
Deconstructing Issues of Identity and Cultural Clashes in 'An American Brat' by Sidhwa

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Abstract

After getting freedom, the post-colonial nations are still under of Western control in terms of language, culture, and education. These nations like to follow the westerns by adopting their ways of life especially when the people of these nations go to western countries and in this effort of assimilation, they face many issues. Identity crisis is one of them which is the product of cultural clash. 'An American Brat' by Sidhwa (1993) highlights the impacts of identity crisis resulting from Hybridity and Diaspora in postcolonial discourse. The conducted research sheds light on the issues faced by the immigrants in the United States. They start living in the situation where they have to face unending frustration due to their racial backgrounds while adjusting themselves according to the culture of America. The immigrants try to adopt the culture of America for the sake of becoming Americanness and in doing so, identity crisis is created. At the disjunction of frustration, the distinct impression of "imagined communities" is established which is not inevitably identical or geographically bordered but rather diasporic and multinational, among multitude of foreigners. In this way, culture shapes the new individuality with multicultural nature. Consequently, the conflict between the ethnic and the exotic cultures scatter the individualities of the immigrants and their quest for identity is started. The present research aims to reveal the issue of identity created by cultural conflict and diasporic displacement and its effects on immigrants by keeping in view Sidhwa's An American Brat (1993). To explore the issue of identity, qualitative research will be employed by focusing on Said (1993) and Bhabha (1994)'s frameworks. The results will show that the issues of individuality occupies a significant place in the literature regarding diaspora and the main figure of the undertaken novel goes through the process of several alterations. Owing to the journey of transformation, the central character encounters the dilemma of displacement and cultural individuality. Despite of the fact that the main character, Feroza tries to integrate herself into the western culture, but she fails in this attempt because of having different cultural origin.

Keywords: Multicultural, communities, Identity, transformation, diaspora.

1. Introduction

Unquestionably, the present age called 21st century, is marked as the age of science and technology (Akhter, 2020). All the people whether they are Eastern or westerns, cultured or uncultured, Muslims or non-Muslims are being affected by globalization.

No doubt, due to globalization, all nations and people of all countries have an easy access to latest information about every sphere of life regarding knowledge, political and social development, fashion, industry, technology, business, culture, and language etc. At the same time, when the whole world is enjoying the comforts of globalization, it also effects the people by creating critical challenges as diaspora, racism, hybrid culture, alienation, and identity crisis etc. The question of identity hold the core position in literary writing and

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is considered the gift of post-colonialism (Akhter, 2020).

Now the question arises what post-colonialism is. It is marked as the era when occupied communities became free from the clutches of imperialism. The term, post colonialism is exploited to deconstruct all the civilizations and cultures that receive the impacts of imperialism. Essentially, imperialism is portrayed by the commercial project of the western nations that started from late 17th century and early 18th century. They came here with the aim for finding the marketplaces in various foreign territories and at the same time, they desired to get all the natural resources and manpower of the foreign lands by using power. To make this purpose easier, colonies were formed for the supply the material. So, by establishing colonies, the settlers started behaving like masters and handling the local persons as inferior or servants. After gaining power and control of these lands, the English preached this concept that all white were master and superior and the rest others were inferior (Akhter, 2020).

Owing to the influence of imperialism, the freed nations are still under the influence of imperial nations and facing many issues. The issue of identity is one of them and the freed nations try to get rid of from their influences, but all their efforts prove fruitless. The Post-colonial phase demonstrates defiance regarding to the cultural, expressive, and political influences practiced by their so-called civilized masters. The people of freed nations make efforts in order to seek the individualities lost during the phase of imperialism. According to Ashcroft, Griffiths, and Tiffin (1989), the knowledge of post-colonialism sheds light on that point which kind of problem the colonized persons face. So, several writers try to elaborate the misfortunes and suffering of the immigrants. Owing to these sufferings, their identities are at stake in foreign land (Akhter, 2020). 'An American Brat' by Sidhwa (1993) elaborates the challenges encountered by immigrants skillfully especially the issue of identity. The subject of identity crisis occupies a prominent place in post-colonial literature and its obscure nature is considered the core trait of post-colonial discourse. So, Identity is procedure which receives changes throughout the life span and always in process of transformation. 'An American Brat' by Sidhwa (1993) is remarked as a microcosmic novel. The novel underlines the individual problem of the damage and restoration of individuality and world-wide dispute as distrust which is found between the East and the West. The

story of the novel centers upon the search of individuality via imitation and ethnic prejudice confronted by the migrants belonging to the East surviving in the U.S.A. The conducted research examines the problem of identities through the subaltern eyes of Feroza, a Pakistani girl. Feroza is the main character of Sidhwa's *An American Brat* (1993). The author reveals that Feroza faces identity crisis because of her belonging to East. The novel discloses the cultural differences between East and west in form of the attainment of damage and restoration of individuality of the heroin.

