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Comparative Study of post-colonial Elements in the works of Jhumpa Lahiri and Mehrnoosh Mazarei

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ABSTRACT

The comparison of post-colonial elements in the works of Jhumpa Lahiri and Mehrnoosh Mazarei.

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Introduction

East with ancient civilization and reconciliation culture always had been the centre of crisis and unrest. While the West especially The USA with a few antiquities has reached to an unbelievable development. It is possible to say that after the world war second, after a while it achieved a degree of development and stability. This achievement was a kind of temptation to the people of the East in order to travel and get some of these gifts. Immigration for having a better life was one of the concerns of eastern people and also is. Not only Eastern immigrant will face some economical and political problems, but also the crisis of Identity. According to Erick Erickson's idea (1902 –1994) one of the biggest part of human's identity is the social and cultural part, which prepare the opportunity to express and recognize two other optimal factors such as: biology and inner feeling. The cultural and social backgrounds are formed and grown in the family foundation and bigger one the society. If we take account the society foundation where the person grow as a main part so we can accept the social identity of a person as a national identity. For example: Iranian, Indian, Afghan and others. Eastern immigrants always faced the challenge of East and west culture and most of them had to accept the two identities which lead to Transnational-identity. Some of these immigrants with passing the level of adaptation with a new culture, suspended their national identity and adapted to the new identity while in others this process has not completed yet. It means their inner feelings do not accept this process. Perhaps one of these tools to express such a kind of dual identity or transnational and the clash of Eastern human and Western is the story or novel. Without any doubt the interaction of Eastern woman with her costume, tradition and special belief which a new culture is more serious than men. If the author of these stories is one of the woman who is immigrant and experienced this process or transnational identity doubtless she would be able to illustrate it better than others.

This research with comparative method tries to show the works of the two Eastern writers who living in the West, which paid attention to the issue of The Eastern woman's

transnational identity. These authors who are from India and Iran refer to different parts of the women's issues and their transnational identity. The comparative comparison works of these writers are similar in some ways and different in other ways. Also have superiority to each other which shows their abilities. Mehrnoosh Mazarei was born in 1330 in Tehran. He spent lots of her time and her teenage years in Shiraz and south of Iran. She graduated in BA in Tehran and in 1980 she immigrated to The USA to continue her study. Three stories have been published by the writer: *Clipped of the Light* in 1995, *Klara and I* in 1998 and *The Gray* in 2003. All of these stories have been published in The USA in Persian. A collection of her stories by the name of "A strange in my room" has been published in Tehran by the Ahang press in 2004 which included 16 short stories of the three published books in The USA.

The characters of her stories are the immigrants who pass their ordinary life and their life as an immigrant is not focused much. They are observers about their life which are portrayed by others. Meanwhile they are trying to accept the host country's culture but also are trying to get their past time memories and satisfy themselves. The narrator of these stories is a woman who is adapting to the migration condition like other immigrants, tastes her past times and tries to prepare parts of the story that looks at her life as a woman at first. The women who are telling these stories without looking at the feminist ideas of the women writer, tries to express the life immigrant women and asks the readers to study this condition. The other writer in this essay is Jhumpa Lahiri. She is an Indian American author who was born on July 11 1967 in London. She with her first work, a collection of stories: *The Interpreter of Maladies* in 1999 was awarded the Pulitzer-prize in 2000. In her works three themes are seen: family, immigration and marriage. In her works family is the main part.

As family is the most important foundation of the Eastern contemporary human. Lahiri writes about frustrated, sad and loveless women who were forced to accept the life in exile in this situation.

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With an astute look she considers the life and mind of teenagers and children in these families. In all her works there is a culture exchange which shows their difficulties between the two East and West cultures.

In her third book the "Unaccustomed Earth" she goes to the second age of the immigrants who are compelled not only to save their traditions but also obliged to accept the new culture of The USA. The characters of her stories are The Bangladeshi people and their well educated parents who travelled to get good jobs or to provide a better situation for their families. She considers the identity issue in the second age immigrants. This generation are not immigrants directly but their parents. The importance of this subject is that the children of the immigrant families grow up in a foreign country and have a challenge with this issue of transnational identity. The two above categories are the subjects that affect the immigrants especially the women and also show their weakness in accepting a new culture and forgetting their national identity. Transnational identity sometimes leads to a identity crisis among the immigrants and puts him or her as a second citizen which sometimes the host society does not accept their citizen equality. The worst problem is the dizziness and astonishment which the immigrant does not belong himself or herself to a particular culture.

