

## Displacement and Exile: Diaspora in Laila Lalami's Hope and Other Dangerous Pursuits

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### Summary:

This study is qualitative focusing on the displacement and exile in Laila Lalami's Hope and Other Dangerous Pursuits (2005). It aims to examine the influences of displacement and exile on the thoughts, emotions, and actions of the characters. To meet this, the researcher is to adopt Cohen's (2023) theory who defined diaspora as the phenomenon of numerous individuals migrating for a diverse range of motives, such as escaping poverty or famine, pursuing improved prospects for financial gain, education, and a more meaningful social existence. He essentially said that when people leave their homeland, they might feel alone and find it difficult to fit in somewhere else. He persisted in a state of cultural diaspora, which can pose challenges in adapting to a new culture, particularly when confronted with cultural and religious disparities that hinder individuals from establishing their own identity. In essence, the study's results emphasized the various emotions felt by individuals who move to a different country, as well as the resilience, determination, and tolerance required to adjust to a new nation and culture. The study suggests that more research be done on how exile and risky endeavors are portrayed in postcolonial literature and cultural studies.

### 1. Introduction

Laila Lalami was born in Rabat and acquired her education in Morocco, the United States, and Great Britain. In 1992, she immigrated to the United States from Morocco. Currently, she holds the position of assistant professor at the University of

Southern California, where she obtained her Ph.D. in linguistics. Her area of expertise is creative writing (Lalami, 2019). Lalami's narratives exemplify a form of diasporic literature that is presented from an interior viewpoint. She concentrates on intricate subjects and questions prevalent myths on the realities of diaspora. The literary style she employs is distinguished by her ability to stimulate deep thinking and engross the reader. Her works are analyzed by using the framework of diaspora theory. (Elboubekri, 2014). Diaspora, a prominent field within post-colonial studies, focuses significantly on the topics of migration, displacement, and the resulting outcomes. Hussein (2020) explained Diaspora encompasses not just the physical scattering of people over different regions, but also encompasses the complex issues of identity, belonging, and recollection that arise from being displaced.

The concept of displacement suggests that it might occur in two forms: voluntary and involuntary. Involuntary displacement occurs as a result of natural disasters, political instability, social unrest, religious conflicts, and other similar factors. On the other hand, voluntary displacement, particularly from a psychological perspective, is driven primarily by the desire for a better life, the influence of globalization, and its consequences. The displacement has contributed to advancements in various fields for both diasporic individuals and those in their homeland; it also gives rise to significant physical and psychological challenges. These challenges include instances of assault from the host community, identity crises, conflicts arising from cross-cultural differences, feelings of alienation, difficulties in managing dual homes, the trauma of uprooting and resettlement, and gender-related issues among diasporic individuals. (Jaleel, 2017) Displacement can be categorized into many types such as geographical, psychological, and cultural. Kadhim (2019) also highlighted the primary focus of the twentieth century has been on the challenges of cultural displacement and an unstable sense of personal identity. Lalami's work is around the

themes of displacement and exile, with a particular emphasis on cultural displacement.

In her novel *Hope and Other Dangerous Pursuits*, she centers on the lives of three key protagonists: Murad, Halima, and Aziz. Those individuals attempt to emigrate illegally from Morocco to Spain, motivated by their aspiration for better living conditions and prospects. Throughout the journey, the individuals encounter various challenges and difficulties that instill a sense of uneasiness among the younger travelers. Murad is the first protagonist who possesses a strong belief in his predetermined path toward achieving remarkable accomplishments and indulges in daydreams about the potential acquisition of financial affluence in Europe. Halima, the second character introduced, is a mother of three children and the spouse of a husband who engages in violent behavior. Halima is determined to end her relationship with her husband, who consistently abuses her. Ultimately Aziz, a young guy, is the third character whose tale is introduced. He resolves to undertake the voyage to Spain, despite the fact that he will have to leave his beloved wife behind in order to seek better prospects for the future. Aziz delineates the obstacles associated with attaining a job in Morocco, as well as the profound despondency he feels by staying in the nation (Mead, 2023). In fact, Lalami focuses on themes of displacement and exile and their effects on her characters. Displacement does not idealize or sentimentalize the concept of a home or the act of returning to one, regardless of its location or nature; instead, it commemorates a new beginning, a point of origin. Displacement consequently commemorates the historical identity of anything, its tendency to gravitate and undergo metamorphosis simultaneously, and its numerous metamorphoses. Accordingly, this study is to examine the influences of displacement and exile on the thoughts, emotions, and actions of the characters. Based on this objective, the researcher is to answer the research question: what are

