



NAVIGATING NOSTALGIA AND ARAB MUSLIM IDENTITY IN FAQIR'S *THE CRY OF THE DOVE*: A DIASPORA STUDY

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Abstract

Cultural identity is one of the major concerns in Diaspora studies. Cultural identity is revealed through various aspects such as language, religion, socio-cultural norms, nativity, and family values. The current research has been conducted on Fadia Faqir's novel *The Cry of the Dove* (2007) under the paradigm of Diaspora theory. It examines how the protagonist's identity is shaped by migration as she travels between her Arab country and Western territories. This book portrays identity as a dynamic process influenced by social contact, nostalgia, displacement, and cultural disparity. Through the figure of Salma, the narrative highlights the psychological and socio-cultural issues faced by diaspora communities: alienation, displacement, and a sense of belonging. The researcher has employed the theories of diaspora presented by William Safran and Stuart Hall. In the novel, Salma's evolving identity is examined through Stuart Hall's theory of cultural identity in a multicultural Western setup. Hall's concept of hybridity provides additional insight into how people from diverse cultural backgrounds create mixed identities. William Safran's theory of Diaspora also highlights the importance of home and homeland. Salma's identity is constantly negotiated among tradition and modernization, country and host land, and the past and present.

Keywords: *Cultural Identity, Displacement, Hybridity, Nostalgia, Cultural Assimilation, Immigration*

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1. Introduction

In contemporary era, diaspora theory has gained much scope and popularity. Etymologically, the word “diaspora” is a combination of two Greek words: “dia and speirein”. It refers to the dispersal and dislocation of a massive population from one area of the world to another for survival purposes. A large-scale immigration, displacement, homelessness, identity crisis, alienation, nostalgia, multilingualism, cultural diversity, and cultural assimilation are the salient features of diaspora theory. The present study has been conducted on Fadia Faqir’s novel *The Cry of the Dove* under the diaspora concepts postulated by Stuart Hall and William Safran.

Diaspora is rooted in socio-political history. Diaspora theory investigates how people and communities who relocate to a new social and cultural setting manage to preserve cultural, emotional, and psychological connections to their original country. Due to their location between two distinct cultures, diaspora people frequently face feelings of alienation, isolation, nostalgia, and identity crisis. Safran (1991), a diaspora theorist, has described the history of diaspora by mentioning the Black, Arab, Jewish, Indian, and Palestinian diaspora communities. We also get a profound understanding of the questions of displaced people through literature, particularly written by women of diaspora writers. In Faqir’s, *The Cry of the Dove*, the protagonist, Salma is a Muslim Arab woman who is facing the issues experienced by immigrants in England society (Pawar & Pawar, 2019).

Fadia Faqir’s, early novels, set in Jordan, are saturated with the issues of local women in the Islamic East; her fictional work becomes more engaged with the new socio-political issues faced by the immigrants in Post-9/11 U.S. and Europe. Faqir claims in a lecture she gave at GUST University in Kuwait, “My novel, *My Name is Salma* is not only holding a mirror to British society, but being located within the discourse, it engages with it, which may lead to the breakdown of barriers and the development of new society” (Faqir, 2021).

Hall (2015) argues that cultural identity is constantly formed and reshaped by history, culture, and lived experiences rather than being fixed or permanent. He goes on to say that migration creates a state of “in-betweenness,” where people negotiate between their home and new cultures and build hybrid identities.

In a similar context, Safran (1991) describes how cultural traditions, collective memory, and a persistent sense of belonging to maintain strong ties to their home country. He highlights that even after being physically relocated; one’s homeland continues to be a significant source of identity (Safran, 1991). As a result, diaspora theory offers a useful framework for comprehending the psychological, cultural, and emotional difficulties encountered by migrants and explains how identity is constantly recreated in diaspora setting.

2. Literature Review

Fadia Faqir's novel, *The Cry of the Dove*, has been the subject of a number of studies in the areas of postcolonial studies, diaspora studies, feminist criticism, and the theories of identity. Previous researchers have mainly focused on themes of displacement, hybridity, migration, patriarchy, alienation, and identity crisis in this novel.