The other common view of the Lahiri and Mazarei is the marriage that refers directly to the women. When women's identity is spoken, some new issues are being talked about. Due to the different ideas to these subjects, it causes new reflections to discuss also when there are fundamental differences between the cultures. In the works of Lahiri marriage in the previous generation is compared to the contemporary time. The previous age got married by appointment or promise and after travelling to the west they took another way to live so this subject is something strange to the new generation.

Methodology

This paper using the ideas of the post colonial theoretician such as: Humi Baba in 1949 and Gayatri Spivak in 1945, tries to have a comparative study the identity of immigrant women in the works of Mehrnoosh Mazarei and Jhumpa Lahiri. The post colonial criticism is considered the sub-branch of cultural criticism and post structuralism which tries to show the relation between colonialist and colonized in this age. Homi Bhabha the philosopher and theorist of India, with Edward Said and Gayatri Spivak form the three angles of the post colonial theory triangle. Homi Bhabha in his post colonial ideas influenced by the intellectuals like Jack Derrida, Jack Lacan and Michel Foucault, but the philosopher who had the most influence on him was Edward Said and his book by the name of "Orientalism". This book is the main reference of philosophers and the critics of post colonial. Edward Said with looking at the "Binary Opposition" puts the East and West against each other and the Westerns in the literary works used the term "Orient". Edward Said says: the Westerns showed the West as a place like lightning, wisdom, logic and etc.... however, expressed East with terms like: savage, mysterious and emotional. Homi Bhabha passing the limitations as class, race and sex opens a new phase to his studies and shows identity as a category which is formed in oppositions and cultural differences in post colonial world. He believes that the identity and personality of a person in the colonial texture unconsciously are formed by the identity of East and West. If Edward Said in his book "Orientalism", concentrate on the military, legal and political connections between colonialist

and colonized, but Homi Bhabha concentrate on the psychological connection between victor and vanquished culture. According to Homi Bhabha, in the colonial relations none of the parts have the true identity and both sides need each other to build their identity. In fact when each side sees each other they feel differences and trying to get close and put aside the old and traditional boundaries between them. It is clear that he considers the connections by psychological approach not by political way. He believes that these cultural differences open a discussion point between colonized and colonist which the colonist learns that he or she is under the process of colonization. Choosing this theory is that because we can call the post colonial literature, immigration literature. Those humans who changed their habitat due to immigration, is a way to consider them with this literature. Although post colonial criticism is not a concrete approach but, totally it refers to colonial discourses and power discourses. The other domain of the post colonial criticism is considering and explanation of the transnational identity. Homi Bhabha believes that culture includes two features: 1) Transnational 2) Transnational. According to Bhabha the culture of immigrants is transnational for the culture and identity of the immigrants is moving in the course of the national identities. Another subject that Homi Bhabha refers to the Hybrid and the problems about it in society is the identity which is the most important. This problem grows in the immigrant people and is considered about the characters of the two writers Lahiri and Mazarei. These characters and their lives, their challenges and their subjectivity in the society are the discussions in the post colonial criticism.

Another much-discussed critic in post colonial criticism is Ms Spivak who with making a connection between feminism studies and post colonial, studies the women and the role of colonialism on their life before and after colonialism. She believes that in the colonialism society women get much cruelty than men. According to her idea the women in this society are colonized two times. 1) By colonial society, by their compatriots or by their husbands. Spivak like Edward Said uses the term "Other" for colonialist and "Vanquished" for colonized (Lodge & Wood, 2000, p. 486-488).

The tool for collecting information in this paper is like library in different levels. The first level is the studying of the two author's works. This research is purposeful and the researcher tries to distinctly transfer data from this research. Transferring from dialogues of the stories, recording the quotations which are used as reasons in the research is very important. The next level includes the studying of the strategic texts which are the criticism texts of Homi and Spivak is the strategy of post colonial. These texts in fact prepare the way to do a strategic criticism about the specific works. The third part is the consideration and transforming of another text which criticize the works of Lahiri and Mazarei.

