



RESEARCH PAPER

Divided Loyalties, Identity Trauma and Social Stigmatization; A Study of the Diasporas' Identities in Kamila Shamsie's *Home Fire*

Inam Ullah *¹ Abid Nawaz Khan² Gul Andama³

1. Ph. D Scholar, Department of Linguistics, University of Haripur, Khyber Pakhtunkhwa, Pakistan
2. Lecturer, Department of English, Riphah International University, Pakistan
3. Lecturer, Department of English, Women University Swabi, Khyber Pakhtunkhwa, Pakistan

DOI

[http://doi.org/10.47205/plhr.2022\(6-II\)13](http://doi.org/10.47205/plhr.2022(6-II)13)

PAPER INFO

ABSTRACT

Received:

February 19, 2022

Accepted:

April 05, 2022

Online:

April 15, 2022

Keywords:

Diaspora,
Identity Crisis,
Identity Trauma,
Post-colonialism
and Migrants,
Stigmatization

iukhan233@gmail.
com

With the emergence of the nation state system a score of issues surfaced globally, the major ones include border demarcation, immigration and political citizenship, however, among them the issue of identity occupies a hotspot. Scholarly inquires have been conducted to analyze the issues of diaspora in the host countries and the subsequent identity crisis they are faced with. Their unacceptance in the host country is presumably based on their attachment and loyalties to the country of their origin. The present study examines that how the diaspora encounters the identity issues both in the host country and that of their origin, and adds another dimension to the identity issues of the diaspora communities. The study contends that the identity issues of the diaspora community, unlike the common perception, are not only limited to the host country but are also equally challenging in the country of their origin. The study is based on Kamila Shamsi's *Home Fire* (2017). The analysis is informed by Avtar Brah's theory of Difference as Social Relations (1996). The study concludes that the identity crisis of the diaspora community is not only limited to the host country but is equally faced by them in the country of origin, which leads to identity trauma and social stigmatization.

Introduction

In the wake of the globalization as the flow of capital enhanced, information and technology advanced, and the cross border mobility increased, the traditional identity paradigm underwent changes which gave birth to identity issues in case of diaspora community (Chiang, 2010). Despite the various efforts of assimilations, the diaspora remains convinced that they will never be fully accepted by the host society and will always be treated as aliens (Kaur, 2018). Therefore, as a result the issue of Identity surfaced as a kind of undefined space or an unresolved question in that space, among a range of intersecting discourses (Hall, 1989).

The concept of Identity gained currency in the era of colonization, the native population would always try to gain acceptance from their colonial masters by

wearing *White Masks* to demonstrate that they are free of their primitive indigenous traits and approaches, the practice was common among the native elites (Fanon, 2017). The Western scholarship is intentionally creating a binary opposition between the colonizers and the colonized in order to gain racial supremacy and thereby push the colonized into a state of identity crisis and lower social stratum. (Said, 2016). The colonizers' social ways and cultural practices including their language would be vigorously mimicked by the native inhabitants of the colonies, while subverting their own identity, to get themselves close to the colonizers and gain acceptance (Bhaba, 2012). Since the colonization kept nations depressed and in an inferior social station, it is therefore, that the issue of identity is given prime significance by the newly liberated nations. This forced inferior identity has left a deep influence on immigrants which always make them feel estranged, homeless and ambivalent in identity matters. (Abdulqadir Dizayi, 2019). However, such efforts and mimicry of the colonizers fail to earn them identity at par with their colonial masters, and their ambivalent state finally results into anticolonial resistance (Inam Ullah et al., 2020).

