

REPRESENTATION OF CULTURAL DIASPORA IN AMERICAN FEVER BY DUR E AZIZ AMNA

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ABSTRACT

The current study examines the representation of cultural diaspora in the novel "American Fever" by Dur-E-Aziz Amna. This study constructs the concepts of diaspora community and highlights the effects of migration for the diasporic people. The diasporic subjects have their cultural diaspora and when they migrate to another country, they revive and maintain their culture. The study aims to reveal the cultural diaspora within the framework of diasporic elements and postcolonial elements. Diasporic elements show cultural diaspora through exile and displacement, identity crisis, nostalgia, loss and trauma and language diversity while postcolonial elements are hybridity, mimicry and third space. These are the key concepts of postcolonial theory. The study analyzes the hybrid identities, their mimic actions to survive in host country and their struggle for third space as refugee. These elements analyze the psychological aspects as well as the adjustment and adaptation of migrated people. The novel "America Fever" is the journey of a Pakistani migrated girl named Hira, who experiences the new country with its new cultural norms but maintains her cultural traditions showing the cultural diaspora. It is the experience of migration of exchange students from Pakistan to America for studies. These migrated students try to overcome the issues of American norms and assimilate into new culture but it becomes difficult for the protagonist of the novel. The internal and external conflicts create complexities for her. Her exile shows diaspora and she clings to her Islamic traditions and Pakistani culture. Moreover, study shows the migration experience of the Pakistani diasporic author Dur-E-Aziz Amna. The writer, herself went to America for studies and she had to pass through these psychological aspects. The study highlights the possibilities of cultural adaptation and alienation. The researcher aims to analyze the cultural diaspora with perspective to specific cultural problems and cultural adjustment through the framework of diasporic and postcolonial elements

Keywords: Diaspora; Identity crisis; Loss and trauma; Nostalgia, Postcolonial perspectives

INTRODUCTION

History is full of migration issues and identity crisis, which have been the hallmark of English literature. Such migration issues and their effects create psychological trauma in person's mental development and growth of their personality.

Migrated people live in the world river of two boats, which lead to two different paths, and they cannot decide what the path they should choose. Their heart and soul go to the one side and cultural values put them on the other side.

Different West writers as well as East writers depicted the real picture of these migrated people with migration obstacles and issues in their piece of art. They tried their best to convey the mental illness of people caused by migration. These identity crisis and migration issues are usually related to Post-Colonial theory, which illustrates the aspects of colonizer's mental illness and colonized power issues. However, at the same time, Post-Colonial concepts lead to nostalgic aspects of migrated people finding memories of their homeland in host country. The present research study has found out Post-Colonial aspects with a term "Diaspora" specially used for those migrated people who have to leave their homeland and they have to adjust and assimilate into new culture having the nostalgic feelings.

The purpose of this research is to find out diasporic elements in the fresh, energetic and the youngest writer Dur-E-Aziz Amna's debut novel "American fever" which was published in 2022. Laxmiprasad (2020) explains in "Diasporic literature ---An overview" originally, diaspora means dispersion or spread of people from their homeland. Diaspora is related to the dispersion of Jewish people beyond Israel. Diaspora has historical perspective. It goes to Bible era when Jews were dispersed from Israel. This term is derived from ancient language Greek that means 'scatter about' but now this term is used for migrated groups or communities who have been dispersed from their original homeland. This is diaspora of migration of refugees, their language and culture. In present global scenario, many people migrate for different purposes such as employment, business, and trade and for further studies in other country. They find difference between their original culture and host country culture.

Laxmiprasad (2020) asserts that diasporic people have to face the difficulty of various cultural, ethnic and political identities to meet the challenges of new host country. According to Laxmiprasad, hybridity is one of the concept of diasporic discourse. Hybridity is Homi Bhabha's concept of Post-Colonial theory. According to him, when a person gets identity through cultural exchange, his mixing of two cultures is called hybridity. There are many Indian women diasporic writers and they have their roots in their country India. They are living in USA, Canada and Britain. Jhumpa Lahiri is also one of them. Laxmiprasad (2020) calls them expatriate writers. The word expatriate is from Latin language. 'Ex' means out of where as 'patria'

means country. It is said that most of these expatriate writers write through the eyes of nostalgia, writing about imaginary homeland. Some of them are Salman Rushdie, Amitav Gosh, Vikram Seth, Vissanji, Bharti Mukherjee, Chitra Banerjee, Divakarni Rohinton Mistry, Shashi Tharoor, Anita Desai, Jhumpa Lahiri, Kiran Desai, Meera Syal, Amit Chaudhary, Meena Alexander, Sunetra Gupta, Gita Mehtah, Suniti Namjoshi, Shani Mootoo, Anurag Mathur, Amulya Malladi, Anita Rau Badami, Abraham Varghese and Peter Nazareth. Mostly women writers wrote on the themes of Post-Colonial, languages and religious traditions. Kumar (2024) explains that diaspora is prominent in Indian writers who are expatriate writers. These writers share their expatriate experiences through their piece of art. These writers have intense need to return home and write about deeply rooted culture. These expatriate writers portray cultural diversity and transformation of their identity. The process of displacement and sense of loneliness motivate diasporic writers to seek shelter in Diasporic English Literature.

Kumar (2024) explains diaspora in relation to hybridity and identity clashes. He gives the detail of some selected diasporic Indian writers with their text of diaspora. Such as V.S. Naipaul's remarkable work is "A house for Mr. Biswas" with themes of loneliness and a sense of rejection in colonial area. Other literary work of Salman Rushdie "Imaginary Homeland" gives the account of authors' exile and desire to regain their identities. Jhumpa Lahiri, an immigrated writer to America, writes about Indian Americans complexities of identity in "Interpretation of Maladies". Another Indo-American novelist Bharti Mukherjee shares migration experience in United States in her literary work "Wife and Jasmine". Vikram Seth writes about experiences after independence in "A Suitable Boy". Anita Desai belongs to diasporic writer and writes in "Custody" about character who is caught between the ideology of original homeland and host country and highlights the problems of alienation of a college teacher.

Laxmiprasad (2020) investigates the diasporic tension, which is not between two nations or two cultures but between the past and present. According to him, Homi K. Bhabha (1994) emphasizes the pain of remembering of past. A painful remembering of past leads to the sense of trauma of the present. Therefore, when uprooted people migrate to another country this causes unbalancing in the new land. Diasporic writings

reveal the inner conflicts of cultures. Now the diasporic studies prevalent to meet new academic needs and give rise to several discourses such as women's studies, African, American studies and global studies.

