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Студентки 4 курсу МЛа02-20 групи
факультету германської філології
денної форми навчання
спеціальності 035 Філологія
Ільніцької Аріни Геннадіївни

Науковий керівник:
кандидат філологічних наук,
доцент Рикова Ганна Сергіївна

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INTRODUCTION

The events of September 11, 2001, marked a turning point not only in the political history of the United States of America but also in cultural and literary contexts, prompting a reevaluation of many aspects of American identity. The literary response to these events was widespread and multifaceted, raising important questions about national identity, the impact of war and terrorism, and processes of cultural integration and assimilation.

The relevance of the study lies in the need for a deeper understanding of how contemporary American literature reflects and analyzes changes in national self-awareness that occurred after the September 11 attacks. This period became a catalyst for rethinking many aspects of American life, from international politics to personal identity in a multicultural society. Literature, as a means of cultural self-expression, plays a key role in the critical analysis of these changes, allowing for a deeper dive into the experiences, emotions, and reflections that resulted from these events.

Our research is also relevant because of its ability to illuminate how literary works contribute to the formation of the collective experience of tragic events and their impact on societal narratives. In the post-September 11 context, literature becomes an arena for the struggle of forgotten stories and voices, often missing from official narratives.

Furthermore, the study emphasizes the importance of literature as a tool for developing new forms of dialogue and mutual understanding in an increasingly polarized society. Through the artistic dimension, literary works provide the opportunity to deeply understand and empathize with the experiences of others, stimulating critical thinking and openness.

The degree of problem development indicates its novelty in the context of domestic literature, where this topic has not found wide consideration. Therefore, our analysis will be based on the significant work of Richard Gray «After the Fall: American Literature Since 9/11» (2011), which became one of the key sources for

understanding American identity in the post-September 11 period, and on reflections embodied in the novel by Laila Halaby «Once in a Promised Land», allowing exploration of personal perception and adaptation of immigrants to the new realities of American society.

The object of the study is American literature in the period after September 11, and the **subject** is the reflection and analysis of the impact of terrorism on the formation of national identity in the novel by Laila Halaby «Once in a Promised Land» (2007).

The goal of the study is to analyze the key themes and motifs through which American literature reflects changes in national identity caused by the events of September 11 and their aftermath.

To achieve the goal of the study, the following tasks need to be completed:

- identify the role of literature in shaping identity;
- characterize the concept of identity from the perspective of terrorism;
- determine the nature of events in the USA after the September 11 attack;
- identify the peculiarities of American identity;
- analyze the impact of war on identity in Richard Gray's study «After the Fall»;
- determine the peculiarities of identity formation in Laila Halaby's novel «Once in a Promised Land».

The research methods include literary analysis, historical-cultural analysis, and comparative studies.

Structure of the work. The work consists of an introduction; the first chapter reveals the peculiarities of national identity and the consequences of the events of the September 11 attacks; the second chapter includes the analysis of the impact of terrorism and war on American identity based on the studied works; conclusions and a list of references are provided.

CHAPTER 1 THEORETICAL ASPECTS OF IDENTITY AND WAR IN AMERICAN LITERATURE

1.1 The role of literature in reflecting and shaping identity

Among the numerous factors such as geography, politics, history, language, and others that influence the formation of national identity for each ethnic group, its literary heritage holds immense importance. Literature, on one hand, reflects the dominant patterns of collective and personal self-identification of a nation, and on the other hand, serves as a tool for their development, change, and sometimes even radical reinterpretation.

At the epicenter of literary development are literary canons — dynamic, yet at a certain historical moment, more or less stable sets of written or other artistic works that are considered exemplary or authoritative [14, p. 512]. Recognizing the role of canons in the distribution of power and in providing access to «cultural capital» has prompted humanities communities to activate research into their origins, development, formation mechanisms, and functioning, as well as the reasons and consequences of their «explosions», especially noticeable during the «cultural wars» in the USA in the last third of the previous century.

The important role of national literature in the process of forming American identity is closely related to Puritan origins. Emory Elliott notes that in America, ethnic and national identity were never closely linked, emphasizing that American self-identification has always relied on a verbal agreement to profess faith in a certain set of texts (for the Puritan founders, in particular, in the texts of the Bible), complicating a true understanding of a person's beliefs. Thus, American identity is based on declaring faith, rhetorical constructions, and verbal expression of loyalty [5, p. 32].

According to S. Berkovich, it is the literary canon in the USA that becomes the «*embodiment of the national promise*» [1, p. 11]. If the Puritans «discovered America in the Bible», and the revolutionary enlighteners transformed the myth of

the «*city upon a hill*» into the Declaration of Independence and Constitution, then American literary thought added to this «*Biblia Americana*» with classics of national literature.

The first «literary canon» in the New World, introduced by colonial universities in the 17th and 18th centuries, included not only the Bible and theological works but also the works of ancient orators, historians, philosophers, rhetoricians, and poets, used primarily as a source of language knowledge.

The role of literature in shaping identity in America manifested through the dynamics of literary canons development, which played a significant role in cultural and national self-definition. In the 18th century, influenced by the «Age of Reason», there was an interest in English-language literature, which included historical texts, essays, fiction, and drama. This helped displace orthodox Calvinism with the culture of the Enlightenment.

Initially, fiction had an instrumental character, but over time, it began to contribute to the cultural integration of the New World into the cultural space of the Old World, particularly through the works of English classics that formed a new literary canon with a distinctly British hue, reflecting the self-awareness of the colony's inhabitants as «people with dual citizenship» before and after the War of Independence [12].

National self-awareness and identity in America in the 18th century were formed under the sign of nation-building, cultural self-determination, and dreams of a national literature. Creators of literary canons, combining Enlightenment ideals with national self-determination, aimed to create «useful» literature for Americans that would reflect the spiritual independence and unique historical mission of America.

However, despite intensive attempts at intellectual and literary self-definition, the American literary canon remained under strong influence of British literature for a long time, due to widespread ambivalence regarding their own national identity and the underdevelopment of a local literary tradition [15].

From its founding to the «decolonization» of the American literary canon, it took nearly a century and a half, during which there was a gradual nationalization and formation of an indigenous canon that would reflect the identity traits of the young nation. The transformation of the canon, especially under the influence of World War II and the «Cold War», contributed to the increase in Americans' national self-esteem and the search for a unique identity, reflected in literary works [4].

