

**Diaspora and Identity: A Critical Study of the Pakistani Diaspora's Identity Crisis in  
Kamila Shamsie's Home Fire**

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**ABSTRACT**

*With the dawn of globalization, the concept of swift mobility and migration has faced numerous issues in its wake, the major ones being political status, cultural assimilation, and identity issues within the diaspora community. Studies have highlighted the political, legal and cultural aspects of these issues. The present study critically examines the identity crisis faced by Pakistani migrants in the UK. The study shows that the migrants are not entitled to equal social rights and due status of citizenship, which ultimately leads them to an identity crisis. The study is qualitative and based on Kamila Shamsie's Home Fire (2017). The analysis is developed in light of Frantz Fanon's theoretical framework (1986) and other postcolonial theories relating to identity crisis. The study concludes that the uneven treatment of Pakistani migrants in the UK pushes them into a state of identity crisis, which makes them suffer mentally and socially.*

**Keywords:** Identity, Social Stigma, Migrants, Globalization and Diaspora.

خلاصہ

عالمگیریت کے آغاز کے ساتھ، تیزی سے نقل و حرکت اور ہجرت کے تصور کو اس کے نتیجے میں متعدد مسائل کا سامنا کرنا پڑا، جن میں اہم سیاسی حیثیت، ثقافتی انضمام، اور ڈائیسپورا کمیونٹی کے اندر شناخت کے مسائل ہیں۔ مطالعہ نے ان مسائل کے سیاسی، قانونی اور ثقافتی پہلوؤں کو اجاگر کیا ہے۔ موجودہ مطالعہ برطانیہ میں پاکستانی تارکین وطن کو درپیش شناختی بحران کا تنقیدی جائزہ لیتا ہے۔ مطالعہ سے پتہ چلتا ہے کہ تارکین وطن کو مساوی سماجی حقوق اور شہریت کی مناسب حیثیت حاصل نہیں ہے، جو بالآخر انہیں شناخت کے بحران کی طرف لے جاتا ہے۔ یہ مطالعہ معیار پر مبنی ہے اور کمیلا شمسے کے بوم فائر کے نظریاتی فریم ورک (1986) اور شناخت کے بحران سے متعلق دیگر مابعد Frantz Fanon (2017) پر مبنی ہے۔ یہ تجزیہ نوآبادیاتی نظریات کی روشنی میں تیار کیا گیا ہے۔ اس تحقیق میں یہ نتیجہ اخذ کیا گیا ہے کہ برطانیہ میں پاکستانی تارکین کے ساتھ غیر مساوی سلوک انہیں شناخت کے بحران میں دھکیل دیتا ہے، جس سے وہ ذہنی اور سماجی طور پر متاثر ہوتے ہیں۔

کلیدی الفاظ: شناخت، سماجی بدنامی، مہاجرین، عالمگیریت اور ڈائیسپورا۔

**INTRODUCTION AND BACKGROUND**

Diaspora studies examine the lives of migrants who face various questions regarding their identities. The term 'diaspora' has been derived from Greek words *dia* (across) and *speirein* (scatter), and it refers to "the movement of people from any nation or group away from their own country" (Ashcroft et al., 1998, p.

81). Diaspora construct a shared identity; they still somewhat orient themselves to an original 'home'; and they demonstrate an affinity with other members of the group spread to other places (Cohen, 2008). According to Bakewell (2009) four key features are leading to diasporic status: (a) movement from an original homeland (to more than one country, either through forced dispersal or voluntary expansion in search of improved livelihoods); (b) a collective myth of an ideal ancestral home; (c) a strong ethnic group consciousness sustained over a long period (based on shared history, culture and religion); and (d) a sustained network of social relationships with members of the group (living in different countries or settlements).