Roy (2026) did another important research titled as *Fragmented Belonging and Diasporic Return in Yaa Gyasi's Homegoing*. This researcher explores themes of diaspora, identity, memory and belonging in this novel as a whole. According to this study, displacement creates a fractured sense of self as diaspora people stuck between their home as well as host-land. This concept of return is also described as a physical and symbolic return journey and a way of trying to regain a sense of belonging (Roy, 2026). Nawaz and Qasim (2025) conducted a study entitled *A Postcolonial Feminist Study of The Cry of the Dove*. These authors analyze the oppression and marginalization of women in a Muslim patriarchal society under the postcolonial concepts proposed by Bhabha and Spivak. The researchers add that migration heightens the emotional and psychological distress of women due to alienation in migrated communities (Nawaz & Qasim 2025).

Shakoor et al. (2025) have conducted a research entitled *Immigrant Experiences and Cultural Identity: Diasporic Narrative in Gurnah's Gravel Heart*. This study highlights the experiences of immigrants and their cultural identity under the theoretical concepts of Homi. K. Bhabha. The research discusses Salma's negotiation between the cultural norms of his Zanzibarian roots and the expectations imposed by a Western environment (Shakoor et al., 2025). Guermit, Afkir, Touhami (2023), in their research article titled *The Examination of Stuart Hall's Postcolonial Perspective on Displacement and Identity Discontinuity in Fadia Faqir's The Cry of the Dove*, employ Stuart Hall's theory of diaspora to analyze geographical, psychological and emotional impacts of displacement on the life of Salma, the protagonist of the novel. This study posits that consequence of migration is an unstable sense of identity, as it places people in a state of conflict between homeland and host land. The protagonist is constantly caught in between her Arab identity and Western society (Guermit, Afkir, Touhami, 2023).

Khan et al., (2023) have co-authored a research article entitled *Cultural Identity and Assimilation of South Asian Diaspora in Host Country: A Critical Study of Brick Lane*. *Brick Lane* (2003) was selected to discuss the themes of cultural identity, assimilation and diaspora explored in this book. The researcher uses Bhabha's concept of cultural identity to suggest that migration has a constant process of balancing native cultural values with social experiences (Khan et al., 2023). In 2022, Wael Mustafaa published an article titled *Scheherazade Unbowed: Muslim Arab Women Dias-poetics in Fadia Faqir's The Cry of the Dove*. This study is concerned with issue of female identity and cultural representation of Muslims in diaspora literature. Mustafaa uses the postcolonial theories of hybridity and Orient-Occident as developed by Homi K. Bhabha and Edward Said to examine

experience of Muslim women in Western societies. This study explains that migrants have to face the psychological issues to preserve their culture, while adjusting to foreign environment (Mustafa, 2022). In 2022, another study was carried out by Ajeesh A. K. and S. Rukmini titled *Transnational Voices in Contemporary Pakistani Literature: an Exploration of Fragmented Self and Hybrid Identity in Mohsin Hamid's the Reluctant Fundamentalist*. This novel is examined by the researchers with themes of transnationalism, migration, hybridity and identity formation. This research suggests that migration has a great impact on sense of self as it generates a situation of cultural duality and psychological conflict. The protagonist in this story develops a split personality as he tries to reconcile cultural norms of Pakistan with those of western society. It also underscores that hybridity has been a product of ongoing processes of interaction between diverse cultures (A. K. and Rukmini, 2022).

Jaleel (2021) has analyzed *The Cry of the Dove* from a feminist lens of emotional trauma, patriarchy and motherhood. The researcher believes that displacement has negative consequences on family relationships as immigrants have been dislocated from their social networks and motherlands. This research also shows that emotional pain and nostalgia are dominant experiences faced by diaspora people who are unable to maintain family ties and cultural memory (Jaleel, 2021). Rasool, in his article, *Exploring Diaspora Identity in Adichie's Americanah* (2021) uses Bhabha's theories of hybridity and third space to analyze this book. The researcher argues that diaspora people frequently live in a "Third Space" where identities are constantly negotiated between homeland and host cultures. This examination of Ifemelu's experiences shows that migration creates a hybrid identity influenced by many cultural influences rather than the loss of cultural roots (Rasool, 2021).

In another research article, entitled, *Cultural Hybridity and Racial Identity in George Lamming's The Emigrants* (2021), Dlnya Mohammad employs the Third Space and cultural hybridity theories of Homi K. Bhabha to analyze this book. After moving to England, the researcher investigates how Caribbean immigrants undergo identity crisis and cultural diversity. This paper highlights that migration produces a hybrid identity in which people negotiate between their home culture and culture of host society. Characters in Lamming's *The Emigrants* experience cultural alienation, racial discrimination, and a fractured sense of belonging (Mohammed, A. D, 2021).