F.O. Matthiessen's monograph «American Renaissance: Art and Expression in the Age of Emerson and Whitman» (1941) was a key moment in the formation of the American literary canon, defining its core for several decades. Matthiessen focused on the search for national specificity and aesthetic priorities, identifying the ideological core of these authors' work as a commitment to democracy and the promotion of cultural development commensurate with America's political possibilities [10].

Over time, however, Matthiessen ideas were reevaluated due to changes in the sociopolitical context and views on American exceptionalism and democracy. Sociopolitical and cultural-psychological shifts in the USA from the 1960s to the 1990s led to the erosion of a unified national ideal, prompting a review of the canon and the inclusion of voices from previously excluded socio-ethnic groups in the literary history.

This resulted in «battles for the canon» and a transition from consensus to dissent, highlighting the need to consider the diversity of American society [24]. In response to these changes, new approaches to forming the literary canon began to emphasize the interactive and hybrid nature of American culture, moving away from essentialism in favor of a continuous revision of identity components [13]. Anthologies and the history of American literature were updated to include significantly more voices from various cultures and social groups, thus expanding the concept of national identity as a process of continuous self-creation and interaction (Appendix 1)

According to this, literature plays a fundamental role in shaping and reflecting national identity, serving simultaneously as a mirror of the cultural, historical, and social realities of a people and as a tool for their critical understanding and reinterpretation. Through the dynamic process of canon formation, literature facilitates the consolidation of cultural values and ideals, reflecting changes in societal moods and views. The development of literary canons is evidence of the ongoing dialectic between tradition and innovation, where literature not only reproduces existing narratives but also acts as a space for critique, discussion, and the creation of new meanings. Ultimately, literature is a key component in the continuous process of forming and reforming national identity, reflecting its complexity and multifaceted nature.

1.2 The concepts of the identity in the context of terrorism

The specificity of identity, its formation, experiencing its crises, and how it affects susceptibility to radicalization, is increasingly attracting the attention of researchers. In the context of the contemporary globalized world, where migration and integration processes create new challenges for national-cultural identities, the interaction between different nationalities gains particular relevance.

The renowned American scholar Francis Fukuyama, in his work «Identity and Migration», analyzes radical Islamism as one of the manifestations of the erosion of national-cultural identity [18]. He argues that modern liberal states face the challenge of weak collective identity. Postmodern elites, especially in Europe, have moved away from an identity based on religion and nationality, which, according to Fukuyama, leads to vulnerability to migrant groups with a more defined self-identification.

Fukuyama asserts that there exists a vacuum in contemporary liberalism concerning the role and significance of group identity, filled by the politics of

identity. This vacuum has roots in the reaction to religious conflicts that occurred in Europe after the Reformation, essentially founding the politics of identity [20].

Martin Luther emphasized the personal aspect of religiosity, opposing external social norms as expressions of faith. This separation of inner faith sensation from external practice highlights the subjectivity of true religiosity. Similarly, Rousseau argued about the disconnect between the external «self», integrated into social traditions, and the internal «self», pointing to the importance of restoring inner authenticity, which finds its expression in what is now known as folk culture.

Radical Islamism, which motivated acts of terrorism, should be seen more as a manifestation of contemporary identity than as an element of traditional Muslim culture.

Fukuyama, in his works, refers to the book «Globalized Islam» by the French researcher Olivier Roy, where it is argued that the contemporary manifestation of radical Islamism is a form of identity.

According to Roy, radical Islamism is not an expression of cultural heritage or a phenomenon inherent to Islam or its cultural traditions. It emerged as a result of the «deterritorialization» of Islam [20]. In traditional Muslim societies, similar to traditional Christian ones, the question of identity usually does not arise, as it is predetermined by the family and social environment. Everything, from the clan to the local imam and the state political structure, affirms an individual's identity within a certain direction of Islamic faith without the necessity for personal choice.

Like in Judaism, Islam is closely connected with social rules that are defined externally and vary greatly depending on local traditions, customs, and practices. Traditional religious practice in Islam has a local character, despite the universality proclaimed by Islamic doctrine.

According to Olivier Roy, the issue of identity arises for Muslims when they leave their traditional societies and migrate, for example, to Europe. In these new conditions, Muslim identity is no longer supported by the external environment; instead, they face the influence of dominant Western cultural norms. The

authenticity of the individual becomes a key issue, creating a gap between inner identity and societal behavior. This leads to an increase in queries to imams on Islamic websites about what is considered haram (forbidden) or halal (permitted) [20].

Radical Islamism or Jihadism becomes the answer to this search for identity, offering young Muslims in Europe a clear definition of «who am I?», providing them with a role in the global ummah, regardless of local customs or traditions. Thus, Muslim identity transforms into an internal belief, separated from external social practices, which Roy calls the «Protestantism» of Islam, where true belief is based on a personal inner state.

Radical Islamism, as seen by European Muslims of the second and third generations, acts as a response to the feeling of detachment from the traditional cultural practices of their parents and the lack of full integration into the new society, offering an ideology that unites around the universal principles of Islam [25].

While Roy considers radical Islamism mostly a European phenomenon, Fukuyama sees this as an oversimplification, noting that ideologies of radical Islamism are exported from many Middle Eastern countries, such as Saudi Arabia, Pakistan, Iran, and Afghanistan. However, Roy's view remains relevant even for Muslim countries, as imported modernity leads to an identity crisis and radicalization.

Francis Fukuyama analyzes contemporary radical Islamism through the prism of identity politics, noting analogies with extremism in the 20th century. He points out that we have already seen similar tendencies when youth movements joined anarchist, Bolshevik, fascist groups, or the left-radical Baader-Meinhof group (Red Army Faction — RAF) [20].

The question arises whether Islam contains particular factors that contribute to radicalization. The scholarly discourse following the events of September 11 focused on attempts to find the roots of violence and suicide bombers directly in the Quran or in Islam's historical past. However, Fukuyama reminds us that at

certain historical epochs, Muslim societies demonstrated greater tolerance compared to Christian ones.

Thus, to perceive contemporary radical Islamism as an inevitable product of Islam would be as much of a simplification as claiming that fascism is the logical expression of Europe's long history of Christianity.