Historically, there have been three waves of Diaspora. Firstly, the term refers to the Jews who settled in different parts of the world. When conquerors transferred to other countries in order to expand their scope of influence. The second wave of Diaspora occurred during the colonial era when colonizers migrated to other lands to expand their sphere of influence. Enslaved people were transported from Africa to America to enable the new homesteads. The third wave of Diaspora coincides with the periods of the Industrial Revolution and globalisation, when people from less industrialised nations migrated to industrialised nations to improve their lifestyles and support their families. The Pakistani Diaspora falls into this third wave. The term "diaspora" emerged in literary criticism as a result of developments in postcolonial criticism. It borrows concepts from hybridity, mimicry, and exile in postcolonial theory. (Ashraf & Hashmi, 2020, p. 02).

The Pakistani community in the United Kingdom is one of the largest South Asian groups, with roots going back to the mid-20th century (Sammad & Yunas, 2012). Many Pakistanis migrated to Britain for better job opportunities and education, particularly after the colonial era, when there was a shortage of skilled workers. Over time, they built strong communities, maintained their cultural traditions alive, and made significant contributions to British society. However, even after many years, they still face challenges in feeling like they belong, finding their identity, and being entirely accepted in society (Din, 2016). The lives of Pakistani migrants in the UK are often tricky because they face unfair treatment, stereotypes, and extra scrutiny, especially after the 9/11 attacks. 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 Ullah, I., Khan, A., & Andama, G. (2022, p. 1). The lives of Muslims in the UK have become more challenging because many people unfairly associate Muslims with negative stereotypes or view them with distrust. This distrust can lead to discrimination, prejudice, and extra scrutiny in everyday life, making it harder for Muslims to feel accepted or fully part of British society. Even though most Muslims in the UK are peaceful and contribute positively to the country, they often face unfair judgments and are made to feel like outsiders. This creates a challenging environment where their loyalty and identity are constantly called into question. They find themselves balancing between keeping their cultural heritage and integrating into British society. The media, government, and public discourse frequently reinforce a division, positioning them as outsiders, which complicates their sense of belonging. This struggle intensifies when individuals from these communities are suspected of affiliating with groups perceived as national threats, resulting in increased uncertainty and tension regarding their identity and role within society. The efforts of cultural assimilation by the migrants always fail to earn the equal and dignified status. (Inam Ullah et al., 2020).

Some authors have made the Pakistani Diaspora the theme of their literary works. Well-known among them are Kamila Shamsie, Mohsin Hamid, Hanif Kureshi, H.M. Naqvi, Bapsi Sidhwa and Nadeem Aslam. Kamila Shamsie's works focus on extremism, institutionalised Islamophobia, institutionalised marginalisation and humiliation, and migration. In Shamsie's Novel *Home Fire* (2017), the theme of Diaspora and Identity is explored in depth, particularly in the context of the Pakistani Diaspora in the UK and the US. The novel portrays how individuals struggle to find their identity when they are caught

between multiple cultural, political and societal forces (Shamsie, 2017). The present study examines how Shamise explores the complexities of identity formation for British-Pakistani Muslims living in Britain, particularly through the experiences of the Pasha Family. This Novel serves as a stark mirror to the British treatment of British Pakistani Muslim Families. It vividly portrays a reality where their identity is denied and their human rights are stripped away, underscoring the pervasive discrimination they face

### **Theoretical Framework**

The study is conducted under the theoretical framework of Frantz Fanon's *Black Skin, White Masks* (1986). Fanon (1986) discusses how black and white individuals are confined/trapped between social norms and cultural borders. Black individuals accept a sense of inferiority, while white individuals reinforce dominance, maintaining control. This creates a conflict between black people and white people. "The Negro enslaved by his inferiority; the white man enslaved by his superiority alike behave by a neurotic orientation" (p. 27). Fanon explains that society is composed of two groups: the minority and the majority. The Individuals in the Minority groups can feel a sense of mental *Otherness*. Instead of being an equal and full member of society, individuals of minority groups are treated as outsiders. It leads to racism and colonialism, where one group is considered dominant over another. "To exist is to be called into being about an *Otherness*". (p. 28).

