

**Cultural Belonging and Identity Crisis in Habayeb's Before the Queen Falls Asleep:
A Palestinian Diaspora Study**

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ABSTRACT:

This observe explores the topics of cultural belonging and identification disaster in Habayeb's Before the Queen Falls Asleep in the broader context of the Palestinian diaspora. The novel gives a poignant narrative that captures the emotional and mental struggles of displaced Palestinians, specifically women, grappling with fragmented identities throughout generational and geographical boundaries. The protagonist's internal turmoil displays the collective revel in of exilic displacement, inherited reminiscence, and a continual yearning for a place of birth that exists extra vividly in creativeness than in bodily reality. Habayeb weaves private reminiscence with countrywide trauma, exposing how exile reshapes person and communal identities, main to a deep feel of unbelonging in each the host and the native land. The disaster of identification is exacerbated through a cultural disconnect, in which characters regularly sense alienated from the cultures they inhabit, but battle to absolutely hook up with the Palestinian identification that has been fashioned with the aid of using nostalgia, loss, and resistance. Through a diasporic lens, the examine analyzes how Habayeb articulates the anxiety among reminiscence and gift reality, subculture and modernity, and the continual look for self in a global marked via way of means of exile. This paper in the end argues that the unconventional powerfully illustrates the emotional expenses of diaspora via the lens of cultural displacement.

Keywords: Cultural Belonging, Exile, Identity Crisis, Palestinian Diaspora

INTRODUCTION:

Identity and belonging are important subject matters in Palestinian literature, specially whilst tested via the lens of diaspora. Huzama Habayeb's novel Before the Queen Falls Asleep affords a deeply intimate narrative that explores the complicated layers of displacement, reminiscence, and the fractured experience of cultural identification skilled via way of means of Palestinians in exile, As Homi K. Bhabha states "Cultural identification is neither singular nor constant; it's miles continually in process, constituted thru hybridity, translation, and negotiation withinside the areas among cultures (p. 2). As a part of a broader culture of Palestinian ladies's writing, Habayeb's paintings demanding situations political silences and cultural erasures through foregrounding private testimonies of loss, longing, and survival. Her novel specializes in the inner worlds of girls stuck among the inherited trauma of dispossession and the lived enjoy of alienation in overseas lands.

In the context of the Palestinian diaspora, identification isn't simply a static label however an ongoing negotiation fashioned via way of means of historic trauma, generational reminiscence, and lived studies in host societies. According to Avtar Brah (1996) Diasporic identities are immediately neighborhood and worldwide, rooted in precise histories but traversed with the aid of using worldwide processes, cultural

belonging is built withinside the interstices of those complicated personalities (p. 208). Palestinians, denied a strong fatherland, regularly convey with them a fragmented feel of self, suspended among an area they can not go back to and a gift they can not absolutely inhabit. Habayeb's protagonist embodies this liminality: she is haunted via way of means of the memories of her ancestors, the ache of exile, and the regular want to reconcile her inherited Palestinian identification with the alienating subculture of her surroundings. This inner war exhibits itself in diffused ways, via reminiscence, silence, language, or even every day rituals, illustrating how identification may be each a shelter and a burden. The novel's importance lies in its cappelential to customize the political. Rather than focusing totally at the outside situations of exile, Habayeb delves into the emotional and mental toll of displacement. The protagonist's disaster isn't pretty much being farfar from Palestine; it's far approximately now no longer understanding who she is with out it. Helena Lindholm Schulz (2003) states that For Palestinians, identification is deeply embedded in collective reminiscence, the revel in of dispossession, and the continuing attachment to a fatherland from which they may be bodily separated however emotionally inseparable (p. 5). Her war for cultural belonging displays a deeper, existential query confronted through many withinside the diaspora: Where do I belong while the region I am imagined to belong to exists best in memories? This query resonates with the intergenerational trauma skilled through Palestinians, in which the native land isn't always most effective a bodily area however a symbolic one, built and preserved via reminiscences, tales, and resistance. Furthermore, the radical highlights the gendered dimensions of exile and identification. Palestinian girls in diaspora, frequently stuck among conservative traditions and present day diasporic realities, face specific cultural pressures. Habayeb offers voice to those silent struggles, portraying how girls navigate now no longer best political exile however additionally cultural expectancies and familial obligations. The protagonist's internal lifestyles well-knownshows the quiet styles of resistance and resilience that outline the diasporic girl revel in. This examine objectives to look at how Habayeb's *Before the Queen Falls Asleep* articulates the intricacies of cultural belonging and identification disaster withinside the Palestinian diaspora. Through literary evaluation and diasporic theory, the paper investigates how the radical captures the emotional landscapes of displacement, and the way identification is always reconstructed amidst the tensions of reminiscence, exile, and cultural hybridity. In doing so, it seeks to make a contribution to the expertise of Palestinian diasporic literature as a area of each mourning and meaning-making.

