

A DIASPORIC STRAIN: A POSTCOLONIAL STUDY OF DUR-E-AZIZ AMNA'S SELECTED FICTION.

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ABSTRACT:

The present study examines the idea of diasporic strain within the framework of postcolonial studies, with a specific focus on the novel 'American Fever'(2022) by Dur-e-Aziz Amina. This study aims to analyze how Amna's work explores the concepts of displacement, identity, and the influence of colonial legacies on persons in the diaspora. The researcher will scrutinize and assess the characters in the chosen work of fiction, 'American Fever'(2022), in order to comprehend the manner in which diasporic encounters are depicted and the tactics employed to tackle postcolonial concerns. The research posits that Dur-e-Aziz Amna effectively portrays the intricacies and difficulties experienced by persons who find themselves torn between various cultural and national affiliations via her chosen works of literature. Moreover, the research investigates the concept of diasporic strain as a constructive conflict that emerges from the convergence of colonial and post-colonial circumstances. The researcher aims to investigate the diasporic strain within the post-colonial framework, with the goal of enhancing our comprehension of diasporic experiences and their portrayal in literature. This text highlights the significance of acknowledging and examining the diasporic strain as a productive area of research for postcolonial researchers.

KEYWORDS: Diaspora, post colonial, displacement, individuals

Introduction and Background:

The definition of the word "Diaspora" has expanded to encompass a variety of different dimensions. The phrase originates from the Greek word "diaspeAiro," which means "I scatter." As a result, it is used to refer to the migration of a population away from its initial location, whether it is due to an external force or because of its own free decision. The term "diaspora" originates from the Greek language and may be translated as "scatter," "spread," or "disperse." It was originally used to describe a group of people who moved from their homeland to other nations, or it could also refer to the process of relocation in this manner. A significant problem that is associated with the term "diaspora" is the one that pertains to the people who are forced to leave their nation due to the effects of war, starvation, poverty, and pressure. These people include immigrants, laborers, and refugees..Diasporic strains refer to the cultural and social

phenomena that arise when a community is dispersed across different regions of the world. In the post-colonial era, diasporic strains have become increasingly important in the study of literature and culture, as they shed light on the ways in which colonialism and globalization have impacted communities of color. In *American Fever*, Dur-e-Aziz Amna explores the experiences of Pakistani immigrants in the United States, highlighting the ways in which they navigate their identity and cultural heritage in a foreign land. Through her analysis of diasporic strains, Amna brings to light the challenges and opportunities that arise when cultural boundaries are transcended, offering a unique perspective on the complexities of post-colonial identity formation. Within the field of literature critical studies, the interpretation of diaspora and expatriate literatures is a contentious topic among professionals in the field. Initially, the purpose of the study is to differentiate diaspora literature from expatriate writing in order to postulate the primary characteristics that are associated with diaspora literature. Denise Helly (2006) made an effort to give expression to the concept of "diaspora," which refers to "a population living outside of its homeland." The term "diaspora" refers to a geographical phenomenon that constitutes an exile from one's own country and an endeavor to manage the process of geographical displacement. The "marginalization" or "hyphenated" existence of those immigrants and expatriates who have narrated their painful experiences of various racial discrimination, ethnicity, nostalgia, alienation, and other similar experiences in their works is the reason why it is considered that it is necessary to designate it as a separate kind of writing. The diasporic writings depict a diaspora, particularly in the postcolonial age, which is frequently composed of such immigrant authors who, in the end, do not return to their native nation but instead build a new kind of existence in a new homeland. This immigrant writers are sometimes referred to as "diasporic writers." When it comes to diaspora literature, authors from post-colonial countries relocate to the United States of America and Europe. When Muslims are looking for a place to call home, someone to identify with, and freedom, they commonly relocate to western countries and appear in their writing. M.M. Raihanah et al. (2014) claimed that the Muslim writers who tackled the question of identity of Muslims in the globe now create a problematization of the issue due to the different landscapes that Muslims now live and the social and cultural contestations that are continuously being negotiated. There is a group of established Muslim writers whose works either harken to the western construction of the Muslim and, as a result, fail to represent the identity of Muslims, or challenge the one-dimensional construction of being a Muslim that they themselves experience. Each of these writers represents a particular and distinct voice from this group.