According to Fanon (1986), Identity is formed through two things: the individual's culture and the individual's actions. This creates a "splitting" of Identity, which drags a person in the opposite direction. In postcolonial societies, people often struggle to be part of a powerful culture while also remaining true to their origins. "The very place of identification, caught in the tension of demand and desire, is a space of splitting" (p. 28). Fanon highlights the power dynamics of colonialism and racism, emphasising that the coloniser's superiority is built by dehumanising the colonised. He argues that racism is not an inherent reality but a deliberate mechanism of oppression used to sustain dominance by portraying the colonised as inferior. "The feeling of inferiority of the colonised is the correlate to the European's feeling of superiority" (p. 69). The study uses the framework in the context of the interaction between the whites (the host community and the once colonisers) and the Diaspora (the migrants and the once colonised). The rights and privileges of both groups are determined by their former status.

### **RESEARCH METHODOLOGY**

The methodology of the study employs a qualitative approach, based on the textual interpretation of the novel, with a special focus on relevant structures, expressions, and passages that demonstrate an identity crisis and the uncertain state of migrants in social, cultural, and political domains. The study is qualitative in nature and based on Shamsie's *Home Fire* (2017). The analysis is developed around the theoretical framework of Frantz Fanon's theories propounded in *Black Skin, White Masks* (1986) and other postcolonial theories about identity and colonisation. The discussion involves critical analysis of the major characters and their identity challenges in social, cultural and political spheres. The analysis takes into account the racial and cultural discrimination and the uneven treatment meted out to the members of the Pakistani Diaspora in the context of the novel.

### **ANALYSIS AND DISCUSSION**

The Diaspora of third-world countries live in a precarious status in first-world countries and are subject to various types of social, cultural, and political pressure in the host countries, which ultimately pushes them into an identity crisis. They do not conform to the culture and values of their origin, nor do they fully accept themselves as part of Western culture. However, their social and cultural practices are guided

mainly and dictated by the customs and values of the host countries. The in-between status of hybrid identities puts them in a precarious state. This uncertain state reshapes their identities and forces them to confront numerous problems in the social, cultural, and political domains. They are usually at a loss and suffer from identity crises when it comes to social identity, cultural affiliations and political and legal rights. Migrants, according to McLeod (2010), may live in new places, but they can be deemed not to belong there and are disqualified from considering the new land their home. Instead, their home is seen to exist elsewhere, back across the border. The migrants are not wholly accepted in either country due to their in-betweenness and thus remain in an uncertain state of identity. Despite their efforts to assimilate into the Western social fabric and be accepted on equal terms therein, migrants face numerous social challenges that hinder their progress. The circumstances consequently plunge them into a state of identity crisis:

“She felt sick before she could form the thoughts to understand why. ... she looked down at a series of messages. .... He has to prove he's one of them, not one of us, doesn't he? .... I hate this country. ....” (Shamsie, p. 33). Migrants in the Western world are often denied the status of equal members of society; they strive hard to assert themselves and gain a stable identity and recognised status in their host country. Aneeka informs her sister, Isma, about Keramat Lone's induction as the Home Secretary via a mobile phone message. She expresses concern that Lone will not represent themselves. However, she will instead become part of the host population, and the void will remain unfilled, resulting in the continuation of their identity crisis. She points out that Lone has already adopted a Western identity, and the induction will force him into the Western fold. During the chat on the mobile phone, she is aware that the mobile phone communication is being monitored and that the state is spying on them. In an emotional outburst, she voices her objection to the act, shows disgust for the country and its system, and wants the government not to spy on them. They are always under the scrutiny of state security institutions, depriving them of their fundamental rights to privacy and association. The passage reflects the precarious position the migrants are entitled to in Western society and the identity crisis they suffer therein.