The collapse of the twin towers on 9/11 brought key changes into the international politics on the one hand whereas the idea of self and identity pattern underwent changes on the other. Ethnicity and religious denominations were considered strong basis of forming new identities (Mansoor, 2012). The incident served as a turning point in redefining individual and collective identities from the global perspective. The Muslim elites in contact with global network were faced with a tough choice. They had to either become culturally Western or be degraded in their social standing and cultural position. The event can also be observed as a source of resistance against the dominance of the Western culture. (Castells, 2009). With the fall of the twin towers, it was widely believed that the world was slid into a new phase of identity and existence to the 'symbolic shock'. The desire of the dispossessed and the marginalized other, therefore, can be sensed in the symbolism of the other, because the incident not only disrupted the global power structure but also disturbed hegemonic system of identity (Baudrillard, 2014). The young Muslim in particular were faced with the tough choices of identity after the 9/11, which included Islamic versus British and radical versus liberal. The patterns were also followed by fundamental changes in radical Islamic politics on the one hand and the British multicultural citizenship on the other. The developments slid them into a plethora of social and cultural issues, among them the identity crisis stands out (Abbas, 2004).

The concept of identity is relative and develops in the same relationship. A stronger identity emerges only when the weaker section gives in and is excluded from orbit of competition. However, Identity is always a changing and evolving process with no absolute form. (Erikson, 1968). The concept of identity functions in a variety of planes, the major ones being the social and personal identities. Every individual has multiple identities which are arranged in a hierarchical system, the demonstration of which is based on the demand of the situations (Burke & Stets, 2009). The concepts of the formation of identity and identity crisis are largely affected, developed and transformed both in the social and political sectors. The Muslim diaspora in the Britain is suffering from identity crisis and tries to gain recognition and acceptance in a

society which treats them as aliens. The society treats them as suspects and doubts their loyalties. The situations as a result push them into an uncertain and precarious state of identity (Meer, 2015).

The growing Islamophobia, ethnocentrism, and the dwindling multiculturalism and plurality in the Western societies especially in the Britain has made the situations intolerable for the Muslim diaspora which results into identity crisis and social marginalization. (Khan., et al, 2020). The tools and tactics used by the West in order to alienate others range from political to the cultural and literary fields. Deliberate attempts are made to draw a line between the two races and thereby put the nonwestern into a state of uncertain identity. The approach results into rise of the dissension and urge for representation by the subjected community. Culture, identity and representation remains the key tools in dominating the minor sections of the society (Said, 2014). Among the actors of resistance and catalyst for the quest of identity in the era of uncertain station of identities globally, the Muslim community stands out. Muslims resist the global hegemonic order and strive for separate identity and defined existence. In the era of confused and precarious state of identities Muslims are the active and volatile *Others* (Almond, 2007).

Diaspora can't be relieved of the influence of their origin or the 'old country' which is deeply ingrained into their customs, belief systems, language and cultural practices which always tell upon their loyalties and approaches. They live in one country but look across space and time to another. (Cohen, 2008). The idea or feelings of being at home becomes a mythic idea in diasporic imagination. In this sense the concept of home becomes a place of no return, even if you visit the geographical landscape which is deemed as a place of your origin. (Brah, 2005). In case of diasporic community, the concept of homeland brings fragmentation, discontinuity and displacement. If the original home becomes a fragmented idea, can it be secured in the host country? The migrants bring with them not only physical baggage but also the soft capital like ideas, belief system and traditions. Migrants may live in new places but they are never accepted as belonging to there. And thus they are made to think that their home lies across the borders. (Rushdie, 1992). However, back home the migrants are not accorded the status they yearn for. Kurehsi felt a little identity crisis when he was associated with British and not someone belonging to here in his own homeland. His uncle's anti-British remarks made him uncomfortable and emotional for patriotic fervor for Britain. He is further alienated by the remarks of his that they're Pakistani and he is Pakistani (Kureishi, 1986). The concept of generational differences is a significant factor here. Children of the migrants might be entitled to the host country's political citizenship, but their sense of being alien and Other is reminded by the migration history of their grandparents which oscillates their position in the host society (McLeod, 2013).