According to this, contemporary radical Islamism is viewed through the lens of identity politics, indicating a deeper understanding of the identity crisis in modern globalized societies. The phenomenon results from the erosion of traditional national-cultural identities in the context of migration and integration processes. In the framework of the study, we believe this opens the path to more effective strategies for addressing the problem of radical Islamism, focusing not on combating the religion per se but on addressing the root causes of identity crises.

It is important to create conditions in which integration into a new society does not require migrants to renounce their cultural identity but will ensure the possibility of its harmonious combination with the values of the host country. This requires liberal democracies to develop new approaches to cultural policy and civic identification that take into account the diversity of the modern world and promote the formation of an inclusive national identity.

1.3 The USA after September 11: historical perspective

The September 11, 2001, attacks marked a turning point in the history of the United States, leading to radical changes in society, domestic and foreign policy. In response to these attacks, immediate widespread measures were implemented with the aim of strengthening national security and intensifying the fight against terrorism on an international level.

The creation of the Department of Homeland Security (DHS) was a key step in this process. This body was conceived as a coordination center for ensuring the

country's security, uniting various government agencies and services under one leadership for effective response to terrorist threats.

The USA PATRIOT Act was another significant measure aimed at enhancing the capabilities of law enforcement in detecting and countering terrorism. This law significantly expanded the scope of security agencies' powers, especially regarding surveillance of electronic communications, which sparked discussions about the balance between national security and civil liberties.

Military campaigns in Afghanistan and Iraq were launched with the goal of destroying terrorist bases, overthrowing regimes that supported terrorism, and establishing conditions for democracy. However, these campaigns led to prolonged conflicts, having far-reaching consequences for the region and international relations.

The American nation and its government faced unprecedented challenges. The attacks, organized by the terrorist group Al-Qaeda, not only caused significant human losses and destruction but also radically changed the political, economic, and social landscapes of the USA [23].

The economic consequences were immediate and profound. The impact on financial markets, particularly on the NYSE and Nasdaq, which were closed until September 17, marked the longest period of inactivity since the Great Depression. Although the USA was already overcoming economic difficulties, the attacks intensified recessionary trends, causing massive investment withdrawals and reducing confidence in the American economy. However, thanks to government support measures and business adaptation strategies, the economy was able to recover much faster than expected, demonstrating the resilience of the American financial system.

Social reactions to the terrorist acts were marked by a significant deterioration in attitudes towards the Muslim community in the USA and individuals who could be associated with it based on ethnic or religious origin. This led to an increase in cases of discrimination, harassment, and even physical attacks. This issue highlights the dilemma faced by American society — finding a

balance between ensuring national security and preserving civil liberties and rights for all citizens, regardless of their religion or ethnic origin.

The nation's mental state also underwent significant changes. The psychological impact of the attacks on Americans, especially residents of New York and Washington, was profound and lasting. The prevalence of post-traumatic stress disorder, depression, and other mental disorders indicates the complexity of adaptation and recovery processes after mass trauma.

Thus, the events of September 11, 2001, triggered complex and long-lasting changes in American society, politics, and economy, the effects of which continue to be felt today. Evaluating these consequences demonstrates the importance of understanding the interconnections between national security, the protection of civil liberties, and the necessity of international cooperation in the fight against terrorism.

1.4 American identity: socio-historic and literary background

The analysis of American identity reveals a complex and multifaceted portrait of national self-definition, shaped by historical, cultural, religious, political, and economic factors. Through a diversity of perspectives and interaction between different cultural elements, American identity represents a dynamic aggregate of interconnected ideas, opening a broad space for analysis and understanding.

American national identity is often associated with the idea of «exclusivity» or «exceptionalism», highlighting the uniqueness of the United States' mission in the world, their great ambitions, and global commitments. However, there are significant internal debates regarding how American values, institutions, and national uniqueness are defined, as well as the peculiarities of implementing domestic and international policies [8, p. 48].

American identity, with its complexity and dynamism, is shaped through the prism of several foundational elements, together creating a unique fabric of

society. At the core of this identity lies ethnic diversity, made possible by a history that spans from indigenous peoples to European colonists, African American slavery, and many waves of immigration.

The cultural landscape of America is incredibly diverse, as the country has been and remains a haven for migrants from all over the world, each contributing to the formation of contemporary American values, political, and social institutions [11, p. 71]. This ethnic mosaic has simultaneously enriched social life and posed challenges of integration and racial tensions, accompanied by periods of conflict and violence (Appendix 2).

Parallel to ethnic diversity, religious pluralism plays a key role in shaping American society. Religious beliefs, brought to the American continent by immigrants and slaves, have formed a multi-denominational culture. Despite the official separation of church and state, religion remains a significant aspect that influences the economic, social, and political life of the country, affirming its place as an important component of American identity [3, p. 267].

American politico-legal culture, based on individualism, constitutionalism, and respect for the law, expresses an idealized «Americanness», embodied in egalitarianism, morality, and patriotism. At the same time, it requires finding a balance between group interests and ideals, sometimes leading to distrust of big government and big business [9, p. 91].

The economic and consumer culture of the USA, fueled by corporate and individual competition, stimulates the development of production and consumption. This aspect reflects a deep belief in individualism and free enterprise but also highlights economic inequalities and social challenges, simultaneously acknowledging the importance of economic cooperation and volunteering [2].

The four key elements defining American identity influence the educational, social sphere, media, art, sports, and leisure, helping to shape perceptions of what it means to be American. America faces the challenge of finding a balance between civic unity and ethnic diversity, trying to avoid societal division. Historically, the focus was on the «Americanization» of ethnic groups, which was later seen as

excessive pressure on immigrants to assimilate, leading to the loss of their unique identity.

Debates about national identity in the USA reflect the divergences between unity and diversity, being a subject of controversy between liberal and conservative views, especially in the context of education and work. These disputes, centered around fundamental American values, provoke further discussions about national identity that could lead to a hybrid cultural identity or strengthen national ties.

Attempts to formulate American identity around key symbols of the nation, such as the national flag or the Constitution, illustrate idealism that exists alongside the realities of American life. These symbols, associated with values such as freedom and democracy, indicate American ideals of independence, individualism, and egalitarianism, whose roots go back to Puritan religion and European Enlightenment [23, p. 85].

American society faces challenges related to defining its national identity in light of cultural and ideological differences, offering an abstract ideal of Americanness that must be weighed against the reality of ethnic and cultural diversities.