1.1 Background of the study

Bhandari (2021) illustrates that different theorists differ in their conceptualizations of diaspora and cultural identity of migrated people. According to Bhandari (2021) theory of diaspora has been divided into four phases chronicled by Robin Cohen (2008) related to immigrant's lives. First phase describes the forced migration of people, as was the case of Jewish, Africans and Americans. This phase is called classical phase including victimhood diaspora. Second phase includes historical and cultural diversities of people. Third phase is called social constructionist and emphasizes the cultural identity of migrants. It emphasizes the formation of subjectivity and human identity. The fourth phase emphasizes the notion of origin to address the historical exploitation and injustice to poor countries.

Bhandari (2021) discusses conceptualization of cultural identity and categorizes immigrant's cultural identity in three groups. One is essentialism that an individual being the essential character of community inherits, second is cultural identity of an individual in his or her course of living without any social interaction. Third approach is made by Stuart Hall includes essentialist and social constructivism both. According to Stuart Hall, both approaches are necessary in the formation of cultural identity.

This cultural identity raises the question of cultural adaptation and negotiation in other states like America, UK, Canada and Australia when people have to go for higher studies. They have to face not only learning new language and traditions but also get the way of perception of others what they themselves think about others and how others think about them. Through their lexical choices of language, they negotiate with others to adapt themselves according to other cultural values. Experiences of Pakistani students in the United States create an immense impact on their cultural adaptation. Homi Bhabha's (1994) concepts of hybridity and mimicry have been explored in cultural adaptation and role of language in identity negotiation is very important. (Yousaf and Shaheen, 2024).

Yang (2020) describes the cultural diaspora of Gilroy's diaspora theory. He gives better

understanding of black diaspora culture in Britain to the new Post-Colonial study. He gives two concepts of diaspora, as one is the study of ethnic group diaspora of social anthropology and second is ethnic diaspora of cultural studies. According to him, there are several other aspects including scattered residence and migration to foreign areas conflict with original group culture. Yang (2020) asserts that Gilroy highlights the relationship between globalization, modernity and ethnic Diaspora. Gilroy's view is that pluralism in globalization is more important in ethnic group than to return home. Gilroy's theory of ethnic diaspora has the influence of diasporic literature. Chinese writers have the expression of literature as cultural identity of theory of ethnic diaspora. It is a kind of love for homeland and desire to return. It is a navigation of leaving original cultural identity of native country. It is to involve into the culture of other countries (Yang, 2020).

The present research study has explored diasporic elements in the novel "American Fever" by Pakistani writer Dur-e-Aziz Amna. As the author shares migration experience in her work living in America and adapting herself to new culture. Therefore, this research study has to try to find out all hurdles that all characters cross and adapt themselves according to new cultural values of host country facing cultural diaspora.

Dur-E-Aziz Amna is Pakistani writer. She was born in 1992. She is from Rawalpindi. She is graduate of Yale College and University of Michigan Helen Zell writer's program. Her debut novel American fever won Hopwood and Busch prizes. This novel was published in 2022. It won the Asian/Pacific American Award for literature and the South Asian Book Award. Her work has been described in New York Times, Financial Times and Al Jazeera. Now she lives in Newark, USA. She is renowned for short story competition and essays.

Her debut novel "American Fever" revolves around Pakistani girl Hira who is 16 years old and she goes on yearlong exchange program in America in 2010. Like the new generation of the world, she is eager to leave her family behind and refashion in America but her new life in a small town in Oregon is absolutely different which she had envisioned. She lives with host family named Kelly a middle-aged woman and her daughter Amy. A single mother and her teenage daughter live together. She finds a lack of care from Kelly because she is accustomed of love and care in her country. She always remains

in nostalgic feelings. She has only two friends, two other foreign students Nicole who is French girl and other is Hamid who is Omani boy. Hira finds a sense of alienation and ambivalence. Soon, Hira feels unwell and is diagnosed with tuberculosis.

1.2 Statement of the problem

Although there have been many researches on Post-Colonial and diaspora studies. Different researchers have researches on diasporic writers. The selected novel “American Fever” is a new text by the energetic woman author Dur -E -Aziz Amna recently published in 2022. However, previous researches are done under the umbrella of Post-Colonial and diasporic studies yet some aspects of postcolonial elements and diasporic elements presented by author have not been explored fully. This study has filled the gap of finding diasporic and postcolonial elements in the new text “American Fever” by Dur-e-Aziz Amna. However, it has explored how people negotiate in host country having different cultural identity and reconciliation between cultural alienation and at the same time cultural assimilation. Therefore, this research study has filled the gap of exploring the experience of migration issues in the new and latest work of Dur-e-Aziz Amna in the literary world.

1.3 Research Questions

1. How has author presented cultural alienation and assimilation problems having cultural diaspora in American Fever?
2. How do different characters face identity crisis in Host Country in the novel “American Fever”?
3. To what extent Dur-E-Aziz Amna is successful in sharing the experience of migration in her debut novel “American Fever”.
4. What type of diasporic and Postcolonial elements are reflected in the novel “American Fever”?

1.4 Significance of the Study

Researchers do their research for some purposes giving the benefits to students, teachers, researchers and society. A good research proves its quality by showing the beneficial results for further studies also. The present research has helped to understand the migration issues and identity crisis in host country. The migrants face

personal, social and cultural challenges. This study is fruitful to understand the cultural adaptation that how people maintain ties to host country and original homeland. It is helpful to understand those students who are very eager to go for further studies abroad but remain constantly under diasporic condition and some people have to migrant for some purpose e.g. for trade , business or to have nationality, this research has shared their experience .These are the benefits of this research for society that are mentioned above. This research is beneficial for new researchers to understand Dur-E-Aziz Amna’s migration experience and it is new addition to literary contributions. Its diasporic and postcolonial elements are cause of academic discussion and literary criticism.

2. Literature Review

Pokharel (2020) explains the diasporic origin and its evolution. The term ‘Diaspora’ is Greek word, is combination of ‘dia’ and speirein means to scatter, and is referred to the history of Jews of 18 century BCE. The Babylonians had exiled them into many countries from Israel. The term ‘diaspora’ has spiritual meaning also as these Jews showed disobedience to the teachings of Torah; they were punished by God and dispersed into many countries. Therefore, this term especially refers to Jewish community as scattered people because they were uprooted from their original homeland. However, even when they became fully established in Egypt and other countries of the world, they remained miserable and unfavorable everywhere due to God’s curse. According to Pokharel, diaspora has been an evolution as a concept and a phenomenon. Robin Cohen presents four phases of diaspora in Global Diaspora. Brah (1996) elaborates the diasporic consciousness of homing desire. Home is important in diasporic imagination, which she calls a place of no return. She claims that even diasporic people may visit their place but when they get citizenship in host country they do not want to return home and they lose their desire just keeping the diasporic consciousness of homing desire. Diaspora community shares common cultural space with other indigenous people in second space. She gives the example of England with African - Caribbean, Irish and Jewish. They remain in power relationship (Bhandari, 2021). Paul Gilroy presents ethnic theory of diaspora. Ethnic groups share common cultural values. Yang (2020) explains that Gilroy’s ethnic

diaspora extends the Stuart Hall's theory and he considers it a process through which diasporic people reach a new state away from their homes. According to Gilroy, diasporic people's home is not a place to return but is a state where they never return. He gives the example of black British people when they arrived in England. They considered themselves as British. They consider it their home. But with passage of time and after world war 2nd more blacks had to go to England and they were considered persons with crimes by the local government and the culture of blacks was considered dangerous to the people of England culture. After the war, Britain was instable in economy. At that time, Britain regarded diaspora as an outsider by which they were invaded. Therefore, blacks had to understand that British is no more "home of mine" but it was regarded the home of "white people". They became the outsider of their home. According to Gilroy's ethnic diaspora, black British people had to leave their homeland for the reason of political issues or to search stability of their culture.