By utilizing the lens of post-colonialism, the conducted study gives importance to the complicated idea of distinctiveness regarding the building of individuality within the novel. The dispute between multinational and transcultural regarding the problems of distinctiveness, race, caste, and people is the foremost challenge for the immigrants who live in the United State America. The novel investigates the damaging link between the East and the West in form of the conflict of cultures and the ongoing expense of racial reporting. Hall (1996) opines that 'race' should be grasped not as suggesting to chromosomal spirit, although like a 'floating signifier', meaning of which is never static. Sidhwa (1993) attempts to investigate the affiliation or absorption between two distinct and nearly opposite cultures. Postcolonial depiction of the colonized is the key subject of the novelist, thus she strives to discover its inference. The author attempts in handling the problems and motivations of imitation and the pursuit for damage and relocation of identity concerning racial prejudice. Consequently the similar subject is seized on that demonstrations the dominance of the U.S.A and its persistence for treating the culture of East and peoples as "Others" within the background of their personal cultural and political individualities; on the other hand, the persons of East try to adjust in the culture of America and produce their personal cultural morals and characteristics.

2. Statement of the problem

In the global world of today, the challenge of identity has achieved considerable esteem (Akhter, 2020). According to several scholars and authors, it has spread throughout all domains of human life and turned out to be the chief subject of Post-colonial literature. The undertaken research looks at the situations and sources which are responsible to establish this vital matter. Sidhwa (1993) throws lights on the issue of identity caused

by cultural differences through her novel, 'An American Brat'. The novelist (1993) portrays the real picture of the troubles of immigrants which they grapple with in foreign land. She discloses all the challenges confronted by the people belonging to the East in the western countries and how the foreign land create obstacles in constructing the identity. According to [Akhter \(2020\)](#), there are several things due to which immigrants' identities are in danger such as the disparities in cultures and faith etc. The outer look of the migrant is also considered the major factor for creating this crucial condition.

3. Significance of the Study

Identity is characterized as the traits of the individual by which an individual or object is recognized. Identity crisis is a situation where the persons encounter by such questions what type of persons they are and what sort of people they would like to be. Obviously, it is stated that in this situation, persons are uncertain about the fact who they are ([Erikson, 1968](#)). The undertaken research discloses a number of dilemmas confronted by migrants. Sidhwa (1993) strives to disclose the problem of identity come into contact by migrants while living in a foreign state due to disagreements regarding culture and religion. Feroza, an Eastern girl comes the U.S.A for getting quality education. After settling there, she strives to disorganize her native identity for the purpose of becoming an American. She adopts all their ways of life, behaves and acts like the western. Her style of speaking, walking, dressing, eating, and drinking is altered. Even her thoughts towards her personal native identity and culture are changed. She becomes liberal and dislikes her native religion and its values.

But with the passage of time, after adopting thorough culture of west, she feels that she is taken as the person of the third world country. When her boyfriend rejects her, she becomes depressed and starts thinking about her true originality. Sidhwa (1993) skillfully, uncovers all these issues confronted by migrants in west through the central character of the novel, Feroza. Sidhwa (1993) puts the whole picture before the world about the sufferings of immigrants that they encounter in the so-called civilized culture among civilized people and clearly defines that these issues generate the dilemma of identity. She captures the attention of the world and throws light on the philosophy of the West towards the East.

Research Objectives

- (1). To elaborate the influence of globalization on the identities of individuals and groups
- (2). To examine the role of cultural differences in creating the dilemma of identity
- (3). To investigate the attempt of Sidhwa in exploring the bearing of the west towards East through

'An American Brat'

Research Questions

- (1). In what way does globalization influence the identities of individuals and groups?
- (2). How do differences in culture create the issue of identity?
- (3). How does Sidhwa in "An American Brat" strive to disclose the attitude of the western towards Eastern?