1-1 The Immigrants or Diaspora

Since the characters of two writer's (Mazarei and Lahiri) stories are immigrants who are living in West, for considering the population of the immigrants in post colonial we need a special term. Immigrants in the consideration are defined with the term "Diaspora" which in this part we define and show its feature. The term diaspora have a Greek root and has a meaning dispersion. This vocabulary first used in botany and has showed the dispersion of the pollen. Then this term was used for people who wanted to adapt themselves to a new place. In the Humanities and Literature critics and researchers of this term use it for cultural identity which is changeable

regularly and it is not possible to assume just a stable meaning. This word has extensive meaning like immigration, bio-cultural or those who are far away from their country. In this paper the term diaspora is used for people who left their country and live in other countries. In this comparative study between Mazarei and Lahiri, studying the immigrants is a tool to consider the stories of these two authors. This study can be accomplished in the form of a multi-cultural narration of these two writers and their characters are being studied under the individual and social influence of diaspora (Ember and et al., 2004). Studying the immigrants is one of the most important tools to consider the identity which is always changeable. Edward said in his book *The Orientalism* say: no one these days has a specific title. Titles like Indian, woman, Muslim or American which are not a specific point, if they are examined they will be forgotten (Said, 1979, p. 336).

The compound terms like Indian- American or Iranian-American are seen a lot these days which refer to globalization. Spivak the famous critic in post colonial criticism call these phrases a Hegemonic False Cartography and warns about it (2000, P. 176 Pierre Hir Strand). So the immigrants' community is the best way to study the individual identity facing with different cultures. We can call this community first or second generation in forming its identity. Also with Bhabha's idea we can study the influence of immigrant community on the host society. To clarify the study of immigrant's society, definition of immigrants' community according to Sunil Bhatia the famous ethnographer is also very important. He defines the diaspora: communities of cosmopolitan which consist of immigrants who are travelling among different countries. This travelling includes goods and human forces and contact with religions, cultures and technology connect them to their hometown. This is important because it does not consider the immigrants only the people who had to immigrate, but shows them a new established community that consists of people. According to this paper the new established community in the West can accomplish Spivak's idea of limiting the imperialists' power (Bhatia, 2007, p.34).

The most difficult part of Bhatia's idea is the "Home Nation". Without paying attention to destination or where the immigrant is travelling and how long is he or she staying there, the immigrant does not belong to the host country and as before he or she stays a foreigner. In fact this the literature which can show that a human does not belong to a definite place so he or she can belong to different communities. Most of the characters among the immigrants suffer from a difficulty named multi identity (Bhatia, 2007, p 6-7).

The purpose of this essay is to consider the forming of multi identity under the influence of powers and the differences of being in a specific society. The characters of Jhumpa Lahiri's stories are opposing to the process of belonging to different communities. Some of them think that they don't belong to their community and are not able to forget it so this kind tries to adapt itself to the new community. With this description we can reach to multi identity phrase and get the role of the immigrant community (Said, 1979, p. xxv).

Spivak in her book about post colonial thought says: we must not decline the literature's role in producing the cultural effects (Spivak, 1999, p.113). This sentence shows the impact of immigrant community in making the cultural effects. With this definition we can infer that the immigrant community is a tool to study the forming of identity. Also this essay with studying the cultural effects of Iranian and Indian immigrants

in the West tries to manifest the forming identity of Eastern immigrant woman in the west. As well this paper puts the steps beyond and considers the second age immigrations in order to find the effect of immigrant community on the identity, and their belonging to the home nation.

Jhumpa Lahiri was born in 1976 in London and her parents were Bangladeshi. She spent her childhood in Rod Island in the USA. She graduated with BA in English literature from Bernard university of England. And from the university of Boston she got MA in comparative studies of literature and art then she finished her PHD in Renaissance studies and her stories published in the well known magazines like *New Yorker* and her story *The Interpreter of Maladies* got the Prize Pulitzer. Her characters are most the immigrants from the East and are from Pakistan, India and Bangladesh. Her style is showing the way the immigrants are adapting to the new society. Lahiri who was born in the West is a bio identity person and this feature gives her a chance to study the culture and identity the more extensive. If we want to define the post colonial literature we have to call all below countries in post colonial Literature: African, Australia, Bangladesh, Canada, the Caribbean, India, Malaysia, Malt, New Zealand, Pakistan, Singapore, Southern Pacific ocean and Sri Lanka (aschroft, Tiffin & Griffith, 1994, p.2).

