

Home Is Where the Heart Is

The stage has been set by three players. These players introduce how to “maintain a nation’s identity”. Mary Louise Pratt in her essay “Arts of a Contact Zone” shows exactly what a nation is, and gives tools on how to survive in ones contact zone. Kenji Yoshino shows how one individual person can function in their nation while being comfortable in their own skin. Yoshino explains this in his book *Covering: the Hidden Assault on Our Civil Rights*. Lastly, Edward Said depicts an example of a people in search of their nation and their true identity. The Palestians can find their home, identity in all essence their Palestine by finding their safe houses within a contact zone, using the art of transculturation, being able to encounter their true and false selves with the help of covering, avoiding a balkanized America, and invoking the spirit of a liberty paradigm.

Palestinians are forced to interact within a contact zone, but in order for them to feel at home they must in return find safe houses within a world that doesn’t accept them. Pratt describes a contact zone as a “term to refer to social spaces where cultures meet, clash, grapple with each other, often in the contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today” (Pratt, 519). Basically, a contact zone is a nation of many different cultures, religions, or ethnic background. Said explains that “Palestine is central to the cultures of Islam, Christianity, and Judaism” (Said, 613). Palestians want their Palestine back; their Palestine is nothing more than a contact zone for three different religions. “Wherever we Palestians are, we are not in our Palestine, which no longer exists” (Said, 612).

The Palestians should instead of focusing on getting their Palestine back they should focus on finding their safe houses within their new contact zones. Pratt uses safe houses “to refer to social and intellectual spaces where groups can constitute themselves as horizontal, homogeneous, sovereign communities with high degrees of trust, shared understanding, temporary protection from legacies of oppression” (Pratt, 529). Pratt goes on to explain that “groups need places for healing and mutual recognition, safe houses in

Comment [BB1]: OK – nice clear argument, but notice how all the terms are jammed together.. If someone were to pick up this paper who had never read these essays, they wouldn’t know what the argument is. At the end of this sample draft I’ll provide some solutions to this problem.

Comment [BB2]: This is a pretty good transition because it explains how the idea of this paragraph relates to the idea of the last paragraph. Connecting the paragraphs in this way also connects the connections *within* the paragraphs.

which to construct shared understandings, knowledges, claims on the world that they can then bring into the contact zone" (Pratt, 529). Pratt proves that once the Palestians come to find their own safe house within the contact zone they will come to find their new Palestine. They will be able to find a safe haven from their many oppressors. The Palestians will be able to find a nation within any contact zone that they acquire when they are able to obtain a safe house in which they fell they belong.

"We are not Jews, we have no place there expect as resident aliens, we are outsiders" (Said, 632). The Palestians feel that they are not accepted within their contact zone because they are not of Jewish decent. In return the Palestinians can use the art of transculturation in their exile to help them fit into the nation they long for. Pratt uses "the term transculturation to describe processes whereby members of subordinated marginal groups select and invent from materials transmitted by a dominant or metropolitan culture" (Pratt, 523). Once the Palestians can learn from the "dominant cultures" they can in return start to function in the community of that "dominating culture", and start to form an identity. Thus, transculturation helps the Palestinians to "maintain a national identity" because transculturation will help the Palestinians to understand their oppressing party in a new way and take from the community they feel has oppressed them for many years.

Identity is encrypted within the true and false selves. "Identity-who we are, where we come from, what we are- is difficult to maintain in exile. Most other people take their identity for granted. Not the Palestinians" (Said, 615). Yoshino discusses what makes up an identity being the true and false self. "The true self is the self that gives an individual the feeling of being real which is more than existing; it is finding a way to exist as oneself...The false self, in contrast, gives the individual a sense of being unreal , a sense of futility" (Yoshino, 185). Yoshino goes on to explain that "the false self has one positive and very important function: to hide the true self" (Yoshino, 185). The Palestinians can learn to use the art of covering explained by Yoshino as "to tone down a disfavored identity to fit into the mainstream" (Yoshino, PVIII). Within the true and false self the Palestians can use

Comment [BB3]: Now, contrast this transition with the one before. Because it starts right off with a quotation, we have no idea how it relates to the previous paragraph. It no longer is building the paragraphs together for the argument. Rearranging this paragraph using the sentences that follow this sentence would be a good start.

