

The Displacement of Palestinian people in the novel *Salt Houses* by

Hala Alyan

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Abstract:

Analysed from the ethno-demographic perspective Palestinian people may be characterized as the ethno national group originally from the Palestine area. They have also been known as Palestinians since 1964, although few people referred to them as such, calling them instead Palestinian Arabs . Findings of a study conducted on Palestinian people show that displacement is destructive a aspect that impacts on the people through identity, belongingness and stability. The territorial, political and resource crises trigger a great deal of trouble and many Palestinians citizens pay the price with their lives. Zionist intent on having all the equipment for putting up their own state in Palestine The home landers in Palestine were all the Arab individuals ever in history. They have stood out for far as the People of Palestine or Ahl Filastin. They gained a good accent on Arabic, regional food, regional dressing code, and the aspect of the family, and relationship. However, when World War I began then several political formations were struggling for domination. The Zionist which was a political groups main goal was to make Palestine into Jewish empire state and force the real citizens out by the barrel. This constant fight over possession of the land is followed by shifting of large populations and displacing the palestinian people. To ensure that contest of the new

environment resembles home they are able to retain a foreign part but do not abandon their roots. The given novel Salt House portrayed the desire transmitted from generation to generation and the dislocation of the families. The sparate generations are so sentimental. In this novel of course Hala Alyan does paint the concept of displacement and a constant search for the place to call home..

Key words: (Displacement, cultural conflicts, nostalgia, exile and estrangement).

تهجير الشعب الفلسطيني في رواية بيوت الملح لهالة عليان

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الملخص:

يُعرّف الشعب الفلسطيني بأنه مجموعة عرقية وطنية نشأت في منطقة فلسطين. يُشار إليهم بالفلسطينيين منذ عام ١٩٦٤، ولكن قبل ذلك كانوا يُطلق عليهم عادةً اسم العرب الفلسطينيين. إن تهجير الشعب الفلسطيني له تأثير خطير على هويتهم وانتمائهم واستقرارهم. يتسبب النزاع العنيف على الأرض والسيطرة السياسية والموارد في حدوث اضطرابات كبيرة وسفك دماء بين المواطنين الفلسطينيين. اراد الصهاينة ان يصنعوا دولة لهم بكل الوسائل. كان سكان الوطن في فلسطين عربًا طوال التاريخ. لقد ميزوا أنفسهم منذ فترة طويلة باسم أهل فلسطين. طوروا لهجة عربية مميزة وطعامًا إقليميًا وزيًا إقليميًا وروابط عائلية. ولكن بحلول وقت بدء الحرب العالمية الأولى، كانت عدة قوى سياسية رئيسية تتنافس على السيطرة. وكان للصهيونية، وهي جماعة سياسية، هدف رئيسي واحد وهو إقامة دولة إمبراطورية يهودية في فلسطين وإجبار المواطن الحقيقي على مغادرة وطنه بالقوة. ويتسبب هذا الصراع الأبدي على الأرض في هجرة كبيرة واضطرابات بين الشعب الفلسطيني. ويحاول الفلسطينيون الاحتفاظ بترائهم وثقافتهم في الخارج للحفاظ على شعورهم بالوطن في أماكنهم الجديدة. وتوضح رواية "بيت الملح" الشوق الموروث والشعور بالتشرد بين أفراد الأسرة. وتشعر الأجيال المشتتة بالحنين الشديد إلى الوطن. وتصور هالة عليان مفهوم التشرد والبحث الذي لا ينتهي عن الوطن في هذه الرواية.

الكلمات المفتاحية: (التشرد، والصراعات الثقافية، والحنين إلى الوطن، والمنفى، والغربة).