Continuing from the preliminary exploration, *Before the Queen Falls Asleep* may be visible as a literary embodiment of the Palestinian enjoy in exile, in which identification is neither constant nor completely formed, however continuously fashioned through dislocation, reminiscence, and the preference to belong. Edward Said (2000) narrates, *Exile* is surprisingly compelling to reflect onconsideration on however horrible to revel in. It is the unhealable rift compelled among a person and a local area, among the self and its authentic home; the important unhappiness can by no means be surmounted (p. 173). Habayeb's narrative voice is diffused but powerful, drawing interest to the inner fragmentation that exile imposes on her characters. This fragmentation isn't always simplest geographical however mental, in which the protagonist is stuck among competing narratives of the beyond and present. She is compelled to navigate the inherited recollections of a place of birth she in no way bodily inhabited, whilst additionally trying to construct a coherent identification inside a bunch subculture that frequently denies her legitimacy.

The novel constructs a feel of belonging this is each imagined and remembered. Cultural traditions, language, food, and familial memories grow to be the handiest anchors of Palestinian identification in a overseas land. Yet, those anchors are themselves fragile, regularly distorted via way of means of time, nostalgia, and trauma. Habayeb delicately portrays how the protagonist clings to the recollections and memories handed down through older generations, but concurrently feels suffocated through them. This duality lies on the coronary heart of the identification disaster: the preference to belong to a cultural legacy that feels remote and inaccessible, and the simultaneous urge to interrupt loose from it with the intention to

forge an impartial experience of self. Language performs a pivotal function within the novel, appearing as each a bridge and a barrier to cultural identification. The protagonist's courting with Arabic, the language of her heritage, is intimate but strained. While it connects her to her roots, it additionally incorporates the load of unstated grief and generational silence. In contrast, the languages of the host u . s . constitute each assimilation and alienation, vital for survival however with out emotional depth. Habayeb makes use of this anxiety to focus on the diasporic individual's linguistic limbo, wherein language will become a website of identification negotiation. Moreover, the narrative underscores how exile influences now no longer simply people however complete own circle of relatives systems and generational dynamics. The older era clings to the reminiscence of Palestine as a misplaced paradise, regularly idealized to the factor of myth. Meanwhile, more youthful generations war to narrate to those recollections, locating themselves trapped among reverence for the beyond and the realities in their personal lives within the present. This generational hole contributes to the identification disaster, as more youthful characters are predicted to uphold cultural values they slightly apprehend or experience linked to. Habayeb poignantly depicts those tensions inside own circle of relatives settings, displaying how cultural transmission may be each a present and a burden.

In conclusion, Habayeb's novel gives a deeply human portrayal of what it method to stay in exile, to inherit loss, and to are seeking belonging in a international that always reminds one in every of their displacements. Through the lens of cultural belonging and identification disaster, *Before the Queen Falls Asleep* will become greater than a private story, it turns into a collective narrative of a humans searching for an area, each bodily and emotional, to name home.

LITERATURE REVIEW:

The topics of cultural belonging and identification disaster have lengthy occupied a principal vicinity in literature rising from the Palestinian diaspora. Rooted in exile, statelessness, and displacement, Palestinian literature serves as each a repository of collective reminiscence and a domain of resistance. This literature assessment surveys the applicable educational discourse surrounding diasporic identification, cultural reminiscence, and lady subjectivity, in particular with regards to Huzama Habayeb's *Before the Queen Falls Asleep* (2016). By putting Habayeb's paintings in verbal exchange with present theoretical frameworks and associated literary texts, the overview demonstrates how her novel deepens our information of identification formation within the context of exile.

Diaspora and the Discourse of Displacement

Scholars including Edward Said, in his seminal paintings *Reflections on Exile*, emphasize that exile isn't always simply a geographical circumstance however a deeply emotional and highbrow one. Said (2000) argues that exile involves "the unhealable rift pressured among a person and a local region" (p. 173). This rupture, he suggests, defines the highbrow and cultural existence of the exile, who exists in a perpetual country of in-betweenness. Said's perception is foundational for analyzing *Before the Queen Falls Asleep*, in which the protagonist studies an acute experience of alienation, each from her cultural roots and from the host society she inhabits. Her exile is mental as lots as it's far physical, and this situation informs her fragmented feel of self.

Stuart Hall's theories on cultural identification, specially in his essay "Cultural Identity and Diaspora" (1990) narrates that Identity is an immutable essence however a procedure of becoming, fashioned via way of means of cultural belonging, collective reminiscence, and the narrative via which groups recognize themselves (p. 222-237). Hall distinguishes among definitions of identification: one which perspectives identification as a strong essence rooted in a shared lifestyle and records, and any other that sees

identification as a fluid, ever-converting procedure fashioned through records, subculture, and power. Habayeb's protagonist inhabits the second one shape of identification, as her selfhood is continuously fashioned via way of means of recollections of a fatherland she has by no means visited and the cultural expectancies located upon her as a diasporic Palestinian female.