American identity in literature unfolds through a wide variety of themes and characters, together composing a complex image of the American experience, extending from historical roots to contemporary challenges. The representation of ideals of freedom, individualism, as well as the difficulties of social integration and cultural diversity are key to understanding American history and culture through literature.

In early literary works, such as James Fenimore Cooper's «The Last of the Mohicans», there is a fascination with American ideals of adventure and harmony with nature, as well as revealing the conflict between Native Americans and European colonizers. On the other hand, Mark Twain's «Huckleberry Finn» criticizes racism and social injustices, highlighting the importance of personal freedom and critical thinking.

«The Great Gatsby» by F. Scott Fitzgerald and «To Kill a Mockingbird» by Harper Lee immerse readers in the pursuit of the «American Dream» and reflect on social justice, racism, and moral growth, emphasizing the variability of American values and ideals.

Diversity and social challenges form the basis for contemporary works, such as Alice Walker's «The Color Purple», which tells about the lives of African American women and their struggle for recognition and personal identity. These works demonstrate how American literature reflects a broad spectrum of experience, illuminating the complex aggregate of personal and collective searches that shape the American cultural mosaic.

Thus, American identity in literature is a reflection of an ongoing dialogue between idealism and the realistic challenges that Americans encounter along their path. Through this dialogue, literature not only mirrors the historical and social context but also contributes to the shaping of national self-awareness and cultural values.

American identity, as expressed in the socio-historical and literary context, is a dynamic construction that encompasses ethnic diversity, religious pluralism, politico-legal ideals, and economic and consumer values. From early works that illuminate ideals of freedom and individualism to contemporary works exploring the complexity and diversity of the American experience, literature serves as an important means of investigating and expressing American uniqueness. These components not only shape the country's cultural and social landscape but also influence the understanding of what it means to be American, demonstrating the constant struggle between idealism and the realities of life in the United States.

CHAPTER 2 LITERARY REFLECTION OF 9/11 EVENTS

2.1 The influence of war on identity in Richard Gray's study: «After the Fall: American literature since 9/11» (2011)

In the wake of September 11, the academic community and literary critics have paid special attention to the impact of terrorism and war on American identity and culture. The discussions that unfolded in this sphere opened a new path for understanding the role of literature in shaping national self-awareness and its response to global challenges.

Over the last decade, critical analysis of September 11 literature has focused on authors' depiction of collective trauma caused by the terrorist attacks. Works such as Kristiaan Versluys's «Out of the Blue: September 11 and the Novel», Martin Randall's «9/11 and the Literature of Terror», and «Literature After 9/11» have become well-known in this field.

These works mostly concentrate on a limited set of novels, including Don DeLillo's «Falling Man» and Jonathan Safran Foer's «Extremely Loud and Incredibly Close», which reflect experiences through the prism of alienation and the experience of predominantly white middle-class New Yorkers.

Postcolonial analysis, as in the collection «Terror and the Postcolonial», offers new perspectives, expanding the limited scope of previous studies. Subsequently, works with more culturally diverse content, such as Denis Johnson's «Tree of Smoke» and Mohsin Hamid's «The Reluctant Fundamentalist», indicate the beginning of changes in academic discussions about September 11 literature [19].

Critics, inspired by this new direction, support Michael Rothberg's idea of the need for cognitive maps that reflect the experience of American citizenship from a perspective that goes beyond the narrowly focused focus on a specific class or ethnic affiliation.

«After the Fall: American Literature Since 9/11» by Richard Gray has become a pioneering study that broke down barriers between «American» and «postcolonial» or «transnational» approaches in the study of literature related to the events of September 11.

Richard Gray's work is characterized by a deep analysis of American literature that emerged in response to the terrorist attacks of September 11, 2001. Gray examines how this event changed the landscape of American literature, opening new perspectives for understanding national identity, history, and memorialization.

The author goes beyond the usual analysis of literary works directly related to the events of September 11, focusing on a broader spectrum of themes, including the impact of the tragedy on society, politics, and culture. Gray emphasizes the need to rethink traditional approaches to American literature through the lens of globalization and transnational processes, making his work particularly valuable for understanding the contemporary American literary process.

Richard Gray's study is divided into five key sections. In the first chapter, titled «After the Fall», the author offers an introductory discussion, outlining the main theses. He refers to the works of Deleuze and Guattari, arguing that literary creativity can play a key role in the process of «deterritorialization» of America, transforming it into a transcultural area where diverse cultures can interact and unite (Appendix 4).

Gray emphasizes that this gives Americans a unique opportunity to exist in a space between different cultural influences. He also asserts that American authors have the chance and duty to immerse themselves in this intercultural dialogue, to recreate the contradictions and complexities of cultural fusion through polyphony, linguistic experiments, and genre diversity, presenting cultural reality as multidimensional and full of internal contradictions.

If there is something that unites writers in their response to the events of September 11, it is the feeling of the inadequacy of language; the attacks made

their means of work seem inappropriate. The opening sentence of Richard Gray's book «After the Fall» not only echoes the well-known theme of many post-September 11 literary studies about linguistic failure but also highlights a new direction in approaching this theme, focusing on the critical aspect of language [6]. Instead of repeating the usual narrative about the impossibility of describing trauma, Gray focuses on how the unpredictability of the attacks reveals a vacuum in the meaning and use of language.

He studies the event through the concept of The Fall, «*a periodic tendency in American literature to view crisis as a transition from innocence to experience*», considering it as part of a broader national narrative. Gray constructs a solid argument, presenting post-September 11 American literature as literature of crisis, which, by merging the unusual with the familiar, opens up new perspectives [21].

He explores both manifestations of grief and melancholy and the uniqueness of post-September 11 American culture, particularly emphasizing that the novelty lies in the challenge to language, in addition to the disorientation and loss observed in past crises. In «After the Fall», Gray suggests that to restore trust in language and to represent effectively, and possibly to find successful responses to the challenges posed by the attacks, it is necessary to embrace both the familiar and the strange, to find a meeting point between them. To reestablish the connection between the personal and the public, invoking old certainties to counteract the simplified binary rhetoric that was embodied in politics and the media.