1. Introduction

Hala Alyan was born in 1986 in Carbondale, Illinois in USA. She is a Palestinian- American poet and a clinical psychologist who has lived in many capitals both in Middle East and America. She is a prize winner for her writings. She depicted the horrible aspect of diaspora and displacement in her stories through so many books; Atrium (2012), Hijra (2016), Four Cities (2015), and Salt Houses (2017) Her parents were Palestinians immigrated into the US. Her writings. She wrote so many works about the loss of identity and the horrible diaspora and displacement in her literary works like Atrium (2012), Hijra (2016), Four Cities (2015) and Salt Houses (2017) Her Palestinian parents were immigrants. They sought refuge in this region after invasion of Saddam to Kuwait. At least, her family experienced diaspora and cultural clash which is widespread amongst thousands Palestinian families. His unabashed and sentimental style of narrating explores little known aspects of the important issues of displacement, identity and cultural inheritance. Her experience in migrating to other countries greatly enriches her work, contributing to a truthfulness to the feelings of her poems, and feelings of the characters. She also has a doctorate in clinical psychology. Her practice in the area of mental concern extends to her seriousness of sympathy and psychological vision to her literature writing

(Hunkir, 13). Its author's most recent book is *The Arsonists' City* which competed for the Aspen Words Literary Prize. She is also the author of five very distinguished volumes of verse, including *The Twenty-Ninth Year*. She has been writing for *The New Yorker*, *The Academy of American Poets*, *Literary Hub*, *The New York Times Book Review* and *Guernica*. She now resides in Brooklyn with her family and is a medical psychologist, as well as an NYU lecturer. Alyan's first novel *Salt Houses* book was published in the year 2017. It documents history of one's true identity which is an account of ones background. It illustrates the impact of displacement of Palestinian generations in other countries. Specifically, her novel reveals the concept of continuous and fruitless search for the home. This novel follows a family from generation to generation and the Yacoub family is the subject of the story. That was done through rotation by telling it in a series of short sequences that shed lights on various family members. They were expelled from Jaff since their villages were annihilated during the Nakba. This city based diaspora engages with several kinds of urbanity, from antiquity as in Nablus to late modernity as in Kuwait city to Europe and America as in Paris or Boston. Therefore, each generation in this family, for their migration to another place and the creation of their lives in the diaspora, gets possessed by the unfortunate incidences of 1967 when the young man of this second generation, Mustafa was arrested and accused of some mystery crime by

the Israelis whereby he died in detention. rchaic cities like Nablus to 20th century orignations like Kuwait city to the western areas like Paris and Boston. So each generation of this family migrate to somewhere new and shapes their own lives in the diaspora, they are possessed by the tragic events of 1967, when Mustafa, a young man in the second generation of this novel was accused of some mysterious crime by the Israelis, imprisoned and finally killed. It is unclear to his family why this somewhat vague event occurs. Thus the lack of realistic information chases them over a very long time. (Salvin, 4).

2. Displacement and Diaspora

Displacement meaning is to make someone or some people to move away from home and desert their home through force due to war or natural disasters. It isolates people within their surrounding and from their loved ones. It also symbolizes inability to go back home because of occupation and political situations back home. It disrupts a routine that they are used to and separates them from what they usually engage in and where. Introducing the feeling of being an outsider or feeling like an outcast works tremendously on changing people's behavior. Population displacement is therefore defined as the act of moving people round and or resettling them from their habitual place by force by a more powerful force. Palestinians

living in refugee camps are categorized between the opposing situations of assimilation and marginalization. or natural disasters. It detaches people from their families and friends. It also represents the inability to return to their native lands because of occupation and political situations. It breaks their accustomed routines and distances them from their typical activities and preferred places. The feeling of alienation and displacement has a great effect on people's behavior. "Population displacement is the process of collective dislocation and/ or settlement of people away from their normal habitat by more powerful force." (El-Abed, 9) The Palestinians who live in exile fall under the oppression of two opposite poles – assimilation and separateness. In this sense, the pull to assimilation is very great. And there are many things that make it easy to assimilate; for instance, there are few of them, they are spread, and they don't have any 'heart' like a single relief organization around which Palestinians could focus, no civil society organizations, and clubs; and finally – if they have to – they have to adapt, as to have any chance of succeeding they have to fit in. But on the aspect of 'separateness' – the mistrust, fear, and suspicion encouraged by Emergency Laws, and the oscillations between swift changes in the political climate and native sentiment. They both were influenced by these two completely opposite poles. which was sung by the Palestinian novelist Rhapsody Of Reading : Salt Houses Tells a Moving Family Story (El-Abed,