One of the most important features in post colonial literature is the bio identity. Bio identity has two factors. First, when a country invades another country, the invader change some basic systems of the country like: justice, government, educational and also the next generation feels these changes. Second, one of the other impacts of the colonization is immigration to other countries. Travelling to other countries makes the immigrants to become dual-citizenship. Pitter Barry believes that being hybrid and intra contractions is the forth feature of the post colonial literature (Pitter Barry 195, 2002). According to Barry, most of the Asians works are in post colonial subject.

Jhumpa Lahiri is one of the post-colonial Asian writers whose writings are about southern Asian immigrants. Most of her characters in her stories are in fluent personality. In most of her stories the characters are dual- identity and are citizens of Western countries. Due to this they do not have stable identity. These characters are from southern countries and also live in the West. So their bodies are in The West, but their souls are in their home town. Some of her heroes have been absorbed to The West however, their real identity get influenced by southern Asia. With these descriptions her characters suffer from an issue called lack of identity or identity crisis. With the common problem among them they have their own problems which are individual. The other issue of the immigrants is losing the real identity. Although Lahiri's characters tried to adapt to their new community but, their previous identity is accepted and losing it is a missing and defect. The other author whose work is compared to Lahiri's is Mehrnoosh Mazaeri who has common ideas. Her heroes like Lahiri's have dual-identity and living in foreign countries, but have not forgotten their identity. While Lahiri pays attention to Asian immigrants in the West, but Mazarei tried to insert Asian and Iranian in her stories. Her heroes are the immigrants who made their first travel to the West, but under the influence of the new culture, they see their original identity changeable and challenging.

1-2 Identity crisis

The interpretation of *maladies* is a set of stories by Jhumpa Lahiri which its characters are the South East Asian

immigrants. As said before identity crisis is one of the most important issues in the West. If we want to give a proper definition from the identity crisis we must accept it something without belonging to a specific cultural root. Identity crisis in this set is a story between Indian and Bangladeshi community which according to Lahiri they separated from their home town and felt the sense of exile.

“The question of identity apprehension is an intrinsic issue especially for those who were far away from their home town. Either they were far away or immigrated, this problem is an anxiety for their children. I myself after growing up found that I inherited the exile feeling from my parents however, I am more catholic than pope them. I am not able to deny that I do not belong to America. For immigrants, challenge with exile, loneliness, depression and being strange, try for collecting information from home town for children and second generation is more tangible and from other side the bigger issue of the second generation is that they are not able to decide whether they are Eastern or Western with having great connection to their cultural roots. I myself grew with a sense that not belonging to a country or district is a sense that I am able to accept it (Houghton, 2005).

The reason why Lahiri chooses this name for her story is that there is an antagonism between the cultural roots and not belonging to a specific home town or root in forming the identity. Her characters are dual-minded people. Their body is in the West, but their mind is in the East. Their belonging to their home town is a kind of illness. Lahiri calls these morbid feelings “Maladies” in her stories.

Mrs. Sen is one of her famous characters who is a middle aged woman and lives with her husband in a small town in The USA. She tries to make a small India for herself in her house. Boori Ma another character regularly reminds stories from Eastern Bangladesh. Perizaad’s watch set to Daka the capital of Bangladesh. Sunji’s religion and her Indian identity threatened with symbols of Christianity and the Narrator of the Last and Final Continent worried that her son would not be able to use her hands for eating rice or speak Bangladeshi. With these descriptions we learnt that all of Lahiri’s characters suffer from a mental or social illness and Lahiri tries to transfer this illness to the readers. Each of these characters suffer from an identity crisis. Mrs. Sen passes the identity crisis. After leaving Calcutta and her friends she experiences loneliness and nostalgia. Boori Ma after missing all his properties and immigrating to India from Pakistan suffer from an economical crisis. Perizaad has a feeling of war crisis in 1971 in himself and Sunji sees a threat to her religion and the Narrator of the story “The Last and Final continent” is involved in the crisis of the second age immigrations. In this part of the research it is tried to consider the characters crisis and their influence on the forming of the transnational identity in the Eastern immigrant women. To understand the process of the transnational identity forming first we must have a look at the identity term: what is identity and how it is formed? Then review the identity issue and next we will consider the causes of crisis. Finally we will show the process of forming transnational identity and the factors on the forming of the identity in the works of Lahiri and Mazrei. According to the imagination, identity is a mental fact and in dialectic connection with society which forms with reciprocal effects of the nature, individual awareness and society structure. The human have to make its world with other people’s assistance and live there. With interaction between nature and his world,

human creates the truth and by this way he makes its own identity.