the influences of displacement and exile on the thoughts, emotions, and actions of the characters ?

This study is a qualitative descriptive study, which means it provides a comprehensive and straightforward account of the events and experiences while retaining all the precise details of the event being studied, as Neergaard, Olesen, Andersen, & Sondergaard (2009) have argued. The study is believed to be advantageous for literature scholars, particularly those interested in diasporic views .

#### 2.Theoretical Background: "Diaspora as a Concept"

The term "diaspora" was first employed by the Greeks to denote the successful migration or colonization of a group. The term initially referred to voluntary migrations, but in recent times, it has been slightly modified by the vast movement of people caused by conflict-ridden current history or voluntary migration from third-world nations to metropolitan cities (Raina, 2017(

The concept of diaspora has been clarified through numerous definitions and conceptual frameworks. Professor James Clifford (1994) introduced the phrase "dwellings-in-displacement" to highlight the significance of homes and homemaking in the diasporic context. He contends that the concept of habitation is crucial in delineating diaspora. In his work on diaspora, Vijay Agnew, a social science professor (2005), emphasized that diaspora involves not only the scattering of individuals from a specific location but also the important role of collective memory and trauma that comes with this dispersal. Furthermore, she asserted that members of the diaspora often experience a profound sense of seclusion in their adopted country, mostly due to systemic prejudice rooted in factors such as ethnicity, gender, sexual orientation, and economic standing. Although the definition of the term "Diaspora" has changed over time, it has consistently encompassed important features such as being displaced, feeling a lack of belonging, experiencing estrangement, and

maintaining a strong emotional connection to one's home country. Salman Rushdie utilizes personal anecdotes to exemplify this:

Exiles or emigrants or expatriates are haunted by some sense of loss, some urge to reclaim, to look back, even at the risk of being mutated into pillars of salt. If we do look back, we must also do so in the knowledge – which gives rise to profound uncertainties - that our physical alienation from India almost inevitably means that we will not be capable of reclaiming precisely the thing that was lost; that we will in short, create fictions, not actual cities or villages, but invisible ones, imaginary homelands, Indias of the mind (as cited in Bhatia, 1998, p.511.)

In fact, Diaspora was employed to define the sentiment of alienation, nostalgia, and displacement encountered by immigrants. It has been linked to the scattering or diffusion of any group of people from their original homeland (Alami, 2012.)

Cohen (2008) explained that the term "diaspora" has its roots in a Greek phrase that originally meant "sowing seeds" and was later used to characterize the Greek colony in the Mediterranean. In a biblical context, the phrase was used to refer to the scattering of people as a form of punishment for not following God's commands. The Hebrew term "galuth" or "galut" originally referred to the condition of being imprisoned or banished, specifically in relation to the dispersion of Jews outside of Palestine after the Babylonian exile. Over time, its connotation has broadened to encompass a more inclusive concept of individuals establishing themselves in places far away from their original lands. In contemporary times, the term diaspora has expanded its original definition to encompass a wide range of implications as a result of the continuous migration of individuals from one country, area, or continent to another for diverse reasons, including economic, political, social, and cultural issues. This trend leads to the development of traits associated with a society that is composed of multiple ethnicities, cultures, and races, and is characterized by diversity. Consequently, it prompts inquiries regarding the significance of