175) The Palestinian Alyan's novel *Salt Houses* is a novel of family history. It looks at identity in diaspora context. The society of the Palestinian is dismantled, Babe, and evicted. A little over half the Palestinian population came to live in refugee camps as they became stateless, and deprived of their right of return to their homeland. Forced nomadic existence of the Palestinians due to Six-Day war of 1967 and, in this novel, the Iraq invasion of Kuwait in 1990 is. The novel follows the story of a Palestinian family over the years from Nablus to Kuwait, Amman, Beirut, Paris, America and Boston. Hammer 155 According to the novel, the potential of being Palestinian without being in palestine. This suffering of alienation is sharp and malicious. The first scene of this novel is set in 1963 in West Bank City. It moves between the painful memories and Salma's current joy in her daughter's wedding preparations: "The cup is from a newer set that Salma and her husband, Hussam brought with them when they came to Nablus almost fifteen years ago." It was the first, thing she'd bought, wandering through the market place in an unknown town where she was a stranger". As well as Salma, and other characters who live in the story *Salt Houses*, do not have a feeling of escRoutine and belonging to somewhere. She keeps daydreaming about her roots: 'But Salma cheered when her daughter talked about it.' She felt grateful. Salma also yearned for their home never stopping to remind her of how much she was longing for one. During the

early years in Nablus, she only dreamt of going back.” (Salt Houses, 6)

These are historical truths that put focus on the endurance, powerlessness of four generations, and how the diaspora constructs the identities of the Palestinians. The Palestinians wherever they are always feels that their political status makes them feel like they are aliens within the societies and are not fully accepted in the countries that hosts them in different parts of the globe. This cultural gap misshapes their true selves and create a conspicuous cultural differences among them. Palestinian scholars and writers of the 20th centuries have shown a historical focus on Palestine al Nakba ‘The catastrophe ‘which heralded and defined the Palestinian modern experience. It has been addressed as the Nakba which means the dispossession of Palestinians and it concerns with the catastrophic experience of the 1948 war NE when Israeli declares its nation on the Palestine territory and evicts 1-5 million people and decimating four hundred villages. This feature was common among Palestinians’ in the diaspora; their refugee camps (Davis, 7). They still reside in besieged and overcrowded camps in Syria, Lebanon and Jordan. Of these refugees, some were luckier and acquired places of refuge outside the camps. In Jordan they were accorded the citizenship of Jordan, but in Syria, they did not have Syrians work. In Lebanon they don’t have opportunity to have jobs and work which are covered under the trade union and all they are capable to gain is

get paid jobs, unprofessional jobs. (Ibid, 8) Many Palestinian refugees in Lebanon, Syria, Egypt and Jordan have been in one way or another socially marginalized, politically powerless and economically subdued. They have a strong feeling of being stateless and loneliness. Thus Palestinians were defeated and on Friday 15th May in 1958 Ben- Gurion announced the establishment of Israeli state. For the Zionists it was the dream to come through for the world Jewry and for the Palestinians it became a time for destruction and for the loss of their land and society. This was cited by the writer in the same website and it shows that there are more than four million Palestinian refugees in the Middle East today.es of social discrimination, political disempowerment and economic disadvantages. They have a deep sense of stateless and isolation. (Cahtty and Lewando, 5) The Palestinians were conquered and on Friday 15th May in 1958 Ben-Gurion declared the formation of Israel. It marked the Zionists' dream to achieve a state for the world Jewry and for the Palestinians it was a critical period of destruction and deprivation of their land and society. (Ibid, 15) Approximately, there are more than four million Palestinian refugees in the Middle East. Most of them live in Lebanon. They are supposed to be provided by UNRAWA organization to those refuges. (Kinudsen and Hanafi, 1-3)