Material and Methods

This is a qualitative study which is based on the textual interpretation/analysis of the selected passages from the novel. The study focuses on the relevant

passages, expressions and structures that reflect identity issues and existential crisis for the diaspora community on part of the major characters in the novel. The study relies on Kamila Shamsie's novel *Home Fire* (2017) as the primary source of the data for the analysis. The analysis is developed around the theoretical framework of Avtar Brah's *Cartographies of Diaspora Contesting Identities* (1996). The analysis is divided into two sections: The section first takes into account the identity crisis of the diaspora community in the host society. The second part analyses the prevalence of same the challenges even in the country of their origin.

Theoretical Framework

The study is conducted under the theoretical framework of Avtar Brah's theory of Difference as Social Relations.

Brah (1996), holds that a set of economic factors, social conditions and state policies coupled with political discourses and various institutional approaches draw a demarcation line between the natural citizens and that of the migrants, and thus make them *Other* in the society. "...The interplay of state policy, political and popular discourse, and a variety of other institutional practices in the construction of Asian as post-colonial' other" (p.11). The discrimination divides the people into white and black, not on the basis of color but on the basis of geography, those who are not white by birth are black, none-whiteness is the definition of black. "The British black political subject emerged as a signifier of the entangled racialized colonial histories of black settlers of African, Asian and Caribbean descent" (p. 13). The concepts related to identity, politics and culture underwent changes with the arrival of the migrant population. The presence of Asians and other blacks in this country has added a new dimension to discussions about 'culture', 'politics' and 'identity' (p. 17). Attempts are always made by the host society to assimilate the migrants into the culture and customs of the host society but such efforts are not sincere, "...helping the immigrant to adjust to the host society, despite the fact that sections of the 'host society' were acting in rather an un-host-like fashion towards the new arrivals." (p.23). The host society therefore adopts the disposition of Difference as Social Relations which refers to the differences created through systematic and organized economic, cultural and political discourses and institutional practices. As Brah puts, "the historical and contemporary trajectories of material circumstances and cultural practices produce the conditions for the construction of group identities" (p. 117).

Alienation and Precarious State of Identity in the Host Society (London)

The novel is set in UK and Pakistan, and the characters belong to Pakistani diaspora settled in London. They are faced with a plethora of identity challenges and fail to get their grievances redressed in the host society. The discriminatory attitude and attempts of depicting them as other on the basis of their origin and belief system concern them:

Would you like to say something, Ms.Pasha? 'Yes, Dr. Shah, if you look at colonial laws you'll have plenty of precedent for depriving people of their rights; the

only difference is this time it's applied to British citizens, and even that's not as much a change as you might think, because they are rhetorically being made unBritish'. Say more. The 7/7 terrorists were never described by media as British Terrorists". Even when the words "British" was used it was always "British of Pakistani descent", or "British Muslims" or my favorite "British Passport holders", always something interposed between their Britishness and terrorism'. Well, you have quite a voice when you decide to use it (p. 38).

Despite the relentless efforts by the migrants from the third world countries to get themselves assimilated into the social fabric of the host society, they are repelled and discouraged and their status of being the outsider is intentionally maintained. Isma, having fulfilled all the formal and legal credentials, failed to reckon her social standing in England. She voices the concern that the social distance and discriminatory attitude which prevailed during the colonial era, still continues in the post-independence scenario. The biased and discriminatory disposition to the migrants continues in the host societies, despite the fact that they hold British citizenship. Isma refers to the 7/7 as an instance and its consequences for the Asian Muslims in the British society. The British public opinion and media covered the incident as tool of stigmatizing and isolating the Muslim migrants. Though the attackers were believed to be Muslim by faith, but were British by nationality, yet the media kept on highlighting their religion and origin and didn't pay attention to their citizenship. As a leading British newspaper terms it as, "the first ever Islamic suicide on British Soil" (Mullin, 2017). The media coverage of the incident on the one hand reflects the general mindset of the British and a pretext of stripping the migrants of their legal rights and the prevailing status they accord to the migrants in their social fabric on the other. The differences and discrimination the migrants face ultimately result into identity crisis for the migrants in Britain (Brah, 1996).