conventional nation-states. Robin Cohen (2023) outlined six primary categories of diasporas in his book "Global Diasporas: An Introduction." First, Victim diasporas are cultural communities that have been forcibly deported from their own country, such as the Jewish, African, and Armenian diasporas. Second, labor diasporas are formed as a result of persons migrating in pursuit of economic prospects, exemplified by the influx of indentured plantation laborers originating from India, China, and Japan. Third, imperial diasporas have arisen as a consequence of colonial endeavors or migrations undertaken to sustain empires, such as the British and Russian diasporas. Fourth, trade diasporas occur as a result of migration driven by the desire to establish commercial networks, as demonstrated by the Lebanese and Chinese diasporas. Finally, incipient diasporas are defined as groups that possess the capacity to develop into diasporas, such as the temporary laborers recruited by the Gulf States and Germany following the Second World War .

Furthermore, Cohen (2023) explained individuals who moved away from their residences may encounter feelings of isolation and find it challenging to establish a sense of belonging in a different environment. Assimilating into a different culture can be arduous, especially when faced with disparities in cultural and religious upbringings, which can impede individuals from forming their own sense of self. Diasporic populations frequently experience psychological hardship when adapting to a new environment. Despite making adjustments, individuals may still face challenges such as discrimination, social isolation, and a struggle with their sense of identity .

### .3. Previously conducted studies

Many scholars examined the novel *Hope and Other Dangerous Pursuits*. For instance, Oladi & Portelli (2017) in *Traces of the Deleuzian nomad in Hope and Other Dangerous Pursuits*, examined the themes of identity, home, and subjectivity, as well as the formation of selfhood in Laila Lalami's *Hope and Other Dangerous*

Pursuits. Beyond the exploration of subjectivity and identity, they portrayed the immigrant as a wandering and unsettled individual. They highlighted how Lalami's characters exhibit traits of the Deleuzian nomad; by adopting nomadic qualities they resisted various forms of stability in their lives. The characters' endeavors to undermine their predetermined identities throughout the story establish links and construct a complex web of identities that challenge simplistic notions of existence. The study's findings illustrate the character's conflict to establish their own perspective, which gives rise to numerous opportunities for connection and disrupts conventional ideas of existence. Furthermore, the unleashed creative energy allows for the negotiation of identities in a space that is neither fixed nor centered, but rather flourishes in the domain of unpredictability .

Bouallegue (2018) in "The Modern Nomad in Laila Lalami's Hope and Other Dangerous Pursuits" explained that illegal immigration may be classified as a type of nomadic lifestyle. He highlighted that the concept of nomadism is highly regarded due to the impact of globalization and widespread migration. The study demonstrated that nomadism is not only associated with the actual act of traversing borders. A nomad is a person who skillfully navigates through the realm of ideas and concepts. The study concluded the notion of "becoming" as a different form of social interaction for the characters served as a means of relieving the societal stresses imposed on the characters.

Palladino (2018) in his study "(Im)mobility and Mediterranean Migrations: Journeys "Between the Pleasures of Wealth and the Desires of the Poor" portrayed the trans-Mediterranean migration, illustrating the divisions, contradictions, dispossession, and unfulfilled aspirations that are intrinsic to these journeys. He explored the complex nature of migration efforts and examined how both movement and lack of movement affect the characters' lives. Moreover, he highlighted the traditional perspectives on migration that prioritize the ability to move and cross borders. The

research reveals cultural and social dynamics that may be disregarded in narratives focused solely on immobility. The study concluded that actions of resistance, empowerment, and agency can emerge in situations of involuntary immobility.