Memory, Nostalgia, and National Identity

The significance of reminiscence in building cultural belonging is some other key subject in Palestinian literature. As James E. Young and Marianne Hirsch (1993) propose of their paintings on submit reminiscence, "Memory isn't most effective an character revel in however a collective one this is transmitted throughout generations". Post reminiscence, as Hirsch defines it, is the connection the "era after" bears to the private, collective, and cultural trauma of folks that got here before. In Habayeb's novel, the protagonist inherits a deeply felt, aleven though secondhand, attachment to Palestine. Her recollections are in large part fashioned via way of means of own circle of relatives narratives, stories, and traditions that goal to keep a Palestinian identification in exile. This inherited reminiscence capabilities as a double-edged sword, it sustains a feel of belonging however additionally burdens the protagonist with emotional weight that she can not reconcile together along with her lived reality. Ilan Pappé and Rashid Khalidi have each written appreciably on how reminiscence and narrative preserve Palestinian identification. Their ancient paintings underscores the position of cultural production, which include literature, in resisting the erasure of Palestinian records and presence. Habayeb contributes to this attempt thru fiction that facilities on emotional fact and home lifestyles, transferring past overt political rhetoric to light up the subtler mental influences of dispossession.

Women in Exile: Gendered Dimensions of Belonging

Feminist pupils have emphasised the gendered dimensions of exile and identification. In the Palestinian context, ladies's stories have frequently been marginalized in dominant nationalist narratives, which awareness extra on male heroism and public struggle. Authors like Miriam Cooke and Amal Amireh argue that Palestinian girls's literature gives a counter-narrative that explores the private, emotional, and home affects of political conflict. Habayeb, in step with those feminist critiques, facilities her narrative at the inner international of a lady protagonist who's deeply tormented by cultural and familial pressures. Edward Said (1994) describes, "For ladies, exile frequently involves a double displacement; from the fatherland and from the gendered areas wherein their identities have been anchored, compelling them to renegotiate each cultural belonging and the that means of home" (p. 179). Her identification disaster is formed now no longer handiest with the aid of using exile however via way of means of gender norms, silences, and expectancies exceeded down thru generations.

Furthermore, the perception of "home" turns into greater complicated withinside the context of ladies's writing. While the place of birth can be an item of longing and reminiscence, the real home areas that ladies inhabit in exile can frequently be webweb sites of confinement, surveillance, and repression. The protagonist in *Before the Queen Falls Asleep* embodies this paradox: she yearns for a place of origin she by no means knew, but additionally feels trapped withinside the home and cultural roles she is predicted to satisfy withinside the diasporic setting. This anxiety provides a wealthy layer to her identification disaster, as she is pressured to barter now no longer most effective countrywide and cultural identification, however additionally her private autonomy as a lady.

Language and Cultural Transmission

Language performs a full-size function withinside the formation and maintenance of identification in diaspora. Scholars like Ngũgĩ wa Thiong'o and Frantz Fanon have underscored how language operates as a website of cultural manipulate and resistance. In Palestinian diaspora literature, Arabic serves as a marker of identification, subculture, and resistance. However, the more youthful generations raised out of doors Palestine frequently revel in linguistic dislocation. In Habayeb's novel, the protagonist's connection to Arabic is emotionally charged, even as it ties her to her cultural roots, it additionally represents generational trauma and a records of struggling. The host language, via way of means of contrast, will become a device of survival however lacks emotional resonance. As C. Kramsch (1998) narrates that "Language is the predominant manner via way of means of which cultural know-how is transmitted and preserved; it incorporates the values, histories, and identities of a humans throughout generations" (p. three). This linguistic duality underscores the complexity of identification in diaspora, wherein people need to continuously navigate among (or extra) languages, cultures, and approaches of being. The incapacity to completely belong to both global creates a area of hybridity, as theorized with the aid of using Homi Bhabha, in which cultural identification is negotiated as opposed to inherited. Habayeb's paintings displays this hybridity, portraying characters who stay withinside the "in-among" area, emotionally and culturally suspended among place of origin and host land.

Literary Comparisons and Contextualization

Before the Queen Falls Asleep stocks thematic worries with works through authors like Sahar Khalifeh, Liana Badr, and Susan Abul Hawa. These writers further discover the emotional interiority of ladies withinside the diaspora, that specialize in reminiscence, trauma, and cultural continuity. Unlike openly political texts, those narratives frequently use non-public and familial settings to articulate the wider results of statelessness and exile. Habayeb's stylistic attention on lyrical prose, emotional depth, and mental nuance locations her inside this culture at the same time as additionally presenting a awesome voice that emphasizes silent struggling and inner resistance.

