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### INVESTIGATING THE TRAJECTORY OF SELF-DISCOVERY IN PERRE'S "MY NAME IS SELMA

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**Key Words— CDA, Fairclough's 3-D Model, Textual Analysis, Self-Identity, Self-Discovery.**

#### **ABSTRACT:**

This research entitles "INVESTIGATING THE TRAJECTORY OF SELF DISCOVERY IN PERRE'S "MY NAME IS SELM" is the study of critical discourse analysis of the novel "My name is Selma" as data. The main problem is to reveal the importance of the journey in the process of self-discovery. The objective of this study is to analyze the different events and dominant ideologies that are involved to shape the trajectory of self. This research is processed by critical discourse analysis especially text structure which includes the elements of identity construction. The data is collected from the text of the novel. But secondary data are other data such as; the biography of the author, related works to study, and the websites. During the analysis, the researcher applied the qualitative research method with Fairclough's 3-D model to analyze the elements of the memoir. Then it is analyzed on the textual, interpretation, and description levels. On the basis of analysis, the results showed how the use of language reflects power dominance, injustice, and inequality. It describes the identity of survivor as a witness, and survivors' experiences enable a personal experience of suffering to be viewed as essential components of the historical event. It is also found out how socio-political and historical ideologies help in shaping and developing the identity. Personal and historical events show a high impact on women's life. So, the re-construction of self-identity may occur when a character takes positive steps within a different context. It is also found out that there is a relation between his personal life, Jews community, and the different thematic impressions.

## INTRODUCTION

This research explores the trajectory of self-discovery in Perre's novel "My Name is Selma". This research is of the view that the inner exploration helps a person to identify his true potential to achieve his goal in life. Identity further encourages the self to aspire for the purpose in life. But inner exploration of the self exhibits the truth about an individual. People develop healthy and strong mind through their experiences in life. Psychoanalysis plays an important role in individual's life as it has become the major problem for people because of the emotional stress they experience in different phases of life. It judges an individual's behavior and attitude towards the self and others. Selma van de Perre is an extraordinary Holocaust survivor and resistance fighter. She is a journalist and basically, at the age of ninety-eight, three-quarters of a century after she was liberated from Ravensbrück Concentration Camp, Selma tells us her remarkable story and takes us back to the events of 1945. This novel is related to World War II and is originally present in the Dutch language but recently it is translated into many languages including the English language. This era was a period of the Holocaust and explains how so many factors, such as economics, hatred, fear, education, and apathy played a part in an event that stunned the world. Self-identity, self-discovery, and self-awareness were at the Center of the Holocaust discussions alongside the spot of excellence and workmanship. Self-identity is another element of the trajectory of self and it is the modern problem but its origin in western individualism. In modern times, the element of individuality is absent. It is the coherent phenomenon in which the author explains the inner-self feelings clearly. The journey of self-discovery is a popular element in the literature. It is basically used in novels, short stories, and memoirs. It means that it shows those events or series which are attempted by a person to determine what he feels about his spiritual issues rather than his family or friends. Selma Van de Perre deals with both individual and collective experiences, narrating events from a subjective, and, of necessity, limited standpoint. Memoirs about the Holocaust occupy a space between imaginative literature and history. In the 21<sup>st</sup> century, many Holocaust short stories, novels, and memoirs written by different novelists. Due to the length and style of the story, it is different from the novels because it is a form of non-fiction writing. In this era, non-fiction writings reflect factual events and real people. It shows socio-demographic differences and also shows the role of religion in our society. Different novelists started to comment on the realities and also criticize different classes but appreciated Holocaust survivors who faced many difficulties from the ruling authorities.

As a Holocaust survivor, Selma Van de Perre explains the struggle of the character "Selma" in the novel when she was trying to maintain her identity and help the Jewish people in society. In society, the money-holders or dominant groups like Germans in WWII were toiled the working class like Jewish people. She shows a clear description of the Jewish people's organized resistance in concentration camps and ghettos, and individual instances of bravery during World War II (WWII) through different characters and groups. We can say that the author represents herself in the memoir and pose as a realistic but from the religious point of view, it is a more effective and

idealistic social structure. As a Holocaust survivor, she also shows a clear description of Jewish society. It consists of the story about a journalist who was arrested by the German Army during the WWII and faced many horrible situations. The themes of the memoir "My Name is Selma" shows the condition of the people and the economic and social inequalities of the author's time.

The word "Discourse" refers to the speech patterns, usage of language, and dialects within a community. But the word "Analysis" is a process of evaluating things by breaking them down into pieces. Simply Discourse Analysis refers to the linguistic analysis of connected writing and speech but in Discourse Analysis the major focus is the use of language in a social context. CDA considers how language works within institutional and political discourses in order to uncover overt or covert the inequalities in Social Relationships. Critical discourse analysis shows the connections that are hidden in its critical approaches and also shows the way to describe the operations of discursive patterns of ideology that hidden features of the social world can be decoded and also uncovered. The word critical is an unsystematic approach but it is used to make the opaque ideologies and interconnectedness the things visible through the analysis.

Language use in speech and writing is seen as a social practice, which 'implies a dialectical relationship between a particular discursive event and the situation(s), institution(s), and social structure(s) which frame it' (Fairclough and Wodak, 1997: 258). Thus, in this two-way relationship, discourse is considered to be socially constitutive as well as socially shaped. That is why, self-discovery is the enlightenment of an individual in the journey of life. It occurs at any moment. It transforms an individual into an entirely different person. It becomes the dominant factor and it leads the life of every individual. Acceptance and transformation internally are the achievements of self-discovery because an individual is reborn with the inner journey. Success and failure are the two main objectives of any work of literature. A life of reason and perfection begins with self-discovery. It is a dawn on the dark of ignorance; it is a divine light upon the world of fantasy. It is achieved by the characters only through the inner journey. The important concept of self-discovery is transformation. This is the basic idea that drives the journey of self-exploration. It is wrapped up with notions of power, purpose and authenticity. Literary works bring to light all theories that enable the inner journey of human beings. The key concepts provoke the characters to identify their self, life and the world around them. The stage of reconstruction links closely with the discovery. This is where the search and findings are brought together to formulate a distinct way of defining and clarifying understanding in the person's life. This reconstruction shows how the new discoveries are adapted and applied to their ways of relating, working, and to show an evolution of beliefs that frame their perceptions of everyday life.