As for as cultural identity is concerned, the problems of cultural identity have historical perspectives and go back to colonialism. In the 1950s, many countries have undergone frequent exchanges; therefore, cultural identity has been the heated discussion of many scholars. During 1990s, homogenization brought impact on third world culture and scholars presented their views on the issue of national culture and national identity. The problem of cultural issue was started in Britain during the 19th century when Britain proved its strength and power as colonist. Stuart presented the problem of cultural identity in 1989 in his famous article "Cultural Identity and Film Identity". He also presented concepts of ethnic dispersion in 1990. Different scholars defined cultural identity with different perspectives. Some defined it, as nationality is cultural identity. Some defined it as people's social and cultural identity, this social cultural identity creates their identity, and some argue that cultural identity is formed through people's personal self -identities. Stuart Hall defines cultural identity from two aspects, first there are specific cultural issues from identity and can be located through identity. Second, he locates identity through cultural issues because only the practices of culture are the basis about identity problems to understand the issues. According to Hall, cultural identity encompasses the ethnic culture with its linguistic and religious culture.

Hall defines the two aspects as nationality and race. He develops third position of conversational cultural identity beyond these two aspects. Cultural identity has historical traces and shares ancestral cultural experiences and culture itself is continuous process. According to Stuart Hall, Cultural identity should not consider as fixed or unchanged because it remains in process of change in different living environment and historical culture. In this way, people can make identity from the changing views of cultural identity. (Yang & Liu 2021)

Abirami (2018) explains the term "Post colonialism" with two words "Post" and "Colony". Both words have been derived from Latin. Former is "Postis" having the meaning of "Behind" and "After" and second Latin word is "Colonus" having the meaning of cultivator and a settler in new place. The literal meaning postcolonial is a period after colonies. When different colonized countries got freedom, they represented themselves through different ways of their culture, race and identity. During the 20th century, European imperialism became dominant power over Asia, Africa and South America and influenced all fields of colonized people's political, cultural, social and economic condition. Therefore, these liberated nations wrote about their liberation from colonial power. They are known as "Post-Colonial". In this way, newly independent nations represented all conditions of historical, cultural and economic lives having the term postcolonial. Postcolonial literature had gained popularity in the mid twenty century during the fight of colonized nations for liberation. Now this term postcolonial is used to describe the position against class, race and any gender issue.

Dar (2019) defines 'Postcolonial' and 'Post colonialism' that it is the bitter period of imperial and colonial power through which different countries have passed. In colonialism, weaker country is repressed by the powerful country. Writers of different colonies have expressed colonial ideologies through their works of poetry and fiction and depicted the real picture of violence against the colonized. They brought the voice of rebellious natives against the colonial and imperial power. This opposition of colonizer and colonized is the main feature of Post-Colonialism and Post-Colonial literature. Post-Colonial literature and postcolonial theory includes the issues of revolt and oppression of repressed nations.

Postcolonial literature presents all evils and violence of colonial, cultural, political and military oppression. It is the literature of rebellions. Post-Colonial literary theory of criticism analyses the cultural background of colonialism and imperialism. It is very interesting area of academic discipline, which explains and responds to both colonizer and colonized. It analyses the literary work of colonial experiences. It displays the differences between dominant colonizers and powerless colonized. It brings the facts of negativity and biased ideology (Dar 2019).

Bhat (2015) explains that Gayatri Chakravrti Spivak played crucial role in Postcolonial criticism. She is also Indian expatriate writer who lives in U.S.A. She uses the tools of post-structuralism and marginality. The word 'subaltern' is important word in her writings and is referred to weaker working class, black people and women rights. She thinks about Edward Said's work as blooming garden where marginality can be spoken. Cultural Traditions of non-European are given importance by Postcolonial criticism. Mostly writers are about colonized countries, which are not free. Postcolonial criticism represents the experiences of immigrants Asians and Africans in East and West literature. Speak is as an Indian in America. Therefore, she feels the realities of cultural difference. Third World countries are often known with the word "margin" which has synonyms of periphery and otherness. Spivak's concept of marginality belongs to the ideas of Foucault and during her lecture at Birkbeck College, University of London. She explains that colonized countries can communicate to each other and establish their social circle as having the access to imperial culture. She uses the tool of Post colonialism, which helps the colonials to look back towards their historical backgrounds, and they create relation with present era. The concept of hybridity correlates it. Gayatri Spivak argues like Edward Said that colonizers did not only influence the colonized culturally and politically but they themselves were influenced by culture of imperialism. She emphasizes the concept of value related to postcolonial deconstruction. She takes this idea from Marx. Another renowned Postcolonial Indian critic and scholar Homi k. Bhabha is who was impressed by great French thinker Jacques Lacan. He introduces the terms mimicry, hybridity, third space or concept of other. Homi k. Bhabha was always also a diasporic person and gives the

concepts of cultural diasporic identity. He wrote books "Nation and Narration" and "The location of Culture". His terms of mimicry, hybridity and otherness are related to colonize rather than colonizer. Homi k Bhabha expressed "Mimicry" as imitation and it elaborates the norm of civility between European and colonial imitation. Homi k. Bhabha presents "Of Mimicry and Man" as self-defeating structure and argues that English government tried to convert Indian into Christianity but they did not make him too English and they were just producing colonized mimic. Mimicry is the reverse reaction and individuals remain in ambivalence. Mimicry is just binary opposition in which authority and oppression go side by side and create ambivalence. Mimicry is in fact an interaction or negotiation between colonizers and colonized politically and culturally. Different critics argue about cultural hybridity. Edward Said had emphasized on cultural hybridity. Ania Loomba identified that hybridity theory is very influential but is based on controversy. Bhabha's own concept of hybridity is influenced by Fanon that hybridity is crucial characteristic of colonial discourse. According to Fanon's concept, colonized can never go the level of whiteness as he has learnt to disvalue. Bhabha seems to emphasis on both colonizer and colonized connection with each other as both are present and have relationship with reversible reactions. Hybridity is important feature of Postcolonial discourse and this term adds bitterness in our minds and has relationship with diaspora and lessens it is poignancy with effect of hybridity. These critics highlight the conception of Post-Colonialism with Postcolonial theories. These theories are the historical background of colonizers and colonized.