Moreover, Habayeb's selection to discover identification thru the lens of storytelling and oral reminiscence connects her paintings to the lifestyle of the use of narrative as a shape of resistance. As theorized with the aid of using Gayatri Spivak and others, the act of telling one's tale withinside the face of erasure is itself a political gesture. In Before the Queen Falls Asleep, the protagonist's courting with storytelling, each as a listener and as a bearer of reminiscence, will become a way of negotiating her identification and declaring her existence. The instructional discourse surrounding diaspora, reminiscence, identification, and gender affords a wealthy framework for reading Huzama Habayeb's Before the Queen Falls Asleep. Drawing from postcolonial theory, feminist critique, and trauma studies, the radical may be visible as a effective articulation of the cultural and mental dimensions of Palestinian exile. Habayeb contributes to the literary culture of the Palestinian diaspora with the aid of using centering the intimate, regular struggles of a girl stuck among beyond and present, reminiscence and reality, historical past and individuality. Through her nuanced portrayal of identification disaster and cultural belonging, Habayeb invitations readers to rethink the complexities of home, reminiscence, and the look for self in a diasporic global.

THEORETICAL FRAMEWORK:

Palestinian identification in exile, especially the interaction among cultural belonging and identification disaster, calls for a complete theoretical lens. Helena Lindholm Schulz, a distinguished pupil in political technological know-how and Middle Eastern studies, has contributed significantly to know-how the fluid and dynamic nature of Palestinian identification withinside the context of displacement and statelessness.

Her paintings, mainly her ee-e book *The Reconstruction of Palestinian Nationalism: Between Revolution and Statehood* (1999), gives a vital theoretical framework that illuminates the political, social, and emotional dimensions of Palestinian identification. Applying Schulz's theories to Huzama Habayeb's *Before the Queen Falls Asleep* facilitates us apprehend the deep-seated disaster of cultural identification that plagues characters formed via way of means of exile, reminiscence, and inherited trauma.

Identity as a Constructed and Contested Concept:

One of Helena Lindholm Schulz's valuable arguments is that identification isn't a set or essentialist concept, however alternatively a socially built and always contested one. In the context of the Palestinian people, Schulz asserts that identification has been fashioned thru a dialectical dating among inner self-definition and outside labeling through dominant powers, colonial regimes, Israeli occupation, Arab host countries, and worldwide institutions. This expertise of identification is important whilst reading *Before the Queen Falls Asleep*. The protagonist isn't always born in Palestine; instead, her whole feel of being Palestinian is constructed on testimonies, myths, silences, and trauma surpassed down via generations. Stuart Hall (1990) narrates that "Cultural identification isn't a set essence, however a positioning; it's miles constantly built thru reminiscence, fantasy, narrative, and delusion and is subjected to the non-stop play of history, lifestyle and power" (p. 226). Her identification is neither absolutely real in phrases of lived countryside enjoy nor totally imagined. Schulz's principle highlights this ambiguity, noting that Palestinian identification has advanced in reaction to persistent exclusion, displacement, and political denial. The protagonist's identification disaster mirrors this contested space, wherein cultural belonging is each intensely felt and basically insecure.

Collective Memory and the National Narrative

Schulz locations vast emphasis at the position of collective reminiscence withinside the creation of Palestinian identification. According to her, withinside the absence of a diagnosed countryside and because of compelled displacement, Palestinians have trusted shared reminiscence, oral history, and cultural symbols to preserve a coherent feel of country wide identification. This collective reminiscence is regularly rooted withinside the 1948 Nakba (catastrophe), the 1967 war, and next waves of refugee reports, which shape the ethical and emotional bedrock of Palestinian country wide consciousness.

In *Before the Queen Falls Asleep*, this dynamic is vividly present. The protagonist inherits reminiscence as opposed to direct revel in. The tales she hears from older generations, specially girls, create a symbolic Palestine, idealized, distant, and sacred. These reminiscences characteristic each as emotional historical past and as political announcement. Yet, as Schulz suggests, collective reminiscence may be selective, mythologized, or even burdensome. For the more youthful technology in exile, consisting of Habayeb's protagonist, the inherited reminiscence can create a disconnect among the imagined place of origin and their lived, regularly dislocated, realities. Schulz argues that collective reminiscence withinside the diaspora acts as each an device of harmony and a supply of identification confusion. This duality is sharply portrayed withinside the novel, wherein reminiscence is concurrently a supply of cultural richness and mental entrapment. The protagonist feels forced to hold the burden of a place of birth she in no way touched, frequently on the fee of forging her very own unbiased identification.