He was nearing a mosque and crossed the street to avoid it, then crossed back so as not to be seen as trying to avoid a mosque. Everyone always went on about the racism his father had had to face when a section of the press tried to brand him as extremist- but it was London's Muslim population who had turned their backs on Keramat Lone and voted him out, despite all the good he'd done for his constituents. All because he expressed a completely enlightened preference for the conventions of a church over those of a mosque (p.59).

The identity crisis pushes the migrants into a precarious position and unstable social standing. The adverse public opinion and the uncertain responses of the host society make the migrants find themselves at a fix to determine the course of action for themselves. While passing through a street where a mosque is situated Keramat Lone feels ambivalent and indecisive due his uncertain state of identity. Avoiding entry into the mosque will invite adverse responses from the Muslim community on the one hand and entry into it will make him doubted by the majority population of the host society on the other. Lone also cannot express his soft corner for the church which can create problems for him in the Muslim community. The passage is symptomatic of the identity crisis which the migrants undergo in the social setup of

first world countries. They can't remain firmly in a fixed identity station and thereby suffer identity crisis (Bhra, 1996).

No well, I did. That's how I was raised. There are still moments of stress when I recite Ayat -al- Kursi as a kind of reflex. Is that a prayer? yes, ask your girlfriend about it. Actually, no, I'd prefer it if you didn't mention it to anyone'. You should have to hide that kind of thing. I'd be nervous about a Home Secretary who's spoken openly about his atheism but secretly recites Muslim prayers (p. 107).

Being in an uncertain station of identity, the migrants are under vigilance from state and face xenophobic mistrust in the host society. They cannot act according to their will, rather subjected to the circumstances surrounding them. Keramat Lone, a Pakistani migrant in London, in conversation with his son, refers to a verse of the holy Koran. When asked by his son Eammon about its origin and significance Lone first tells him to ask his Muslim girlfriend to explain it to him, but then refrains him from doing so. Because he fears that showing attachment to the Koran will tarnish his image and will be doubted in the society. He confesses that in the moments of distress, he resorts to reciting the verses as a reflex action, but yet he cannot afford to reveal it to the people in his surroundings. The passage reflects the identity crisis and the various type of discriminations which migrants are faced with in the host society, especially the Asian migrants in British society (Brah, 1996).

We are in no position to let the state question our loyalties. Don't you understand that? If you co-operate, it makes a difference. I wasn't going to let him make you suffer for the choices he'd made. 'Is this me not suffering? Pervez is gone'. He did that, not me, when they treat us this way the only thing we can do for our own sanity is let them go'. Pervaiz is not my father he is my twin, he is me. But you, you are not our sister any more (p. 42).

Security of life and limb is one of the fundamental rights guaranteed by all of the modern constitutions to its citizen and taxpayers. Article 39 and 40 of the Magna Carta, the very basis of the British political system, assures the same rights (Dass & Narula, 1961). States are required to take initiative when the citizens are faced with such serious issues especially involving foreign countries. Diplomatic avenues and international channels, conventions and treaties are employed for the purpose. However, migrants being in an undefined state of existence, are not provided with facilities and opportunities of redressal which as a result adds to their political apathy and push them into identity crisis. Pervaiz, Aneeka's brother, had gone missing and later on found entangled by a terrorist faction in Raqqa and the family is in a dire need of state's help in terms of diplomatic initiatives to help him come back to his country. But Perviz's sisters can't even talk of the matter openly nor appeal to the state for the purpose because they fear that Pervez presence in militant custody will depict their image negatively and their loyalties will be questioned and suspected. Isma is therefore, reluctant to file the case and wants her family to drop the idea of seeking help from the government authorities. States make efforts in such cases for the security and protection of its citizens abroad, which is one of the underlying reasons of forging the diplomatic ties among states. But migrants here cannot demand such rights and

suffer as a consequence. The instance shows the discriminatory disposition and biased treatment meted out to the migrants (Brah, 1996).