Wali (2019) in his study "Patriarchy, Oppression and Illegal Migration in Leila Lalami's Collection of Short Stories "Hope and Other Dangerous Pursuits". He explored the concept of patriarchy and its correlation with oppression in the Arab region. Furthermore, it examined the mechanisms through which illegal migration functions as a means of subjugation for both the individuals involved and their families. This examination exposed Morocco's engagement with globalization and the challenges faced by developing countries in their interactions with the Western world. This study portrayed the persecution endured by Lalami's protagonists as they consider illegal migration as a potential solution and ultimately confront the harsh truth of being marginalized. The study's findings emphasized how immigrants perceive Spain as a beacon of hope to escape what they consider to be repressive conditions in Morocco .

The present study examines the evolving understanding of diaspora, as portrayed through the stories of characters who have personally seen the effects of displacement and exile. Moreover, it analyses the impact of displacement and exile on the emotions, actions, and behavior of the characters. The study is based on Cohen's (2023) Diaspora theory, which suggests that individuals who emigrate from their home country may have feelings of isolation and encounter difficulties in adapting to a new environment. He additionally stated that when individuals experience cultural diaspora and have to adjust to a new community, it can be difficult, especially when they encounter cultural and religious differences that make it complicated to define their own identity.

#### .4 The Practical Part of the Study

##### 4.1 Methodology of the Study



The present study is qualitative in nature, meaning is a study that specifically examines and comprehends individuals' ideas, attitudes, behaviors, and experiences by gathering and analyzing material that is not in numerical form. It aims to address research inquiries by analyzing subjective data, including interviews, focus groups, observations, and textual analysis

It can be applied to provide fresh research ideas or obtain an in-depth understanding of an issue (Hassan, 2024). In this regard ,

To meet the first objective, which reads: “examining the influences of displacement and exile on the thoughts, emotions, and actions of the characters”? The researcher is to do the following steps:

- .1 Identifying the excerpts that pertain to Murad's character and demonstrate the various feelings he felt before and after immigrating .
- .2 Stating the extracts that depict Halima's experience of exile and displacement and how it impacts her emotions.
- .3 Pinpointing the specific extracts that depict Aziz's character, including his diverse range of emotions and feelings related to his desire to immigrate to Spain .

#### 4.2Data Analysis and Discussion

-Identifying the excerpts that pertain to Murad's character and demonstrate the various feelings he felt before and after immigrating

Laila Lalami's novel, *Hope and Other Dangerous Pursuits* explores the intricate journeys of Moroccan immigrants as they make their way into Spain in search of improved livelihoods. Lalami exposes Murad's feelings of insufficiency, particularly when he resorts to selling his mother's jewelry in order to finance his illicit voyage to Spain. Murad is shown as a forward-thinking character who frequently neglects the present. Murad experiences a sense of sadness and failure as he grapples with the emasculation he feels, being compelled to witness his sister's daily work routine while he remains unemployed. Consistently, he undertakes the perilous journey of

illegal migration to Spain in pursuit of a more promising future. Murad's intellectual exploration becomes entangled with his physical migration, as his sense of emasculation and longing for a sense of direction drive him towards exile. This decision is driven by desperation and the absence of viable options in his homeland. He made the choice to immigrate unlawfully with Rahal, an individual who agreed to assist him in reaching Spain. Throughout this journey, he encountered many situations that gave rise to varied emotions. Various extracts depict his contrasting emotions prior to and after the experience of exile:

Murad is in the water now. His clothes are instantly wet and the shock of cold water all over his body makes his heart go still for a moment. He bobs, gasps for air, and realizes that there's nothing left to do but swim (Lalami, 2005, p. 10.)

This quotation depicts the challenging situation that Murad is currently experiencing. He finds himself in the midst of a journey with no apparent alternative, except to plunge into the water and swim until he reaches the shores of Spain. Murad is currently submerged under the water. His garments become saturated immediately, and the sudden immersion in frigid water momentarily causes his heart to cease beating. He jumps in the water, struggling to catch his breath, and comes to the realization that swimming is his last remaining option to achieve his aim of immigrating. "He hears howls and screams, sees a few people swimming in earnest" (Lalami, 2005, p. 10). Currently, he is experiencing a challenging period and a distressing sensation as he hears the sounds of cries and screams from the people around him. Additionally, he observes a small number of individuals swimming with great determination.