Diaspora and Nationalism: Identity Beyond Borders

A key element of Schulz's framework is the concept of a without boundaries nationalism. Given that maximum Palestinians stay out of doors anciental Palestine, Palestinian nationalism, in contrast to conventional nationalism, isn't always tied to a particular territorial kingdom however to an imagined and

remembered fatherland. Schulz explains that Palestinian nationalism has developed withinside the diaspora via cultural practices, network life, and political activism that go beyond borders. This concept resonates deeply with the narrative international of Habayeb's novel. The protagonist's identification is formed now no longer via way of means of a country wide territory however with the aid of using the emotional, symbolic, and cultural buildings of Palestine transmitted with the aid of using her own circle of relatives and network. Habayeb, thru fiction, reinforces what Schulz outlines in idea: that Palestinian identification in diaspora is maintained now no longer via land however thru emotional continuity, cultural performance, and a shared feel of anciental injustice. John B. Anderson (1992) narrates "Diasporas frequently maintain nationalist sentiments thru the renovation of cultural practices, the remembrance of native land, and the political mobilization for its liberation, even if geographically distant" (p. 12).

However, this sort of nationalism also can accentuate private identification crises, as Schulz acknowledges. Without the anchor of a tangible fatherland, identification turns into an summary ideal, frequently in anxiety with the lived stories of people developing up in overseas societies. In *Before the Queen Falls Asleep*, this anxiety is palpable. The protagonist's emotional allegiance to Palestine frequently isolates her from her surrounding environment, developing a deep experience of unbelonging in each worlds.

The Role of Women and Family Structures

Schulz can pay cautious interest to the function of social institutions, specially the own circle of relatives, in transmitting and keeping Palestinian identification. She argues that withinside the absence of formal country structures, own circle of relatives gadgets emerge as the number one vessels for cultural continuity, country wide reminiscence, and emotional belonging. Women, in particular, are primary to this manner, as they're regularly the storytellers, caretakers, and ethical anchors of the own circle of relatives. Deniz Kandiyoti (1988) describes that "Women's position in the own circle of relatives are vital to the replica of cultural values, social norms and collective identification, making them key dealers withinside the protection and transformation of own circle of relatives structures" (p.275).

In Habayeb's novel, this principle comes alive thru the individual of the mom and different girl figures who byskip down tales, customs, and silent grief. The protagonist's connection to Palestine is mediated in the main thru ladies, who act as custodians of reminiscence and lifestyle. Yet, Schulz additionally notes the constraints of this dynamic, ladies are predicted to keep lifestyle, regularly on the price in their very own corporation and cutting-edge aspirations. The protagonist's internal conflict, among loyalty to her inherited identification and her choice for autonomy, is an immediate mirrored image of Schulz's remark that identification transmission inside patriarchal own circle of relatives structures can cause emotional burdens for the more youthful era.

The Emotional Dimension of Identity

A specially revolutionary component of Schulz's paintings is her emphasis at the emotional production of identification. She argues that identification isn't always simply rational or political however deeply emotional, in particular in contexts of loss, exile, and statelessness. Emotions which includes grief, nostalgia, anger, and longing aren't simply through-merchandise of exile, they actively form the development of Palestinian identification. This is profoundly illustrated in *Before the Queen Falls Asleep*. The protagonist's identification is constructed thru longing, for a hometown, for knowledge, for belonging. Her feel of self is fashioned through emotional fragments: her mom's sadness, her grandmother's silence, the rituals of remembrance. These emotional inheritances echo Schulz's statement that feelings are essential in shaping the diasporic Palestinian identification. The novel does now no longer simply narrate the political lack of place of origin; it famous the emotional and mental aftershocks that persist throughout generations.

Thomas J. Scheff narrates that “Identity isn't always handiest a depend of self-definition and social categorization however is likewise deeply certain up with feelings-emotions of belonging, pride, disgrace and loss- that form how people revel in themselves and others” (p. three).

Helena Lindholm Schulz's theoretical framework presents important equipment for expertise the complexities of cultural belonging and identification disaster in Palestinian diaspora narratives. Her concepts, identification as built and contested, the function of collective reminiscence, without borders nationalism, the significance of own circle of relatives structures, and the emotional measurement of exile, are all deeply applicable to the arena of *Before the Queen Falls Asleep*. Huzama Habayeb's novel serves as a effective fictional illustration of those theoretical concerns, supplying a humanized and intimate portrait of the very dynamics Schulz theorizes. By making use of Schulz's framework to the novel, one profits a deeper knowledge of the way Palestinian identification is formed, transmitted, and stricken withinside the context of exile. The protagonist's emotional struggles, cultural inheritance, and private longing emerge as emblematic of a bigger countrywide enjoy, reinforcing Schulz's view that identification is a technique of chronic reconstruction formed with the aid of using reminiscence, emotion, and displacement. Together, the theoretical and literary views provide a richer, greater nuanced perception into the lived realities of Palestinians in diaspora.