About language, living in diaspora one of the biggest problem that has been notified and noted is linguistics variation because the immigrants are largely not familiar with the language of the host. Diaspora studies, as stated by Dur-e-Aziz Amna, are confronted with a multitude of language-related challenges, individuals who have had painful experiences of numerous forms of racial discrimination, ethnicity, nostalgia, and language simultaneously. When it comes to immigration, which is not only a geographical displacement but also a displacement of culture, history, language, and ideas, the authors who are part of the Pakistani diaspora observe and recount their own experiences associated with immigration. There is a significant psychological crisis as well as an internal fight for morality that results from this relocation. In addition, a

number of well-known Pakistani authors who have relocated to other countries, such as Nadeem Aslam, Mohsin Hamid, Moneeza Shamsie, and Kamila Shamsie, have written about experiences that are considered to be traumatic. In the course of their discussion, they discuss the moral dilemma that results from the misunderstanding that exists between nativity and estrangement. their misunderstanding is not only prevalent in society, but it is also prevalent inside the home, between various generations. At the same time, they are emblematic of the opportunities that exist for people to live as cultural identities that extend beyond the concept of migration.. In “*American fever*”(2022), Dur-e-Aziz Amna, this strain is skillfully brought to life through the character of Hira. The fiction explores how diasporic identities can be both liberating and restrictive, as well as how they can have an impact on the quest for self-discovery. Amna also highlights the struggles of diasporic individuals have with their cultural and religious identities.

RESEARCH STATEMENT:

In *American fever* (2022) Dur-e-Aziz Amna highlights the issue of diasporic strain of the post-colonial studies. She depicts the challenges faced by Pakistani immigrants as they attempt to establish themselves in a foreign countries especially in USA and Europe and trying to navigate their cultural identity in a new environment. The fiction (*American fever-2022*) also explores the tensions and challenges that arise as the generation of these immigrants seek to force their own identities in America. Through an analysis of characters experiences, I seek to examine how the diasporic identity is shaped by the postcolonial history and the impact of global politics on personal lives. Additionally, I want to see at how gender and cultural stereotypes in shaping the diasporic identity of the characters.

RESEARCH OBJECTIVES:

1. To analyze the factors that lead to identity issues in various characters as portrayed by Dur-e-Aziz Amna in *American fever* (2022)
2. To investigate the elements of diasporic strain in the post colonial study in *American fever* by Dur-e-Aziz Amna.
3. To show the impacts of diasporic strains on third world countries.

RESEARCH QUESTIONS:

1. What are the factors that lead to identity issues in various characters as portrayed by Dur-e-Aziz Amna in *American fever*?
2. How the elements of diasporic strain in the post colonial study in *American fever* by Dur-e-Aziz Amna are presented?
3. How third world countries are affected by diasporic strains as presented in the novel?

SIGNIFICANCE OF THE STUDY:

The significance of diaspora literature has increased in last few years. The aim of this study to examine the diasporic strain and highlights the issues and problems that immigrants are faced in America and other European countries. In this study the researcher will try to explain the process

of migration on the development of ideological understanding of the people moving from their national and cultural boundaries to new and adopted societies. In *American fever* the researcher will understand the postcolonial experiences and the complexities of diasporic identities in a globalized world. Further, the current study has important theoretical and interpretative consequences. It raises the problems of immigrants of such as cultural, ethnic, language, norms and religious identities throughout the Asian countries especially in third world countries.

DELIMITATION OF THE STUDY :

So, for concerned the text, this research is delimited to a selected book of Dur-e-Aziz Amna's *American fever* comparing the concept of a diasporic strain in the study of the post colonial perspective.