### **RESEARCH OBJECTIVE**

1. To find out the role of language in the construction of self with regard to the character "Selma" in the novel "My name is Selma" by using critical discourse analysis.

2. To identify the stylistic features which represent the courage and compassion of the character "Selma" in the novel "my name is Selma".

3. To examine how the physical journey coincides with the inner journey to shape the identity of the character "Selma" in the process of her self-discovery with reference to the novel "My name is Selma".

### **RESEARCH QUESTION**

1. What is the role of language in the construction of self specifically with regard to "Selma" in the novel "My Name is Selma" through discourse?

2. How do the stylistic features represent the courage and compassion of the character "Selma" in the novel "My name is Selma"?

3. What is the importance of the journey in the process of self-discovery with reference to the novel "My Name is Selma"?

These questions focus on the analysis of the text in the memoir "My Name is Selma". These questions are researchable.

### **LITERATURE REVIEW**

According to Kress (1976), transitivity in the language focuses on the representation of the different meanings but Simpson (1993) says that this type of analysis is used to explain how clause represent and create the different meanings. He says that this process is basically explains how the writers or speakers use the language to represent the world. It also explains how language encodes the mental state of different people and shows the experience of the people in the world.

Nikolas Coupland, Justine Coupland and Howard Giles (1991) explored that Language, Society and Elderly is the first attempt to give a social account of language and interaction. They found that how the circumstances, goals, concerns and beliefs of older people's life influence their style of interaction. The social climate limits roles to older people and language show how social identity is negotiated. They speak especially in trouble-talking situations and in moments of painful self-disclosure by older people, but supportive conversations with older people can threaten identity and increase social divisions.

Fairclough (1992) explains the process of intertextuality. According to him, it shows the characteristics of the text. In the text, there are many other text's chunks involved in it. These chunks are used to give the idea of the original text. According to him, the process of intertextuality is divided into two different types. The first type is called "constitutive" but the second type is called "manifest". The process of constitutive analysis can be analyzed through the linguistic analysis. It is used to explain the discourse structure but the second type manifest shows the different quotations in the text because it authenticates the original arguments.

Fairclough (1995) says that in the background of socio-cultural, the linguistic analysis of the discourse practice is called intertextual analysis. In the linguistic analysis, we analyze text at the level of grammatical, syntactic, vocabulary and lexical. In this analysis, we also analyze the coherence and the cohesion of the text. Through this analysis, researcher focuses on the different discourse practices in the text.

According to Wodak and Fairclough (1995a, 1996), language is a practice that is used to create the power, dominance and hegemony in the society. It shows the reflection of social practices like mirror and also reveals the social relations. Historical perspective plays an important role in getting the different meaning in the text and it also explains the meaning in the particular context.

Fairclough says that there is main three stages of the discourse analysis. In the first stage, the researcher analyzes the knowledge and the personal experience of the speaker, in the second stage, the researcher analyzes how the social relations affect the discourse but in the third stage, the speaker easily realizes our identity and the reality of the society through the linguistic choices. These choices include the syntactic patterns and the lexical relations.

According to Carroll (2004), critical discourse analysis shows the different dimensions for the analysis of the text and it is analyzing as the method in which researcher analyses how to use the data. It also functions as a theoretical framework in which different theories involved for the analysis. During the critical discourse analysis, the post-modern and sociological perspectives are important but the sociological aspects relate to the functional aspects of the language. It also shows the explanation of the social relations.

Koller (2005) explains the relationships between the cognitive linguistics and the critical discourse analysis. Basically, she focuses on the metaphor research. According to her, metaphoric models play an important role in the construction of ideology and metaphors used for gaining the attention. In the field of critical discourse analysis, she works on gender, racism, color and identity.

Isabel Gonzalez Diaz (2009) analyzed the Emma Goldman's *Living My Life* as a discourse of identity. He used the model of Michel Foucault and said that Emma Goldman develops her personality by defying the demonic picture. She reveals her experiences when she was prison. He found that Goldman become the heroine of the feminist movement of 20<sup>th</sup> century. Individuals are able to respond or resist the power at some certain moments. Identities are not fixed, stable and individuals act as a vehicle who have the ability to transmit the power. Emma Goldman represents herself as someone who managed to control the big crowds and try to adopt a place where she felt comfortable. She tried to show her ability to act and bring about changes in the social system through the role of women.

According to Nahla Nadeem (2015), autobiographical narratives are the reconstruction of ruminative past and try to explain how people came to be whom they are present. He also studied about the identity construction and

processes. He firstly developed the model of identity construction that is based on the author's writings. For this research, he used the two speeches of females who represented the socio-cultural background during the analysis. After analysis, he found that how they became who they are at present. It also provides the close investigation of the tense patterns and explanatory tool that shows how narrator reflect their evolving self and identity on the individual or collected level.

Dr. Witriani, M. Hum (2019) worked on the construction of identity in Hollywood movies. They used critical discourse analysis to see the construction of Jewish identity. The Ten Commandment is famous for religious framework to present the Jews. It represents the relation of Jews with Christians. They said that this type of movies is shows the voice of Jews and show the relationship with Christians in different ways.

Kristin Wagrell (2020) examined how holocaust survivors constructed in Swedish discourse. He used the Foucault method and the investigation in light of Ian Hacking's idea of talk where the survivor bears the articulations. In Swedish discourse, Holocaust survivors have been considered as witnesses and show the development of Sweden in the 60s. He found that Holocaust focuses on the experience of females and its aim is to set the record. The memory of Holocaust survivors goes from silence to interest.

