

## Home and Homeland



In this provocative examination of collective identity in Jordan, Linda Layne challenges long-held Western assumptions that Arabs belong to easily recognizable corporate social groups. Who is a true Jordanian? Who is a true Bedouin? These questions, according to Layne, are examples of a kind of pigeonholing that has distorted the reality of Jordanian national politics. In developing an alternate approach, she shows that the fluid social identities of Jordan emerge from an ongoing dialogue among tribespeople, members of the intelligentsia, Hashemite rulers, and Western social scientists. Many commentators on social identity in the Middle East limit their studies to the village level, but Layne's goal is to discover how the identity-building processes of the locality and of the nation condition each other. She finds that the tribes create their own cultural homes through a dialogue with official nationalist rhetoric and Jordanian urbanites, while King Hussein, in turn, maintains the idea of the homeland in ways that are powerfully influenced by the tribespeople. The identities so formed resemble the shifting, irregular shapes of postmodernist land-scapes--but Hussein and the Jordanian people are also beginning to use a classically modernist linear narrative to describe themselves. Layne maintains, however, that even with this change Jordanian identities will remain resistant to all-or-nothing descriptions.

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**Layne, L.L.: Home and Homeland: The Dialogics of Tribal and** White, Catherine, *Between Home and Homeland: Exile in Contemporary Chinese Literature* (2014). East Asian Languages and Cultures Department Honors **Institute of**

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What, am I supposed to completely ignore the fact that I was born in the US? I mean I do **Home and Homeland: The Dialogics of Tribal and National Identities** symbolic, and cultural landscapes variously identified as home, homeland, and diaspora-homeland relations through what I refer to as the politics of desire