Erikson (1968) believes that identity feeling is a perceptual coordination with itself and other’s perception about him or her. And the human finds the identity searching a mental-social process and against identity crisis which happens in teenage years. According to Erikson identity has extensive meaning and only is perceptible by different perspectives. Three factors play main roles in understanding the identity: Biology factor, which change in growing; second, needs, interests, senses, and the last our social and cultural backgrounds that offer the opportunities for expressing and recognizing for both factors in the last factor (Erikson, 1968, p. 414-417).

1-2-1 The Process of identity development

The psychologists call the first two or three years of life the start of identity search which is a kind of consciousness and disappears in equalizing between parents and children. But in the teenage years it returns because the parents are not able to help any more in this level, the person searches her or his patterns in other places especially rebels against the criterion of the family. This disobedience is a process to follow individual criteria and arrogance. The first step in identity growth is the separation of person’s self-fertilization from the family. This separation is clear from the beginning of life and reaches to its climax in the teenage years and makes the person an independent individual in her life. The identity forming starts where equalization finishes. Sprinthall & Collins (1995) have divided the identity issues into three periods in the teenage years: teenage years, early adulthood and adulthood. They believe that early teenage years are destructive in forming the identity. This means that teenagers in this period experience changes like physical and social, especially they are interested in values revision and childhood equalization. For some teenagers this level is extremely intense, confusing, helplessness and excitement. While other experience less disturbance. The degree of disturbance depends on the change and help from parents.

In the second period compared to the first disruptive level and the students are reconstructing their identity. Meanwhile the younger teenagers are fracturing their childhood perceptions. Teenagers try to integrate themselves with changes in sexual senses evaluation of abilities at present time or in the future (Sprinthall & Collins, 1995).

One of the most effective factors on forming the transnational identity is shakiness and crisis in the individual identity and social personalities of the immigrant women in Lahiri and Mazarei’s history. When they are in the centre of social, individual, family crisis and against to the new life, they find a identity crisis and try to find a new identity which is the transnational-identity. In this part of the essay we will show some these crisis that are common in most characters of Lahiri and Mazaheri which lead to the transnational identity.

1-2-2 Crisis of the social identity

Lahiri watches to Mrs. Sen’s identity from Eliots eyes who is an American boy that Mrs. Sen looks after in the boy’s house. She is a middle ages woman who spends much of her time at home. Her husband is an instructor at university and he also spends much of his time at work. Mrs. Sen is a traditional woman whose disabilities in some works are accepted in The West. Her first disability is driving that Eliot refer to it. His mother as well is surprised by Sen’s disability. Driving in The USA is a necessary skill, but she has not accustomed to this new society and is living in a situation like India. I am

learning, but I am not a good learner. She replies. In fact when I was in India I could (Lahiri, 2000, p. 113). Her slowness in driving is a sign of her reluctance to this task. She is not very keen on driving and when she explains her unwillingness she refers to India like her "home". Her reluctance to driving probably is due to not accepting the culture of America. In this story readers see the picture of Sen's Indian identity regularly that she is not able to conceal it. Mrs. Sen has not left her home mentally and she gets happy with every minor signs of her previous identity. She retells the stories of India to Eliot regularly that shows her nostalgic senses about India. The more interesting point is the term Home in her speeches. After hearing some stories and memories from her Eliot Learns about the wedding ceremonies and the system of sending party messages to each other by the neighbors. Sen's mean about home is India not her apartment.

The home land of Sen is connected to her permanent identity. Eliot knows that two things make her happy: first the letters that she receives from India and fish. Both of these things are kind of reminders that show good days passed in Sen's home town. In fact she lives in India not in America. Hoomi Bhabha in his book *The Location of Culture* say: past and present are human's needs not its nostalgia (Bhabha , 1994, p. 938). Sen is living with her past times in The USA and contrary to her husband she is not interested in America's culture or learning driving. She prefers to work like an Indian woman. America is not any gift to her just a place that is taking her social identity.