Shujing Qiao (2020) carried out the qualitative study of Suyin Han's identity in her autobiography with the perspective of socio-culture. He found that Identity is an emergent product of linguistic interactions and it is realized by socially positioning. It is an indexical interaction wherein it is connected with explicit phonetic structures and depends on the social relations with others. Therefore, the discoveries give a bunch of observational proof, featuring the elements, their interchange in the perplexing system of character change and show connected with the particular social and social conditions. So, identity is constructed and changed by various social setting but one's character is affected by his various jobs played in the social connections.

## **RESEARCH METHODOLOGY**

Research is the careful study of the subject especially when we discover the new facts or information about it but methodology is a different set of principles that is used to perform the specific activity. So, Researchers can say that research methodology is the careful study to find out the specific results by using the methods. Qualitative and Quantitative are the types of research. Researchers have used the different theories, ideas and text to analyze the specific results through the qualitative research. The main tool for the qualitative research is the descriptive. It is utilized to investigate the worth and insight that impacts conduct, identity, and social design. The research associated with the current review is qualitative research.

Data is collected from the text of the novel "My Name is Selma". The text of the novel printed from the internet and the secondary data is used in this novel. Researcher highlights the sentences or paragraphs which shows the trajectory of self-discovery perspective in the novel "My Name is Selma". For this

purposes, Researcher used critical discourse analysis with Fairclough's 3-D model. Fairclough's 3D model has three aspects for the critical discourse analysis of the text. It consists of three dimensions of the discursive practices in a society. These dimensions are;

- a) Its manifestation in the linguistic forms.
- b) It shows the social practices (like social, moral and political).
- c) It also focuses on the constructed process of distribution, production and the consumption.

M.A.K.Halliday developed the systemic functional grammar. His point 'tenor' of discourse concerned with the relationships, roles, participants and the relative state. But the mode of discourse focuses on the function of language which shows that how it is organized. Cohesion reorganized through the different factors such as relations, lexical, coherence, comparison and conjunctions. So, these all factors will be discussed from the novel "My Name is Selma".

This research is purely qualitative in nature and there is no interviews conducted during the research. Researcher has taken the Critical Discourse Analysis as the method in this research. The text of the novel "My Name is Selma" is analyzed on the basis of Fairclough's 3D model. At the broader spectrum, Critical Discourse Analysis is used as the methodology for the analysis of the text. In the novel "My Name is Selma", the text is analyzed on the theoretical base with the perspective of trajectory of self-discovery.

#### ANALYSIS OF TEXT

The purpose of this study is to highlight the trajectory of self by using the Fairclough's three-dimensional model the researcher has selected the different lines from the text. These are subjected to analysis using the qualitative approach. So, "My Name is Selma" by Selma Van de Perre is the subject of this study which examine the process of revelation of identity to access the underlying ideologies. She was a young Jewish Dutch woman at the time of World War II, who took part in resistance movement during Nazi occupation. This is the real story in her own words. This research aims are to find out the ways in which she tried to prove herself courageous and compassionate through physical and mental journey.

#### *Extract 1*

"..... this grim and terrible place is located by a large lake – the Schwedtsee – in beautiful surroundings, but we couldn't see anything of that. The SS officers waiting for us on the platform had large dogs with them and were brandishing whips. The dogs were barking and the men, as well as the female guards – the Aufseherinnen – were yelling at us to get out of the wagon." (P.7)

### *Description*

"Grim and terrible place, large lake, beautiful surroundings" explains the condition of Ravensbruck ironically. These adjectives explain that Ravensbruck is beautiful place near the lake. Irony has it that this horrific place is set in beautiful surrounding near Schwedtsee, although we could not see any of it.

### *Interpretation*

This extract explains the irony when protagonist, her friends and other prisoners were going to Ravensbruck during WWII. She explains that they have been locked inside the wagons for three days and two nights and finally arrived at destination on 8 September. The sliding doors of wagons opened and they caught their first glimpse of what later turned out to be Ravensbruck. This place is considered a beautiful place and they did not see such place before this time. But in real situation, it is horrible place in which no one feels comfortable. She was arrested and held as a political prisoner, with false identity and nicknames.

### *Explanation*

Ravensbruck is the only major Nazi concentration camp for women and located about 50 miles north of Berlin. It is opened in May 1939. It was the site of murder by slave, torture, and starvation while Ravensbruck inmates faced horrific conditions and experience that were directly related to notion of femininity and its connection to women's bodies, these inmates also found strength and survival tactics that can be linked to gender. This place is related to the bail and shows the physical violence. It also explains the theme of life and death. Therefore, in this story, the irony of identity is that rather than reacting against the stereotyping imposed from the dominant group but others react as stereotypes.

### *Extract 2*

"I was so restricted in my movements that if anyone came to visit, I could barely even kiss them. I felt completely humiliated. You could call this my first experience of imprisonment, and perhaps it toughened me up and helped to prepare me for what my future held." (P.19)

### *Description*

Phrases "restrictions in movements, barely kiss them, completely humiliated" explained the condition of Jews who were present under the concentration camp. She used the conversational tone to explain the Jews experience. These words also show that individual who is humiliated by the German is belonged to a Jewish group because every member of Jewish group will be humiliated in a certain situation.



### ***Interpretation***

This text reflects the foreshadowing incidents. She explained the experience of herself as a imprisonment. It shows the important events of protagonist's life where in she had to assume a fake identity which actually saved her life otherwise, she would be murdered just like the other Jewish people. They wanted to destroy the Jewish population of Europe.

### ***Explanation***

This shows the public humiliation. The Nazis singled out Jews and other victims who violated racial laws as targets for humiliation because humiliated is related to the human emotions, causing the feeling of shame. Therefore, during WWII, Jews were humiliated on the individual level. That is why, Jewish people hide their identity for the survival. So, the writer uses the theme of foreshadowing to create the curiosity in the reader.

### ***Extract 3***

"I was a typical Dutch girl in those days. I attended secondary school, learning English, French and German. I very much wanted to make progress in those languages, but I can't claim I knew much about the rest of Europe." (P.26)

### ***Description***

The first-person pronoun "I" is used to explain the actions and different activities of the author as one person only. The author mostly used personal pronoun to explain the personal pronoun or self-image. Thus, it is crystal clear in the memoir, the use of pronoun helps the reader to understand the self-discovery and construction of identity of the author.