"It will be all right now. He comforts himself with the familiar fantasy that sustained him back home." (Lalami, 2005, p. 13.)

This quotation reveals Murad's initial optimism and his use of fantasy to sustain him through difficult times. His daydreams serve as a mental refuge from the grim reality of his situation.

"Murad sits on the floor and looks up through the window at the patch of blue sky. Seagulls flutter from the side of the building and fly away in formation, and for a moment he envies them their freedom" (Lalami, 2005, p. 16). After arriving at the shores of Spain, Murad is arrested by the authorities. He is positioned on the floor, looking upwards through the window onto a limited expanse of blue sky. Instantly, a sensation of jealousy arises within him as he observes the Seagulls elegantly soar away from the side of the building in a synchronized fashion. He resides in solitude, cherishing a profound sense of unbounded freedom.

"Murad knows life will be hard there, but it will be worth it and he knows he can succeed even if others cannot." (Lalami, 2005, p. 15). Murad predicts the struggles that he will anticipate upon entering a foreign land while maintaining the belief in his ability to thrive despite the odds. Murad embodies the nature of fantasy within the book. He lives in a constant dream of a better future, showcasing the escape from harsh realities that many in similar situations seek through their imaginings.

Fourteen kilometers. Murad has pondered that number hundreds of times in the last year, trying to decide if the risk was worth it. Some days he told himself that the distance was nothing, a brief inconvenience that the crossing would take as little as thirty minutes if the weather was good. He spent hours thinking about what he would do once he was on the other side, imagining the job, the car, the house. Other days he could only think about the coast guards, the ice-cold water, the money he'd have to borrow, and he wondered how fourteen kilometers could separate not just two countries but two universes (Lalami, 2005, p.1)

This highlights the feeling of despair and the magnetic appeal of a chance that appears to be just beyond one's grasp, empowering individuals to take daring risks in

their quest for a more promising existence in a faraway country. Despite residing only 14 km away from Spain, the characters, including Murad, perceive the barrier as insurmountable. These people seem to exist in a separate realm from their idealized visions of Spain, emphasizing the tangible consequences of national boundaries. These barriers engender a perception of unachievable prospects for individuals, intertwined with both geographical and economic limitations, so illustrating the futility of their circumstances. Thinking of the short physical distance that paradoxically signifies a vast emotional and societal gulf, this quote encodes the oscillation between risk and the hope for a better future, which propels him into exile.

"It will be alright now. He comforts himself with the familiar fantasy that sustained him back home, all those nights when he couldn't fall asleep, worrying about how he would pay rent or feed his mother and brothers" (Lalami, 2005, p. 13.)

This fantasy of a prosperous future shows the human desire for progress and stability, which can be a compelling reason for exile. Murad is full of optimism, believing that everything will be fine and that the days of profound hopelessness are behind him. He finds solace in the same illusion that supported him in his hometown, throughout countless sleepless nights filled with concerns about his ability to afford rent or provide for his mother and siblings. Murad's thoughts are taken with the hope of a better life away from his current despair, showing how desperate conditions in his homeland have driven him to idealize life in exile .