Kumar (2022) explains that in the world of science and technology, the whole world has become a small village and people move to different places to deal the issues of world's literary trends based on culture, political and social aspects. One of these issues is an interesting academic discipline of diasporic literature and its connection to the whole world exposes all diasporic issues. The diasporic literature is based on diversification of ethnicity, language, religious customs and traditions, problems of migration and sensitive issues of identity, migrating community, hybridization and its effect on coming generation depicts the real picture of global world. Kumar (2022) elaborates that Robin Cohen's definition of diasporic

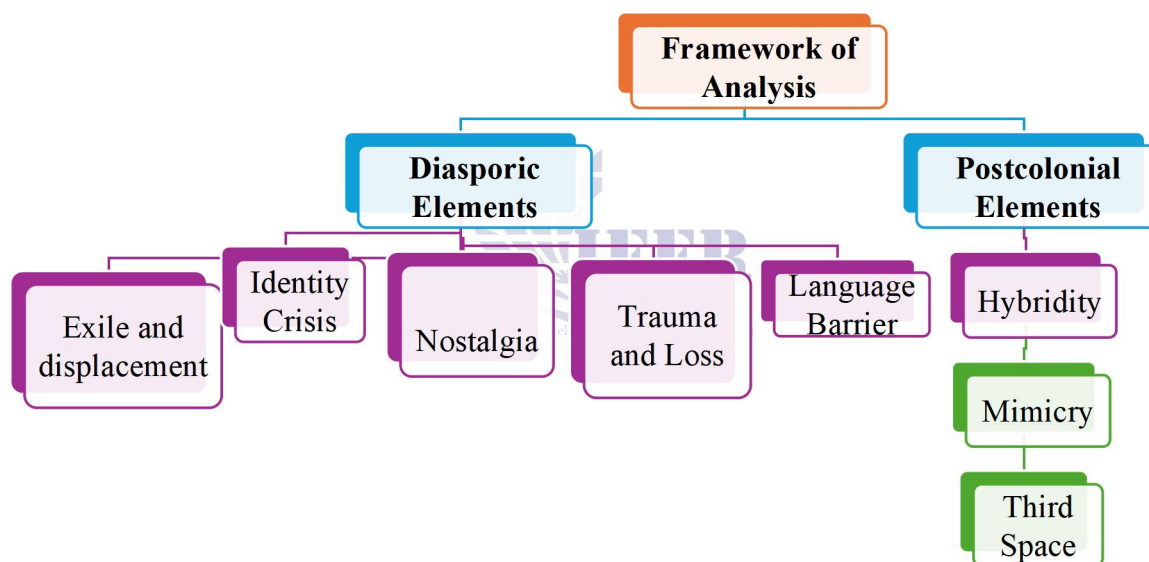
literature shows the people’s expressions of living together in one place reviving their old country, its traditions and their own emotions. It is the state to maintain their essentiality and identity to coexist the multiple cultures.

3. Research Methodology

3.1 Research Design

Research design consists of a structured framework of methods and specific techniques, which a researcher chooses and combines all components of research in a logical way to handle the research problem efficiently. Research design guides the researcher how to conduct a research according to specific methodology (Khanday, S.A & Khanam, and D. 2019). Research design is overall strategy to combine different parts of the study to address the research problems efficiently. It is a blue print for showing the collection and data analysis. It is

important to note that only the research problem constitutes design, which you should use (Thakur 2021 as cited in De Vaus, 2021). The research design of this study is exploratory because exploratory framework has explored the diasporic and postcolonial elements all over the text of the author. It is qualitative by nature. The qualitative research has been carried out to find in depth understanding of postcolonial and diasporic elements in the novel “American Fever”. This qualitative research study has gone in depth understanding of themes and patterns of the novel also. Research design has included data analysis techniques as thematic analysis and content analysis through the data processing tools of codification and inductive reasoning. Data collection sources are primary and secondary sources. Primary data is the selected text ‘American Fever’ and secondary sources are articles, journals and internet information.



3.2 Population and Sampling

Population is set or group of complete units on which you can apply the findings of research. (Shukla 2020). Population is entire group of individuals. These are the subjects for researcher to select the sample. Population is broader than

sample. However, this research has focused on the novel “American Fever” by Dur-E-Aziz Amna, a Pakistani female writer. By studying the text carefully, the research objectives have been achieved.

Table 1. Population Framework

Novel	Author	Year	Publisher
American Fever	Dur-E- Aziz Amna	August 16,2022	Arcade publishing

As the elements of diaspora are throughout the text so to find out the diasporic elements, whole text is analyzed and the sample has been selected in this research study is the whole text of the novel “American Fever” by Pakistani writer Dur-e-Aziz Amina. There are many sampling

techniques and they are used in qualitative research but the researcher has employed here mixed purposeful sampling technique, which is type of qualitative research. Mixed purposeful sample technique has been used to understand the text. Sample size is the whole book with its

all chapters to find out diasporic elements and key concepts of Post-Colonialism with close reading study of text.

Table 2: Sample Description

Sr.no	Sections	Chapters	Page no
1	1,2,3,4	January	10-58
2	5,6,7,8,9,10,11	January	59-136
3	12,13	January	137-164
4	14,15,16,17	January	165-215
5		January	216-223
6		February	224-229
7		March	230-243
8		April	244-263
9		May	264-279

3.3 Data Processing Tools

Codification is process of transforming data into categories. It is very important technique to organize the data. It identifies the related material to the research problem. Researcher assigns codes to categorize data and it makes the process of exploring themes and patterns very easy. Through codification researcher assigned categories to segment of text. Through codification, researchers understand and

categorize the text to answer the questions of the study. Inductive reasoning is process of arguing to bring facts through observation. Specific observations are brought to general conclusions. It has helped researcher to process the data and then to find the results. It examined the context of data through keenly observation. The researcher has excluded logical interpretation of data through inductive reasoning.