### ***Interpretation***

The character "Selma" explains about her own occupation in those days when Germans attacked on Netherlands. She wanted to learn English, French, and German because she learns about the other cultures. Through these languages, she saved her Jewish identity by using the fake identities and also wanted to save the life of other Jewish people.

### ***Explanation***

In these lines, the writer explained the Jews treated as second-class citizen. Germans want to treat all Jews as slaves because they wanted to kill all Jews and all the restrictions and oppressions could be employed. So, Germans record outbreak of harsh discriminatory actions and even violence against the Jews because they wanted to finish Jew's identity.

***Extract 4***

“The effects of the German occupation weren’t immediately perceptible to us. For a while, life continued more or less as it had before – even for Jewish people. Amsterdam had always been a reasonably tolerant city, and my Jewish identity had never been an issue. My friends weren’t Jewish, and my brothers had non-Jewish girlfriends. I didn’t have the impression that there was any reason to pay extra attention to that part of my life.” (P.29)

***Description***

The phrase “pay extra attention to that part of my life” explains the formation of trajectory of self. This element provides the coherence because it derived from cognitive awareness of different stages of life. So, the word “Amsterdam” symbolizes the Dutch Golden Age because during this age, it was most influential city in Europe.

***Interpretation***

The trajectory of self-formation is due to changing scenario because of WWII. The author explains that before war, in the Golden Age merchants treated with all parts of the world and they reflected their country’s prosperity. No one have any issue about the religious factors. Therefore, everyone feels happy and no one have need to hide their identity. Everyone lives in a happy life but after war, all the things have changed.

***Explanation***

Before the German occupation in the wake of WWII, there was a tolerance towards religious differences in Netherlands and the concept of Jewish identity is insignificant for the society. It is not important to reveal religious identity. However, the next lines show how the same tolerant society (due to external factors) was being changed and forced the author to think about or to pay attention to that part of her life.

***Extract 5***

“Louis had bought me a silver Star of David on a chain. I’d never worn it, but after the occupation I put it on under my clothes. It was an acknowledgement of Jewish affiliation, a sign of solidarity with our fellow Jews. ‘Are you Jewish?’ my gym teacher asked me in astonishment at changing time one day.” (P.29)

“I covered my Star of David and fled homewards, my heart in my mouth, praying the Germans wouldn’t catch sight of me.” (P.39)

***Description***

The words “Star of David” and “Sign of Solidarity” reflects the symbols. The word “Star of David” reflects identity, culture and faith of the Jewish people.

Similarly, the word "sign of solidarity" shows the courage in the protesting against the German WWII. Therefore, it shows the socialism and revolutionary social movements. But "My heart in my mouth" is used as an idiom. It explains that Jews were feeling very nervous how they save her identity?

### ***Interpretation***

This text explains the symbolism. During WWII, Nazis forced the Jews to wear the yellow star instead of Star of David. So, it is the sad symbol for the Jewish people. But Jews wore it as a symbol of defiance against Nazi anti-Semitism and indicate martyrdom and heroism. Jews wanted to wear the star on the chest. Therefore, the yellow badge that Jews were forced to wear in Nazi-occupied Europe.

### ***Explanation***

In the 19<sup>th</sup> century, the symbol began to be widely used among the Jewish communities of Eastern Europe. Ultimately coming to be used to represent the Jewish identity or religious beliefs. So, this star becomes representative of Zionism. But today, it is used as the central symbol on the national flag of the state of Israel. Through this star, Nazis easily identify the Jews. Therefore, the policy of requiring Jews to wear various means of identification had been employed by Muslims and Christians as a means of separation Jews from rest of society.

### ***Extract 6***

"I threw the fruit at his head and said I was leaving. The next day I went to the paper company and was given the job." (P.32) "I was woken by the sound of heavy German boots pounding up the stairs." (P.41)

### ***Description***

The writer used first person pronoun "I" to explain her activities as a single person only. It shows the construction of identity in the character "Selma". These above lines show the theme of reputation because during the WWII, Jews were victimized by the German and non-Jewish people wanted to ugly movements with the Jewish people. But Jews save their identity and reputation by using their power. That is why, the line "I threw the fruit at his head" describes the theme of courage and bravery of the protagonist. The word "threw" is used as verb in the past tense but it means tossed and it represents the sudden emotions and actions of the character.

### ***Interpretation***

This extract describes the reputations of the Jewish and how they saved their life from Germans when Nazis occupied their country. These reflect the feminism because it shows the power of women when the protagonist worked in the Mittwoch's clothes company but owner of the company wants to bribe an apple to her but she refused and leave the company. Being a Jewish, she

cared of herself and her reputation. Though actions are motivated by fear and desire for power, courage and revenge. She explains the detail of Jewish women who worked in different places to save her original identity and how the Germans victimized them. So, these describe the self-image of the Jewish people.

### ***Explanation***

It is related to social practices because in the context, courage referred to subjective risk intelligence in which a character has the ability to manage the difficult situation without knowing any result. Courageous people do feel fear but they are able to manage and overcome their fear. That is why, Courage is not absence of fear. So that, it does not stop them for taking actions. Therefore, courage helps us to act against those who threaten in a bad way. The western world has traditionally revered bravery and courage for itself.

### ***Extract 7***

“So Mams and Clara left Amsterdam, and I remained in the city to survive alone. It was an impossible situation. I had no idea when I would see them again, but there were too many things to sort out to be consumed with grief. I had to focus on myself.” (P.44) “I cried and cried for many nights after learning of Mams and Clara’s deportation. The only way I could deal with my grief was to really throw myself into the resistance.” (P.73)

### ***Description***

The phrases “survival alone”, “an impossible situation” explain the concept of fear. An impossible situation is used for the extremely difficult situation to deal with or no to solve. It refers to the Agoraphobia. These show the theme of hope and fear of loss. Hope is found in the reality when the character “Selma” delights to turn impossible situation into opportunities to show her self-discovery. So, both phrases also explain the concept of grief because it shows the human natural experience in life and these make to think how Dutch Jews handled the difficult situation during their journey in WW2.