In the section «Imagining Disaster», Richard Gray analyzes a series of novels that, in his opinion, failed to effectively illuminate the contradictions arising from the conflict. He believes that works such as Don DeLillo's «Falling Man», Jay McInerney's «The Good Life», John Updike's «Terrorist», and Claire Messud's «The Emperor's Children», do not adequately perform this task; they tend to repeat the reactions of politicians and the media, demonstrating a tendency to return to familiar paradigms. Instead, Gray calls for «embodiment of difference» in literature, which involves not only recognizing the need to change perceptions to

describe contemporary challenges but also the willingness and ability to embody this recognition in creativity [6].

In «Falling Man» by Don DeLillo, the novel delves into the dramatic events of September 11, portraying Peter, a survivor of the attack on the World Trade Center. DeLillo attempts to depict the impact of the tragedy on both the individual and collective psyche, yet according to Grey, he does so without deeply exploring the broader social and cultural contradictions.

«Good Life» by Jay McInerney tells the stories of two different families that experienced the terrorist attacks, aiming to depict the search for meaning and attempts at recovery after loss. However, Grey criticizes the novel for focusing on the personal dimension, almost ignoring the broader social and cultural dilemmas facing the country.

«Terrorist» by John Updike narrates the story of an American young man who converts to Islam and becomes radicalized. Updike addresses the theme of domestic terrorism, but in Grey's view, he does so from a perspective that does not encourage a critical reevaluation of America's role in global conflicts.

«Emperor's Children» by Claire Messud examines the lives of a group of friends in New York after the attacks on the World Trade Center, focusing on their personal tragedies and identity crises. Grey criticizes the novel for its limited vision, which he believes does not reflect the depth of national trauma and societal divisions.

In the section «Imagining Crisis» of his book, Richard Grey deepens the analysis of the interaction of crisis with literature, paying special attention to the process of deterritorialization. Through this, he explores how literature can serve as a means for intercultural dialogue and social change. The main idea Grey develops is that post-September 11 literature can create conditions for «intercultural connection», embodying trauma and viewing it as a place where cultural and personal histories intersect [6].

The works Grey chooses for analysis include «Twilight of the Superheroes» by Deborah Eisenberg, which discusses the impact of the September 11 events on

American culture through personal stories, revealing the psychological consequences for the individual. «The Reluctant Fundamentalist» by Mohsin Hamid showcases the experience of a young Pakistani in the USA, exploring the clash of identities in the context of global events. «Netherland» by Joseph O'Neill immerses the reader in the life of an immigrant in New York, revealing themes of loss and the search for identity. «The Garden of Last Days» by Andre Dubus III demonstrates the diversity of the American experience, highlighting the complexity of moral choices.

Grey believes these works create «interstitial» spaces in which readers are actively engaged in the process of meaning formation. They transform literature into a performative act that requires continuous questioning and reinterpretation. This underscores the importance of the reader's role in the literary process, where literature not only reflects but also creates a space for intercultural interaction and social dialogue.

In the fourth chapter of his book «After the Fall», Richard Grey goes beyond the typical American context, analyzing works that cross national borders and immerse the reader in a world of global interconnections and military conflicts distant from American soil.

«The Foreign Student» by Susan Choi tells the story of a Korean student who arrives in the United States to study in the post-war years. The novel explores themes of loneliness, exile, and cultural collision, while simultaneously revealing the complexity of adapting to a new culture and the search for one's identity in a foreign world.

«Monkey Bridge» by Lan Cao unfolds against the backdrop of the Vietnam War and its effects on one family. The novel elegantly shows how history impacts the personal destinies of people, exploring issues of memory, trauma, and the possibility of reconciliation.

«People of the Boat» by Mary Gardner reveals the dramatic events of the first European explorations of America. While this novel goes beyond the contemporary context of overseas military actions, it highlights the interactions

between cultures and the challenges faced by different civilizations upon encountering each other.

Each of these novels makes a unique contribution to the dialogue on cultural boundaries, migration, and military conflicts, allowing readers to gain a deeper understanding of the complexity of global connections and the impact of historical events on individual lives. Grey emphasizes that these novels create an «interstitial space» between cultures, where dialogue and convergence are possible, indicating the inexhaustible potential of literature as a bridge between different worlds.

The author uses motifs of memory to explore how collective trauma (for example, the Civil War in the US and the Vietnam War) is embedded in similar narratives, revealing significant parallels and connections between the past and the present. Themes of returning to the past, reconciling with one's roots, dividing identities, clashes between cultures, and the reciprocity of experience among different stories highlight the importance of liminality in narratives about September 11.

Grey argues that such an approach requires a rethinking of the rhetoric of the «War on Terror» and overcoming the dual discourse, opening the way to greater cultural reciprocity and understanding. Many of the works Grey chooses for analysis are created by writers with Southeast Asian heritage or reveal stories unfolding in this region. He considers this literature a vivid testimony to the «wave of immigration» to the American South over the last two decades, which has become a catalyst for «mutual transformation».

These works transform the language, motifs, and familiar plot lines of American literature, going beyond the conventional binary, racially conditioned models. Thus, they act as a metaphor for cultural encounter, reshaping the literary landscape just as it is influenced by them, thereby prompting a reevaluation of the events of September 11.

In the final chapter of his work «After the Fall», Grey focuses on the representation of the events of September 11 in drama and poetry, considering them alternative mediums for exploring the crisis. This section analyzes how

playwrights and poets respond to the crisis, aiming to expand the discussion to other literary forms. Although this part did not add significant development to the book's main argumentation, it continues to explore reflections on the critical analysis of the media narrative that emerged after the September 11 tragedy. Grey highlights the difference between effective and ineffective ways of dramatizing the crisis, focusing on «stylized commemoration» and expressing traumatic experience through silence.

He explores how dramatic and poetic works raise questions of randomness, will, and philosophical dilemmas, as presented in plays such as «Portraits» by Jonathan Bell, «Omnium Gatherum» by Theresa Rebeck and Alexandra Gersten, and «The Mercy Seat» by Neil LaBute, among others. In the context of poetry, Grey notes spontaneous expressions of emotion, which were considered the only way to express the inexpressible after the attacks, pointing out the shortcomings of public discourse during this period. Based on the analysis of Richard Grey's work, we identify the following aspects (Appendix 4).

Richard Grey's research in «After the Fall» plays a significant role in understanding the impact of war and terrorism on identity, especially in the context of American literature that responded to the events of September 11. Grey goes beyond traditional analysis focused on a limited set of works and offers a broad view of the literary response to terrorism, including various genres and cultural perspectives.