She swiveled the stool around. 'What do you say to your father when he makes a speech like that? Do you say, Dad, you're making it ok to stigmatize people for the way they dress? Do you say what kind of idiot stands in front of a group of teenagers and tells them to conform? Do you say, why didn't you mention that among the things this country will let you achieve you are Muslim is torture, rendition, detention without trial, airport interrogations, spies in your mosques, teachers reporting your children to the authorities for wanting a world without British injustice (pp. 90,91).

Being an *Asian Other*, the migrants are faced with a score of challenges and made to face the discriminatory attitude and marginalization. They are refused the very fundamental rights and liberties which a brazen disregard of the human rights as well and social contracts around the globe. Aneeka voices her concerns against the biased attitude of the state apparatus towards the migrants. The migrants are always subjected to suspicion and oppressive practices like illegal detentions, torture, investigations, public profiling and vigilance of their places of worships and even their kids are suspected in schools. Aneeka's sister had already undergone the same experience when she was flying to USA and she had guessed a set of questions for the airport. The treatment meted out to the migrants is violation of fundamental human rights, but they lack a proper forum to get their grievances redressed. The practices which Aneeka's family experience are against the very spirit of the UN Charter and its Universal Human Rights Declaration. Even the constitutions of both the states which Aneeka's family is related to i.e. Pakistan and United Kingdom provide in express terms for such rights, but in case of migrants these are not heeded to.

As you know, the day I assumed office I revoked the citizenship of all dual nationals who have left Britain to join our enemies. My predecessor only used these powers selectively which, as I have said repeatedly was a mistake. 'And Perez Pasha was a dual national? 'That's correct. Of Britain and Pakistan. 'Practically speaking, does this have any consequences now that he'd dead?' His body will be repatriated to his home nation, Pakistan. 'He won't be buried here?' No, we will not let those who turn against the soil of Britain in their life sully that very soil in death (p. 188).

Migrants are always entitled to a very precarious and uncertain state of identity especially when it comes to their question of their citizenship. The right of revoking the citizenship is here kept at the disposal of the Home Secretary who can revoke it when he deems it fit. Even in the moments when Pervez needed diplomatic assistance, it was flatly denied. Now after his death his body is not allowed to be brought to London. The family persistently shows its affiliation with land and considers it as their home as Aneeka says, "you are the one who needs to understand. He is not going to be buried. I've come to take him home" (p. 20). However, the authorities disown them by banning their entry into UK and ask them to carry the

dead body to their country (Pakistan) instead. The passage confirms Brah (1996) views of the discriminatory disposition the state shows in case of migrants' legal and political rights.

What does he want: he wants to come home? He wants me to bring him home, even in the form of a shell. 'You can't'. That isn't reason to try. 'How'. 'Will you help me?' 'Why can't you understand the position we are in? We can't say the kinds of things Gladys said, we don't have that liberty. Remember him in your heart and your prayers, as our grandmother remembered her only son. Go back to university, study the law. Accept the law, even when it's unjust' (p. 196).

The home country takes steps when finds its citizens in trouble abroad and makes efforts for their recovery. In case of any transgression and violations legal support is supplied for their safety, and in case of death, the dead body is retrieved and is handed to the family. Such initiatives are taken as a primary compulsion of the state to ensure the interest and life of its nationals. In such cases the family of the victim is joined by human rights activists and civil society to build pressure on government for the cause. However, migrants here seem denied such liberty and rights to advocate their cause and claim their political rights. Aneeka urges her sister Isma to join her in the cause to expedite the repatriation of their brother from Ankra, but Isma's response cuts the sorry state of affairs which they are faced with. She responds that their very status of being migrants does not entitle them to rights and liberties like Gladys, who is the natural citizen of the country. Isma even wants Aneeka to silently bear the loss of their brother and neither make complaints nor expect redressal of their grievances by the state. She exhorts her to accept the sufferings rather than complaining and demanding justice and sympathy. Although the type of treatment meted out to them is a blatant violation of the law, yet she ironically terms it as law and is ready to be accepted instead of resisting against it even if the law is unjust. The discussion reflects the political and social standing and the discriminatory disposition against the migrants which pushes them into marginalization and identity crisis.