“Would you like to say something, Ms. Pasha? Yes, Dr. Shah, if you look at colonial laws, you'll see plenty of precedent for depriving people of their rights; the only difference is this time it's applied to British citizens” (p. 38). Migrants from third-world countries are often not accepted as part of the first-world countries and their culture; no matter how hard they try to assimilate into the host culture, they will remain outsiders. Despite fulfilling all the formal and legal credentials, they are still not deemed members of the Western world, and their identity crisis persists. During a dinner with Hira Shah, a Kashmir professor in America, Isma gives vent to her feelings and the issues of identity that the migrants face in London. Isma holds that the type of discrimination practised by the British during the colonial era between the natives and the British persists. The white man's mentality is still the same when it comes to racial and cultural issues; they still maintain the distance from people from third-world countries; the only difference, however, is that of the context. Earlier, such treatment would be meted out to the natives of the colonies, who were not recognised as British citizens, and now it is extended to migrants who are legally British citizens. She holds that the discrimination continues and is frequently reiterated to strip them of their rights of citizenship and as members of British society. She, for instance, refers to the July 7, 2005, London bombings, also called 7/7, which claimed many civilian lives in the city's public transport system. She holds that the media coverage of the incident revealed the British mindset and their approach towards the migrants. Although the attackers were British citizens, Muslim by faith, their stereotypical representation was repeated by the media, frequently highlighting their religion and origin and rarely referring to them as citizens of the United Kingdom. As a leading British newspaper breaks the news, “the atrocity was the first ever Islamic suicide on British soil” (Mullin, 2017, p. 21). The media coverage of the incident reflects the general mindset of the British and the prevailing status they accord to the migrants in their social fabric, which ultimately results in an identity crisis for the migrants in Britain:

“He was nearing a mosque, so he crossed the street to avoid it, then crossed back to avoid being seen trying to avoid it. ... the racism his father had had to face ... the press tried to brand him an extremist” (p. 51). The identity crisis puts the migrants in a very unstable and confused state of mind, given the adverse public opinion and uncertain responses from the social milieu; they cannot easily decide what the right course of action for them is. Karamat Lone, while passing through a street where a mosque is situated, undergoes ambivalent feelings. If he avoids the mosque, it will create an adverse opinion against him in the Muslim community, and attachment to the mosque may develop suspicion against him among the British, on the other hand. Lone's father had already been the victim of such situations. Lone, on the one hand, wants to maintain the confidence that the Muslim community has reposed in him, whereas he shows a soft corner for the church on the other hand. The passage vividly reflects the identity crisis that migrants from developing countries face in the social context of developed countries. They cannot firmly stay in a fixed state of identity, which pushes them into a state of identity crisis:

“Over the next few days, he discovered her version of secrecy meant he didn't have her phone number, couldn't contact her online (couldn't find her there, in fact), wasn't permitted to know when she was planning to come and go” (p. 62). The identity crisis which the migrants suffer in the first-world countries affects them in a variety of ways. The immediate effect is seen on their social life and interpersonal contacts. They are under vigilance from the state on the one hand and experience xenophobic mistrust in society on the other. Such challenges exacerbate their identity crisis and ultimately inhibit their movement and social interaction. As the relationship between Aneeka and Eamonn develops, Aneeka frequently stresses the importance of secrecy. Despite their growing rapport and intimate ties, she still does not reveal all the details to him. Their dating and trysts similarly remain uncertain and unpredictable, and she turns out to be anomalous in her routine. Eamonn finally discovers that it is because she does not have a permanent contact number to avoid the vigilance of the security agencies. The passage reflects on the social challenges that hinder the daily lives of migrants, describing their personal and interpersonal interactions. Such patterns of the relationship of the migrants with the state and society marginalise them, inhibiting their free movement and actions according to their will and push them into an identity crisis:

“No? Well, I did. That's how I was raised. There are still moments of stress when I'll recite Ayat al-Kursi as a kind of reflex.” “Is that a prayer?” “Yes. Ask your girlfriend about it.” (p. 107). Being in a state of uncertainty, migrants from developing countries cannot easily act in accordance with their will and whims, and it is always a difficult challenge for them to decide which course of action suits them better in their new surroundings. As an African black migrant in France describes his feelings about his emotional warmth, instincts and natural sense of rhythm, the reactions of the society. “When I watch a game of football, I take part in the game with my whole body. When I listen to jazz or an African song, I have to make a violent effort of self-control (because I am a civilised man) to keep myself from singing and dancing” (Senghore, 1995, p.31). The same pattern of attitude is manifested by most migrants in the Western world, which pushes them into a state of identity crisis. Karamat Lone, during a conversation with his son, refers to a verse of the Holy Quran. The passage vividly reflects migrants from third-world countries caught in an uncertain state of identity in the Western world:

“He called his cousin, the guitarist in Karachi—the one he had hated because on the only occasion they had met the other boy had said, “I am a Pakistani and you're a Paki”. (p. 116). The identity crisis faced by the migrants is not only limited to their surroundings in the Western world, but is faced by them even back in their country of origin once they leave it. They are not even regarded as original members of their society in their country, and the challenge of identity remains on both sides. In his essay “The Rainbow Sign,” Hanif Kureishi, a second-generation Pakistani immigrant in London, writes about the same kind of identity crisis he experiences when visiting his relatives in Karachi. One of the relatives tells him, “We are Pakistani, but you, you will always be a Paki- emphasizing the derogatory name the English used against



Pakistanis, and therefore the fact that I could not rightfully lay claim to either of the place (Kureishi, 1986). Pervaiz Pasha, Aneeka's brother, who is also Pakistani and based in London, recounts a story of a similar nature that happened to him, causing him to experience an identity crisis in the country of his parents' origin.

Migrants remain victims of an identity crisis, whether in the Western world or during their stay back in the country of their origin, they are not accorded full status as members of society. However, the feelings intensify when they need help from the members of society. In such cases, not only are their pleas turned down by both countries, but they are also given a cold shoulder and a sense of alienation, which further intensifies their feelings of identity crisis. When the incident of Pervaiz's death surfaces and Aneeka seeks help from the government, her request is turned down with outright apathy. "His body will be repatriated to his home nation, Pakistan. He won't be buried here?" (p. 144). Public, on the other hand, also raises its voice on social media, disowning them and asking them to leave the country and return to their home country. "#GOBACKWHEREYOU CAME FROM" (p. 145). Disowned by the public and disappointed by the government authorities, Aneeka leaves for Pakistan, the country of her parents' origin. During the funeral, she encounters her cousin, who, like the British people, disowns her and refers to London as her home, not Pakistan, where she has already been disappointed. Responses coming from her cousins reflect that her home country is London, not Pakistan, whereas she has been driven here by the feelings of Pakistan being a country of her origin. The passage reflects that migrants cannot rightfully, as Hanif Kureishi says, lay claim to another place (Kureishi, 1986), and therefore stay in a state of identity crisis:

"The most consistent criticism against Karamat Lone was that his positions shifted between traditionalist and reformer.... his intention to expand the home secretary's power to revoke British ... a renewed assault on true Englishmen and women by Britain's migrant population..." (p. 168). Karamat Lone, faced with an identity crisis, the migrants sometimes take actions calculated to gain acceptance in the social fabric of the West. However, even their advocacy for a genuine cause and actions taken in good faith are sometimes suspected, which further exacerbates their already precarious state of identity. Karamat Lone advocates empowering the executive to revoke one's citizenship if found guilty of anti-state activities. The public opinion grows against him. The initiative is regarded as one of the worst pieces of legislation. However, the worst response to public opinion is that the initiative itself comes from a migrant who is not the true son of the soil, which will affect the native people of the land. The adverse public response has few dimensions which reflect the migrants' precarious position and their identity crisis. Firstly, the action is directed towards the security of the land and its inhabitants at large; the outcomes will not be selectively applied to a particular group of people but will be applied across the board. Secondly, the move is already in the pipeline; it's not a new initiative by Lone. Thirdly, a minister or Home Secretary cannot unilaterally empower the executive with such powers; rather, it needs to be enacted by the parliament, which is an overwhelmingly British-dominated body. If they do not pass it, it can never become a law. However, despite all these factors, the public does not take them into account, instead levelling criticism and passing comments that target Lone and his race and origin. Lone's section and the adverse public opinion highlight the narrow space for the migrants, a state of uncertainty and full of identity crisis in the Western world.