1-2-3 The Economical identity crisis

Boori Ma in his story "A Real Durwan" has missed his economical identity. The reason of his immigration to India is political not economical. The South-Asia quasi- continent divided into two countries in 1947. West Bangal stayed with India, but East Babgal joined to Pakistan and then it's named changed to Bangladesh. This caused that many immigrate to India from Pakistan because Pakistan was an Islamic country. This immigration lead to many losses like personal identity (Lahiri, 2000).

1-2-4 Identity and Family

Mr.Perizaad is living in one of the cities called The New England in USA. Where, Lila 10s and his family are living. Lila remembers eastern warm life and local foods.While her parents are experiencing loneliness and being far away from their relatives. Perizaad who is an Indian researcher face with the war Between Bagladesh and India. Lila who is a narrator who says the reason of Perizaad's travel to USA and the story is followed by an anxiety about the separation war of Pakistan and Bangladesh from India. In the whole story Perizaad reminds the war between Bangladesh and India and finally the story ends by receiving a postal card from Lila's family to the effect that Perizaad is fine and joining to his family. In the story Perizaad's anxiety about not rejoining to his family and his interest to his family is illustrated. Despite to the fact that Perizaad is a keen researcher about The USA, but he is not very interested in USA and he has been showed by Eastern inclinations who loves his new dependent country and does not have any tendency to The West (Lahiri, 2000).

1-2-5 Crisis of religion identity

As mentioned above Sunji is a religious person. In this story of Lahiri a couple called Sunji and Twinkle move to a new bought house. They found The Jesus Christ statue in the house which tempts Twinkle's and name the house a holly venue. However, Sunji is not very contended with this situation. He is worried that he and Twinkle will lose their

own Indian religion. One they some guests come to their new house. Suddenly one of the guests asks a question about the statue of Christ. This is just a statute actually we are not Christian and also there are Christian people in India too. Perizaad replies. In this part Lahiri wants to say that some of the intelligent students of MIT are really serious about their religion even after graduation. The cause of this reaction is that they want to keep their religion. His insists on is a mental issue about the religion. He has Eastern identity and this affiliation to Eastern roots is in the direction to keep the identity of religion. Sunji does not want to keep Miriam's statute in his yard like American because he is afraid of being a converted person and is not accustomed to this issue. At the end the reader will find that Sunji has found a new job that can reduce the amount of his prejudice to his religion, but he is connected to Hindu as well (Lahiri, 2000). The process of identity forming in Lahiri and Mazarei's stories is the same, but they have been shown in different periods of time. Mazarei shows her heroes in a way that they passed the challenge of immigration and identity crisis and are accepting a new identity which is transnational-identity. On the other side Lahiri showed these issues in a chronological order which are a bit different. The characters national identity in the two authors' works caused that the characters in all stories have experienced the term "Other" in the West and this term were used by some people like classmates, friends and partners. Characters like Lila and Perizaad and others felt this sense. To answer to a question about this paper we can say that accepting the transnational-identity for second and third age generation is easier compared with the first generation because they grew up in a different situation and also their experiences are completely different.

But this easy acceptance has a heavier compensation to them. The second generation is in challenge with the first generation and they are trapped among the other generations. The first generation tries to transfer the culture and national identity to the second, but the second due to not having the same compatibility do not accept these traditions.

Conclusion

In this paper with using the ideas of post colonial and some theoreticians like Hoomi Bhabha and Gayatri Spivak we tried to show a comparative study of Lhairi and Mazarie's works about the identity of immigrant women. Lahiri and Mazarei have written about the anxieties of contemporary human and brought the reasons in their works also are different with other authors about the immigrants. They just wrote about complexities of identity, economy, being away from cultural roots and difficulty of accepting the other culture. In this paper using the two theoreticians' post – colonial ideas some issues have been discussed. First who to find a new image and identity of Iranian woman in Mazarei's work which is different from the previous period. Second the post-colonial criticism tries to show contemporary women and their identity to save the cultural roots and traditions and also their being away from other cultures.

In this it has been tried to show the degree of influence on them and their reactions to the new identity and also is the influence of transnational-identity a kind of complement to their national identity or does it give them a new identity on order to challenge their national identity.

In conclusion we understood that the immigrants oppose in accepting the transnational-identity and know that it is a way to forget or miss their national identity. However, we can see a logical interaction between transnational-identity and

national identity. Sometimes they find it as tool to communicate with their new space and accept it as their home as well.

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