Even before his death, Pervez admits his mistake and wants the government to take him back and be produced before the court to face the legal consequences of his actions, but is not heeded to., he adds, "I made a mistake. I am prepared to face trial if I have broken laws. Just let me go to London" (p. 171). Despite such appeal from abroad by Pervez himself and the pleas of his family in London, they are simply ignored by the British authorities.

The sense of alienation and discrimination intensified when they were not heard by the government and all their appeals and pleas for help were turned down. The lack of apathy on the part of authorities on the one hand and the cold shoulder of society on the other ultimately pushed them into a state of identity crisis. The outcome of their struggle finally surfaced in the form a flat refusal of help by British authorities, "His body will be repatriated to his home nation, Pakistan. He won't be buried here"

(p. 188). The public on the other hand also voiced their concern on social media totally disowning them and asking to leave the London and return to the country of their origin. The following trend was observed, “#GOBACKWHEREYOUCAMEFROM” (p.190). Having experienced disappointment by the government and a sense of alienation by the society, Aneeka leaves for Pakistan, the country of her origin and roots to bury the dead body of her brother. She is confident enough to gain sympathy and support from the people in Pakistan. Despite being abroad, the Pakistani diaspora remain more attached with their homeland, they take active part in social work and run charity and are more interested and concerned about the political and economic development of the country. The second and third generation of the diaspora are more different than their predecessors, they prefer their Pakistani identity, remain connected and contribute to it. (Abbasi, 2010). On the eve of leaving for Pakistan she talks to media: “why are you going? one of the journalist called out from across the barrier, just before she walked into the departure lounge. ‘For justice’ ” (p. 207).

Home (Pakistan), Identity Trauma and Social Stigmatization

The diaspora’s identity crises are always associated with their roots and past. Overwhelmed by the crisis, they attempt to locate their identity in the region of their origin through nostalgia. A person in the exile becomes more attached to his culture and home country. The diasporic identities are subjected to transformation because of the intervening factors of his origin, existing life style with fluctuating basis. As a result, they feel alien and outcast which arises the desire of getting back to the land of his origin and the culture of his birth. (Asghar & Fatima, 2020) Driven by the sense of alienation and identity crisis in the host country, Aneeka turned her country of origin with a hope to gain sympathy and feel a sense of ownership in Pakistan. However, back in London, in recollection of the home country, she had no favorable idea about it and preferred London to it because of the cultural and identity issues:

..... hating the idea of missing a summer in London to spend it in a country teeming with relatives who thought blood ties gave them the right to interrogate and lecture and point to the sisters’ hijab as proof that British Pakistani were caught in the past and then point to their jeans to prove they were ‘mixed up’ ... what is an overseas Pakistani exactly? She asked. Pervez shrugged. ‘Think it just means your family’s from there so you’re exempt from visas. Anyway, that’s the only part relevant to me (p. 202).

Being a migrant, Aneeka is always concerned with the cultural and identity issues. The dressing choice she is used to in London, is not accepted in her home country. Being a patriarchal society, the male relatives can comment on her dress and make their own assumptions about their identity. The responses led her to find about the very status of being an overseas Pakistani, and her brother responds in a very pragmatic way ruling out any kind of filial and emotional attachment. However, despite their mental constructs, the country is being referred to as their home both by the public as well the state authorities in London. On her arrival to Pakistan, Aneeka finds the situations more appalling than her imagination:

The Pakistani news channel had a split screen. On side showed scenes from the park, as increasing numbers of onlookers arrived to cluster around the girl as if she were the site of an incident; the other showed a studio in which the urbane host of a religious discussion program explained what Shariah law had to say about the Pasha case. First, said the man, the boy had joined those modern day Kharjites who were a greater enemy of Islam than even America or Israel and so he should never be described as 'jihadisi'. Second, he should have been buried before sunset on the day he died, no matter how far from home he was, and anything else was unislamic, third, by her own admission to UK police, the girl was sinner, a fornication, and she should be flogged (p. 220).

