her mother. Ifemeleu left Nigeria because she could not complete her studies due to the civil war, political unrest and the deterioration of the Nigerian economy. However, their expectations were not right and the winds did not blow as their vessels wishes

After arriving in the receiving countries, they were shocked because of the wide cultural, religious and even environmental differences between those countries and their own. The harsh conditions in the host countries pushed these female characters to establish relationships with Western men to obtain moral and material support and to fill the emotional void that negatively affected their psychological state. Asya falls in love with Gerald even though she is married to Saif, Kimberly succeeds in establishing

relationships with her male classmates at school, and Ifemelue develops a relationship with Curt. Not all of these relationships achieved the expected goals, but on the contrary, they made matters worse, as we saw in the case of Asya and Ifemeleu, because Gerald and Curt treated them as colonists treat colonised people and tried to subjugate and exploit them selfishly. Therefore this relationship did not last long. In the first stage of their arrival, all of these characters rejected Western culture and adhered to their original culture. However, gradually they began to accept the dominant culture or modify their original culture to suit their new social status. The reason behind this is that they try to avoid harm and inferiority and to facilitate their integration into those societies. In the first days of her arrival, Asya rejects British culture. For example, she drinks from the tap with her hand, not caring about what the British say about her. However, after that, she gradually begins to modify aspects of her personality according to the British model. She starts shaking hands with men and then ends up having sex with Gerald. But she did not abandon her mother culture. We noticed that she prepares oriental dishes for Gerald. Kimberly also resists American culture and criticizes those who adopt American culture like Aunt Ujo. However, she learns English and integrates into American society. Moreover, she succeeds in her professional life and becomes a famous surgeon. She acquires elements of American culture and maintains Chinese culture. For example, American cultural agencies forced her to leave, Matt, her boyfriend and her son's father because she felt that married life may hinder her ambition and completing her studies. On the other hand, Chinese cultural agencies prevented her from undergoing an abortion until she gave birth to her son Jason. Ifemeleu completely abandons her culture to avoid bullying and racial discrimination and adopts American culture. However, she was not accepted by American society and was distanced from the Nigerian immigrant community. As a result, she suffered from a feeling of unhomeliness. After that, she separated from Western culture and no longer speaks with an American accent. She is now separated from both cultures, but the internal structure still includes elements from both cultures. Therefore, she now stands in a third space between the two cultures and does not belong to either of them.

It is worth noting that the educational and cultural level of the family plays a role in the extent to which immigrants are affected by the host environment and the type of psychological disorder they are exposed to. For example, Asya, who speaks

English and belongs to an educated family, her parents are from the academic class in Egypt and her mother is a professor of English literature, thus, the most prominent symptoms of psychological disorders diagnosed in her is moaning. The reason for this is that Asya has a background about the situation in Britain through reading novels and also through the experience of her mother who also studied in Britain. Although mourning has negative effects on the human psyche, it has been considered by many psychologists as a healthy condition that helps alleviate feelings of sadness and helped shape her hybrid identity. It can also be considered similar to the process of catharting because it helps the immigrant release or alleviate feelings of sadness. For example, when Asya remembers her family's meetings on some occasions, she cries, and alleviates her sadness. On the contrary, Kimberly and Ifemeleu, who belong to poor, uneducated families and have no prior idea about the countries they immigrated to, were more shocked than Asya and suffered from many psychological disorders.

On the other hand, the religious values of the original culture have a role in increasing or alleviating the severity of the psychological disorders that the immigrant characters were exposed to in the three novels. For example, the religious values of Asya's Islamic culture were painful inner voices and the source that increased her stress. When she sleeps with Gerald, her religious cultural agencies that formed her superego begin to blame her for committing adultery because according to Islamic law, she should be stoned to death. However, we saw that the Western cultural agencies that formed part of her Id tried to make her continue with Gerald to satisfy her sexual desires by convincing her that she was not in Egypt and that there were no four witnesses to prove the crime of adultery. On the contrary, we saw that religious values are a source of security and emotional support for Kimberly and her mother. When they lost the attachment to their original culture and felt betrayed and frustrated by their dreamland, America, they turned to their original religious beliefs to feel safe by sitting up five altars for different gods to protect them from danger in America.

Another important thing that was noticed during the analysis of the selected novels is that returning to the homeland and another migration requires a new mourning process and makes the migrant suffer from unhomeliness. This is because during the period that the characters spent abroad, their homelands changed and the characters themselves changed due to the influence of Western culture. We noticed that when Asya returns to Egypt, she finds everything changed, even the places where she

spent happy times, such as the opera building that was removed and cars park was built instead. This made Asya sad and mourn this new loss. As for Ifemeleu, her return to Nigeria also made her suffer from feelings of unhomeliness because her way of thinking is different from that of the Nigerian society. For example, in one of her articles in the blog she created in Nigeria, she criticizes Nigerian women for being dependent on men in most of their affairs, so she received many negative comments from Nigerians who described her as Americanah.

We also notice that these characters maintain their hybrid identity or their position in the third space. Asya did not abandon Western cultural values even when she returned to Egypt, and this created a gap between her and Egyptian society, especially women. For example, after her divorce from Saif, she believes that she has become free and independent from male domination, while Egyptian women consider divorced women guilty and inferior. So when they asked her if she had children, she did not say that she was divorced and answered that she did not yet. Ifemeleu also maintains her third space in Nigeria. For example, when she is in a restaurant with Obinze, she complains about the man smoking near them, so Obinze says that she sees things through American eyes. As a result, we can say that the process of migration and the formation of a hybrid identity is a complex process that has clear psychological effects on immigrants.

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