He'll work the fields like everyone else, but he'll look for something better. He isn't like the others—he has a plan. He doesn't want to break his back for the spagnol and spend the rest of his life picking their oranges and tomatoes. He'll find a real job, where he can use his training. He has a degree in English, and, in addition, he speaks Spanish fluently, unlike some of the harraga. (Lalami 2005,p.3)

This extract shows that although Murad finds himself in a comparable circumstance to the other characters, he has a distinct sense of identity that distinguishes him from them. This personal distinctiveness stands in stark contrast to the actuality he encounters, as the Spanish Guardia Civil sees him as indistinguishable from other immigrants. The discrepancy between his self-perception and how others view him enables him to acknowledge his distinctive attributes, such as his education, which may not be readily evident to others. In spite of the Guardia Civil perceiving Murad as a mere unemployed immigrant who might be sent back to Morocco, he recognizes the worth he possesses, such as his education and expertise in multiple languages. As someone who earned a livelihood by writing stories for tourists, Murad takes a while to comprehend that he has had minimal control over his own life story. It's challenging to discern whether, at this point, Murad is aware of the illusion of the 'land of promises', or if he still holds onto the belief in it but considers it unattainable for himself. Murad's journey underscores the challenge of unemployment and the struggle to find a better life outside of one's homeland. Despite being well-educated, he is unable to secure meaningful employment in Morocco, prompting his decision to emigrate. His situation reflects the desperation and hope that compels individuals to take drastic measures in pursuit of a brighter future.

Ultimately, Muard returned to Tangier after a tumultuous journey. He was apprehended and expelled from Spain. He resides in a state of disillusionment, adamantly avoiding social outings and abstaining from participating in familial gatherings. He made another attempt to travel to Spain by requesting his mother and sister for a loan, but they declined. Lamya's spouse extended an employment opportunity to him in order to establish residency in Morocco. "He'd been living in the future, thinking of all his tomorrows in a better place, never realizing that his past was drifting" (Lalami 2005, p.177)

Now he comprehended his error; he had been residing in a state of anticipation, contemplating the forthcoming days in an improved location, oblivious to the fact that their previous experiences were gradually fading away.

- Stating the extracts that depict Halima's experience of exile and displacement and how it impacts her emotions.

Lalami's second character, Halima, is a mother of three who suffered from mistreatment by her abusive husband and longed for an improved life for herself and her children. In the opening of the novel, Halima insists on reaching Spain with her children with the aim of changing her life, but she is foiled by Spanish coast guards. Initially, she believed that being displaced would provide her with new prospects and empower her to reject her abusive partner and seek another life, even if it entails residing in the destitute regions surrounding Casablanca. However, she later experiences a profound sense of surprise when she is compelled to go back to her country of origin .

Halima is depicted as an altruistic individual who dedicated herself to her children. "She had to do something for her future today." (Lalami, 2005, p. 73). This demonstrates Halima's profound sense of urgency and resolve to secure the most advantageous prospects for her children's futures, even at the expense of undertaking significant perils. "I was thinking ... how difficult would it be to emigrate" (Lalami, 2005, p. 71) This quotation depicts her grappling with the choice to abandon her previous existence in pursuit of security and contentment for her loved ones, representing the typical sacrifices demanded in exile.

Halima often frequents the market on a daily basis in order to generate income by providing cleaning or laundry services for affluent individuals. During unfavorable days when she is unable to secure employment, she contemplates the reasons for Farid's decision to save her. This emphasizes her steadfastness and determination to ensure a suitable life for her children. It demonstrates that although Halima is seen

as a symbol of strength, she consistently faces the harsh challenges of paradoxical emotions to stay alive.

Sometimes, when she couldn't get a job, when the sun beat down on her until she thought her head would whistle like a kettle, she grew angry with Farid. Why had he saved her? Why had he saved any of them? There wasn't any point in living when all you could do was survive. (Lalami 2005, 115.)