Instead of consoling Aneeka and making them feel at home, the situations in Pakistan also didn't turn favorable for them. The Pakistani media and public started commenting on the case from various perspectives which further augmented their alienation and identity crisis. She was not received by her relatives and even the dead body was not taken to relatives' homes rather was kept in a park under the open sky which symbolizes the apathy on part of the people of the home country. The public opinion is also adverse and negates any kind of affiliation and attachment with them. While the funeral is underway, a TV Talk Show debates the issue from religious point of view: The boy's affiliation with such a group, the interest of which goes against the interest of Islam, and the girls also has a boyfriend in London, they, therefore, should not be treated fairly and the state should not have received the dead body. The girl needs to be punished with flogs on account of her fornication as per the dictates of Islamic injunctions.

Aneeka, standing alone by her brother's dead-body and surrounded by snowflakes, cuts a figure of helplessness and alienation. The funeral and burial are not conducted in the conventional manner. Very few people join and look with suspicion and strangeness at the whole process. They brought with them flakes of ice to the park and placed them on the dead body which symbolically conveys friendliness and lack of interest on their part and uncertain and precarious station of Aneeka and her brother's identity in their home country. Even their cousins refused to own them and passed negative comments which further exacerbated her alienation and identity crisis: "...your government thinks this country can be a dumping ground for its unwanted corpses and your family just expects us to jump up and organize a funeral for this week face of terrorism" (p.209). The comments show their displeasure of bringing the dead body to Pakistan which, according to them, should have been buried in their home (London), where from they have already been expelled and driven on the ground of Pakistan being a country of their origin. However, in meanwhile the Home Secretary in London, while referring to the dead body says: "a foreign body in the ice" (p. 237). Comments from both the countries openly disown them and their identity crisis reaches its height. Having been rejected and disowned in both the countries, Aneeka falls into an uncertain state of identity and is unable to choose which course of action will suit her: "she was standing there with an ice cube melting between her fingers, not knowing what to do with it now that she'd picket it up. A picture of harmless awkwardness." (p. 235). Aneeka's feelings of affiliation and

attachment now seem fading into oblivion and hopes of sympathy and consolation in the home country shattered. She failed to find her *roots* once disappointed in the *routes*. When it comes to identity and roots, migrants always find themselves at stake, and can't rightfully, as Kureishi (1986) says, lay claim to either place.

Aneeka, a Pakistani migrant in London needs the support of the state authorities to recover the dead body of her brother from Ankra and bury it in London. The state authorities refuse to lend her support on account of her being a migrant and instead ask her to take the body to her home country Pakistan. Being faced with the identity crisis in the host society, Aneeka arrives in Pakistan along with the dead body to gain emotional support and bury the it. However, she is faced with yet another phase of identity crisis. She is neither welcomed by the relatives nor supported emotionally but is given a cold shoulder and refusal to accept them. The response pushes her into yet another phase of identity trauma and social stigmatization in the country of her origin.

Conclusion

Diaspora community has always been subjected to discriminatory attitude globally, which results into their identity crisis in the host countries. However, their identity issues are generally deemed to be associated with the host society. The study shows that Aneeka's identity in *Home Fire* is not only confined to the diasporic environment but continues in her home country as well. She is subjected to discriminatory attitude by the government authorities and treated as *Other* in the English society (Brah,1996). Driven by the sense of alienation and discriminatory disposition both from the public and government, she along with the dead body of her brother, arrives in Pakistan to get redressed and consoled. She, however, is not accepted by her relatives and society in general. The relatives consider them strangers and alien in Pakistan and treat them as if they don't have any stakes Pakistan. Responses of the host society referred to Pakistan as Aneeka's home country and wanted them to go back where they had come from. Aneeka also harbored the thoughts that she would get justice and emotional attachment in the Pakistan, but on her arrival she found the situations differently. She is equally disowned and made to feel alienated in both by her relatives and public. Aneeka's hopes of redressal and home feelings shatters and is thereby pushed into another phase of identity trauma and social stigmatization.