THEORETICAL FRAMEWORK:

For the sake of this investigation, we have chosen the diaspora hypothesis, which is based on the idea that The term "diaspora" is defined by Robin Cohn as "communities living together in one country who acknowledge that the old country, a nation that is frequently buried deep in language, religion, custom, and folklore – always has some claim on their loyalty and emotion." Cohen made a number of significant contributions to the subject of migration studies by providing fresh understandings to controversial ideas such as diaspora and boundaries, citizens and residents, and collective or national identity. These are only few of the concepts that Cohen brought to light. His argument was presented in *Frontiers of identity* (1994),[4] in which he stated that a specific ambiguous concept of "Britishness" is created by "fuzzy" frontiers inside the United Kingdom as well as between Britain, the Commonwealth, and the broader globe. His most significant work, *Global diasporas*, which was published in 1997 and has since been distributed in several editions and translated into other languages, continued his investigation into the connection between migration and identity. Avatar Brah places the term in conversation with minority discourses and argues that it is a more appropriate term to deal with this concept. After that, Brah makes a connection between diaspora and the concept of "home," as well as discusses how nativist discourses are fluid and dependent on context. In *American fever*, the diasporic strain can be observed through the experiences of the characters who have migrated from their original homelands to the United States. These characters face with issues if identity, displacement, cultural, language and religion. It explores the themes of identity, ethnicity, nostalgia, displacement cultural identity and racism, shedding light on the ways in which individuals negotiate their sense of self and belonging in a postcolonial world.

LITERATURE REVIEW :

Literature review is the process of reviewing the existing literature that is relevant to the subject matter, or contextualizing the present study within the existing body of knowledge, with the goal of considering the fact that the subject I have chosen is associated with a number of significant scholarships. The current research is concerned with issues of location and displacement, diaspora, and identity crisis, and this chapter, the literature review, and the works presented here are relevant to those issues. The phenomenon known as diaspora may be traced all the way back

to ancient times (Brown, 2006). In contrast, the postcolonial globe has witnessed a far bigger migration of individuals from one part of the world to another (Said, 2000). According to Banerjee et al. (2012), it is an area of academic studies that is influenced by the modern conditions of global capitalism, globalization, and diaspora. This is significant because it means that various individuals have distinct histories and varied ways of seeing the world. Its growth as a subject of study has been mirrored or even impacted by the creation of a world that appears to be defined by an ever-greater degree of dispersal and the concomitant birth of new kinds of collective identities. This phenomenon has contributed to the development of this field of study (Banerjee et al., 2012). In *American fever* (2022), the diasporic strain can be observed through the experiences of the characters who have migrated from their original homelands to the United States. Hira, the protagonist of the *American fever*, also migrated from Pakistan to USA for studies, she lives with her host family in Oregon. Hamid who is a Muslim and belongs from Lebanon, he is a classmate of Hira, both faced many problems and challenges as a Muslim. After the incident of 9/11, all the Muslims of the world are considered terrorists in Europe and especially in America.

According to Brown (2006), Muslims are seen as one of the "problem people." They are commonly portrayed as terrorists in the world's new grand narratives (Said, 1978), which are used to justify policies that discriminate against minority groups. By associating Islam with terrorists, Muslims were also linked with terrorists. There are times when migration requires a vision of a wider Horizon as well as a passion for it. As a topic connected to the contemporary diaspora, Dur-e-Aziz is fortunate enough to possess all of them. Dur-e-Aziz Amna has demonstrated her value as a notable Pakistani diaspora writer via the literature that she has produced under her own name. As contrary to the characteristics that Cohen mentioned before, the characteristics that are shared by diaspora are not the fact that they originated in a certain region of the world; rather, it is the assumptions, social structures, and cultural patterns that migrants frequently carry with them. In addition to a sense of belonging to their new homelands, members of a diaspora group also have a sense of being in some manner still concerned with the place where they originated. Because she lives and writes in Pakistan, Amna's diaspora stories are unique in comparison to those of the majority of other diaspora authors who are mostly based in western countries. According to Chambers (2012), diasporic literature may be classified for a variety of reasons, including ethnicity, hybridity, and nationality. According to Procter (2003), the diaspora that the United States of America and European nations experience represents the implosion of their previous empires and a countermigrational trajectory. A significant portion of the foundation for the national symbols of European nation-states is found in the imaginings of similarity. In their cosmopolitan communities, which are defined by the large population of Muslims, they come into conflict with new realities, which include differences in the racial, linguistic, cultural, and religious aspects of their societies (Mondal, 2008).