When migrants cross the border and settle in the Western world, their identity comes into crisis. They can neither claim their complete identity back in the country of their origin, nor are they accepted on equal terms in the host country. The crisis surfaces when the migrants need social support and political cum legal aid. The United Kingdom refuses to receive Pervaiz's dead body and subsequently transports it to Pakistan. In Pakistan, even their close relatives gave them a cold shoulder and reminded them of their lack of stakes in the country and its social setup (p. 209). The public opinion, too, is against them and highlights their lack of relationship and affiliation with the country and its system. While the funeral is

underway, religious experts on a TV show are debating the issue. They argue that the boy had affiliations with some groups whose activities are against the interest of Islam and therefore should not be fairly treated; even his body should not have been received by the state. One even suggests that the girl, who has confessed her affairs with Eamonn, should be punished for it in accordance with injunctions and dictates of the Holy Koran in such a case. The passage shows the various patterns of identity crisis which the migrants are subjected to once they cross the border into the Western world: Pervaiz had not willingly joined the group with the intention of advocating their cause, but was deceived and taken on the pretext of meeting with his father. On knowing the fact, he rushes to the British embassy to be rescued, but is killed near it. What made his case complex was his status as a migrant. It is because of his migrant nature that the United Kingdom refuses to accept his body, and a similar adverse Public opinion arises in Pakistan, even the close relatives disown them. Before leaving for Pakistan, Aneeka had declared that she was going to seek redress and have justice. “ 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). But over here the response is harsher than expected. One of the suggestions is even to flog her for having affairs with a boy at such a time when she has come for help and justice. What complicates their case is their being migrants and lack of firm hold in any station of identity.

The modern state system provides for certain rights, liberties, and securities for individuals in the constitution of the land. However, it is necessary for individuals to be part of the system: paying taxes, endorsing the laws, constitution, and legal system of the land, and thereby being entitled to the rights of citizenship. However, in the case of migrants, such rights are always murky when they leave the country of their birth and cross borders into the Western world. Which country and system are they part of? Who will protect their rights and secure their interests? Which system should they seek for redress? These are the questions that often lead to an identity crisis for migrants.

“We’re in no position to let the state question our loyalties. Don’t you understand that? If you cooperate, it makes a difference. I wasn’t going to let him make you suffer for the choices he’d made.” (p. 39). Security of life and limb is one of the primary duties of the state, and is unequivocally enunciated by all constitutions of the world. States are bound to take steps in cases when the lives of their citizens are at stake. If such matters are related to other countries, the state takes the case of its citizens through diplomatic channels by international laws, conventions and treaties. However, in the case of migrants, owing to their uncertain and unstable state of identity, such initiatives are rarely taken. Such cases add to the political apathy of the migrants and push them into an identity crisis. Pervaiz has been entangled by terrorist groups in Raqqa and there is a dire need for diplomatic initiatives by states to help him go back his country. His sisters can’t even discuss the matter openly, nor can they appeal to the state for diplomatic assistance. They believe that if their brother’s presence in the militants’ custody is disclosed, it will portray their image negatively in society, and their loyalty and status will be suspected. Isma is therefore hesitant to pursue the case and wants her sister to avoid seeking help from the government because their loyalty to the state will be questioned and their character will be scrutinised in public. They believe that in such a scenario, it is not expedient for them to voice their case. However, States do make attempts to secure and protect their citizens abroad, which is one of the underlying reasons behind the very existence of diplomatic ties. But they, being migrants, can’t even make such demands from the state and are subjected to its subsequent sufferings. The passage reflects the identity crisis faced by the migrants on the political front.