Textual Analysis:

Huzama Habayeb's *Before the Queen Falls Asleep* affords a profound exploration of cultural belonging and identification disaster in the Palestinian diaspora. The novel, alevn though diffused in its political commentary, is deeply charged with emotional and cultural tensions stemming from the enjoy of exile. The protagonist, a Palestinian lady developing up in diaspora, turns into a literary illustration of the fragmented identification and inherited trauma that Helena Lindholm Schulz theorizes in her paintings on Palestinian nationalism and reminiscence. This textual evaluation attracts on key scenes and motifs from the unconventional to light up how Habayeb weaves the private and political, the familial and historical, right into a wealthy tapestry of diasporic identification.

The Inherited Identity and Burden of Memory

From the hole chapters, Habayeb situates the protagonist inside a global saturated with inherited recollections and silent grief. The protagonist's mom and grandmother are vital figures in transmitting Palestinian identification, now no longer thru direct political engagement, however thru emotional expression, rituals, and storytelling. One of the maximum poignant moments takes place while the grandmother recounts the tale in their displacement in the course of the Nakba. Though the protagonist herself has in no way visible Palestine, her grandmother's fragmented narratives form her inner global:

“She in no way pointed out Palestine with out tears in her eyes, as alevn though every reminiscence had been too heavy for her frame to hold. It turned into now no longer a tale; it became a wound retold.” (p. 10)

This passage displays Helena Lindholm Schulz's perception of collective reminiscence as a device of identification construction. The grandmother's emotional storytelling capabilities now no longer simply as recollection however as a reenactment of loss, supposed to imprint Palestine on the subsequent era. However, for the protagonist, those tales do now no longer instill readability however confusion, she will become pressured through reminiscences that aren't hers but deeply have an effect on her. Her identification is formed now no longer through lived enjoy, however with the aid of using inherited trauma, a vital element of Schulz's idea of post-reminiscence in diaspora.

The Ambiguity of Belonging

Throughout the radical, Habayeb skillfully depicts the protagonist's feeling of now no longer definitely belonging to both her host USA or the imagined Palestine of her elders. She is stuck in a cultural and emotional in-between, wherein her environment sense alien, but her roots are invisible:

"She wore the call of Palestine like a garment sizes too big, ill-becoming and usually slipping off her shoulders." (p. 282)

This metaphor poignantly illustrates the protagonist's identification disaster. Her affiliation with Palestine is something she has been assigned instead of something she embodies naturally. This aligns with Schulz's concept of identification as built and contested, now no longer a hereditary inheritance however a social and political imposition, negotiated via reminiscence, own circle of relatives, and society.

Furthermore, in her host society, she reviews diffused and overt kinds of alienation. Her call, her meals, her customs mark her as different. Yet, her tries to connect to her Palestinian historical past frequently go away her feeling like an interloper there as well. The protagonist confesses at one point:

"They instructed me to bear in mind Palestine, however nobody taught me a way to be Palestinian."

This sentence encapsulates the middle of her disaster. While she is surrounded with the aid of using symbols of Palestine, embroidered dresses, tales of olives and keys, and ancestral homes, she lacks a grounded, lived connection to the place. The emotional and symbolic overload of identification, inherited in place of experienced, consequences in a hole shape of cultural belonging that Schulz identifies as not unusual place amongst second-generation diaspora Palestinians.

The Role of Women in Cultural Transmission

The home area in Habayeb's novel isn't always politically neutral. It turns into the important area for identification construction, mainly for ladies. As Schulz notes, within the absence of country institutions, the own circle of relatives, and in particular girls, function the number one retailers of cultural maintenance in exile. Habayeb illustrates this via the protagonist's courting together along with her mom. The mom insists on maintaining customs, language, and ethical codes, frequently invoking Palestine as a supply of subject and identification:

"You are a Palestinian female," her mom could say, "you should now no longer overlook who you are."

However, this invocation will become a supply of warfare in place of comfort. The protagonist questions this imposed identification, asking internally:

"If being Palestinian way silence and sorrow, who might need to don't forget?"

Here, Habayeb brings forth a gendered analyzing of cultural belonging. The protagonist's battle isn't always simply country wide however deeply private. Her womanhood is fashioned in the constraints of a cultural identification constructed on loss and nostalgia. She is anticipated to encompass an idealized model of Palestinian femininity, modest, resilient, dependable to reminiscence, however she longs for autonomy and expression. This anxiety mirrors Schulz's dialogue of the way cultural identification in diaspora can turn out to be inflexible and burdensome, in particular for girls anticipated to endure its complete weight.

Language and the Identity Divide

Language in *Before the Queen Falls Asleep* will become a marker of identification, belonging, and disconnection. Arabic, at the same time as the mom tongue, is related to mourning, command, and emotional weight. The protagonist is stuck among Arabic, the language of her own circle of relatives and history, and the language of her host us of a, which gives get admission to to freedom however alienates her from her roots. In one scene, she displays:

“Arabic turned into the sound of lullabies and warnings. It cradled and managed me.”