All diasporic trips are complex and nuanced, and Dur-e-Aziz Amna recounts the diasporic adventures of her literary characters, complete with all of the complexities that they entail. All of these things are founded on a variety of different modalities, including cultural identification, ethnicity, nostalgia, displacement, racism, religion, and language, amongst others. Amna's, on the

other hand, made use of contemporary technology and promoted a dynamic theme in the diaspora environment. According to Chambers (2012), she is significantly more present in the lives of migrants as a result of her role. In the instance of Amna, the boundaries between Pakistan and some host nations, such as the United Kingdom, produce an excessive amount of fluidity in her works, which emphasizes the concept of migration by highlighting the absence of permanency. By using Amna's work as an example, we can demonstrate how the effects of location and displacement manifest themselves in the framework of identity crisis and post-colonial context. Her chosen work, "American fever.2022," demonstrates that Pakistan has a troubled history, and the country's literature is not devoid of the traces of its socio-political processes, which influence the country's temporal and geographical landscapes (Farahani, 2007). This is demonstrated by the fact that Pakistan began with a stormy past. One's individual and communal identities cannot be separated from the sociopolitical processes that occur within one's environment (Farahani, 2007). This is because identity cannot exist in a vacuum. In the context of partition, the secession of East Pakistan, the Martial Law of the 1980s, and the political developments that have occurred since the 1990s, Pakistani authors such as Kamila Shamsie, Attia Hosseini, Munezza Shamsie, Bapsi Sidwa, Zulfqar Ghaus, and Mumtaz Shah Nawaz, among others, are forced to deal with an identity crisis (Farahani, 2007).

Diaspora as a postcolonial strains: A Review

Postcolonial as a discipline is working as theory which had been started after the second-world war in literary research works. Due to this, lot of researchers and scholars are there who have worked to present many postcolonial concepts. Stuart Hall is among one of those postcolonial writers who has much put his contribution in the field of postcolonialism. He has presented terms like British cultural studies, encoding and decoding. The concept (cultural studies) on which the researcher's research work is done keeping focus on the theory of cultural identity and diaspora. This term is related for Hall as the important achievement, this has reflected the critical thinking about the concepts of diaspora, identity and culture.

Postcolonial theory has adopted the cultural studies and identity from the works of Bhabha, Paul Gilroy, and James Clifford to designate transcultural forms. Hence, the theory exposed by Hall, serves to form cultural identity under the lens of postcolonial. Hall has contributed in the area of Postcolonialism very much and identifiable. He got success in depicting the colonial history and the bases of culture. Cultural identity and diaspora theory pulls background on behalf of postcolonial discussion. The concept like hybridity, liminality etc are being used for the colonizers and the colonized under the umbrella of postcolonial studies. It deals with basic issues like immigration, migration and colonialism. The concept of cultural identity has been used by Stuart Hall for as a reference to the mixing of different cultural roots.

It is mandatory to discuss about identity first, prior to discuss about issues of identity under the umbrella of cultural identity and diaspora. Smith (2011) has defined that theorists stated about identity as a natural quality of an individual. Identity can also be defined as an entity that is constructed socially or culturally. (Smith 2011, p.8). Furthermore, the theorists like Foucault and Derrida claim that identity is developed by culture and discourse (Smith 2011, p.8). The opinions

of these poststructuralist apply on the Hamid's text *Exit West* (2017). Stuart Hall (1990) has stated that identity entered into the modern mind as a means for the individual in order to find an escape from uncertainty (p.19). In the context of identity, Weedon has stated that, identity is never a fixed identity, but it is ever changing and it can change with the context in which it is used (Weedon, 2004, p.6).

Immigrant fiction research put focus on migrant identity, mostly in the context of cultural identity. Therefore, this research studies is surplus to the existing research studies specifically in bases of postcolonial concepts of cultural identity and diaspora. Cultural identity and diaspora, coding, encoding, are the key concepts of Stuart Hall theory of cultural identity and diaspora, which is discussed in his book, *Identity and culture*. Cultural identity and diaspora is the term which is relevant in the postcolonial discourse which is used to find out the identity of a person within a shared culture and outside the native culture. Most important theorists who have worked on this issue is Stuart Hall, Homi k. Bhabha and Gayatri Spivak. All the literature which is present on cultural identity and diaspora is replete with research works by many scholars and theorists. It brings best opportunities for the researchers to come with best skill to show off their research and provide useful data for other literary works.