Diaspora is a term that is mainly refers to migration of Jewish out of Palestine when the Babylonians dismiss them out of Palestine. This term is an old term which becomes a highly current term over the past twenty years. It begins to describe a different phenomenon: That is the capacity of certain populations, during the so-called era of globalization, to form communities, collectivities, despite the spatial dispersion of their numbers, through the maintenance of links, and cultural or religious characteristics, through unifying references to a homeland or a territory, whether this be already-existing state or the locus for so desired state. Conceived in a specific spatio-temporal context—that of Jewish community during the 3rd century BCE, diaspora has so effectively dissociated itself from this context that it has come to embrace a global destiny and, for some, to serve as a symbol for a new type of globalized existence, within which belonging is complete with distance.(Dufoix, 1). Diaspora in the history of the Jewish was familiar. The early stories of them were derived from the biblical narratives. They descended from Abraham (peace be upon him) who led his followers from Babylon city to Canaan. The word diaspora nowadays is found everywhere. It is progressively widespread in the academic, political, journalistic fields. As it is mentioned earlier it refers to dispersal and outcast of the Jews. In the 20th century this term has expanded in meaning and it covers the involuntary scattering of other populations. (Kenny, 2) The origin

of this word comes from the Greek noun diasporá which is derived from the verb diaspeirein. It is a compound noun of dia (over or through) and speirein (to scatter or sow) The word is also emerged from the Proto-Indo European root spr which can be found nowadays in such English words as "spore", "disperse" and "spread". In all its several uses, the word diaspora is strongly attached with the meaning of dispersal and scattering. In the Greek mythology this word gives the meaning of the procedure of devastation. Epicurus used this term to state to the disintegration of substance and its dissolution into smaller parts. (Kenny, 3) Diaspora (shatat in Arabic) was gradually used to narrate the stories of Palestinians in diaspora. There is again somehow a different meaning linked to this term in the case of Palestinians. They do not part of a widespread diaspora of an ethnic/religious group seeding language, faith and culture relinquishing itself from homelands. Forcing a consideration of diaspora that has not been challenged in its conventional form by it. In the Arab world they don't constitute a minority Chomsky's writings in Palestine. Some of them seem to have some significant similarities with host communities such as language fluency, religion, and culture. This novel's most thematic statement relates to the manner in which mandatory displacement has ravaged the Palestinians Most pointedly, In addition, this is the unifying subject of all Alyan's literary works and intertwines her family narrative with the narrative of the

Palestinian people in the twentieth and twenty-first centuries. Within this story, Alyan learns about the effects of refugees firstly, by virtue of the common challenge that most of the characters face whenever trying to settle into a number of new cities. She also shows how the household of Yacoub struggles and its efforts to preserve a link with Palestine in the expatriate setting. Salma's generation is the first generation that had to flee the home because of the Israeli operations in the Palestinian territories. At this point, the reader learns that instead of assimilating, Salma and her family move to another city within Palestine; however, she never does. Jaffa had been a fully Arab people's city and a port; she has no desire to truly be inland in an area like Nablus. Even when they have lived in Nablus for a decade, Salma struggles to think of it as home: To Salma though it is still the new house. A novel is told from different points of view, by different characters. This opens new insights towards the events that happened between the years 1963 and 2014 and through the flashback technique.. The first several pages are devoted to the contemplation of marriage of Alia to Atef in the city of Nablus before 1948, as well as the subsequent sequences after establishing the state of Israel. Alia's parents Hussam and Salma are pioneers of this generation; they forced to flee their home in Jaffa with Hussam's children, Alia, Widad and Mustafa. Alia's husband Atef, and Mustafa, her brother, are two of Alia's family members who were detained during the height of 1967

war against Isreal. Some of them were said to have taken part in the armed struggle in Palestinian. Salma had to escape to Amman after her husband died and Alia appointed to Kuwait just to meet Widad. Then Atef followed his wife Alyia to Kuwait. They were able to lead a comfortable life there with their young ones Riham, Karam and Souad. Their offspring also migrated and settled in other parts in different other countries. Karam went to Boston to study while Riahham relocated to Amman because of her marriage to a Jordanian doctor Senak and Souad moved to Paris for studying. Then she got married and remained in Boston. The new generations were spread for many countries. Atef and Alyia, afterwards left Kuwait in 1990 due to Iraq invasion to Kuwait. They moved to Amman. The new generation Manar and Mazin heard this narration of childhood life in Palestine from their grandparents. (Awad ,31, 33).