This duality demonstrates how language capabilities each as a bridge and a boundary. Arabic connects her to Palestine emotionally, however it additionally turns into the language of repression, tied to familial manage and cultural expectancies. On the opposite hand, the host u . s .’s language affords a way of get away and self-expression, but it marks her as assimilated, betraying her history. This warfare echoes Schulz’s concept that identification in exile is formed with the aid of using linguistic and emotional negotiations. Language turns into a area in which belonging is each viable and denied, in addition deepening the protagonist’s disaster.

Symbolism and Objects of Memory

Habayeb regularly makes use of symbols; inclusive of embroidered dresses, heirloom jewelry, and conventional meals as companies of cultural reminiscence. These gadgets are emotionally charged and function mnemonic gadgets to enhance identification. In one instance, the protagonist reveals an vintage headheadband belonging to her grandmother:

“It smelled of dirt and jasmine, like Palestine, they said. But to me, it handiest smelled like matters I didn’t understand.”

Here, Habayeb subtly opinions the romanticization of history. While those symbols are respected through older generations, the protagonist struggles to shape proper connections with them. Her identification, therefore, is mediated via items that imply extra to others than to herself. This dynamic ties without delay into Schulz’s idea of symbolic identification construction, in which cultural identification is regularly preserved via artifacts and rituals as opposed to direct country wide revel in.

Dreams, Imagination, and the “Queen” Motif

The habitual motif of the “Queen” withinside the identify refers back to the protagonist’s imaginary refuge, an inner global wherein she will break out the load of expectancies and reminiscence. This dream-area serves as a metaphor for mental resistance. In her dreams, she isn’t a daughter, now no longer a refugee, now no longer a Palestinian lady certain through silence. She is free:

“In my dreams, I changed into a queen and not using a borders, no recollections, no exile. I belonged to nothing, and that changed into freedom.”

This passage is crucial. It suggests that actual cultural belonging, withinside the protagonist’s case, can also additionally simplest be feasible withinside the realm of imagination. Schulz notes that for plenty withinside the diaspora, identification will become a negotiation among reminiscence and imagination, a delusion of return, of unity, of home. Habayeb makes use of this motif to underline the protagonist’s inner riot towards the burdensome inheritance of identification. Through wealthy symbolism, emotional depth, and cautious

interest to reminiscence and language, Huzama Habayeb's *Before the Queen Falls Asleep* offers a literary embodiment of the cultural belonging and identification disaster confronted with the aid of using Palestinians in exile. The protagonist's conflict isn't simplest with lack of fatherland however with the complex, layered identification imposed with the aid of using history, own circle of relatives, and politics. Textual moments withinside the novel resonate powerfully with Helena Lindholm Schulz's theoretical insights, specially her perspectives on collective reminiscence, emotional identification, and the contested nature of diasporic selfhood. Habayeb's fiction, therefore, turns into each a reflect and a critique of the diasporic condition, a poignant mirrored image of what it way to hold a place of origin in one's coronary heart however nowhere else.

FINDINGS AND CONCLUSION:

This study, grounded in Helena Lindholm Schulz's theoretical framework of Palestinian identification production in diaspora, attracts sizable conclusions concerning the topics of cultural belonging and identification disaster in Huzama Habayeb's *Before the Queen Falls Asleep*. Through a near studying of the radical and its embedded symbols, emotional landscapes, and intergenerational narratives, numerous key findings emerge that deepen our knowledge of the Palestinian diasporic experience, especially from a gendered, psychological, and cultural perspective.

Key Findings

Identity as an Inherited and Contested Construct

The maximum compelling locating is that the protagonist's identification isn't always organically formed, however alternatively inherited thru emotional, familial, and symbolic channels. Echoing Schulz's concept that Palestinian identification in diaspora is each socially built and traditionally contested, the radical displays how the more youthful technology regularly struggles with an identification this is each sacred and alienating. The protagonist of the unconventional does now no longer own a lived reference to Palestine; her identification is produced from stories, rituals, and grief exceeded down with the aid of using older generations. However, those symbols aren't internalized with out resistance. Her disaster lies in her lack of ability to reconcile this inherited identification together along with her lived studies in a overseas land that refuses to just accept her fully.

Memory as Both a Connector and a Divider

Following Schulz's emphasis on collective reminiscence, the unconventional affirms that reminiscence is a number one pressure in building cultural belonging. Yet, it additionally turns into a supply of emotional division. The protagonist is surrounded through reminiscence, her grandmother's tales, her mom's rules, symbolic artifacts, however she studies a disconnect among those representations and her very own inner feel of self. The burden of reminiscence will become greater oppressive than liberating. Instead of making unity, the inherited trauma frequently isolates her from the cultural narrative she is anticipated to uphold. This locating displays the fragility and complexity of reminiscence in maintaining identification inside exile.