References

- Abbas, T. (2004). After 9/11: British South Muslims, Islamophobia, Multiculturalism, and the State. *American Journal of Islamic Social Sciences*, 21(3), 26-38.
- Abbasi, N. M. (2010). *The Pakistani Diaspora in Europe and its Impact on Democracy Building in Pakistan*. International Institute for Democracy and Electoral Assistance Stockholm.
- Almond, I. (2007). *The New Orientalists: Postmodern Representations of Islam from Foucault to Baudrillard*. I.B. Tauris.
- Asghar, M. A., & Fatima, S. (2020). Confused Identities : A Diaspora Study of Amer Hussen's Cactus Town and Other Stories and Monica Ali's Brick Lane. *European Journal of English Language and Literature Studies*, 8(2), 64-80.
- Baudrillard, J. (2014). *The Spirit of Terrorism*. Verso Books.
- Bhabha, H. K. (2012). *The Location of Culture*. Routledge.
- Brah, A. (2005). *Cartographies of Diaspora: Contesting Identities*. Routledge.
- Burke, P. J., & Stets, J. E. (2009). *Identity Theory*. Oxford University Press.
- Castells, M. (2009). *The Power of Identity*. Wiley-Blackwell.
- Chiang, C. Y. (2010). Diasporic Theorizing Paradigm on Cultural Identity. *Intercultural Communication Studies*, 19(1), 29-46.
- Cohen, R. (2008). *Global Diasporas: An Introduction*. Routledge.
- Dass, W., & Narula, T. S. (1961). *How States are Governed: For Degree Students: Governments of Britain, United States, Switzerland, Canada, Soviet Union and India*.
- Dizayi, S. A. (2019). Locating Identity Crisis in Postcolonial Theory: Fanon and Said. *Journal of Advanced Research in Social Sciences*, 2(1), 78-86.
- Erikson, E. H. (1968). *Identity, Youth and Crisis*.
- Fanon, F. (2017). *Black Skin, White Masks*.
- Hall, S. (1989). Ethnicity, Identity and Difference. *Radical America*, 23(4).
- Inam Ullah, Andama, G., & Nawaz, A. (2020). Colonization and Decolonization of the Indian Subcontinent: A colonial Discourse Analysis of 'A god in every stone'. *Liberal Arts and Social Sciences International Journal (LASSIJ)*, 4(1), 282-292.

- Kaur, G. (2018). Identity Crisis of the Diaspora. *IMPACT: International Journal of Research in Humanities, Arts and Literature*, 6(11), 251-57.
- Khan, A. N., Ullah, I., Khan, I., Gul, N., & Andama, G. (2020). Stereotyping Muslim Women's Identities Through Hijab in the West; A Study of Counter Stereotypes in *Home Fire* and *Three Daughters of Eve*. *PalArch Journal of Archaeology of Egypt/Egyptology*, 17(16), 180-191.
- Kureishi, H. (1986). *My Beautiful Laundrette and the Rainbow Sign*. Farrar, Straus and Giroux
- Mansoor, A. (2012). Post 9/11 Identity Crisis in H.M. Naqvi's *Home Fire*. *Pakistaniaat: A Journal of Pakistan Studies*, 4(2), 8-44.
- McLeod, J. (2013). *Beginning Postcolonialism* (2nd ed.). Manchester University Press.
- Meer, N. (2015). *Citizenship, Identity and the Politics of Multiculturalism: The Rise of Muslim Consciousness*. Palgrave Macmillan.
- Mullin, G. (2017, May 17). Terrorist Atrocity. *The Sun*.
- Rushdie, S. (1992). *Imaginary Homelands: Essays and Criticism 1981-1991*. Penguin Books.
- Said, E. (2014). *Culture and Imperialism*. Random House.
- Said, E. (2016). *Orientalism: Western Conceptions of the Orient*. Penguin UK.
- Shamsie, K. (2017). *Home Fire*. Penguin.