3. The 1948 Exodus and its effect on Palestinian peoples

Alyan's novel Salt Houses means that her family really knows displacement, when the imagined impact of displacement by a lived experience shapes the characters of the novel, based on an actual story that survived. She attempts to articulate how the various Palestinian generations struggle with sense of homelessness that shapes and reshapes their feelings of displacement and belonging through the diaspora. The coffee sets – a

dozen cups, a coffee pot, a plate – are bought by a woman at the beginning of Hala Alyan's novel *Salt Houses* Rubab & et al, 22. are constructed upon a true story of a real survived experience. She tries hard to define how the diverse Palestinian generations agonize sense of homelessness that form and reform their sentiments of displacement and alienation though the diaspora. (Rubab and et al, 22) At the very start of Hala Alyan's novel *Salt Houses*, a woman purchases a coffee set — a dozen cups, a coffee pot, and a plate. It's a routine that every now and then turn into a painful task. The woman is Palestinian — if I get it right, her family fled after the creation of Israel — and the tray reminds her of an old one that disappeared in one of the many relocations the family had to make. Alyan builds her whole narrative on moments like that — a brief view into the lives of several generations having to uproot and restart. Her characters are miserable and searching for a place to live. In the first chapters of this novel Salma is interrupted by a disturbing memory connected with the 1984 mass migration. She remembered her husband's deep grief over his lost land: 'They took my home, they took my lungs,' he shouted more than once in the night. Kill me, kill me." Hussam passionately firmly believed that his sickness was attributed to the Israelis and occupying the country with the city of Jaffa, with the peach colored house that they abandoned. *Salt Houses*, 3: The consequences of losing possession, and the forceful separation, is not only

the bodily injury, but the tribulation which will make him weep for anything that happened to them since the injustice and forceful displacement. Moreover, his daughter Alia was born during tragedy of Jaffa. Her parents moved her to Jaffa only to leave when she was only two years of age. She realizes her life in Nablus as: For them Palestine has become a myth— this realization came to Alia gradually, a gradual process of dying every morning: Mustafa is dead, Nablus does not exist anymore— but the ashes can be gathered in Amman and used to create a new life. The mere use of new death—suggests the fear of continual displacement, Salt Houses 59–60. The genuine influence of displacement on the novel's characters are constructed upon a true story of a real survived experience. She tries hard to define how the diverse Palestinian generations agonize sense of homelessness that form and reform their sentiments of displacement and alienation though the diaspora. (Rubab and et al, 22) At the very start of Hala Alyan's novel Salt Houses, a woman purchases a coffee set — a dozen cups, a coffee pot, and a plate. It's a simple action that unpredictably becomes agonizing. The woman is Palestinian — part of a family emigrant after the founding of Israel — and the tray retells her of an old one she vanished in one of the family's many transfers. Alyan shapes her story on little flashes like that — a peek into the lives of several generations, forced to relocate and resettle. Her characters are lost and looking for a home. In

the beginning chapters of this novel Salma is interrupted by a disturbing recollection of the 1984 mass migration. She remembered her husband's deep grief over his lost land: "More than once he cried out into the night, "They took my home, they took my lungs. Kill me, kill me." Hussam fiercely believed his illness was tied to the occupation of Jaffa, the city with the peach-colored house they'd left behind." (Salt Houses, 3) The impact of losing possession and the forceful detachment lies not just in the physical harm, but also in the psychological burden which makes him shed tears over everything happen for them because of the unfair and forceful displacement. Furthermore, his daughter Alia was born during the catastrophe of Jaffa. She was only two when they left Jaffa with her family. She realizes her life in Nablus as: "Palestine has vanished for them— this knowledge crept up on Alia slowly, a new death every morning: Mustafa gone, Nablus gone— but they can find the ashes in Amman, collect them to build another life." (Salt Houses, 59–60) The words "new death" indicates the constant displacement. Obviously, Alyan expressed her character affection through natural things such as sea, plants, water and gardening. She attempts to intertwine and with this twisting, she develops their profound feeling and living through displacement. The tacking care of plans and watering them shows their everlasting fight over their lands. Palestine lands is overwhelmed with different of traditional plants and trees which represent them among