“She swivelled 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 okay to stigmatise people for the way they dress'? (p. 73-74). Migrants from the third world are subjected to a score of political challenges and crises. Their very status of being migrants deprived them of their basic rights, which is a blatant violation of human rights and provisions

of fundamental rights by the modern political systems of the world. Aneeka, in conversation with Eamonn, complains about the state's attitude towards the migrant community in the United Kingdom. She holds that migrants in the United Kingdom are subjected to inhumane and oppressive practices, which include torture, illegal detentions, and unnecessary interrogations, public profiling, keeping vigilance on their worship places and movement, and even suspecting their kids at the schools. When Isma was travelling to America for her studies, she was mindful of the situations and had predicted the treatment which would be meted out to her. She along with sister Aneeka guessed a number of questions for the airport interrogation team and they both prepared answers for it (p. 5). The unfair treatment to which the migrants are subjected is a blatant violation of their basic rights, but the migrants lack a proper political and legal forum which can guarantee them such rights.

As you know, the day I assumed office I revoked the citizenship of all dual nationals who have left Britain to join our enemies. .... That's correct. Of Britain and Pakistan... does this have any consequences now that he's dead? (p. 143). Migrants' political rights, especially the status of their citizenship in the host country, are always precarious and uncertain. Unlike the country of their origin, Western countries don't grant them full rights of nationality, and their citizenship status can be revoked by the authorities when deemed necessary. The Home Secretary talks about the status of citizenship of the migrants, highlighting the fact that it can be revoked at any moment by the state authorities. He stresses the need to reinvigorate the practice of revoking the nationality of migrants, which, according to him, his predecessors have not used entirely. When Perviz Pasha was in need of diplomatic help and consular access, the state refused to take action. Even his dead body is allowed to be buried in the United Kingdom, of which he is a national. They want the body to be shifted to Pakistan, which they think is the home country of the deceased person. Aneeka's family identity crisis on the political front is evident here. She wants the dead body to be transported to Pervaiz's home country (London), she tells her cousin in Pakistan, "you are the one who needs to understand. He is not going to be buried. I have come to take him home" (p. 20). Whereas the state authorities, on the other hand, categorically refuse its entry and order that the body will be transported to its home country (Pakistan). The migrants remain uncertain about the question of political rights and their affiliation with the state. The passage vividly reflects the identity crisis of migrants on the political front in the Western world:

"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 not to try." "How?" "Will you help me?" (p. 151). When a national of a state is entangled abroad, the home country of the national immediately springs into action to secure their recovery; whatever the crime or transgression might be, states make an effort to ensure the safety of their nationals. Even the dead body is retrieved in case the person concerned is dead. It is the primary responsibility of the state to secure the lives and interests of its nationals. In such cases, the family of the concerned person voices their demands and is joined by civil society, human rights activists, pressure groups, and volunteer organisations to advocate for their cause. However, in the case of migrants, especially migrants from third-world countries in the first world, they do not have such liberty to speak for their cause and demand their political and civil rights from the state. Aneeka wants her brother to be brought back to London from Ankara, who is a Pakistani-based British national. Aneeka wants her elder sister, Isma, to come forward and advocate for the cause. However, Isma's response reflects their incapability to have such rights. She holds that they (migrants) do not even have the liberty to voice such issues, which natural citizens like Gladys are entitled to. She exhorts Aneeka to bear the grief of their brother's bereavement silently, make no complaints, and not even expect any sympathy and redress from the state and society.

Migrants of the Global South, when crossing borders into the First World, are faced with numerous challenges; cultural and linguistic issues are always the first, which push them into an identity crisis.



Their ways of personal and interpersonal interactions are replete with such practices, which reflect their ambivalent and confused state of mind in their approach to cultural practices.