He points to the process of «deterritorialization», which opens up America as a transcultural space where diverse cultures meet and interact. This rethinking of American identity through intercultural connections underscores the necessity of literature as a means for intercultural dialogue and social transformation. Grey also highlights the limitations of language as a means of expressing the experience of trauma, requiring authors to seek new forms of expression.

Analyzing literary works that cross cultural boundaries and challenge dominant narratives, Grey opens up new possibilities for literary criticism. He

emphasizes the role of drama and poetry in critically rethinking the events of September 11, offering alternative views on history and identity.

Overall, Grey's work is an important contribution to the study of the impact of terrorism on literature and identity. He paves the way for further expansion of the literary canon, involving works that illuminate global connections, intercultural clashes, and the critical reevaluation of the American experience in a post-terrorist world.

2.2 In search of identity in Laila Halaby's novel «Once in a Promised Land» (2007)

In the context of a globalized world, where cultural and national boundaries are constantly crossed, the issue of identity becomes particularly relevant. Examining these processes in literary works allows for a deeper understanding of the dynamics of personality formation in multicultural interactions.

«Once in a Promised Land» by Laila Halaby, published in 2007, is a profound narrative about the life and trials of an Arab-American couple in America after September 11. The main characters, Jassim and Salwa, are immigrants from Jordan who face challenges in adapting to American culture while trying to maintain a connection to their own culture and identity [16].

Traveling through the stories of the two main characters, the reader becomes a witness to the process in which stereotypes and the harsh reality of isolation in American society lead to their alienation not only in the broader social context but also in their relationship with each other. The lack of communication between them causes secrets to grow to a level where sharing true feelings and experiences seems unattainable, and they begin to live separate lives.

On one hand, Salwa's story, a professional in banking and real estate, is burdened with grief from the loss of a child she was expecting against her husband's will, and her involvement in a dubious scheme with a younger colleague named Jake. On the other hand, Jassim, a water resources engineer, finds solace in

the company of a waitress named Penny after he becomes the culprit in a car accident.

The author, whose roots extend to Lebanon, with a father from Jordan and a mother from the United States, enters her work with a call to readers to discard any preconceived notions about Arabs and Muslims they may have. Halaby chooses not direct reproach but implication, embodying an episode from her own experience at the airport, where her identity becomes the reason for additional scrutiny of her belongings [22]. This moment becomes for her a reflection of her own experience as an Arab American in the post-September 11 world.

Salwa's situation becomes more complicated, considering her upbringing in Jordan by Palestinian parents, although she was born in the USA. By blood, Salwa is Palestinian, but by passport, she is American. This mix seriously complicates the process of forming her personal identity. Due to the uncertainty of the boundaries of her «self», creating imaginary borders in her understanding becomes akin to a labyrinth.

In contrast, Jack Franks, who is Salwa's client and a former marine officer, finds fewer obstacles in defining boundaries. During a meeting with Jassim and learning of his origin from Jordan, Jack automatically marks him as an outsider because of his own experiences. He associates Jassim with his daughter's husband, who was also from Jordan and married against Jack's wishes.

As a result, Jack transfers all his negative emotions onto Jassim, seeing him as a potential threat. However, contrary to Jack's perceptions, Jassim highly values life in America and has no intentions of causing harm to the country where he plans to spend the rest of his days. «*Although Jordan remains his homeland, after nine years of living together with Salwa, he does not long to return there*» [7].

Jassim also adopts some characteristic American habits, such as distancing in relationships with strangers. This is one of the things he admired about Americans and tried to consciously embody in his own life, their ability to ignore social barriers in order not to deviate from personal plans. This indicates that Jassim adapted his own boundaries, aligning them closer to the norms of the host

culture. Nevertheless, after the accident, he realizes his longing for his homeland, Jordan. «*For the first time during his stay in America, he began to feel uncertain, nostalgic for home, where he could find solace among the familiar circle of the Arab community*» [7].

The Arab heritage is a key element of self-perception for both Salwa and Jassim. Before the tragic events of September 11, their life in America was relatively carefree, but the tragedy caused them to feel a loss of belonging and intensified their need for closeness to their native Jordan.

Indeed, the impact of September 11 on their existence was deeper than they were willing to admit. They faced racism and discrimination, which provoked feelings of anger and frustration, deepening their sense of isolation and alienation. For example, Salwa begins to rethink her plans for the future in America, losing confidence in what used to seem to her like the American dream of two jobs, a happy marriage, and the perfect home. «*Now everything has changed*», she thought. «*If I am pregnant, I cannot leave my child here, where everything I know feels foreign to me*» [7].

This distance became insurmountable, as a result of the events in New York and Washington, like cars waving American flags from their windows, electronic billboards urging her to leave. Thus, both characters are forced to rethink their boundaries in response to both direct and indirect consequences of the events of September 11, as they feel the external world in the USA has changed its attitude towards Arab Americans.

«*The unnamed woman still looked at her with a stony face and thinking eyes. I think I'd like to work with someone else. I think I'd feel more comfortable working with someone I can understand better... I don't want to do anything with you people*». [7, p. 114]

The excerpt from Laila Halaby's novel «*Once in a Promised Land*» allows for a deeper exploration of the themes of racism and identity, which are closely intertwined with the consequences of terrorism in the everyday lives of the characters. In the episode presented, Salwa, a bank employee of Palestinian

descent, encounters an explicit display of stereotyping by an elderly client who becomes suspicious because of Salwa's ethnic background.

This fragment not only reflects individual alienation but also mirrors broader societal and institutional discriminatory processes. The client's refusal to engage in personal conversations with Salwa due to her Islamic identity is an expression of deeply ingrained prejudices, which are amplified by societal narratives, especially in the context of post-September 11th.

This incident in the bank serves as a microcosm for larger issues faced by Salwa and her husband Jassim in the United States. It also illustrates how a continual sense of suspicion and isolation can transform into a form of social and psychological terrorism, significantly affecting the characters' self-esteem, mental health, and sense of belonging.

Thus, the bank scene extends beyond Salwa's personal experiences, highlighting the broader social and cultural consequences of terrorism. The novel invites readers to reflect on the importance of combating prejudices and understanding intercultural differences to overcome the fear and distrust that exacerbate social divisions.

The main issues of the novel include:

- identity and assimilation;
- stereotypes and racism;
- lack of communication;
- loss and grief;
- conflicts and problems in relationships;
- the impact of September 11;
- searching for home and belonging.