American Fever

Dur-e-Aziz Amna

American fever illustrates the story of an immigrant student from Pakistan to USA who was sent on one year exchange program study in high school

Postcolonial elements

Cultural Displacement

Postcolonialism affects the cultural and social change of migrants and it becomes difficult to survive in new colony. Hybridity, mimicry and third space have been observed within the framework of postcolonial theory

Diaspora

Identity, language, social barrier

Diasporic people have to face identity crisis, language diversity and many other social barriers. Cultural diaspora causes of rootlessness and displacement. The novel "American Fever" is migration experience of

3.4 Research Procedure

Research procedure has included research design as exploratory research. It is qualitative research. Its population is only one novel "American Fever" of Pakistani author Dur-E-Aziz Amna and sample has been selected the whole novel to explore themes throughout the novel. Mixed purposeful sampling technique has been used here as different cases have been sought out in

cultural diaspora. the novel. The data collection sources as primary and secondary sources. The primary source is the selected text of the novel "American Fever" and secondary sources are authentic internet material, journals and articles. The data processing tools are codification and inductive reasoning. Researcher has included data analysis techniques as thematic and content analysis. This research study has been done within the framework of

diasporic elements and post-colonial elements. The selected novel “American Fever” has been analyzed according to coherent research procedure.

4. Data Analysis

Exile is to leave homeland because of different reasons. These reasons might be political reason, cultural reason, psychological reason and physical reason. The expulsion from native country in the novel can be seen on cultural, psychological and physical reasons. Dur e Aziz Amna has shown the cultural, physical and psychological exile of the exchanged students especially protagonist on one year program study in America. The novel is replete these exiled examples of the protagonist.

Kujh shehr de lok vi zalam san

Kujh sanoon maran da shauq vi si (Amna, 2022, p.7)

The above-mentioned lines by Munir Niazi, (Safar Di Raat) show the author’s painful experience of other land. It seems that it is voluntary exile because author’s artistic expression is to show the migration experience. It includes these verses in the opening of the novel and throws light on the intention to go abroad on behalf of her desire and dreams as well as the intention of those circumstances, which have been created for the protagonist. Although, the protagonist Hira was happy to go abroad for study to experience yet later on, she accused of her parents to send her as they were absolutely wrong and they were at fault because she thought that she was only sixteen years old only and was unable to survive in new culture. Her childish anger and annoyance from her parents or perhaps from herself can be analyzed when doctor diagnosed Tuberculosis.

Hira’s remarks are very heart touching when she continues.

“Leaving home isn’t easy,” I say, offering my own banality in response to her. (Amna, 2022.p.12)

This statement illustrates the exile and displacement of Hira. Author in fact, underscores the feeling of uprooted people who constantly remain in their homing desire and think of their own cultural values. Although, America was the land of getting jobs and a way of best lifestyle for any individual but Hira had no concern for it. Her focus was on to return home only. How was she innocent and here, people struggle for several years to go abroad to get better jobs. Displacement and uprooted feeling is heavier

than to fulfill the desire of living abroad and getting job of some young man in luxurious land. This is Hira’s psychological and physical exile. After diagnosing her Tuberculosis, she accuses of her parents.

Diaspora people are conscious of their diasporic identity and they preserve it at any cost. They never indulge in things, which are going against to their culture. Another precious thing, which Hira’s mother gives to her daughter, is the Holy Quran, which shows her religious identity, and being a Muslim diasporic person Hira is advised forcefully to read it regularly.

“Your father asked me to put this in here too,” she said carefully placing my copy of the Quran inside. I nodded, embarrassed. I should have remembered that myself. “Make sure you read it,” Ammi added. “And offer your prayers.”(Amna, 2022, p. 51)

Religious values play crucial role in cultural diaspora, Hira is advised repeatedly to cling her values firmly, and this is religious identity, which makes her true Muslim. Before going to America, Hira also loves her culture and her Pakistani identity. She is influenced by the idea when she sees the sporty head girl to wear the scarf and Islamiyat teacher’s encouragement to clap for new hijabi in class. Her mother is broad minded. She asks her about her hijab.

“Why have you started wearing that?” she asked. (Amna, 2022, p. 30)

“I want to be a good Muslim,” I told Ammi.

“There are more attractive ways of being a good Muslim,” she said. (Amna, 2022, p. 30)

Hira is aware of Pakistani culture therefore she preserves her values. Her father appreciates her to take scarf as he points out every young family friend who covered her head. Before going to America, Hira is conscious of her Islamic values and knows her real identity and this is the fact to live within same cultural values is of more valuable than any other is as it happens with Hira’s friend Zahra. Zahra’s hos family is Muslim and she is more comfortable to adaptable herself in new environment. Kyle calls Hamid with name of Ahmad and terrorist, she yells at him and gets angry but Hamid takes it normally. It was a time of 9/11 incident. Kyle was an American kid and her classmate.

“Wasn’t talking to you, Miss Pakistan.”

“Well I am. That’s not his name, stop calling him that.”

“Crazy bitch,” he said, not too loudly, before walking away as if in a rush. I considered yelling after him, but I had made my point, so I sat down,

more than a little proud of myself. Hamid's jaw was glued to itself." (Amna, 2022, p.127)

Hira gives more importance to her Pakistani identity therefore, she yells at klye. After 9/11 event Americans take Pakistanis as terrorists which is wrong concept and Hira clears this misconception as all the Muslims are not terrorists while Hamid's assimilation with American friends and school shows that he takes it normal. It does not mean, he has no love for his Pakistani identity but he manages the both cultures and tries to adjust there. When Hira justifies why she did so. He is of the view:

"What's funny about calling you Ahmed the Terrorist?"

"I don't need you defending me, Hira."

"No, I just know how to pick my battles," he said.

"I know who I am, and no one can change that."

"Because I don't care. I 'm not like you, always angry at the world." (Amna, 2022, p. 127)

However, Hira is more concerned about her Pakistani identity than Hamid. Hira says Eid Mubarak to her family and it shows her connection to homeland as diaspora subjects always connect to their family and love their identity. Her family also keeps contact all the time and Hira shares everything with her family.

"Eid Mubarak!"

"Khair Mubarak, Ammi," (Amna 2022, p. 129)

Her brother calls her as American sundi.

"Hello, Amreeki sundi. How're "Mawm" and your new sister?"

"I like my old sibling more," I said, wondering if he was wearing blue, his favorite color, for Eid.

Hira's connection with her family helps her in shaping her identity and she keeps bond to Pakistan. She shares everything with her family but she does not share Kyle story with her parents except Faisal. Her father does not tolerate any non-religious matter. Hira shares another important religious event related to her Pakistani identity when her father became angry at her Eid presentation, which she was going to give at church on Sunday.

"Hira, I thought you were going to church once to make Kelly happy. Why are you doing this presentation?" (Amna, 2022, p. 130)

Hira's father was conscious about religion. He guides her to choose the right path and right direction living in the other land with other culture. As Hira imagines his worry when she talks to her father.

"His voice was wrapped in worry. I imagined his forehead creased with the same lines I would wear one day." (Amna, 2022, p. 130)

Hira's answer was satisfactory enough to convince her father.