This quotation indicates that she felt anger towards her son Farid, who had saved her life. She ponders why he decided to retain any of them. Life seems meaningless when one's only objective is simply preservation.

that during a time when Halima couldn't find a job and the intense heat made her feel like her head may make a loud noise like a boiling kettle ,

“ She could never get used to people who wanted others to help them out of their problems instead of relying on themselves’ (Lalami, 2005, p.126). Halima may not constantly be physically relocating, but she is evolving and developing, a process that can occur even when a person stays in a single location. Similar to a nomad, Halima challenges the limitations imposed by social norms as she gains strength from embracing her identity. Halima's decision to leave portrays the intolerable circumstances that can force individuals into exile. Halima, as a mother, has to keep the safety and future of her children, which pushes her to make the life-changing decision to escape her husband's abuse and a society that does not support her escape. Lalami skillfully portrays the depth of Halima's character, evoking empathy from the reader towards her problem.

-Pinpointing the specific extracts that depict Aziz's character, including his diverse range of emotions and feelings related to his desire to immigrate to Spain.

The novel portrays both the physical act of crossing borders and the emotional and identity transformation undergone by characters like Aziz. This shift is depicted as Aziz experiences a process of surrendering his identity. Aziz undergoes a profound

feeling of dislocation at this juncture, recognizing that he no longer feels a connection to the Casablanca of his upbringing or the wife he once loved. Aziz's exile aligns with his growing awareness of these profound changes. Indeed, Aziz's identity is currently in a perpetual state of change, constantly transitioning from one residence to another, and never genuinely experiencing a sense of belonging anywhere. This hybrid human transcends barriers pertaining to familial ties, romantic relationships, and national identity. Aziz experiences a feeling of exile due to the continuous demolition and reconstruction of identities. Aziz rejects a fixed way of living and reevaluates his relationships by refusing to be confined by limits that restrict him to certain geographical locations as a migrant.

After abandoning his wife, he embarked on a quest for a more prosperous life in Spain, but "Aziz felt his guilt at leaving [ his wife] behind pick at him again, and he put his hand on her..." (Lalami, 2005, p.77)

This quotation captures the emotional weight of Aziz's decision to leave, suggesting the struggles of those who leave loved ones behind and the guilt associated with seeking a new life while abandoning old ties. On the day Aziz was leaving, his wife Zohra sat quietly on her bed, embracing her knees with a sense of hopelessness. She uttered the words "You're coming back" (p.93). Aziz, unable to bear the sadness in her voice, embraced her tightly and held her until her tears ceased. While having breakfast with his parents for the final time, he made a conscious effort to commit every feeling to memory, such as the flavor of bread and the aroma of mint tea. He understood that throughout his exile, these memories would be crucial for his survival.

After a five-year stay in Spain, Aziz makes the decision to return to Morocco to reunite with his family. However, upon his arrival, he discovers that his father has passed away, leaving his mother and wife alone. He couldn't recall the color of his wife's eyes.



On his way:

Aziz sat by the window and looked at the streets passing by. New buildings had sprung up everywhere, squat apartment houses with tiny windows that had been outlined with Mediterranean tile, in a futile attempt to render them more appealing. (Lalami 2005, p.161)

This extract highlights Aziz's admiration of Morocco; he positioned himself next to the window and observed the streets as they traversed. Countless new structures have emerged in all directions, consisting of low-rise residential complexes featuring small windows adorned with Mediterranean tile .

Unfortunately, Aziz endures many problems, he always "curses his own luck." (Lalami, 2005, p.178) Aziz represents the cruel irony of fate and luck in the process of exile. His seemingly fortunate escape to Spain is mirrored by an underlying sense of resentment and misfortune .

Ultimately, in spite of immigrating to Spain, also he struggles to find well-paying employment, highlighting the disillusionment that often accompanies migration.

"Though he makes it to Spain, he does not find a lucrative job..." (Lalami, 2005, p. 789) This observation demonstrates Aziz's experience and illustrates the difficulty in fulfilling his familial and societal expectations.