### ***Interpretation***

Before the German occupation, Selma lived a happy life. Different communities were living in complete harmony and there was no dispute regarding religious differences but after occupation, the same communities became changed and now at once Jewish community was segregated and were victimized. During this situation, when her mother and Clara left Amsterdam, she felt alone in city. This situation also creates a grief for herself because she has a fear that she has a chance to see them again in future.

### ***Explanation***

Death is the extreme form of loss. So that loss and grief are connected with each other. Grief is the natural human response to the loss after traumatic event. It happens in response to loss of life as well as to drastic changes to

daily routines and ways of life that usually bring the protagonist comfortable and feeling of stability.

### ***Extract 8***

“Though I had come up with a bit of extra cash, I wasn’t able to stay with my aunt and uncle for long. Aunt Tini, who had always been a nervous woman, was becoming increasingly anxious at my presence. Her voice became higher and higher, until she seemed quite hysterical.” (P.49)

### ***Description***

“Nervous woman, anxious, higher and higher, hysterical” are used as an adjective and shows the negative meaning to explain the situation of hiding away from the home. The words nervous, anxious and hysterical are referred to the mental health crisis. Through these adjectives, she tried to explain her self-discovery.

### ***Interpretation***

Selma Van De Perre explained her condition or the human behavior when she hide herself. She was present away from the family in her uncle and Aunt Tini’s home. But she soon found that they were becoming increasingly anxious. Her voice shows that she did not want to live with them. Through this extract, the writer tries to explain the behavior of the powerful people towards the needy people.

### ***Explanation***

Due to Germans’ pressure, anxious, hysterical becomes the condition of every woman at that time. Both are related to mental disorder which shows everyone uncomfortable. Throughout 18<sup>th</sup> and 19<sup>th</sup> century, these becomes most commonly disorder. Most of family members of Jews were killed by the Germans. So, the psychological scars of Holocaust survivors are evident in their continued experience of post-traumatic symptoms.

### ***Extract 9***

“In order to survive it was essential I couldn’t be recognized as a Jew. Although I wasn’t tall, I was now very blonde indeed – Uncle Jacques’s brother owned a luxury hair salon and I’d had my hair bleached there.” (P.51)

### ***Description***

The writer consistently used symbols in the memoir. The phrase “bleached blond hair” as the name of the chapter. It is used as a symbol to show the non-Jewish identity. Similarly, “I was not tall” is used as litotes because through this line, the writer tries to explain the appearance of the non-Jewish people like Germans. But “blond hair” is an adjective and it is associated with

femininity, grace and beauty. So, it is the symbol of whiteness. These symbols explain that how the writer save her real identity.

### ***Interpretation***

This extract explains the symbolism. In the above lines, she used the symbols which shows about the non-Jewish identity when Germans arrested the Jewish or Dutch people during WW2. She dyed her hair and hide her real identity as the Jewish people had done for survival in Netherlands. After bleached her hair, she worked as a courier for the resistance and she adopts a new identity due to fear of death and used a new name Marga which saved her life.

### ***Explanation***

In western culture, blond hair has long been associated with beauty and vitality; after WWII and in large part because of bogus pseudoscience of Nazis and obsession about race and their corresponding conclusion that Jews were not white: German wanted to kill all the black people (Jews) in our country because they blamed on them for all the problems. That is why, the female character "Selma" wants to push everything back and try to stop thinking about her family, and her childhood memories.

### ***Extract 10***

"Each group concentrated on separate activities, which varied from providing bicycles and arranging train tickets, to producing false identity documents for people who needed help escaping and finding addresses for those going into hiding. Some groups were involved in sabotage, while others gathered intelligence." (P.59)

### ***Description***

The word "Sabotage" is used as noun and it is the underground operation in which the people used fake documents to save their own lives and identity. "Providing bicycle" is the gerund phrase and it explains the mental, physical, and spiritual balance. Through these phrases, she tries to explain the theme of courage. It is the symbol of progress, lifestyle, status and destination. So, it symbolizes a freedom from the slave, master, freedom from poverty. In these lines, it reflects the Jewish current life circumstances. It means to deal with depression and to keep a positive fighting attitude in all aspects of life. Similarly, Jewish people fought against the Germans who creates difficulties in every field of Jewish people.

### ***Interpretation***

These lines explain the dangerous mission to Paris. During this mission, there were bonds of Dutch resistance fighters, who try to find out the escape routes to the border. This discourse is related to the Jewish people who were present under the dreadful conditions. They used bicycles and trains to move from the Auschwitz to save places through underground ways. Throughout the

holocaust period, in the shadow of persecution at the hands of Nazi regime. Jews tried to save themselves and their families using forged papers that provided them with false identities and they tried to erase all signs of Jewish identity.

### *Explanation*

Resistance movement is related to American continental forces of American Revolutionary war because it was a movement against British Empire. The Jewish people hidden their real identity because Nazi forces unleashed havoc to make the German Jewish free. Jewish people used the different tools for survival like bicycles, trains, and fake documents. These tools are used for rising political activism beyond the women's rights. Some Jewish children survived the holocaust because they were protected by people and institutions of their faiths. That is why, children quickly learned to master the prayers and rituals of their adopted religion in order to keep their Jewish identity hidden from even their closest friends and relatives.

### *Extract 11*

"When I returned I thought I was sitting in the wrong carriage: the suitcase was nowhere to be seen, but the woman was still there, so it must have been the right one. Where in God's name had the case gone? Someone must have stolen it, but because I didn't want to attract attention, I couldn't ask the woman if she'd seen anything. I tried not to make it obvious I was looking for the suitcase, but the woman noticed my confusion." (P.61)

### *Description*

The writer used the complex sentences because coherence plays an important role in the text. It shows the subjectivity and unity of different ideas. The word "suitcase" is used as a noun but it symbolizes the element of grief. The central character "Selma" shares the story about personal and political grief. Her suitcase consists of those objects which are associated with her memories and difficulty in processing her grief. It is basically the battleground for the Jewish women's struggle during facing the pain. "Where in God's name had the case gone?" this expression is used as rhetoric expression because its emphasis on the inner fear of the character. So, it shows the fear of loss and grief.