Hall's concept of cultural identity is fundamentally discussed in discourses relevant to identity, multiculturalism. Furthermore, under the umbrella of postcolonial, this concept is not only useful in this regards but also helpful in cultural, economic, socio and economic areas of life. Postcolonial studies deals with matters on postcolonial identity, gender, race, and ethnicity. This theory deals with important matters which can be seen in postcolonial literature. That are, identity crises, dual identity, cultural difference, hybridity, alterity, diaspora, other, race, ambivalence, subaltern, ideology, ethnicity, and multiculturalism are most important concepts of this theory. Postcolonial theorists, most important works of

Shakespeare, *The Tempest* and *Othello* are big source of inspiration. Hence, researcher states that these two fiction has place the post of Postcolonialism, but other works of Shakespeare also addresses the elements of colonization. For example, *Cleopatra* and *Antony*, a paly which throws light on the identities of Europeans and non-Europeans, but ignoring the real identity of theirs. Royanian and Sadeghi (2014) analyze *The Tempest* with the help of Postcolonialism in *A Colonial reading of Shakespeare's The Tempest*. This research work has helped the researchers that they can try to discover, by which means English theatre could help in promoting that practices of colonization and western intentions. Researchers have opinion that *The Tempest* symbolizes the presentation of the practices of colonization. A true picture of colonization is depicted through these dramas. *The Tempest* is the most appraised works of the Shakespeare, by which the author has asked about the ideology and false information of colonialism, and it reveals the true picture of the cultures which are existed in the new world. Exposing of the new world through this, helps to the sixteenth and seventeenth century to analyze the reality of new world and culture. West treated to the colonized people as 'other' and the culture of new world is no doubt different from the 'other' cultures, but they are not uncivilized as compared to 'other'. Researcher finds out that drama gives a clear view to understand the living conditions of the native people or other.

Royanian and Sadeghi (2014) state that Shakespeare used theatre and it became the medium to reach the audience, so that they can evaluate the process of colonization and how these effects ruin the people in their daily life. Very prominent work of Shakespeare's *The Tempest*, is that readers can question about the existed stereotypes of the natives in the new world. It gave the true knowledge and made the audience able to think by their own behalf and they could deny belief about on the roots of cultural difference, 'other' peoples can be treated as ignorant, uncivilized. One of the qualities of the writer of *The Tempest* is his impartial approach to urge the audience in making decision of the right and the wrong (2014, pp. 107-114).

Postcolonial theory deals with the marginalization and exploitation. Shakespeare addresses about the subaltern class and speaks about the system of class difference. Shakespeare's work and postcolonial theory has interconnected connection. Play *Othello*, addresses the theme of 'otherness' which is mainly focused on the character of Othello. In the Ania Loomba's trajectory in *Gender, Race, Renaissance Drama*, main character, Othello is presented as other which is his real identity. In the *Othello*, whole play tells that protagonist is busy to live his life like a colonized subject in the Venetian culture as he is adopting himself like a Venetian person. Researcher after research look out that he is marginalized, outcast and alienated throughout the play. Self-identity of Othello is challenged and he is declared as Moor. Partition of subcontinent in 1947 brought big changes in the history and map of the world. And due to this millions of people were affected and big disaster were happened during migration.

Analysis

The current research deals with the textual analysis of Dur E Aziz Amna's novel *American Fever* (2022) which is one of the distinguished novel by Dur E Aziz Amna. In this novel, she highlights the experience of Pakistani immigrants in the United States, highlighting how they navigate their identity and cultural heritage in a foreign land. Through her analysis of diasporic strains, Amna brings to light the challenges and opportunities that arise when cultural boundaries transcended, offering a unique perspective on the complexities of post-colonial identity formation. In literature critical studies the understanding of diaspora and expatriate literature. The story is about a young Pakistani student who goes to America to study. The protagonist, Hira, is a significant figure in this book. She is a fierce and fascinating storyteller, and she finds herself caught between two different parallel universes. It is a memorable event for a variety of reasons, both positive and negative. Amna is an expert in painting sceneries that are intricately woven into the fabric of nature. Within the framework of the postcolonial perspective, diasporic strains cast an artistic shadow over both the location of the story and its characters.