Comment [BB4]: This is an OK transition—it *kinda* relates the two paragraphs. But it could be stronger. Imagine, for example, if it said: "Tools such as transculturation are needed because identity is encrypted within the true and false selves." See how that transition makes the connection between the two paragraphs clearer? It keeps our eye on the emerging overall argument.

the tool of covering to enable their society to fit into a nation of diverse background. When the Palestinians can find their true and false selves they can hide their true Palestinian self and fit in with the nation that they inhabit at the time making that nation their new home.

Said expresses on "how easily we are change (and are changed) from one thing to another, how unstable our place- and all because of the missing foundation of our existence, the lost ground of our origin, the broken link with our land and our past. There is no Palestine (Said, 623). Once the Palestinians have found the identity they are searching for with the use of their true and false selves they are then able to function within a contact zone. The contact zone can then in all essence become their new home, and in their hearts they can still have a Palestine. The Palestinians need to find them self and stop worrying about their Palestine; they need to focus on making a new Palestine for their new generations to come. They need to focus on what is on the inside rather than on their exiled outside. The Palestinians don't need a homeland to establish their identity; they need to find their heart.

Comment [BB5]: No transition here, no sense of how the two paragraphs relate. You would want to revise this to move from the idea of the last one into the idea in this one.

"I have found out much more about Palestine and met many more Palestinians than I ever did, or perhaps could have, in pre-1948 Palestine" (Said, 622) as expressed by Said. Palestinians need to understand that even if they can't meet all of their people they are still a "nation". Pratt explains an imagined community as that of "human communities exist as *imagined* entities in which people 'will never know most of their fellow-members, meet them or even hear of them, yet in the mind of each lives the image of their communion'" (Pratt, 525) While Said explains that he has encounter many of his people since he as grown up, but he makes you believe that in order for the Palestinians to have a nation again they will need to almost reunite. The Palestinians need to take on the mind frame of imagined communities in order to gain a nation that they can call their home. They need to stop looking for other Palestinians and start understanding that they have a nation or community within the people they come in contact with every day.

Comment [BB6]: Ditto on this one. Once we start losing the solid transitions, it's harder to follow the argument. We start getting something closer to a list of connections that don't clearly relate – and when the paragraphs don't relate, we can't see the argument being proven.

Said expresses numerous times that the Palestinians are in exile from their country by a dominating party, but is it the oppressor that is keeping the oppressed exploited? The Palestians have a very distinctive view about their own identity. Said explains about the "Palestinian culture, the odd thing is that its own identity is more frequently than not perceived as 'other'. 'Palestine' is so charged with significance for others that Palestinians cannot perceive it as intimately theirs without a simultaneous sense of its urgent importance for others as well. 'Ours' but not yet fully 'ours'" (Said, 637). This exerts shows that the Palestinians themselves are putting their "Palestinian" into an exile. They are too concerned with the "us and they" format that they are falling into as Yoshino explains a balkanized America. A balkanized America is when a society becomes so engrossed with groups that they in return are a society made up of these little groups. Said goes on to say that "we can aspire to little except political anonymity and resettlement; we are known for no actual achievement, no characteristic worthy of esteem, except the effrontery of disrupting Middle East peace" (Said, 617). Said shows with this comment that the Palestinians still look at themselves as a group, and they still appear to themselves as not worthy of a nation. When the Palestians thinking "stops being about particular groups and starts to become a project of human flourishing" (Yoshino, 195) the exile they are in will start to feel more like a home, and they will be able to "maintain a national identity".

Comment [BB7]: Again, no transition. Imagine how helpful it would be if this paragraph started, "Creating an imagined community is an important step, but it's not the only one needed" or something like that.

The Palestians have a view point that they don't belong anywhere they try to make their home, and how the Palestinians have an ongoing struggle. Said mentions that "there are few opportunities for us Palestinians to learn anything about the world we live in that is *not* touched by, indeed soaked in, the hostilities of our struggle" (Said, 641). The comment mentions again about the view point of "us" and "them"; not only can the Palestinians avoid a balkanized America, but they can begin to encounter the view of a liberty paradigm to help find their nation away from their Palestine. A liberty paradigm is explained by Yoshino as a claim that generalizes who it applies to. For example, Yoshino uses a liberty paradigm to "emphasize what all Americans (or more precisely, all persons within the jurisdiction of

Comment [BB8]: Again, weak transition – make the relationship between the paragraphs clear.

the United States) have in common" (Yoshino, 188). A liberty paradigm is shown by Yoshino taking Americans and making American more general to all people who live in America, not just the Americans. When the Palestians invoke the spirit of a liberty paradigm, they will be able to look at everyone as equal, but they must start with themselves. In the Palestinian head comments like "they cannot represent themselves; they must be represented" (Said, 608) need to exist their way of thinking. When they can start to look at Palestians as a part of a whole being they will be able to get the feeling of having a homeland, or nation, when they are within a new and mysterious contact zone.