Bower (2012) was also a major contributor to comprehension of Faqir's works, and her research on diaspora writing and Arab identity was important. Her research focuses on what is called exile, migration and portrayal of Arab women in diaspora literature. Bower maintains that migration is also a process of emotional and cultural transfiguration as migrants continually negotiate between memory and reality. This study

also lays emphasis on fact that themes of loneliness, displacement and cultural fragmentation are often portrayed in diaspora literature (Bower, 2012).

In short, *The Cry of the Dove* (2007) has been extensively studied in relation to diaspora, identity crisis, cultural hybridity, nostalgia, displacement, and belonging. The previous researchers have analyzed the text within postcolonial theoretical domains employing the ideas of Bhabha, Spivak, and Stuart Hall. These researchers have not touched upon William Safran's diasporic concepts of homeland in the context of Faqir's novel. Furthermore, current research has been conducted under the theoretical frameworks of Stuart Hall and William Safran. In order to fill this gap, this study uses a combined theoretical lens to provide a thorough and in-depth analysis of diaspora identity, displacement, memory, and belonging in this selected novel.

3. Theoretical Framework

This research employs diaspora theories postulated by Stuart Hall and William Safran to highlight the diaspora issues in Faqir's *The Cry of the Dove* (2007). Both theorists describe the psychological and socio-cultural impacts of migration and displacement on the individuals. Their theories are quite applicable to this novel in the sense that the protagonist goes through identity crisis, loneliness, and struggles for belonging after migration. This concept presented by Hall and Safran help in understanding how diaspora transforms identity and creates emotional conflict between homeland and host-land.

3.1. Hall's Concept of Cultural Identity

Hall's famous essay *Cultural Identity and Diaspora* (1990) suggests that identity is not monolithic; rather it is ever-changing due to cultural influences, migration, history and personal experience. In the words of Stuart Hall: **"cultural identities come from somewhere, have histories"** (Hall, 1991, p.225). According to Hall, the idea of cultural identity may be described as a process of "becoming" rather than "being" because identity is constantly reconstructed by individuals in response to changing socio-cultural contexts: "Cultural identity,...is a matter of 'becoming' as well as of 'being'. It belongs to the future as much as to the past" (Hall, 1990, p.225).

Hall (1990) also argues that diasporic people often exist in a state of "in-betweenness", a condition where they can't truly belong to either their home country or the country they reside in. They are still connected to their own culture, customs and memories but they also try to adapt to foreign culture. This cultural conflict leads to confusion, alienation, and psychological conflict. According to Hall, migrants are always in a process of negotiation towards an identity in the present, but also towards an identity in the past, making diasporic identity fluid and unstable. Moreover, Hall proposes that the memory of the homeland is alive even after migration, in the consciousness of migrants. Home becomes an emotional place, impacting their sense of identity and feelings, sense of belonging (Hall 2015).

These ideas are clearly reflected in *The Cry of the Dove* (2007). In this novel, the protagonist faces challenges after migration, as she tries to find her way in a western society while still being able to feel the emotions of her Arab culture. She feels lonely, excluded and emotionally isolated because she is not fully a part of any culture. The pressure of having to accommodate traditional values and those of an outside society separates her identity. She is always reminded of past times and her emotional bond with homeland, constantly affecting her personality and choices. The protagonist's experiences in this book are seen through Hall's lens and mirror the emotional and psychological realities of diaspora.

According to Hall's, the migrants' hybrid identities arise due to their exposure to multiple cultures and social systems. Diaspora people may be a mixture of local and foreign cultures, resulting in a hybrid cultural persona. But Hall's thinks that there is also an emotional conflict in hybridity: migrants have to exist with a cultural heritage in a new place. This can lead to feelings of 'not belonging' and 'not being sure. In this novel, the protagonist is in this hybridity due to the fact that she lives as a bridge between Eastern and Western cultures. This tension in negotiating between these two cultures further intensifies her identity crisis and emotional pain.

Stuart Hall's theory also has this dimension to it: the relationship between identity and memory. "Our cultural identities reflect the common historical experiences and shared cultural quotes" (Hall, 1990, p.223). Hall's believes that memories of the homeland are also taken after displacement. These memories shape their feelings, cultural bonding and identity development. Home becomes a feeling place and a symbolic place that remains with the migrant. The theme of memories of homeland has a significant role in shaping the identity of the protagonist in this novel. She always thinks about her past, family, traditions, and cultural roots. Although she physically lives in a foreign country, emotionally she remains connected to her homeland. These memories magnify her sense of belonging and isolation and of her being out of place. Hall's theory is helpful in understanding how memory plays a major role in diasporic identity.