“Eamonn, that was his name. How they had laughed in Wembley when the newspaper accompanying the family picture revealed this detail. Irish spelling to disguise a Muslim name— “Ayman” become “Eamonn” so that people would know the father had integrated.” (p. 19). Among the symbols of cultural and religious identity, naming comes first. It is one's name which indicates one's cultural association and religious affiliation. Migrants always remain in an uncertain and ambivalent state of mind when it comes to their cultural identity. Ayman, which literally means "believing in God wholeheartedly" (Bhatti A. M., 2006), is also used for naming persons in Muslim society. The practice is common in Eastern cultures among the Muslim population. Eamonn is the son of Keramat Lone, a Pakistani migrant settled in England. The name Eamonn has been deliberately modified into Eamonn with an end in view to make it sound English-like. However, the name still bears glimpses, which can help trace its genesis. The pronunciation reflects the influence of English, whereas its pattern and meaning are Eastern in nature. The name combines elements from both cultures and thereby reflects a double cultural influence on Eamonn's family. The modification reveals the uncertain and unstable nature of the migrants' cultural identity. Migrants, driven by the necessity of social recognition in the host country on the one hand and feelings of attachment to their roots and origin on the other, always remain in a state of limbo between the two cultures. They cannot strictly conform to the cultural practice of either of the cultures, and therefore, as the name Eamonn reflects, remain uncertain, ambivalent, and in a sliding position between the two cultures

Migrants' mental inclination is revealed by their approach towards the cultural practices they conform to. The driving force behind their observance of specific cultural traits is their desire for acceptance in the host country's society and establishing themselves in certain established stations of identity. The urge causes them to oscillate between the two cultures, and as a result, they suffer an identity crisis. Aneeka's approach shows that he is uncertain about which way to take regarding cultural ways. If she conforms to the Pakistani values and their dressing style, it will hamper her assimilation into British society. On the contrary, if she resorts to the British dressing style, it will raise the eyebrows of her relatives in Pakistan, who will blame her for having been influenced by the alien culture and being mixed up in the Western ways of life. She also harbours the thought that adopting a more Pakistani-like attire may look obsolete and outdated in the eyes of her Pakistani relatives. Her mental disposition regarding a suitable dressing from the cultural point of view has pushed her into a state of confusion and ambivalence. Having her stakes in both cultures, it is difficult for her to decide which way to adopt. Similar are the situations of the migrants of the third world into the first world countries. The passage reflects the ways migrants suffer identity crises on the cultural level.

## CONCLUSION

Migrants of the third world become culturally hybrid during their stay in the first world countries, yet their hybrid nature does not help them fully assimilate into the social fabric of the country, entitled to the full rights of citizenship and nationality, and remain in a fixed and specific station of identity. They do not become part of the host country's society, but rather are subjected to various issues that push them into an identity crisis. They are socially stigmatised, frequently segregated and given a sense of alienation and being exotic. Such public profiling and stereotypical representation make them uncertain about their social standing and cultural affiliations, which finally results in their identity crisis. They are not entitled to the rights, privileges, and perks of citizenship and nationality alongside natural-born citizens of the country. Their voices are rarely heard, their grievances seldom addressed, and their social, political, and legal rights and interests are not protected by government authorities. Although they are equal taxpayers

of the state, they are not treated like the natural citizens of the country. Such a discriminatory and indifferent attitude on the part of the state makes them suffer an identity crisis on the political level as well. Their cultural practices are also not well-established. Being culturally hybrid, their personal and interpersonal ways of life reflect elements from both cultures. Although the influence of the host culture is dominant in their ways of life, the culture of their country of origin still has an impact on their lives, which cannot be ignored. Migrants can sometimes be observed practising one culture, sometimes another, and sometimes both simultaneously, which can seem odd and contradictory. However, moments arise when they are not even sure which ways to adopt, which practices to observe, and which traits to value; the uncertain state ultimately leads to an identity crisis on the cultural level as well.

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