"It'll be a nice opportunity to represent Pakistan, Abbu," I said instead, feebly. (Amna, 2022, p. 130)

But her father did not become satisfied and said, "You can represent Pakistan at school and home," Abbu said, in that strict voice of his that used to shivers down my spine." (Amna, 2022, p. 130)

However, Hira was disagree and there was no way to obey her father's advice.

Nostalgia is a feeling and sense of past memories, which someone recalls the past all the time and individual lives in the world of old moments related to his life remembering the past. Nostalgia is a part of diasporic subject who lives in "other" world but creates a connection to his homeland through memories. The memories of past haunts him constantly. The aspect of nostalgia is found in the novel "American Fever" in almost all the sections of the novel.

Raat yoon dil mein teri khoyi hui yaad aayi

Jaise veerane mein chupke se bahar aa jaye

Jaise sehraon mein hole se chale baad-e-naseem

Jaise beemar ko bevajah qarar aa jiae (Amna, 2022 p. 07)

(Amna as cited in Faiz Ahmad Faiz, Nuskha Hae Wafa)

The opening lines of the novel reflect the inner condition of the protagonist. She remains in nostalgic feelings throughout the novel. These poetic lines show her connection and affection for her own homeland. It seems that she has left a great part of her life so far behind and her love to country becomes her insaneness. She always thinks about her beloved country, its values, and traditions and above all her parent's memories haunt her every time. The sense of losing something keeps her in nostalgic world.

What else did I do in those arid weeks leading to departure, when everything_ friends, habits, the curves of the mattress_ threatened to soon become memory? For months and years after, I would try to grasp at that_ what it looked like, the thing that was lost. (Amna, 2022, p. 49)

When Hira reaches America, she constantly remains in nostalgia.

My mind went to the Pindi airport, where I had last seen everyone I loved. Right as I left, I had let out a soft cry and Abbu had shaken his head at me. "My daughter is a brave girl," he had said, his own voice cracking, because that was and will always be the central myth of our family. It is brave to leave. (Amna, 2022, p. 70)

American culture is different from Pakistani culture. In Pakistan, there is relationship of respect and love between parents and children but in America, children are rude and disrespectful towards their parents. The writer shows this attitude in the character of Amy who is mostly rude to her mother Kelly. Hira compares her Pakistani culture with American culture. She remembers her relationship with her. Loss and trauma are essential parts of diasporic people's life. They think of loss and of something happening strange in future. Diasporic people are compelled to live in another country therefore they are always in fear of something happening strange in future or they have fear to lose their precious thing in life. Hira being a diaspora subject has fear to lose something in America. Although her living in America is a great loss for her but her internal conflict creates a sense of loss as if she will miss something important in Pakistan. To leave her country and to adjust in new land is a great loss for Hira. Therefore, Hira finds herself in loss of everything even she is suffered from Tuberculosis, she accuses of her parents who send her in America. However, Hira has a sense of loss of her teenage innocence as she has to experience of other land in her teenage. She has loss of Pakistani identity when 9/11 incident is discussed there and her host mother thinks her more safe in America than Pakistan although she preserves her identity living in America but she experiences the strangeness in other land and its strange values and she has to accept it. She has loss of her family where she lives with love and affection. The sense of loss always remains under her consciousness in America whenever her family calls her. Her mother phoned her at 5 a.m. and she at once thinks of her Nana Ji.

Hello?" I whispered into the mouthpiece.

How are you, Hira?

What happened?

Were you sleeping?

What happened, Ammi?

Nothing, she replied, sheepish. "We thought you'd be up for the fast.

Reflexively, I slid down the wall I had been leaning against, muscles melting with relief.

Allah, It's yours father's fault, I told him we shouldn't call, but he said you'd be up. And you had said the phone's near your room...

She was rambling, perhaps to calm my nerves. I couldn't keep my voice from breaking when I spoke.

Never do this again.

Never, never, she promised.

You can't imagine what I was thinking. (Amna, 2022, p. 116)

Hira is under the sense of loss every time as if she is going to lose her Nana Ji who was against her parents' decision to send her America and he was under the sense of loss when Hira was going to America. Therefore, Hira's Ammi relaxes her.

"Haan, haan, relax," Ammi said. "God forbid, if something happens, we're not going to call you in the middle of the night." (Amna, 2022, p. 117)

However, Hira becomes angry and she thinks of another fear and sense of loss.

Diasporic people often find language diversity in other land and they have to learn it to survive in new land. This linguistic tradition sometimes increases the complexities for migrated people to preserve their native language. However, the diasporic people try to preserve their own language to create bond and affiliation with their homeland. They often make their communities and groups with whom they keep in touch and speak their mother tongue. Language serves as the recognition of any person and it is his or her identity living in host land. Diasporic people are under the linguistics pressure because they have to assimilate in new culture and it becomes essential part of their life to work with other people. They become bilinguals or multilinguals. It is the case with Hira. She has to speak English all the time with host family and it is her fortunate that she is expert in English language because of family background.

Ammi's degree in Anglophone Literature and her job as assistant professor in English kept her fluent. Faisal and I went to English medium schools, where we were encouraged to always speak in language, although everyone knew it was social suicide to speak in anything but Urdu outside of a teacher's earshot_ English was too snooty, Punjabi too oily. (Amna, 2022, p 33)

She tells about her father.

Abbu had learned English only in his twenties, perusing *Peter and Jane* books for grammar while he dabbled in hashish and leftist politics in university. Not that this hindered his acerbic wit in that third language. When some French civil servants visiting Islamabad pointed out that Europeans had been the ones to bring many spices to the Subcontinent, Abbu listened with deference before adding, yes, they brought them here and left them there. (Amna, 2022, p. 33-34)

Kelly her host mother often is surprised at her English words and sentences. It becomes easy for her to speak English there but as a diaspora

subject, sometimes she is fed up of speaking English all the time and she calls it as to wear “Shadi k Kapray to bed.

“My first two weeks in Oregon, I struggled to express myself, telling Ammi over the phone that living in English felt like wearing shadi k kaprey to bed.”(Amna, 2022, p. 95)

Hira having cultural diaspora dislikes English language although she is fluent in English but she remembers her Urdu language. She thinks that she will speak Urdu language freely as she is not comfortable with her English language all the time. We can find different examples of hybridity in this novel of Dur-e- Aziz Amna. Hira is a Pakistan Muslim girl but she is taught by program coordinator Mr. Shahid to mingle in new culture when he says about the American system so that Hira may understand her dual identity.

“In America, everything is co-ed,” he said. (Amna, 2022, p. 34)

Hira was going to survive in co-ed system where everything was co-ed. However, it was not so in Pakistan and Hira compared her Pakistani culture with America. She remembered her father’s advice.