Over time, Aziz also discovers that his identity undergoes a transformation, despite being among the privileged few who manage to reach the "land of opportunities." Aziz needs a period of five years to establish a dependable and steady stream of income, cover the expenses of a modest flat, and ultimately amass sufficient resources to relocate to his place of origin and reside with his spouse. However, upon Aziz's return, he discovered that his father had passed away, leaving his mother and wife to live alone. He also experienced difficulty in visualizing his wife's face as effortlessly as he did initially. Moreover, he is unable to fully remember the exact color of his wife's eyes .

**Conclusions:**

We concluded from this study which is presented in the following question: what are the influences of displacement and exile on the thoughts, emotions, and actions of the characters? In fact, each character in the novel grapples with the concept of displacement and exile in their own unique way. For instance, the character of Murad lives on a difficult mission of immigrating; he is forced into exile due to his involvement in a hit-and-run accident, leaving behind his family and life in Morocco. Murad's journey underscores the challenge of unemployment and the struggle to find a better life outside of one's homeland. Despite being well-educated, he is unable to secure meaningful employment in Morocco, prompting his decision to emigrate. He lives in paradox at the beginning he feels excited by creating a colorful image in his mind but later he is shocked and disappointed especially when the police of coastline arrested him. Unfortunately, they deported him to Morocco after all the struggles and obstacles that faced in his illegal trip. In fact, he tries to emigrate again by asking his family to give him a loan but they refuse. In the end, he felt that his dream for the future was wrong. Halima is another character who seeks exile as a means of escaping her oppressive marriage and abusive husband. She tried to create a new life for her children away from her husband in Spain. She hoped to build a new life but she lived the emotional turmoil especially when the police deported her with her son and daughter. Halima's story is one of domestic abuse and the quest for a safer environment for her children. Her failed attempt to flee to Spain, only to return home to live in a slum, reflects the challenges faced by many in escaping abusive relationships and poverty. Aziz is another character who left his wife behind to find a new job for him. Aziz finds himself torn between his Moroccan roots and his desire to assimilate into the new culture, creating a sense of belonging nowhere. Aziz, despite making it to Spain, struggles to find well-paying employment, highlighting the disillusionment that often accompanies migration. The exilic

experience is further complicated by the harsh realities of illegal immigration, discrimination, and the constant fear of deportation.

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## النزوح والنفي: الشتات في ليلي لالامي الامل وملاحقات خطيرة أخرى

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الكلمات المفتاحية: الادب. الرواية. النزوح، المنفى، الأمل

### الملخص:

هذه الدراسة نوعية تركز على النزوح والنفي في ليلي لالامي الأمل والمطارادات الخطرة الأخرى(2005). يهدف إلى فحص تأثيرات النزوح والنفي على أفكار وعواطف وأفعال الشخصيات. لتحقيق ذلك، سيتبنى الباحث نظرية كوهين (2023) للشتات الذي بينه على أنه ظاهرة تشير الى العديد من الأفراد المهاجرين لمجموعة متنوعة من الدوافع، مثل الهروب من الفقر أو المجاعة، والسعي وراء آفاق ملهمة لتحقيق مكاسب مالية، والتعليم، ووجود اجتماعي أكثر فائدة. قال بشكل أساسي إنه عندما يغادر الناس وطنهم، قد يشعرون بالوحدة ويجدون صعوبة في التكيف في مكان آخر. استمر قائلاً انه في حالة الشتات الثقافي، الذي قد يشكل تحديات في التكيف مع ثقافة جديدة، لا سيما عندما يواجه تفاوتات ثقافية ودينية تعيق الأفراد عن تأسيس هويتهم الخاصة. في الخلاصة، أكدت نتائج الدراسة على المشاعر المختلفة التي يشعر بها الأفراد الذين ينتقلون إلى بلد مختلف، فضلاً عن المرونة والتصميم والتسامح المطلوب للتكيف مع أمة وثقافة جديدة. تقترح الدراسة إجراء المزيد من الأبحاث حول كيفية تصوير المساعي المنفية والمحفوفة بالمخاطر في أدب ما بعد الاستعمار والدراسات الثقافية.