Stuart Hall's explains that diaspora is deeply connected with the concept of belonging. Migrants often struggle to find a place where they feel accepted emotionally, culturally, and socially. They are caught between past and present, homeland and host-land. This feeling of not belonging leads to emotional pain and mental imbalance. This is a fight for belonging which is the theme that can be seen in this novel by the protagonist. She is constantly looking for emotional stability and acceptance but is stuck in between two worlds. This emotional struggle can be seen as one of the main experiences of diaspora through Hall's perspective.

Another important stance of Hall's theory is that diaspora is a critique on the notions of culture and identity. According to Hall: "Cultural identity is not a fixed essence

to all, lying unchanged outside history and culture” (Hall, 1990, p.226). Hall believes that culture is not uncontaminated and inviolable, but can be altered by migration, interaction and history. The diasporic people are negotiating their identity in the context of dynamic cultural realities. This concept is very applicable to the main character's journey in this novel. As she travels, her perception of culture, gender, freedom and selfhood changes. When she sees a different society, she starts to think about the expectations and norms of her society. This makes her more complex and conflicted as an individual.

3.2. Safran's Concept of Homeland

Diaspora theory is an important theoretical lens for understanding immigrants' experiences that are provided by William Safran. He offers an account of the key features of diaspora in his article entitled *Diasporas in Modern Societies: Myths of Homeland and Return* (1991). According to him, after migration, diaspora communities have an emotional attachment to their homeland. **“They regard their ancestral homeland as their true, ideal home”** (Safran, 1991, p.83). They want to maintain their cultural heritage, language, customs, and traditions, and have a strong sense of their own history. The theorist argues that immigrants tend to think idealistically of their native country and they still believe that the homeland is where they belong. Although they move to another country, they still feel attached to their country of origin.

Safran (1991) also views that diaspora communities are often alienated and marginalized in host societies because they do not achieve full social integration. From this come their emotional insecurity, displacement, and loneliness. “They (diaspora communities) are not...fully accepted by their host society” (Safran, 1991, p. 83). The theorist also feels that many migrants have a yearning to go back, whether it is physically or emotionally. Homeland is a significant icon of identity and belonging in their consciousness. So, diaspora isn't just a geographical state, but a psychological and emotional one as well.

The protagonist in *The Cry of the Dove* (2007) strongly reflects the diasporic characteristics described by Safran. Diaspora is an umbrella term having several categories of people including “expatriates, expellees, political refugee, alien residents, immigrants, and ethnic and racial minorities” (Safran, 1991, p.83). She still has a sentimental attachment to her homeland and cultural norms, even in her new country. Her feelings about home remain with her throughout the story. At the same time, she experiences exclusion and isolation in the host society, which increases her sense of displacement and unbelonging. Her emotional journey illustrates Safran's point that migrants can feel neither at home in their origin countries nor in their destination countries.

Furthermore, Safran's attachment to homeland theory is applicable to the novel, as the main character is always seeking for emotional security and belonging. She tries to live in the foreign society, but cannot completely cut off from her past and cultural background.

Throughout her diasporic travels, her memories, and sense of longing for homeland have remained strong. This emotional conflict brings about suffering and a sense of fragmentation of identity. Safran's theory is helpful in interpreting the impact of migration on both physical and cultural identity.

Theories of Hall (1990) and Safran (1991), when combined together give a complete picture of the protagonist's experiences in *The Cry of the Dove*. Hall's ideas allow for an analysis of the protagonist's migration and hybrid identity, and Safran's help in understanding her emotional connection with her homeland and her sense of constant uprooting. This research takes into both these two theorists by exploring the effects of migration on the protagonist's emotional, cultural and psychological self.

Finally, the diaspora theories of Stuart Hall and William Safran are useful for the analysis of *The Cry of the Dove*. Through Stuart Hall's concepts of cultural identity, hybridity and the process of identity construction, Stuart Hall described how migration is always constructing the protagonist's sense of self. Likewise, William Safran's ideas of homeland, memory, displacement, and belonging assist to clarify the protagonist's emotional connection to her homeland as well as the feeling of alienation in the foreign society. Both theories, together, provide a better understanding of the psychological, emotional, and cultural challenges of diasporic people in this novel.