“When I was twelve and he found out I was hanging out daily with the neighbors’ son. Boys are not friends, he had said. Classmates, yes. Husbands, yes. But not friends.” (Amna, 2022, p. 34)

It means Hira has dual identity. In Pakistan, she was ordered not to play with boys and boys were not friends but in America, she had to face opposite culture of it. Her friends were girls and boys and everything was co-ed. This makes Hira hybrid person. All cultural practices show her hybrid person. As Mr. Shahid taught exchange students to work themselves in new land but in Pakistan, their mothers are responsible.

“Chores were brought up frequently. Americans seemed to do a lot of chores: they mowed lawns, shoveled snow, did laundry each week.”(Amna, 2022, p. 32)

However, Hira and Zahra’s hybrid identity mingle in both cultures. Zahra thinks of herself as American like anyone in America. It is cultural hybridity. One day her host sister Amy asks her about her coming to America at the age of sixteen, she answers:

“It’s a great opportunity to learn about a new country,” I said instead. (Amna, 2022, p. 91)

It shows her hybridity having two cultures. Hira maintains cultural respect and does not become part of any kind of activity, which goes against

the other culture. Hira’s mimicry can be seen in American culture to take part in game and other cultural norms. As she was not accustomed of playing games in Pakistan. Kelly her host mother asks her to take part in volleyball.

“Would you like to join the volleyball team?”(Amna, 2022, p.72)

“I don’t know how to play.”

“That’s no big deal; the coach is always looking for fresh faces. And Amy will love the company” (Amna, 2022, p.72)

When Hira keeps fast and it becomes difficult for her to manage her fast with practice of volleyball, eventually she thinks to quit her fasting and says:

“I gave up fasting a few days ago. Too tough to balance with the volleyball.”(Amna, 2022, p. 117)

“That’s a good idea. You ‘ve got your entire life to fast.”(Amna, 2022, p. 117)

Her mother calms down to see her relief. This is her mimicry to adopt new culture and shows her assimilation in America. Although her father advises her not to go to church but Hira goes to church with Kelly also. Her answer to father that she is going to represent Pakistan in this way but her father says that there are many other ways to represent Pakistan. Hira ignores her father’s advice and goes to church with Kelly to make her good Pakistani. It is her mimicry to adopt the styles of foreign land. Mimicry of other culture makes possible hybrid’s survival in strange land.

Mimicry can be seen vividly in the novel “American Fever”. Hira adopts many new things in new land, which becomes essential for her survival. Hira cooks food for herself like other independent Americans. From the very first day, Kelly shows her kitchen and Hira cooks breakfast and lunch with her education. It is her mimicry in cooking food. Later on, she tries to leave halal meat on the advice of her host mother Kelly. Hira prepares her sehri in Ramzan and keeps fast. So cooking shows her mimicry in food.

“I can make an egg for myself.”(Amna, 2022, p.72)

First day, Hira was preparing her breakfast and she thinks of cooking egg as breakfast.

Third space is the key concept of Postcolonial theory. An Indian critic Homi K. Bhaba presented this concept in his book “The Location of Culture” (1994). Third space is in between space where different cultures and hybrid identities interact with each other. It is a process of negotiation between hybrid identities and they make their own space beyond the cultural differences. Hira the protagonist of the novel also

lives in third space. She lives in her own world where she is free to think and makes friends of her own accord where she can negotiate and converse free from the rigid boundaries of both cultures. She shares all her worries and obstacles with her friends Hamid and Ali. It is her third space where she can negotiate. There are many examples of third space in the novel "American Fever" that show Hira's negotiation as hybrid identity. Whenever some happens in Pakistan or in America, she discusses with her friends in a relaxing position. She lives in third space.

"How's the first day going, Hira?" he asked becoming the first person in America to say my name the way I had heard it said all my life.

"Good, thanks." (Amna, 2022, p.97)

Hamid an Omani boy was her close friend and classmate. Hira shares everything with him and becomes relax. It is an attempt to assimilate in new land living in a third space. Her friend Hamid is a person where her negotiation is free from rigid boundaries of cultures. She remains cool and calm in this third space. Her relaxation seems when Hamid gives comment on terrorist concept in America:

If only they knew, the biggest terrorist in Oman is my mother.

I stared at him, struck by how familiar he felt. Then I started laughing so loudly I could hear my cackle echoing off the cafeteria walls. A moment later, Hamid joined in. I banged the table. He stomped his feet. We both threw our heads back in mirth. It was on for minutes that felt like hours, until we were both wiping our eyes, safe inside the joke, next to a friend in America. (Amna, 2022, p.100)

This is her third space where she can negotiate with her friend freely. Hybrid identities converse with each other finding their environment free from the rigid boundaries of different cultures.

Whenever the three of us got together, we talked incessantly about the gap between here and there. With each articulated difference, we flattened ourselves and let America define us. We were only ever, what it was not. (Amna, 2022, p. 102)

Hira's third space makes her comfortable to take things easy and to accept the new values of new culture. Migrants take shelter in their third space. They find meanings of their new identities. In the same way, Hira is involved in new identities and shares to Ali and Hamid everything of the culture. She tries to assimilate as well as creating her cultural boundaries without which she cannot survive. Therefore, she discusses all her problems with her friends and classmates and

this negotiation makes her relax. Her relation with her boyfriend Ali makes her more relax and her reconciliation with both countries occurs because of her friend. Moreover, she feels relaxation with the family of her classmate Zahra.

5. Findings & Discussions

Data analysis provides logical findings within the framework of diasporic elements and postcolonial elements. It interprets all related aspects to diaspora and postcolonial subjects. This research study finds the major problems and obstacles of migrated people. All these problems are with logical interpretation. It reveals the sense of exile and alienation. The migrated people live in the distracted world. This study finds those aspects of strangeness and loneliness of which the migrated people become part. They never become part of that world which is imposed upon them. Being uprooted is heart-breaking aspect, which remains in the corner of the heart of postcolonial or diasporic person. Displacement makes the migrated person victim of illness and homesickness. He leads a life with desire to go home back. This research study finds uprooted people with life of heartless.