### *Interpretation*

These lines basically present in the first-person narration. This discourse explains the condition of those Jewish people who were victimized by the Germans. During the resistance movement, the Jews hide those things which showed their Jewish identity. It was the huge risk for the Jewish people because the Nazis wanted to kill the Jews. During WWII, Judaism helped free humanity from bondage to the immediate empirical world, opening up fresh possibilities for human thoughts.

### *Explanation*

Grief and recovery are connected with each other in the journey of Jewish people. These are related to emotional experiences and psychological conditions. Grief is connected to the resistance movement in which the Jewish people hide their all memories in the secret places. It feels like fear because fear becomes our reality. It includes many emotional and physical symptoms. Grief and loss followed by the Freud's Model of Bereavement. According to his model, grief is related to the personal attachment. So, the theory stresses that grieving individuals are searching for an attachment that has been lost. That is why, it is related to the psychological trauma. Its representation in language and the role of memory in shaping the individual and cultural identities are very important. The model of grief emphasizes the suffering caused by the external sources that makes internal changes to mind and changes the identity.

### *Extract 12*

"Lies was above one side of the cupboard and I was above the other. Fortunately, I was short and slim. I kept completely silent and didn't move a muscle, even when my legs went to sleep and my neck became so stiff it felt broken. I was genuinely terrified. In order to keep going I tried imagining it was all a game, that we were children playing hide-and-seek." (P.62)

### *Description*

"Legs went to sleep" and "neck become stiff" are metaphoric phrases and these describe the high level of anxiety and stress. "Hide-and-seek" is a noun and it is metaphor for the character "Selma" who hide away from the Germans but it represents a game or a dream symbol because it combines the frustration with happiness and relaxation of life. It also shows the trust to the others. It is used to develop the personal identity. Identity takes a special place in the structure of personality. Similarly, the phrase "hiding in cupboard" signify the bad meaning. It is related to the personal, financial and family problems. It also explains the secrets and gender identity because Jews tried to hide themselves from the fear of German who killed themselves. In which frustration is the emotional reaction of fear.

### *Interpretation*

In the above extract, the author explains the condition and feelings of the Jewish people when Germans attacked on the Netherlands. They try to hide themselves for the survival. Similarly, the main female character "Selma" hide herself in a wardrobe. She could not move any part of her body then she started to imagine that children were playing a game because she was in trouble and for the relaxation of her mind, she imagines good things.



### *Explanation*

Hide-and-seek is the children game but it is the example of egocentrism. It is the position of personality which is characterized by the concentration on own feelings, experiences and interests. Due to Hitler's egocentric, he used very powerful propaganda techniques to convince not only the German people but others who stood in their way. Jews who joined non-Jewish partisan group often hid their Judaism because of antisemitism. This expression expresses those persons who are Jewish black and they are inferior because during the WWII, Jews try to hide themselves for the survival and they try to save their identity.

### *Extract 13*

"Norbert wasn't able to stand the strain of being constantly vigilant – he wasn't alone in that, of course. It was a terribly hard way to live. But I, fortunately, was strong – physically and mentally. I didn't know exactly what I was capable of, but I felt resilient enough – perhaps because my childhood had been something of a rollercoaster ride – to do more than just hide myself away." (P.70)

### *Description*

The phrase "to stand the strain of being constantly vigilant" explains the theme of developing self-awareness. The word "vigilant" is used as an adjective and shows the sign of danger. "Felt resilient" is used as a verb phrase in which the word "resilient" is used as an adjective. It describes the courage and strength of Jewish people. In the above extract, "roller-coaster ride" is the symbol to find out the happiness and excitement in difficult situation. It represents the variability in the Jews life and also signifies those challenges and emotional upheavals that may affect the life of Jews. In general, roller-coaster is the metaphor often associated with life. Its movements and mechanism represent the difficulties in life. The female character "Selma" explains her mental situation and status. She tries to explain her emotions and experiences that are attached with her in the difficult situation.

### *Interpretation*

The above extract is related to the Judaism because it is related to the resilience. Judaism focuses on the helping people get on with living in the pace of challenges, pain and tragedy has helped the Jewish people to survive. Jews have experienced extensive trauma even catastrophe and then they survived as a people and as a civilization. It is very difficult to separate collective identity from the individual because both are interdependent. So, Judaism has sustained the Jewish people because it sustains the individuals. The above extract explains the mental situation of Jewish people. During WWII, when Nazi tried to kill the Jewish people, they tried to hide their fear, think about their good memories and they feel uncomfortable in reality.

### *Explanation*

According to Schmidt and Lerew 1997, vigilance is related to the higher trait anxiety. Vigilant leads to the confusion between danger and imminent existential threat which leads to the panic where fear is related to the anxiety. But anxiety is one of the most common mental ailments that affect Western society and in fact most of the world today. Therefore, it reveals how Jewish people integrated their past traumas into the present life. So, resilience entails the strength to convey the personal experiences in order to describe the surreal suffering of holocaust. Holocaust survivors are not the victims of past but symbols of survival and endurance.

### *Extract 14*

“They wanted to use the details of people who’d died in early infancy to sabotage the use of the distribution card. I was the guinea pig and the first to receive another person’s identity. From that point on, I was Margareta van der Kuit, or ‘Marga’. I was given a new identity card and had to try to obtain a new distribution card and stamps for shoes and clothes with it.” (P.74)

### *Description*

The word “resistance” explains the underground work during the WWII. “We all had false identities” describes the situation of Jewish people. In which “we” is used as a pronoun and it refers to the Jewish community. But “false” is used as adjective but “identities” are used as plural noun. It explains how the changing environment help to hide their real identity for survival. “I was guinea pig” is used as metaphor. “Guinea pig” represents the honesty, good fortune and luck because it is the sign of prosperity and it has the capacity to experience the emotions like fear, anxiety and happiness like human beings as Jews experienced during the resistance movement. The protagonist “Selma” compare herself with pig because she has the ability to control anger and thus to make the right decision. She also pays her attention to others.