4. Textual Analysis

Fadia Faqir is a Jordanian writer, born and raised in Amman. Faqir is a modern creative writer who has written seven novels, six short stories, nine academic book chapters, essays, and memoirs. Faqir is interested in women's studies in the Middle East, mainly through the Centre for Middle Eastern and Islamic Studies at Durham University. Faqir's works highlight the issues and status of women in the Third World and Arab countries, Arab migrant women, estrangement and other human rights issues (Al Ghammaz *et al.*, 2021).

Migration has a profound impact on how Hall's views himself because migrants experience an environment that is culturally different and socially distinct. This concept is clearly reflected in *The Cry of the Dove*. In this novel, Salma's identity after migration is changed because she is placed in a new and different environment. She has been exiled, lonely, and discriminated in many ways, which impacts her self-perception. She is trying to maintain her traditional Arab identity while trying to adapt to the western culture. This means she is confused, and she has an unstable emotional state and feels like she has a split personality. *The Cry of the Dove* (2007) is a diasporic novel by Fadia Faqir that tells story of Salma, a young Bedouin woman from Jordan whose life is turned upside down when she falls pregnant outside marriage. In her conservative tribal society, this act is considered a taboo, forcing her to leave her homeland in order to survive. After spending time in prison and facing threat of honor killing, Salma migrates to England, where she

adopts a new identity and attempts to build a new life. Rather, she is trapped between demands of her Arab culture and demands of British society. Salma experiences a constant sense of displaced identity, feeling out of place and out of place with them, experiencing cultural conflict and a sense of alienation throughout this novel, and also has a longing for her homeland and daughter. Her experiences mirror those of many diasporic people who exist in a space between two cultures, cling to acceptance and a sense of belonging. Salma's journey presents a compelling study of migration, memory, identity and belonging, the complexities of which are explored within this novel. This novel deals with themes of migration, identity crisis, cultural displacement, and search for belonging expressed through Salma who travels from Jordan to England. Throughout this novel, Salma is trying to reconcile her Arab cultural heritage with expectations of western society. Her journey is a story of emotional and psychological trauma of many individuals of diaspora who are caught amidst two cultures. This text can be analyzed using the diaspora theories of Hall and Safran as an emblem of broken identities, displacement, feelings of nostalgia, cultural conflict and a never-ending quest for belonging.

4.1. The Concept of Identity Crisis and Fragmented Self

Identity is one of main themes of this novel. Hall (1990) refers to idea that identity is not predetermined, but is rather negotiated and renegotiated in process of cultural and historical experiences. Salma's journey leaves a shattering of her identity as she tries to figure out her identity in an unfamiliar place. This conflict is apparent in the following line: **"I am British of Arab origins"** (Faqr, 2007, p.103). This sentence is a very simple but complex claim that cannot be understood as one cultural category. Salma's identity is simultaneously British and Arab, the example of which exemplifies how diasporic identity is created across multiple cultural influences, as Hall has argued. This is also an example of assimilation vs. cultural preservation. Salma has lived for years in Britain and is trying to fit in with the British, but can't forget her Arab heritage. She is a woman who is split between her past and present, her homeland and host-land. According to Hall, diasporic people exist in an "in-between" place, in which identity is not fixed but always renegotiated. Salma's self-description exemplifies this state as she is part of two cultures, and feels she is accepted by neither. In this way, she is split throughout the novel, and constantly changing: **"What is your address? The immigration officer had asked"** (Faqr, 2007, p.10).

4.2. Immigration and Alienation in the Host Country

Displacement and alienation is another important theme in the novel. Salma is constantly asked to prove her identity as a member of a society she doesn't belong to when she migrates. This experience is reflected when she remarks: "Apparently in England the police stop you in the street and check your papers and sense of belonging regularly" (Faqr, 2007, p.2). This phrase *sense of belonging* is important because it implies that

migrants are being asked to demonstrate not just their legal status but also their social acceptance. Safran (1991) argues, Diasporic people often feel isolated because they are still considered outsiders in host society. Salma's speech illustrates that state of being a citizen is not a given for immigrants. Migrants are, however, often met with suspicion, exclusion and discrimination. Salma finds out that she is under constant surveillance in Britain and she can never feel totally accepted. She tries to fit in with society around her and makes an effort to live her life in England but she still feels homesickness in England society. As she says: "I stand in this new country alone wondering about the final destination of **migrating birds**" (Faqr, 2007, p.10).