The diaspora analysis of the novel shows the fine perception of the novelist to create a

relationship between characters, nature, and the different environments of two countries e.g. Pakistan and America after the 9/11 incident. In her first novel *American Fever*, Pakistani American author Amna's narrative in novel is matchless. In *American Fever*, she uses language to communicate more than the words say, the English prose is sparkless with Urdu words. The title could use "*American Fever*" as a metaphor for the challenges and difficulties that immigrants face adapting to American society, possibly evoking the disorientation and discomfort that comes with feverish illness. The novel is full of different issues related to postcolonialism. The novel deals with different stories of numerous people with numerous issues like diaspora, identity crisis, homesickness, nostalgia, cultural and racism, migration, alienation, superiority, and inferiority complex. The text of the novel will be analyzed as a diaspora strain in the novel with the perspective of Postcolonialism. The diaspora strains will be discussed through Robin Cohen's theory of diaspora (1997) and the postcolonial issues will be analyzed through the concept of Hall's essay on *Identity and diaspora* (1996).

Amna's whimsical narration is knitted with systematic settings involving diaspora strains and a Postcolonialism perspective. Amna's narration creates harmony between the physical surroundings and the character's situation. The diaspora strains of the novels in their colonial and post-colonial perspectives display Amna's authentic Knowledge about the immigration issues in the US. The illness of Hira, islamophobia, homesickness, and racism will be analyzed through diaspora strains with the particular issues of post-colonialism. Hira is a central character in this novel, she goes to America on a scholarship to study, but she gets very sick there, and she is diagnosed with TB. She misses her home a lot but becomes a victim of homesickness. Security I really hope you see the potential that you possess, she says. My concern for your well-being will never go away if you continue to reside in Pakistan. Despite the fact that it is not 2011, Americans are concerned about the safety of everyone else. They are content with the notion that their region of the world is far safer than other parts of the world, but you should not inform them why this could be the case. What happens in other areas is what is known as history. America is above and above it. There will be a change in this, but for the time being, I can only nod. In answer to hers, I provide a basic comment, saying, "Leaving home is not an easy journey." (Amna, 2022,p.2).

Kelly lives in rural Oregon, she is the host mother of Hira, and she advises her that Pakistan is not safe for her. Her interlocutor suggests that staying in Pakistan might pose safety concerns, implying that America offers a safer environment. However, Hira notes the irony of Americans being concerned about safety in other places while feeling secure in their own country. She acknowledges that historically, America has often viewed itself as separate from global conflicts or issues, considering itself above or transcending them. She realizes that this perspective might change over time, but for now, they simply nod in response, recognizing the complexity of the situation. She confesses the common sentiment that leaving home is challenging, and they express their understanding by sharing this sentiment as a response to someone else's similar feelings.

It is likely that her mother did what many other emigrants do, which is to construct clean narratives for their children, which are weak representations of one-way migration that the children subsequently begin to absorb. Eventually, a falsehood that is repeated sufficiently becomes the truth. It is possible that these narratives are not falsehoods but rather omissions that gloss over the fact that the home is always that other location, the one that brought you to the brink of despair, the lover that you took before you learned to externalize the actions of the world. It is the only landscape of dreams, the only location that will ever convince you that its shortcomings, its bounties, its excess, and its caresses are all your own. It is the only spot that will ever convince you of this. When all is said and done, where does it end and you start? *The Amna*, 2022, page 2.