4. Literature Review

Partiality and individuality is built in discourse. Identity is constantly volatile, disjointed, and conditional. The important qualities of post-colonial civilizations are disassembled of formed personalities and associations, the re-appearance of outdated personalities, and relocation of identities. For [Hall \(1996\)](#), identity is the dynamic method of depiction or conversational building. Identity is further defined by him as previously achieved actuality signified through the different cultural traditions. He elaborates that identity should not be considered as stable because it always remains in process of changing. [Gilroy \(1997\)](#) demonstrates that identities are made by people, but circumstances effect the identities and because of these circumstances, identities remain incomplete. The postcolonial authors throws light on the cultural and financial difficulties of America along with devastating effect for the persons. By keeping in view the same point, Sidhwa (1993) examines the dispute between the ethnic and alien cultures. The main character of the novel, Feroza is portrayed as the girl who imitates the culture and traditions of the Americans. She tries to adjust in the society of America and likes to be an American. She adopts their ways of life. Her character shows that she is attracted by the Americans while staying there. She utterly absorbs the culture of America and imitates it. In the Mimic Men, Naipaul (1967) opines that people try to pretend to become genuine through the act of imitation.

For adjustment, the occupied persons imitate the masters thoroughly and the fact is highlighted through the character of Feroza who

imitates and embraces the culture of America. Bhabha (1994) defines that imitation is a kind of colonial conversation. He describes that Imitation is an indication of the dual expression; a complicated policy of transformation, supervision, and obedience that is suitable for the 'the Other' as it pictures strength. Macaulay (1958) depicts that the Westerns want such group of people whom they control. They need people who are Easterns by appearance, but they should be the English regarding tastes, feelings, moralities, and intelligence.

Nevertheless, when Feroza is taken as less important and lower regardless the fact that she fully tries to adopt the culture of America, she restored her actual origins. Anderson (1983) depicts the indications of ethnic and artistic supremacy via the picture of imitation as the innermost inconsistency of territory and state. In colonial power, the foundation of imitation has restricted existence, which expresses individuality as the 'partial' concept of the existence of immigrants and separates it from its spirit. Imitation is characterized as disguise. Undoubtedly, Diasporic displacement because of surpassing limitations and its aftereffects is widely discussed subject in the postcolonial literature. The reason behind this is that several writers who talk about diaspora, cultural differences and identities dilemma have faced these issues while living in strange culture.

Sidhwa (1993) elaborates the ethnic prejudice which underlines the dominance of one group that is America (west) and subordination of other that is Pakistan (East) because of cultural principles and customs. The weak people are always handled in a different way and regarded as subjugated nation. The bearing of the Americans presents the ethnic and cultural othering through the character of Feroza. Correspondingly, Forster (1981) shows the connection between the rulers (invaders) and subordinates (occupied) and maintains that devotion or amity is impossible between them. These are ethnic and cultural disparities between East and west which set apart West from East. The relation between ruler and slave is another factor which does not allow them to come closer in term of friendship and equality. The West is considered the master and superior and Easterns are taken as slave. Consequently, the rulers distort the identities of the weaker.

For elaborating this issue, Hall (1996) maintains that Cultural identity is the subject to be

or developing along with being. It seems appropriate for the future in the same way as for the past. Identity is not the thing which is already constructed but it is effected by location, period, history, and philosophy. Cultural identities always remain in process of changing. The postcolonial writings show that the occupied and the invaders experience the challenges of identity. Both consider that other is responsible for this problem and both are blamed by each other. The Westerns consider themselves superior, enlightened, and educated and for them, all Easterns are uncultured, inferior, and uneducated. The westerns regard themselves as masters and being masters, they think that occupied are corrupt, dishonest, and not trustworthy. Due to the act of assimilation of others' culture, the identities of eastern are distorted. The people of post-colonial nations desire to follow the culture of the west and in doing so, they encounter the issues like identity crisis.

The East is taken as the "Other by the west. The Westerns have so called philosophy that all others are barbarian, backwards, exotics and inferiors. The Westerns' supremacy is held because of their inventions, rich culture, and infrastructure etc. The dominance of west over East is proved by Said (1978) in term of the production of knowledge underneath multi coated dominance relationships regarding the cross-culture clash. The protagonist of the text goes to the U.S.A and while staying there, she wants to be an American but in the process of fulfilling her dream, she is caught in the dilemma of identity because of her belonging to a different culture. Kirschenbaum (2014) expresses his views about the conventional views of America as exemplified through 'short cropped' hair and an 'expensive chest' that are usual for a particular sort of America. So, Sidhwa (1993) tries to reveal the conventional cultural picture of America along with the culture of East through the portrayal of Pakistani culture in 'An American Brat.