4.3. Nostalgia and Homesickness

Memory and Nostalgia are integral to articulating Salma's diasporic identity. Although she was far away from Jordan, her thoughts and feelings are still affected by her homeland. In this recollection, Salma returns to painful experiences from her past that are deeply retained in her memory. Safran (1991) maintains that diasporic communities have strong emotional ties to their homeland via memory. The prison memory is not only Salma's experience, but also the cultural and social context in which Salma has developed. Moreover, nostalgia is not only the product of good memories in this novel; it also contains painful memories that are always there to shape the protagonist's sense of self. Salma's past becomes her link with the homeland, though she is far away from it.

4.4. Cultural Conflict and In-Betweenness

This novel also delves into problems of cultural assimilation. Salma's attempt to be accepted by British is manifested in her thoughts about what adaption means: "I kept looking up adapt in the Oxford English dictionary: **Adapt: fit, adjust, and change**" (Faqr, 2007, p.2). This statement indicates that she knows that change is necessary on her way to survive in a new cultural setting. Adaptation is not, however, shown as a straightforward process. Hall states, diasporic identity is a product of "ongoing negotiation" between cultural systems. The words "fit," "adjust," and "change" presents the survival struggle. Salma is aware of the need to adapt to British lifestyle but this adaptation can be seen to clash with her cultural values and identity. This phrase highlights westernization: "The westerners read so much...not like us" (Faqr, 2007, p.34). This novel illustrates that adaptation is not just external but also significant internal negotiation, as seen through Salma's experiences.

4.5. Sense of Belonging and Identity Reconstruction

The most important part of Salma's diasporic journey is her quest for belonging. She makes an effort to feel at home in Britain while maintaining emotional ties to her Arab native land throughout the novel. This phrase shows the inner conflict: "**This country was the only home I had**" (Faqr, 2007, p.52). This quotation reflects Salma's attempts, in spite of hardships, to establish her Arab life in Britain. Salma's acceptance of Britain as

her home is a reflection of her continuous identity transformation. She combines new cultural experiences into her self-perception rather than giving up her Arab roots.

Safran (1991) emphasizes that attachment to homeland remains an important feature of diasporic existence. Salma's sense of belonging remains complex because it is divided between her memories of Jordan and her experiences in Britain. She continuously negotiates between these two worlds in an effort to establish her Arab female identity. Accordingly, this novel suggests that belonging is not necessarily tied to a single geographical territory. Instead, it is created through personal experiences, cultural connectivity and emotional attachments. Salma's journey demonstrates that identity reconstruction is a lifelong process shaped by migration, memory, and cultural interaction.

Diasporic ideas are clearly reflected in *The Cry of the Dove* (2007). In this novel, the protagonist faces challenges after migration, as she tries to find her way in a western society while still being able to feel the emotions of her Arab culture. She feels lonely, excluded and emotionally isolated because she is not fully a part of any culture. The pressure of having to accommodate traditional values and those of an outside society separates her identity. She is always reminded of past times and her emotional bond with homeland, constantly affecting her personality and choices. The protagonist's experiences in this book are seen through Hall's theoretical lens and mirror the emotional and psychological realities of diaspora.

5. Conclusion

In conclusion, Fadia Faqir's *The Cry of the Dove* offers a thorough examination of diaspora identity while emphasizing psychological, cultural, and emotional challenges of migration. This story employs Salma's journey to show how displacement upends established ideas of identity and forces people to constantly rebuild their sense of self in light of shifting cultural contexts. This current research demonstrates that migration is a profoundly transformational process that impacts memory, affiliation, and personal identity rather than just being a physical relocation. Through the application of Stuart Hall and William Safran's theoretical viewpoints, this study shows how both fragmentation and continuity affect diasporic identity. Salma's ongoing balancing act between her Arab roots and her Western environment is explained by Hall's idea of identity as a "becoming" process, which leads to an unstable and hybrid sense of self. In a similar vein, Safran's focus on homeland attachment and nostalgia emphasizes the emotional appeal of recollections and the enduring bond with one's place of origin, despite exile. Salma lives in a state of "in-betweenness" where she is neither totally cut off from her history nor fully assimilated into British society, according to the novel's analysis. The novel also illustrates Salma's potential for identity construction through the lived experiences and cultural collision. In the end, *The Cry of the Dove* emphasizes how diasporic identity is dynamic, complicated, and ever-changing. As a result, this book becomes a compelling depiction of

the contemporary diasporic communities and their ongoing quest for identity and belonging.

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