other countries like za'atar, figs , olives, date palms and orange trees. These basic natural sources are deeply associated with their history, cultural heritage and their true identity in their homeland. The Zionist tries through history to uproot trees and plants the Palestinians plant them. They try to make these lands barren and then force them to find shelter in the Arab countries. (Awad, 25) The strong relationship between the Palestinians and their lands vegetation encourage them to dare and face the Zionist's occupation and repel their endeavor to uproot their identity, culture, memory and history: Within days the groves were mangled, soil impaled with wooden stakes, oranges, scattered, pulp leaking from battered flesh. Alia had cried not at the sound of gunfire but at the smell of the mashed oranges, demanding slices of the fruit. By then, the men who worked for their groves were gone, most having fled, some with bullets nested in their skulls. Hussam refused to leave at first, shaking his fist at the sea and land outside their windows, the view that beckoned them like another room (*Salt Houses*, 5-6). Palestinian people have scattered all over the world since 1948 Nakb. Their identities are marked by exile and diaspora. Exile and diaspora are inhalable incision between a human being and a native site, between one's self and their true home. This crucial suffering cannot be overcome. They can live a good and successful life in other countries but they always sense the loss of things they have left forever in their homeland and they have

been cut from roots by malicious hands. Their attachment to their homeland is strong so when Salma decided to leave no one believed it," When Salma first announced she was moving to Amman, no one believed it. Mustafa and Alia teased her about abandoning her post, privately assuring each other that she'd packed suitcase after suitcase with her belongings and moved to a smaller house near her sister, Mustafa still half expects her to return."(*Salt Houses*, 26) This sense of loss and melancholy are a trigger point Alyan focused on in her characters. They try all they can to blend into their and strange cities. (Said, 177) Mustafa asserts this in the following lines: He turns and goes through the foyer, into the sitting room, stopping to remove his formal dress shirt and throw it over the sofa. "They want us to crumple. To surrender he says in a daze as he goes into the kitchen. Sounds like crumble – he did not like its sound because it reminds him of the paper and its feel. They say "They want us to yield."(*Salt Houses*, 26). In this novel the role of sea is central to the theme of Palestinians' displacement and exile. Their identity does remain inscribed in a state of transition as they continue to shift from one location to another. These are the characters that are linked somehow by sea as a trigger. That is how it connects the old generation to the new generation in Yacoub's family. The grandparents sum up the nostalgic feeling toward Jaffa' sea. In one of her visit to Jaffa, Alia's granddaughter Manar tries to draw family tree on the

sand of the beach. It is an important scene that informs the young people to fight against Israeli malicious plan to expel the Palestinians. Manar stand for the constant struggle. She even writes the name of her unborn baby to show their strong bound toward their roots: "At times it was a spoilt child that needs constant attention, other times it was an aunt who could calm the roughest of seas. She sang them into consciousness, and sang them into slumber. Everywhere, there was the smell of salt," Hala says quoting the book Salt Houses by Hiro adjuz, 41. The novel also tells the story of the displaced Palestinian mother Alya who starts a new life for her children after the death of her husband. The writer tries decode the multidimensionality of mothering from displacement, recreating the noises of the voices of mothers who disappear into the stony paths of migrancy. These lonely mothers are forced to be family caretakers and providers in foreign lands apart from their dear country. (Lombard, 3). The novel amplifies the emotional reverberation that it overviews by the manifestation of dislocation with regard to individuality and actual self. From several points of view, the characters symbolize the effects of war on the psychological of the participants. The offspring simply get split stories of their historical, always struggling with what homeland really means. Alyan only delicately entwines two serious themes of homesickness and suffering. The fact that these break forth memories are grave within the members of the household is but a reflection