The main character of the book is Hira, and at the beginning of the tale, Hira is getting ready to go for the United States after receiving a scholarship. Hira is completely unaware of the disparities in social status and cultural norms. On the other hand, her ideas give off an air of remorse. An accurately detailed depiction of a Pakistani girl's life in a remote American hamlet is shown in *American Fever*. This portrayal effectively captures the perspective of a young and bewildered desi living in "the States." The pressures that come from inside families, the prejudices that are prevalent in cultures, and the difficulties that come with climbing the social hierarchy are given significant new weight. *Amna* focuses her attention intently and vividly on the challenges and feelings of insecurity that a lady of South Asian descent who is a member of the first generation in the United States faces. Hira was a serious

student who, before to moving to the United States, desired to be challenged since she found the examinations that were given at her school to be humiliating. By virtue of a peculiar need, she is ambitious, and she has an insatiable desire to investigate the unknown. As soon as she makes the announcement that she will be leaving the United States on a scholarship, she is ready to make fun of her. One person makes a remark. "It must be very expensive for your parents," they say. "I am astonished that they are able to afford it." As opposed to providing a scathing rebuttal, Hira just utters, in a submissive manner, "It is completely funded."

Hira shares her experience with immigrants, particularly the mother who crafts narratives for the children about their homeland. These narratives, while perhaps not outright lies, serve as omissions that shape the children's understanding of home. It explores the complexity of identity and belonging, suggesting that home is not just a physical place but also a psychological and emotional landscape intertwined with one's sense of self. The line "where does it end and you begin?" highlights the blurred boundaries between the individual and their concept of home. Overall, these textual lines from "American Fever" offer a poignant exploration of the complexities of immigrant experiences and the enduring significance of home in shaping one's sense of self. According to Ahmad (2000), the narrative of leaving home generates an excessive number of houses, which ultimately results in the absence of a home. It also creates an excessive number of locations where memories attach themselves by means of the carving out of inhabitable space. Consequently, there is no place where memories may allow the past to reach the present.

The brilliant immigrant who went on to become a fool in the United States. Someone who is not a native American who lives on the margins of the country. The reality is that I was quite bored. When it comes to a new nation, it is difficult to emphasize how much of an abstraction it is for a foreigner, and for how long it remains that way. It was a notion that I was there to witness to, and that concept was America. A metaphor, not the actual object itself, was being used here. Not a single thing that I did there had any tangible impact; nothing satisfied, and nothing drained away. The counter-intuitive thing about newness is that it's not interesting. Within weeks, I went from homesick, to curious about America. (Amna, 2022, p.2).

The protagonist's initial perception of America as an abstract concept rather than a tangible reality reflects the dissonance often experienced by immigrants navigating a new cultural

landscape. This abstraction underscores the disconnect between the immigrant's expectations and the reality of their new environment. Despite the anticipation and excitement of living in a new country, the protagonist finds themselves confronted with a sense of disillusionment and boredom, suggesting that the novelty of the experience quickly wears off.

In 'American Fever', Dure Aziz Amna explores the complexities of diaspora strains within postcolonial contexts, revealing the interplay between identity, belonging, and cultural adaptation among Pakistani immigrants in America. Through nuanced character portrayals and *intricate narrative structures*, Amna highlights the tensions arising from the collision of traditional values and the allure of Western modernity, ultimately illustrating the transformative journey of individuals navigating the intricate webs of diasporic existence. Halal meat, rooted in Islamic dietary laws, embodies a set of principles governing the preparation and consumption of meat within Muslim communities. Amna's novel the portrayal of halal meat serves as a microcosm reflecting broader themes of identity negotiation, cultural preservation, and resistance against assimilation in the face of postcolonial pressures. Through its portrayal of halal meat consumption, Amna's novel invites readers to engage critically with questions of identity, belonging, and resistance in the face of cultural hegemony, offering insights into the complexities of diasporic existence in the modern world.

The narrator's internal reaction underscores the frustration and sense of otherness that diasporic individuals often encounter when their cultural identity is misunderstood or misrepresented. The mispronunciation of 'Pakistan' by Amy, echoing the pronunciation often heard in Western media discussions about the Taliban, highlights the pervasive influence of biased narratives and stereotypes surrounding regions like Pakistan within the Western discourse. This mispronunciation (*Pah-kiss-than*) not only reflects linguistic differences but also carries with it deeper connotations of cultural ignorance and exoticization.

At some point during the movie, Amy hit a pause and asked, 'Do you want a glass of wine?'.....' I'm not allowed to drink.' 'Me neither,' said, Amy. 'No one's home, in case you haven't noticed.' 'No, I mean, because I'm a Muslim.' (Amna,2022, p.75).