Dur E Aziz Amna has presented cultural alienation problems and assimilation problems for migrated people in her debut novel "American Fever". Her representation of alienated person depicts the real picture of migration account. It was her personal experience therefore she gives detail of loneliness and strangeness in such a way as if reader is experiencing himself of this alienation in host land. South Asian literature is replete with the examples of alienation problems of migrated people. Many Pakistani postcolonial authors such as Bapsi Sidhwa, Kamila Shamsie, Nadeem Aslam, and Mohsin Hamid wrote on this aspect. When colonial power subordinated the third world countries, many authors wrote on the assimilation problems. Pakistani and Indian writers shared their postcolonial experience well. These are also diasporic writers and Dur E Aziz Amna as a diasporic writer presented sense of alienation in the character of Hira. Sixty students go to USA for studies. However, Hira a sixteen years old girl does not bear the strangeness of new land ultimately homesickness and love of her own country cause her illness. This is the common cause of all migrated people. They bear the loss of home and even loss of their life. The impacts of migration are cultural dislocation and weak personal growth. This causes the loss of

identity and cultural alienation. Author has presented this aspect in the character of Hira. Whenever she feels cultural and social alienation, it creates internal conflict. Her residence in small town Oregon is near the ocean, which gives the sense of strangeness and alienation. Dur E Aziz Amna has highlighted these alienation problems in her food that she tries to find halal. Her love for halal gives her feeling of out of place. In the same way assimilation problem creates tension for her when she talks to her father to leave halal. Her father tells her that it is not easy to be Muslim. Her alienation seems in her language. Although she is fluent in English, language but American slangs and idioms alienate her from that land. She tries to assimilate the American culture by speaking fluent language. Kelly her host mother wonders over her fluent English. Therefore, language barrier is also her alienation. Other cultural practices of America alienate her from the society. When the program coordinator Mr. Shahid guides these sixty students, he teaches them to do their chores themselves in America. He says that American moms are independent and they are not responsible for their cooking food or washing their clothes. Therefore, these every day chores make her alienate from American system. She tries to assimilate to do her routine works. In the month of Ramadan, Hira prepares her sehri herself and it is impossible to prepare sehri for Kelly who is American mom. She tries to assimilate in that independent culture by preparing her food. Author presented this aspect of alienation in her longing for home. Her constant desire to go home back alienates her from America. She compares and contrasts every event of America with Pakistan. Another aspect of alienation is religious identity. Her father does not like her presentation in church. Although she gives logic, her father that she is trying to represent Pakistan in this way but her father asserts that there are many other ways for the representation of Pakistan. Her assimilation seems when she tries to make Kelly happy but this act annoys her father. This thing alienates her from American society. Her internal conflicts create tensions and challenges. Author has presented fully these alienation and assimilation problems for all migrated persons faced in American society.

Dur E Aziz Amna seems a diasporic writer and she skillfully portrays the experience of migration. Like postcolonial authors, she throws light on all those issues, which are the part of colonial world, and the postcolonial authors on

the platform of this global world have highlighted them. Migration is the continuous process on behalf of trade, business, jobs, studies and some other cause to live in another country therefore people have all these issues in new land and they have to cling to their own values as well as the values of other culture. This is the experience of author, which she shares to diasporic community as well as the international world. Firstly, like Mohsen Hamid's "Reluctant Fundamentalist", Jhumpa Lahiri's "The Namesake" and Monica Ali's "Bricklane", she is successful to represent the aspect of migration and its effects on the people. "American Fever" is the representation of belonging and emotional struggle of migration. Secondly, Dur E Aziz Amna is successful to share the cultural differences, which are the part of migration. People find contrast in two cultures. This juxtaposition can be seen vividly in this novel. It teaches the migrated people to learn about these differences. Thirdly, Dur E Aziz Amna is successful to share the experience of migration as having the aspects of strangeness, loneliness, dislocation, rootlessness and isolation. These are the main features of postcolonial literature or diasporic literature. Diasporic people are found in psychological upheaval and less personal growth, which become the cause of their illness. This isolation and being uprooted is loss of everything due to migration. Fourthly, Amna is successful to share the experience of migration in form of those challenges and struggles, which become the essential parts of migrated people. They have to navigate their struggles and challenges for survival. They have to fulfill the expectations of both cultures. Hira is pressurized to fulfill the expectations of her parents as well as the expectations of her host family and host country. Fifthly, Amna explores the ways to find out intimacy and interaction through Hira's journey. She tries to minimize the complexities of other world so that migrated people may adapt themselves through individual experience holding their roots also. She provides the outlook to view the world from different perspectives. This is meaningful, significant and powerful contribution of Dur E Aziz Amna to the world of immigrants and diasporic literature.

6. Conclusion

"American Fever" by Dur E Aziz is wonderful and mind blowing work that encompasses the issues of diasporic literature and postcolonial literature. The current research study covers the

psychological and physical issues of migration. Keeping in view the research questions, it can be concluded that this research displays the cultural displacement, rootlessness, alienation, otherness, assimilation, strangeness, and belonging and migration experience of Dur E Aziz Amna. Migrated people encounter the cultural differences. These differences give the dual identity and they observe all cultural norms and traditions when they migrate to other country. The study reveals the diaspora of migrated people or their problems being the postcolonial subjects. Colonies issues whether migration is voluntary or non-voluntary evoke the feelings of rootlessness and nostalgia. This research shows the dispersion and mental distraction of colonial people. This explores the gaps of both cultures and these gaps can be filled with strategies to live in new culture.

Dur E Aziz Amna's major contribution is to highlight the identity issues, which migrated people face in other land. Identity formation is essential part of individual's life. She is a Pakistani writer and due to personal experience of migration, she narrates the issue of identity of Muslims after 9/11. It becomes difficult for a Muslim to survive in American as it takes the Pakistanis terrorists. Therefore, this study reveals the identity problems and issues of Muslims also. Dur E Aziz Amna is successful to convey the feelings of migrated people. Her experience of migration is successful like diasporic and postcolonial writers. Like other Pakistani writers, she represents the pains, sorrows and aches of migration. She has represented the cultural shocks and self-realization problems. She depicts the real picture of challenges of migration and reader feels himself in the world of other country and its norm and traditions. He learns how to navigate with these traditions of other country. Diasporic and postcolonial elements represent the cultural diaspora in "American Fever" The study covers the major aspects of diasporic elements. This cultural diaspora is found in every Pakistani migrated writer's work and he presents this cultural diaspora with his personal and other people's point of view. Migration experience preserves the cultural diaspora and connects the diasporic subjects to homeland and its traditions. Love and longing to homeland is natural phenomenon and it cannot be changed at any cost. However, other possibilities for adaptation can be explored. This research has sought out the problems and

possibilities. Therefore, novel provides the struggles and a view to survive in both worlds.

7. Recommendations

1. Although this research provides sufficient material related to diasporic literature but still are more dimensions unexplored in this field. Other researchers can find out complexities and solutions of cultural diaspora.
2. "American Fever" is novel of coming of age. Further research study should explore this aspect of future generation. It is the journey of sixteen years old girl. She has to grapple with both cultures.
3. The experience of migration complicates the identity formation and duality. Further researches can explore the process of identity to navigate "in between" world.
4. The cultural barriers compel the diasporic people to set their rigid boundaries and walls, these cultural barriers prove hurdles for migrants so these hurdles can be removed by other research studies of scholars insight so that migrants may celebrate the cultural diversity.
5. It is recommended that further exploration of postcolonial elements should done in this novel "American Fever" by Dur E Amna. It has won the international name and fame for its colonial issues and their solutions.

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