Laila Halaby's novel «Once in a Promised Land» explores the complexity of Arab-American immigrants' personalities in the context of post-September 11 America. Through the life vicissitudes of the main characters, Jassim and Salwa, the novel highlights the struggle with identity, assimilation, and the impact of

stereotypes and racism. It's important to note that, despite the numerous challenges facing the characters, the story also points to ways these issues might be overcome.

First and foremost, self-awareness and the critical reevaluation of one's roots are crucial aspects. This allows the individual to expand the boundaries of their identity, not renouncing their cultural heritage, but also adapting to new sociocultural realities.

The second important aspect is communication and openness to others. As the novel shows, a lack of communication can lead to misunderstandings and alienation. Establishing effective dialogue between different cultural groups can help overcome stereotypes and build bridges of understanding.

The third path to overcoming these challenges is education. Knowledge and understanding of the history, cultural, and social contexts of both countries help form a more complex and flexible worldview, promote the development of empathy, and critical thinking.

Lastly, but no less important, is seeking and supporting community. For both Jassim and Salwa, connecting with a community that shares similar experiences and values plays a key role in finding support and understanding.

Altogether, «Once in a Promised Land» emphasizes that, although the challenges faced by immigrants may sometimes seem insurmountable, there are ways to overcome them through self-reflection, mutual understanding, education, and community support. These strategies not only facilitate integration but also enrich personal growth, helping individuals find harmony between preserving cultural identity and adapting to a new social environment.

CONCLUSION

The conducted study presents a comprehensive analysis of changes in the perception of national identity and individual self-understanding in the context of a globalized world experiencing terrorism and wars. The research focuses on how the events of September 11, 2001, and their aftermath influenced American literature, examining this theme through the prism of Richard Gray's «After the Fall» and Laila Halaby «Once in a Promised Land», as well as through the analysis of scholarly research by Francis Fukuyama, Olivier Roy, and other prominent scholars.

In light of the analyses by Fukuyama and Roy, who identify globalization and cultural intersections as key factors in constructing modern identity, post-September 11 American identity faces the necessity of adapting to new global challenges. This requires Americans to rethink their place in the world, not as an isolated fortress but as an active participant in a multicultural dialogue.

Richard Gray's work «After the Fall» serves as significant evidence of the expansion of the borders of post-September 11 American literature to include themes of globalization, war, terrorism, and their impact on individual and collective identity. Gray notes that contemporary American literature has begun to actively explore themes of transculturality, demonstrating how existing social and cultural connections intersect and interact in the complex conditions of the modern world.

Laila Halaby's novel «Once in a Promised Land» immerses the reader in the lives of Arab-American immigrants facing challenges of identity, racism, and cultural integration. This work illuminates the psychological and emotional aspects of identity, revealing the complexity of adaptation and self-identification processes in a multicultural society.

Based on the research conducted, several key aspects can be highlighted that define the impact of war and terrorism on literature and national identity as a whole.

– Reevaluation — war and terrorism have caused a deep reevaluation of American national identity. Literary works reflect the search for new forms of self-expression, moving from traditional American values to a more globalized understanding.

– Deterritorialization and the formation of a transcultural space — post-September 11 literature reflects processes of deterritorialization, demonstrating how American culture becomes part of a broader global context. Themes of migration, multiculturalism, and transnationality indicate the formation of a new cultural space.

– Crisis of identity in individual and collective dimensions — the events of September 11 triggered an identity crisis, reflected in literature through personal and collective experiences of characters. Literary works explore how external events affect personal identity and how individuals adapt to new realities.

– Interaction of different cultural identities — American literature after September 11 shows the interaction of different cultural identities within American society. Works highlight the difficulties of intercultural interaction, stereotypes, racism, and the search for common ground for dialogue.

– Reflection and critical analysis of contemporary events — literature has become a platform for reflection and critical analysis of war and terrorism events. Through artistic works, writers ask questions about the causes, consequences, and ethical aspects of these events.

– Evolution of narrative forms — war and terrorism have prompted the search for new narrative forms in literature, including experiments with genres, style, and structure. This reflects writers' desire to adequately reflect the complexity of contemporary experience.

Accordingly, post-September 11 American literature emerges as a powerful means of investigating and expressing the complex relationships between individual and national identity in the face of global challenges. It demonstrates that reflection and dialogue are key in the process of forming an identity capable of adapting and evolving in response to changes in the modern world. Literary works

not only mirror these processes but also contribute to the formation of critical thinking, empathy, and mutual understanding, essential for building an inclusive and tolerant society.

SUMMARY

The work presents a comprehensive analysis of changes that have occurred in American literature and national identity in response to the events of September 11, 2001, and their aftermath. Considering a wide range of literary works, including novels, poetry, and drama, the study reveals how these events influenced American self-consciousness, cultural interactions, and the representation of identity in literature.

The analysis shows that the tragedy of September 11 caused significant shifts in Americans' perception of their own country and its place in the global community. This event opened discussions about national identity, cultural boundaries, and interaction between different nationalities in the context of globalization. Literary works serve as an important source for exploring these discussions, as they reflect various views and experiences related to this theme.

One of the key themes running through the research is the impact of war and terrorism on the formation of identity. It is found that the events of September 11 and the subsequent conflicts not only intensified the sense of national threat and the need for unity in the face of an external enemy but also provoked reflections on morality, tolerance, and the value of democratic principles.

The work also examines how literature has become a means for contemplating the identity crisis that arose as a result of terrorism. Through literary analysis, it is possible to highlight how American writers address issues of identity, cultural diversity, and immigrant integration, trying to recreate a complex portrait of contemporary American society.

Particular attention is paid to the analysis of literary works that explore the experiences of Arab Americans and Muslims in the US after September 11, confronting stereotypes and racism. These works demonstrate how literature can serve as a bridge for understanding and empathy, helping to overcome cultural barriers and build a more inclusive society.

As a result of the research, it becomes evident that post-September 11 American literature plays a vital role in highlighting and interpreting the impact of global events on national identity. Through the portrayal of cultural collisions, literature not only responds to contemporary challenges but also forms a new understanding of American self-definition in the context of globalization, facilitating cultural dialogue and a better comprehension of the complexity of modern identity.