of the core Palestinians' identity. They are missing the places and people they may no longer be able to go to: although Alia frequently mentions her home country. This journey to search their roots is both a healing and a pain. It is shameful what they had to go through with her daughter. That is why they became sore that they had all been nailed in their spirits. These memories failed to eliminate their memories. The following lines show the torture and pain of the treatment of Zionist: Instead, later that night there was a crush. Four soldiers had come back. He destroyed the windows in the livingroom, forced the family to wear their night clothes ...one of the soldiers put the barrel of the rifle on the boy's throat. There was nothing they could do but to fold their hands and cry at the nudity of the sister. His family stayed only for two days and then shifted elsewhere. They proceeded to the hills where other Arabs lived when we did – our clothes and silver being in sacks of course. When they were leading out of the little house the sea did not even kiss the shore or forth. There it comes with no words, and again it is gone. (Salt Houses, 42-43). The structures which they are ashes mean are turns out to be a very effective symbol of the lives which were cast away by the war and sorrows. It is embarrassing beyond imagining the loss. The title of this novel represents the content of salt, which dissolves in water. The sequences in the Arab house show that the civil-political structures on the Palestinian houses are akin to salt that can be washed away by other

forms of political and catastrophes. This metaphor is clearly demonstrated in the following lines of the novel: The houses rise in front of his mind's eye like spirit jinn, former sweethearts of lovers. His mother's leaking metallic corrugated roof, Salma's marbled kitchen tiles, the small house in Nablus he shared with Alia. The Kuwait home. The Beirut apartments. This house, here in Amman. For Alia, some Old, vanished structures in Jaffa. They shine chastely in his mind, like sodium structures, before his wave comes and washes them away. (Salt Houses, 273). Alia at the end of this novel is diagnosed with Alzheimer's. The loud isomeric drinks of external disruption can be performed as her disease that becomes a fragment of her psychological decline state. The above described traumatic events are the characters of this novel went through left a strong imprint on their personalities. But despite her illness, she stills have reminiscent about their homeland when she listens to her granddaughter feeding and singing to her baby: The words are recognizable as if water, as Ali's own hands, which she raises to her face now. Like the way a song comes to remind one – and for Alia, it is joy. Her mother's garden, a courtyard in some house in Kuwait as she wiped a baby's clothes with her hand while she sang to her own baby. It's inside this crucible of darkness that she settles down, hearing the old music the salvage brought to life. (Salt Houses, 310).

4. Conclusion

This novel brings out the feeling of Palestinian families and challenges as well as hardships faced by first generation Palestinians in different countries. Nostalgica uses the particulars of the Yacoub family's story that Alyan narrates as the rite of passage of forced migration and the search for a stable identity in the world that has gone geographically and culturally bankrupt. Shareeka's narrative provides the generational cost of the Nakba and the Six-Day War and the impact of the Gulf War to bring home the fact that displacement displaces everyday life, alienates people from their homes to create for ever the paradigm of the Other. Therefore, Alyan masterfully uses objects, memories and organic matter, sea and plants mentioned earlier, Arab topography to describe Palestinians' connection to the land they lost. They focus more on a condition of exile and joy of a nation that is aspiring to preserve and promote their culture while they are scattered to all over the world. It introduced a tragedy of the ordinary life of people who suffered or survived the war, and led their ordinary life alongside the extraordinary war. Last but not the least this book under review is a worthy representation of the Palestinian diaspora which encapsulates the meta-physics of memory/identity/survival paradigm. The novel also brings back reader to Palestinian history but at the same time, it presents the general

issue of those who have been displaced and are out of fight. While the utilization of narrations gender politics is not always successfully executed, Alyan provides the readers with a chance to think about what happens after forced migration and centers a narrative around it, and in this way, they build the foundation for an important piece of literature regarding exile and cultural memory which places Salt Houses among great contemporary wo.

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