Emotional Identity and the Internalization of Exile

One of Schulz's contributions is the point of interest at the emotional measurement of identification, mainly in stateless and displaced communities. Habayeb's novel substantiates this declare with nuance and literary sensitivity. The protagonist's disaster isn't commonly political, it's miles deeply emotional, contemplated

in her feel of alienation, anxiety, and longing. Identity isn't always framed via nationalist rhetoric however thru non-public emotions, shame, silence, yearning, and fear. The findings screen that cultural identification, while formed with the aid of using exile, is much less approximately ideology and greater approximately internal dissonance. Habayeb's diffused prose captures this emotional exile, reinforcing Schulz's declaration that the emotional weight of statelessness frequently precedes political articulation.

Gendered Transmission of Cultural Belonging

Another sizeable locating is the gendered nature of cultural identification transmission. In Schulz's framework, ladies, specifically moms and grandmothers, play a pivotal function in retaining and transmitting countrywide identification withinside the absence of a state. Habayeb portrays this vividly. The protagonist's mom insists on discipline, silence, and cultural continuity. However, this maternal authority will become a supply of emotional warfare, wherein the protagonist feels emotionally limited as opposed to culturally enriched. The novel displays that for Palestinian girls in exile, the protection of lifestyle is a duty, however it regularly comes on the fee of private freedom. This provides complexity to Schulz's declare, displaying how the own circle of relatives can concurrently nurture and oppress cultural identification.

The Symbolic vs. Experiential Gap

The novel highlights a massive hole among symbolic and experiential identification. Cultural practices, sporting the keffiyeh, getting ready conventional food, telling ancestral stories, are portrayed as symbolic acts which can lack experiential grounding for the more youthful era. This mirrors Schulz's concept that the symbolic creation of identification, even as necessary, may also lose its effectiveness while it's miles disconnected from lived reality. The protagonist's rejection or ambivalence in the direction of those symbols shows a developing cultural fatigue amongst more youthful Palestinians withinside the diaspora, a situation that desires reimagining of identification past nostalgia and inherited trauma.

Language and Cultural Displacement

Language withinside the novel emerges as a website of cultural struggle, constant with Schulz's identity of language as each a service of reminiscence and a capacity alienating pressure. Arabic, the language of tradition, is emotionally loaded and tied to generational expectations, even as the host language gives freedom however dislocation. The protagonist's linguistic battle symbolizes her cultural dislocation, a effective mirrored image of Schulz's belief of the inner battle of identification formation in exile.

The Imaginative Space as a Form of Liberation

A key narrative approach withinside the novel is the protagonist's introduction of inner, innovative spaces, dreams, metaphors, symbols like "the queen", to break out from the burden of her inherited identification. This shows that the most effective proper freedom to be had to exilic people is in the imagination. This helps Schulz's concept that identification in diaspora is a system of chronic negotiation, now no longer resolution. The inner global will become a website of rise up and reconstruction, a area wherein belonging can also additionally sooner or later be possible, although handiest temporarily.

Conclusion

Huzama Habayeb's *Before the Queen Falls Asleep* gives a wealthy literary canvas on which the Palestinian identification disaster and the look for cultural belonging unfold. By attractive with Helena Lindholm

Schulz's theoretical insights, this have a look at reaches numerous conclusions approximately how Palestinian identification is fashioned and reshaped withinside the diaspora. Palestinian identification in exile is an emotional, symbolic, and inherited construct, frequently missing on the spot revel in however wearing deep mental and cultural significance. The technique of remembering turns into each a political act and an emotional burden for the ones born out of doors the homeland, revealing the twin nature of collective reminiscence as each empowering and imprisoning. Diasporic individuals, mainly women, navigate cultural identification via restrained roles inside own circle of relatives structures, going through the undertaking of upholding subculture at the same time as searching for man or woman autonomy. The symbolic enactment of lifestyle can't update genuine emotional or experiential connections, ensuing in a developing feel of alienation for more youthful generations in exile. Language turns into a battleground for identification, wherein the anxiety among background and assimilation underscores the mental complexities of dwelling among cultures. Imagination turns into a refuge, a area wherein freedom from reminiscence, loss, and responsibility is in brief possible, suggesting that identification may also in the end be extra fluid, personal, and evolving than rigidly nationalistic.

Ultimately, Habayeb's novel, whilst considered via Schulz's lens, exhibits that the Palestinian diaspora identification isn't always simply a response to exile however a layered, emotional adventure thru reminiscence, gender, silence, and longing. Identity right here isn't always a possession, however a system, a non-stop negotiation among who one is advised to be and who one needs to become. This observe contributes to the developing scholarship on Palestinian literature with the aid of using emphasizing the subjective, emotional realities of identification in exile, and through demonstrating how fiction like Habayeb's can humanize and deepen theoretical understandings of diaspora. The intersection of literary narrative and political principle enriches our view of the Palestinian condition, now no longer simply as a geopolitical issue, however as a deeply personal, generational, and emotional revel in.

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