Amy's offer of a wine, a common social gesture inadvertently exposes her lack of awareness or consideration for the narrator's religious practices. Furthermore, the mention of 'No one's

home, in case you haven't noticed," adds another layer to the interaction, suggesting that the absence of parental authority provides an opportunity for indulgence, yet the narrator's adherence to their religious principles remains steadfast regardless of external circumstances. However, Amna criticizes the pressures faced by diasporic individuals to reconcile their cultural and religious identity with the expectations of their host society.

It's because of Hamid's Muslims.' _....'Look, Osama is the Muslim we read the most about.' Crista's eyes were glazed, and I could tell she was trying to recollect who bin Laden was. (Amna, 2022, p.83).

Amna illustrates the complexities of identity and memory within the diaspora experience, particularly in a post-colonial context. By mentioning Hamid and Osama as Muslims, the text hints at the pervasive stereotyping and homogenization of identities within the Western world. Cristiana's glazed eyes symbolize the detachment or ignorance many individuals may have toward understanding the nuances of identities outside their cultural framework. The reference to Osama bin Laden highlights the association of Islam with terrorism, perpetuating harmful stereotypes and reinforcing the _'othering'' of Muslim individuals. This not only reflects the impact of post-colonial power dynamics but also underscores the struggle of diasporic communities to assert their identities amidst prevalent prejudices. Amna also explores how these textual lines elucidate the tensions faced by diasporic individuals navigating their identities in a post-colonial world. It would delve into the themes of cultural memory, identity formation, and the impact of societal perceptions on individual experiences. Additionally, it would interrogate how Amna utilizes these elements to challenge dominant narratives and foster a deeper understanding of the complexities inherent within diasporic communities.

_'Americans think our women are so oppressed, they can't do any wrong''. (Amna,2022 , p.83)

The statement reflects the stereotype not only oversimplifies the experiences of women within diaspora communities but also serves to exoticize and marginalize them. Within a post-colonial framework, this statement can be analyzed as a manifestation of colonial power dynamics, where the Western narrative imposes a singular, monolithic view of non-Western cultures. This colonial gaze essentializes the identities of diasporic women,

denying them agency and complexity. This binary perpetuates a hegemonic power structure where Western values and norms are positioned as superior. It would also interrogate how ways in which such narratives contribute to the marginalization and othering of diasporic communities, and how literature can be a tool for subverting and disrupting these dominant discourses.

Conclusion

The current research analysis the issues related to environment and surroundings in the colonized land with the issues of identity, diaspora, nostalgia, cultural and religious issues, alienation, ethnicity, homesickness, otherness, displacement, and marginalization in the novel of „*American Fever*“ by Dure Aziz Amna (2022). The novel has been investigated through different interpretations which has various aspects of diaspora strains with the perspective of postcolonial study. Here is a possible conclusion for your thesis on "American Fever" by Dure Aziz Amna, focusing on diaspora strains through the lens of post-colonial studies and the themes of homesickness, nostalgia, ethnicity, otherness, identity, individuality, and cultural and religious issues:

In "American Fever," Dure Aziz Amna intricately weaves a narrative that not only explores the personal journey of the protagonist but also delves into the complex web of diaspora strains, identity conflicts, and cultural negotiations faced by immigrants in the United States. Through the lens of post-colonial studies, Amna portrays the multifaceted experiences of individuals navigating the intricate dynamics of belonging and otherness in a foreign land. In this conclusion, we revisit the thematic threads of homesickness, nostalgia, ethnicity, otherness, identity, individuality, and cultural and religious issues that permeate the narrative, culminating in a deeper understanding of the complexities of the immigrant experience.

Parallel to homesickness is the theme of nostalgia, which permeates the narrative with a sense of wistful longing for the past. Amna skillfully evokes nostalgia through vivid descriptions of the protagonist's memories, juxtaposing the idealized recollections of home with the harsh realities of the immigrant experience. Nostalgia becomes a refuge for the protagonist, offering solace amidst the turbulence of cultural displacement and identity crisis. However, Amna also interrogates the romanticization of the past, challenging the

protagonist.

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