### *Interpretation*

This discourse is about those people who saved their lives by using the different fake identities. These are present in the first-person narration. In the above lines, the female character “Selma” represents the heroic qualities because she was courageous, compassionate, caring sort of person who risked her life so many times to save the life of others. She hides her real identity as a Jewish because during WWII, the Jewish identity was insignificant for the society. She was the member of underground group and provided the false identity papers to other Jewish men, women and children through Nazi occupied Paris. These allowed the Jews to hide their true identities and escape deportation to the death camps.

### ***Explanation***

During WWII, for Jews to pass as Aryans, it is essential to have false identity papers which were often gained through contacts with anti-Nazi resistance. For the survival, Jews would obtain documents under a false name from authorities. So, it was a great risk especially since the Germans and SS officers examined the documents in their searches for Jews. If Nazi found their real identity, they sent them in the concentration camp. So that, this process is known as Germanisation.

### ***Extract 15***

“We arranged to see each other again a couple of days later and I knocked on his door around four o'clock in the afternoon. After tea he suggested dancing and put on a record. We danced waltzes and foxtrots to the sentimental music. It was all rather strange and I still had no idea how I could get hold of his papers.” (P.76)

### ***Description***

The word “Sentimental” is used as an adjective. It shows the emotions and feeling. “Sentimental music” helps in the formation of identity or self-discovery because character “Selma” relate it to her past experiences. It helps her to solidify her sense of identity and gives her a sense of who and what she wants to be like in the future. Similarly, the word “Dance” is used as a noun but it symbolizes the values and beliefs that expounds on the cultural heritage of community accordingly being unique from one society to another. Hence, ritual dances affirm the belief of system in society.

### ***Interpretation***

This discourse is related to the condition of Jewish people who used different activities for survival and feeling relax. These activities are dancing, playing music and writings. So, music is an essential aspect of all human civilizations and has the power to emotionally, morally, and culturally affect the society. That is why, Jewish people used music for healing and self-expression.

### ***Explanation***

Music is related to social identity. Social identity theory predicts that individual should perceive those who share their musical taste more favorably than those who do not. In the world, the music is being used as a vehicle for social change and bringing communities together. It shaped our culture and society around the world. But For-trot is American dance in twentieth century. It was popularized in USA. So, dancing plays an important role in culture. It reflects social, political, economic climate and the culture heritage of the western communities.

### ***Extract 16***

“I struggled to stay positive during those first months in London and often felt depressed. I needed time to mourn what I had lost before I could start building a new life for myself. I continued to feel terribly alone.” (P.134)

### ***Description***

In the above lines, the writer used the word “mourn” as intransitive verb. It means to express or feel sorrow and sadness. The line “what I had lost?” explains the memories of the past because in her past, she faced very difficult situation in which she had lost her dear ones. Similarly, the line “I feel terribly alone” describes the writer’s feelings after lost her family members, she tries to move forward and focuses on the present.

### ***Interpretation***

This discourse explains the Jewish pain, suffering and especially the loss of dear ones who were brutally murdered by the Nazis. After so many troubles and acts of resistance finally she got freedom and moved to London where there was reunion with her two brothers. Life took a new turn but she could not get rid of feeling of loss regarding rest of family members whom she loved a lot i.e., father, mother, and sister who were brutally murdered by Nazis. Due to these reasons, this story is full of tragedy. It also helps the readers to understand what many people went in different situation and how to handle the situation in liberation period.

### ***Explanation***

During the war, Jews faced many difficulties, and explain the dark lesson of Holocaust and tells the real-life story of surviving. Through this extract, the writer explains the theme of sorrow and loss about her family members. Family members are very important for everyone in the western and eastern areas in the world. Jewish tradition exhorts us to properly mourn the passing of loved one and sets the practices and rituals that facilitates and give expression to our feelings of loss and grief. So that, it is a crucial stage in the healing of those who experienced the loss.

### ***Extract 17***

“I don’t think he was anti-Semitic – after all, he was half Jewish on his father’s side. Perhaps he might have thought that he wanted to build his life anew and didn’t want Jewish children, but I was dismayed and disgusted by what he said. ‘I certainly am,’ I replied.” (P.136)

### ***Description***

The author used many adjectives in these lines. “He was antisemitic after all” refers to the prejudiced or hatred, violence, discrimination and oppressions. In which the word “antisemitic” is used as an adjective. Similarly, “I was

dismayed and disgust” shows the negative situation and expresses the feelings how to deal with something. In these lines, the words “dismayed and disgusted” are related to the adjectives. Therefore, these words come from Germanic word “Magan”. It describes the relationship on the religious ground because non-Jewish people did not feel good for the Jewish people. So, these words show the fear of loss because she thought about her past and feeling to loss her relationship. That is why, these lines talk about the question which is asking by her boyfriend for marriage.

### ***Interpretation***

The above lines describe the values of Jewish people and how non-Jewish people react with Jewish people. It also shows the process of trajectory of identity as the war experience had made her conscious of her religious identity. So, that was the end of that relationship purely on religious ground as now that was not acceptable for Selma to forgo her Jewish identity. Her family was not religious at all as she wrote in the beginning but socio-political factors were responsible for her self-discovery or self-assertion to be recognized as Jewish. Therefore, her first relationship with Peter was not successful on this ground.

### ***Explanation***

Antisemitism is a social problem because rhetorical and physical manifestation are directed toward Jewish or non-Jewish individuals and communities. It is an irrational, delusional and everywhere. So, it belongs to the study of politics. This extract shows the intermarriage issues for survival. That is why, intermarriage and assimilation are quintessential Jewish fears and have been called a threat to the future survival of relatively small Jewish nation. According to the Jewish law, the religion is passed down through the mother, so if a Jewish woman marries a non-Jewish woman, their children would be considered a Jews.