Once the Palestinians find their safe houses, use transculturation, find their true and false self through covering, and adhere to imagined communities and a liberty paradigm they will be able to have the homeland they have been in the quest of for many years. The

Palestinians have the determination to not let their oppressor keep them down. With that determination they need to steer it towards finding a ways to make their situation work. Until the Palestinian can come to terms with their exile and forgive their oppressor they will never be able to find their "home". The Palestinians must be able to put differences aside and learn to interact with people that have brought them down in the past. Until they can do that they will never understand the saying "home is where the heart is" because in all essence when they find their heart they can make anywhere their home.

See end for help with transitions!

Original argument:

The Palestians can find their home, identity in all essence their Palestine by finding their safe houses within a contact zone, using the art of transculturation, being able to encounter their true and false selves with the help of covering, avoiding a balkanized America, and invoking the spirit of a liberty paradigm.

Solution #1: Add a sentence after the thesis that explains the argument. For example:

Comment [BB9]: Now we're back to something of a clear transition. Back on track, but is it too late for us to follow the argument?

The Palestians can find their home, identity in all essence their Palestine by finding their safe houses within a contact zone, using the art of transculturation, being able to encounter their true and false selves with the help of covering, avoiding a balkanized America, and invoking the spirit of a liberty paradigm. Using these various tools will allow them to maintain both their culture and humanity, which will allow them to remain a nation even without a homeland.

Solution #2: Introduce the terms before the thesis, filling out the intro. For example:

Although Pratt lays out the dangers of cultures grappling in the contact zone, she also offers tools for negotiating these dangers, including the protection of “safe houses” and the selective borrowing enabled by “transculturation.” Similarly, in examining civil rights Yoshino suggests we can remain true to our identities, our “true selves,” and resist the demands of conformity, the “covering” of the mainstream, by finding a way to articulate these rights to apply to all humans. Thus, the Palestians can find their home, identity in all essence their Palestine by finding their safe houses within a contact zone, using the art of transculturation, being able to encounter their true and false selves with the help of covering, avoiding a balkanized America, and invoking the spirit of a liberty paradigm.

Two tips for transitions:

- 1. Test the flow of your transitions by taking the first sentence of each body paragraph and copy/paste them all into their own paragraph. When you read this paragraph, it should basically make sense.**

Example:

Palestinians are forced to interact within a contact zone, but in order for them to feel at home they must in return find safe houses within a world that doesn't accept them. The Palestians should instead of focusing on getting their Palestine back they should focus on finding their safe houses within their new contact zones. "We are not Jews, we have no place there expect as resident aliens, we are outsiders" (Said, 632). Identity is encrypted within the true and false selves. Said expresses on "how easily we are change (and are changed) from one thing to another, how unstable our place- and all because of the missing foundation of our existence, the lost ground of our origin, the broken link with our land and our past. There is no Palestine (Said, 623). "I have found out much more about Palestine and met many more Palestinians than I ever did, or perhaps could have, in pre-1948 Palestine" (Said, 622) as expressed by Said. Said expresses numerous times that the Palestinians are in exile from their country by a dominating party, but is it the oppressor that is keeping the oppressed exploited? The Palestians have a view point that they don't belong anywhere they try to make their home, and how the Palestinians have an ongoing struggle. Once the Palestinians find their safe houses, use transculturation, find their true and false self through covering, and adhere to imagined communities and a liberty paradigm they will be able to have the homeland they have been in the quest of for many years.

You can see the paragraph breaking down as the transitions break down. Revise this paragraph to make sense and then use those revisions back in the actual paragraphs as transitions.

2. Make good transitions in the first place by writing down the idea of the first paragraph, then the idea of the next, and then combining these two into a sentence.