РЕЗЮМЕ

Дослідження проводить всеосяжний аналіз змін, що відбулися в американській літературі та національній ідентичності у відповідь на події 11 вересня 2001 року та їхні наслідки. Розглядаючи широкий спектр літературних творів, включно з романами, поезією та драмою, дослідження виявляє, як ці події вплинули на американську самосвідомість, культурні взаємодії та представлення ідентичності в літературі.

Аналіз показує, що трагедія 11 вересня спричинила значні зміни в сприйнятті американцями власної країни та її місця у глобальній спільноті. Ця подія відкрила дискусії про національну ідентичність, культурні кордони та взаємодію між різними національностями в контексті глобалізації. Літературні твори є важливим джерелом для дослідження цих дискусій, оскільки вони відображають різні погляди та досвід, пов'язаний з цією темою.

Одна з ключових тем, що проходить через дослідження, — це вплив війни та тероризму на формування ідентичності. Виявлено, що події 11 вересня та наступні конфлікти не лише посилили відчуття національної загрози та потребу в єдності перед обличчям зовнішнього ворога, але й спровокували роздуми про мораль, толерантність та цінність демократичних принципів.

Також робота досліджує, як література стала засобом для роздумів про кризу ідентичності, що виникла в результаті тероризму. За допомогою літературного аналізу можна виділити, як американські письменники обговорюють питання ідентичності, культурної різноманітності та інтеграції іммігрантів, намагаючись відтворити складний портрет сучасного американського суспільства.

Особлива увага приділяється аналізу літературних творів, які досліджують досвід арабських американців та мусульман в США після 11 вересня, зіткненню зі стереотипами та расизмом. Ці твори демонструють, як

література може служити мостом для розуміння та емпатії, допомагаючи подолати культурні бар'єри та будувати більш інклюзивне суспільство.

В результаті дослідження стає очевидно, що література відіграє життєво важливу роль у підкресленні та інтерпретації впливу глобальних подій на національну ідентичність. Через зображення культурних зіткнень література не лише реагує на сучасні виклики, але й формує нове розуміння американської самоідентифікації в контексті глобалізації, сприяючи культурному діалогу та кращому розумінню складності сучасної ідентичності.

APPENDIXES

Appendix 1

Table 1.1 The impact of literature on the formation of national identity

№	Aspect	Characteristic
1	Reflection and development of self-perception	Literature reflects and develops the patterns of national self-determination, serving as a tool for their change.
2	Formation of literary canons	Literary canons, as dynamic sets of defining works, play a key role in the formation of national identity.
3	Verbal agreement and declaration of faith	American identity is based on a verbal agreement to profess faith in a certain set of texts.
4	Embodiment of national promise	The literary canon symbolizes national ideals and aspirations, becoming the 'embodiment of the national promise'.
5	Dynamics and reinterpretation through changes	The literary canon adapts to social and cultural changes, facilitating the renewal of national identity.
6	Expansion of representation	Including the voices of previously excluded groups emphasizes the need to consider social diversity.

Appendix 2

Table 1.2 The four main components of American identity

Component	Characteristic
Ethnic culture	The diversity of ethnic groups, formed from the times of Native Americans, European colonists, African American slavery to contemporary waves of immigration. This diversity has contributed to the development of numerous political, social, and cultural institutions.
Multi-denominational or pluralistic religious culture	Reflects the religious beliefs of colonists and immigrants. Openness and acceptance of various religious practices have contributed to a relative religious harmony, although religion and its role in society remain subjects of debate.
Politico-legal culture	Built on individualism, constitutionalism, and respect for the law. Aims to unite citizens around the ideals of egalitarianism, morality, and patriotism, embodied in political and legal institutions.
Economic and consumer culture	Based on competition and production development, stimulating profit and consumption. This culture creates social inequality but also encourages economic cooperation, philanthropy, and volunteering.

Table 2.1 Analysis of Richard Gray's study sections in the book «After the Fall»

Section	Characteristic
Introduction. «After the Fall»	Analysis of Gray's main theses on the potential of literature in the «deterritorialization» of the United States and the representation of America as a transcultural space after September 11. Discussion of Americans' place in the global context and the necessity of embodying cultural reality as multiple and complex.
Imagining disaster	Critique of novels that failed to dramatize contradictions. Examination of works that, according to Gray, could not adequately reflect the complexity of American society after September 11. Discussion of the shortcomings of these works in the context of the loss of «old assurances».
Imagining crisis	Analysis of works that «do everything right». Identification of novels that successfully portray American society as a polyphonic space where different cultures interact. Assessment of their contribution to the process of «deterritorialization».
Imagining the transnational	Expansion of the literary canon. Discussion of works that consider September 11 and its aftermath in a broader transnational context. Analysis of these novels' contribution to forming a new understanding of American identity.
Imagining crisis in drama and poetry	The impact of drama and poetry on American identity. Exploration of the role of non-prose genres in reflecting and understanding the American response to terrorist attacks. Evaluation of their potential to express the interstitial space of American culture.

Table 2.2 Key aspects of the impact of war and terrorism on identity

Aspect	Characteristic
Deterritorialization and transcultural space	The issues of war and terrorism prompt a reevaluation of American identity through intercultural interactions, paving the way for global dialogue.
Language as a site of crisis	The tragedy of September 11 revealed the limitations of conventional means of speech, prompting the search for new forms of expression.
Revising the national narrative	The events of the attacks are viewed as part of a broader national history, where the crisis acts as a transition from innocence to experience.
Literature as a means of intercultural connection	Literary works that successfully illuminate intercultural links serve as tools for social change and cultural exchange.
Crossing cultural boundaries	Literature that goes beyond national borders emphasizes the importance of global connections in shaping identity.
Challenging dominant narratives	Drama and poetry as alternative genres help critically rethink the prevailing versions of events offered by the media and politics.

Table 2.3 Key features of personality formation in the novel «Once in a Promised Land»

Feature	Description
Complex impact of cultural identity	The importance of cultural origin in shaping the personality of the characters.
Stereotypes and isolation as formative factors	The influence of stereotypes and feelings of isolation on self-perception and internal conflicts.
Influence of personal trials on personality development	Life trials, such as losses, deeply affect the personality of the novel's characters.
Lack of communication as a barrier in forming personal connections	The problem leads to alienation.
Adaptation and acceptance of new cultural norms	Integration into American culture and attempts at adaptation shape the personality of the characters.
Impact of historical and social events	The events of September 11th prompt the characters to rethink their place in society.