### ***Extract 18***

“I became a Van de Perre. But I was still Selma. I’ve always remained Selma. I wore a red knitted dress. Very bold for that time! We had a good life together. My wartime experiences took a back seat, but they were always there.” (P.138)

### ***Description***

The author used the past tense in the line “I wore a red knitted dress”. She explains her happiness and freedom. The word “red” is vibrant, compelling color and it is associated with dominance, love, marriage and power. Similarly, “very bold for that time!” is used as exclamatory phrase. In which exclamation mark shows the protagonist’s feelings and emotions. But the word “bold” is used as an adjective and it is related to the confidence. “But I’ve allayed remained Selma” describes the real name of the protagonist. She

had a heroic quality because she has faced many difficult situations for survival.

### *Interpretation*

The above lines describe the trajectory of self-identity because she was quite satisfied with her real identity after the liberation. This discourse is related to the life of Jewish people after the liberation. They were happy when they experience live and marriage. The writer shows her social identity as being married she had to undergo a change. According to Fairclough's model, it shows the protagonist's real identity due to external and internal factors.

### *Explanation*

From socio-cultural perspective, identity is not fixed yet always in phase of change and shift. Happiness is a universal human longing, yet so many Jewish people are unhappy. Judaism has a number of practical approaches to being genuinely happy. These approaches are not the heroism and self-indulgence that are so popular in West but rather they are grounded in an appreciation of opportunities within life itself knowing that each moment can be infused with meaning and realizing our goals in life. Idealism is correlated everyday life. So that in everyday life, identities are reflected in anyone's daily life actions.

### **CONCLUSION**

Present study has focused on investigating the trajectory of self-discovery in Perre's "My Name is Selma".

In the final chapter the researcher has stated the findings of her study and finally compared the results of her research with the already done researches by various researchers. The results of the present study indicated that construction of identity occurs when a person takes positive steps in different context. Furthermore, language becomes the medium for construction of life but Fear, loss, hope and happiness are essential elements in the construction of identity and for society because it is vital to the survival of Holocaust and human race.

### **FINDINGS:**

A research finding was based on the research questions, which was to know about the trajectory of self-discovery. The author has used sophisticated language that is understandable to all and sundry. The main feature signifies the use of pronouns to describe her inner feelings, her inner life and experiences. A pronoun is used to describe her family, friends and the people who belonged to her tribe and religion. She herself stands as a representative of the Jewish family. She maintains her identity in a positive manner because sometimes, pronoun shows the Jewish community but, in many places, these are used in a negative sense because these are used for the other people-- Germans and non-Jewish. Thus, the use of positive and negative adjectives discloses the identity of the author herself. she used "tins with a yellow label" in which the word "yellow" as an adjective and it shows the positivity because in nature, yellow color is related to the pleasant things and shows the energy.

She also uses comparisons between the powerful and the weak to uphold her identity.

It was concluded that the title of the memoir "My Name is Selma" is significant because it reflects the theme of the text. The author selected this topic as an endeavor to raise the voice and showing the existence of Jewish community and identity. She used the conversational tone with the purpose of communicating experiences with the audience. The sentence structure and division of chapters are smooth and present in flowed. She revealed a brief note of hope in the prologue because it reflects the main event where Selma shares her concentration camp experiences which is at once create horror and suspense in the minds of the readers but the epilogue describes the fate of the principal character Selma where she wrote "A sign of life from me". The researcher found out the ray of hope and courage in the letter where Selma asked her friend to keep her spirit high despite all difficulties. By using the literary devices, the author discovered herself as a courageous, compassionate and caring sort of person who risked her life so many times to save the life of others. She used irony to expose her terrifying reality by contrasting the hopeful expectations of the characters with their dismal realities. The author used the words "Bleached blond hair" as the chapter name. It is used as the symbol which shows about the non-Jewish identity when the Germans arrested the Jewish or Dutch people during WWII. With the help of literary devices like metaphors, irony, idioms and symbols create the relationship between victims and victimized. The physical journey of Selma from place to place at different times, under various conditions, coincides with the inner journey towards the destination of self-development and self -construction. The hardships, troubles, inequalities and even physical scuffles encountered during the journey, indicate the mental agonies faced by the author. The whole story is full of tragedy the way she lost her dear ones. Her writing also conveys a sense of sorrow and loss. It shows the detail of her everyday life and unbearable compassion for victims of Nazism. For the sake of survival, identity, self-discovery and self-development, the protagonist, used sophisticated language, symbols, and journeys after personal experience as a victim of WWII. The researcher traced out how remembering plays an important function for building personal and social identity. In the memoir, the protagonist "Selma" shows herself as a literary witness through personal experiences and construction of identity. She has a heroic quality when she wants to escape narrowly through dreams to feel comfortable. The reconstructing of past is important for the survivors helping them to reconstruct their identity.

In a nutshell, her ideology constructed through textual structure and she has constructed negative image of Germans because Holocaust is the traumatic catastrophe in the history. So, the role of language in the construction of self of a character stands significant. The stylistic features of a language represent courage and passion of the character portrayed in the work. A physical journey coincides with the mental or inner journey as well. This point is proven because identity is based on the mental journey or minds and it is constructed at the level of mental journey before the physical journey. Through the mental

or inner journey, the author tries to gain the better understanding about her identity and the world around her.

The researchers have concluded that Metaphors, irony, and symbolism are the few aspects of many stylistic devices that Selma uses in order to significantly help her message be conveyed. The language used showed highlighted the importance of journey in process of self-discovery. The hardships, troubles, inequalities and even physical scuffles encountered during the journey, indicate the mental agonies faced by the author. By using the literary devices, the author discovered herself as a courageous, compassionate and caring sort of person who risked her life so many times to save the life of others. She writes with an ironic attitude to allow the reader to think and see the emphasis on the central point. The purpose of irony is to highlight the horrors of the concentration camps and violence that was forced to dominate the German Nazis.

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