5. Methodology

The undertaken study employs the qualitative approach. It utilizes the extensive methodology based on Said (1993) and Bhabha's (1994) frameworks. These two authors shed light on postcolonialism. Said (1993) presents the portrayal of the occupied promoted by the settlers, whilst Bhabha (1994) expresses his opinion regarding the displacement of the migrants while staying in foreign lands. Resultantly, they struggle to assume the culture of that land but in doing so, their personal

native cultures and ideals are distorted. By the results, it can be argued that the dilemma of identity is the key idea in diasporic literature and the main character of the undertaken text goes through particular alterations. The text presents that the prominent figure of the novel encounters with displacement and a cultural catastrophe regarding her cultural individuality. She endeavors to adjust in the foreign culture fully but fails on the basis of her native cultural origins according to Said' (1993) s terminology.

6. Discussion

In post-colonial writing, identity performs the core position at both cosmopolitan and space. The discussion has distinctiveness regarding dominance and subservience. East is regarded as barbarian, unreasonable, ignorant, and dishonest whereas west is taken as admirable. postcolonial writing reflects that individuals belonging to the third world nations struggle to adjust in the culture of admirable nations and abolish their original individuality because of inferiority complex. The procedure of adopting new culture is called the act of imitation and this act is reflected through the works of post-colonial authors. The migrants take up the western culture and follow their lifestyle. This act awards them with new individuality that is unacceptable for the original culture as well as new one. Consequently, in another way, the issues of identity improve, and the sufferer starts searching the identity. In this effort, usually they succeed but most of the time, their efforts become futile.

The question of identity occupies a prominent position while discussing Post-colonial literature and, particularly the literature of South Asia. Pakistani authors give much attention to this subject because they are product of post-colonialism and suffer from this dilemma while living in west. That is why, this is burning issue among them. The burning issue of individuality and diaspora is reflected through Sidhwa' (1993) s 'An American Brat'. The identity of people belonging to East is taken as conventional and constrained whereas the identity and culture of America is taken as liberal from every point of view. Consequently, the individuals living in diaspora grapple with the dilemma of cultural identities. The people belonging to East go to west having desire to relish the accessible liberty there via act of imitation and ultimately, they suffer the loss of the original individuality. 'An American Brat (1993) is rightly

called the true representation of the dilemma of identity portrayed through the character of Feroza.

Sidhwa (1993) illustrates the problems of Feroza regarding her personal culture. Nevertheless, she has no desire to go America and be an American, but she has sent there by her mother for getting education. Her uncle Manek already lives in America. So, she is sent there underneath the protection of Manek. Though the central figure of the text goes America without keeping in view the aim of enjoying the liberty and in the beginning, she finds herself unable of enjoying her living in the U.S.A. But with the passage of time, she starts imitating them and in doing so, her love for liberty and American ways is developed. Finally, in the act of establishing her identity, all her efforts become fruitless and with this failure, her depression in the end of the novel is started. Feroza's friend tries to make her calm after displacement and rejection from her boyfriend, David. She repels her own country and goes to such extent that she declines her faith and tradition.

Identity becomes double dimensional while practicing in the writing of postcolonialism. First is regarded the identity found upon unity and component required whilst the other is taken as development via incoherence that is verifiable and associated to the established state. The erstwhile causes of Diasporas. The term unreasonable, vulgar is associated with the persons belonging to the third world countries even if they stay in the west; yet they handle the same identities in diaspora too. Sidhwa' (1993) s 'An American Brat' depicts the typical labeled descriptions of the persons belonging to East like Feroza and her uncle because both face contempt and disdain. They experience the situation where the westerns call them foolish and they are awarded with the word 'desis'. Feroza and Manek lost their own identity and adopt the similar identity which the Americans award the persons belonging to the East. The central character of the novel grapples with the issue of identity and this fact is highlighted by the phrase 'traps in the staircase'. It points out the supremacy of America over poor countries of the world. A sense of apprehension, dimness, and ambiguity is created in Feroza regarding her individuality by this event.

In the modern environment, the people belonging to East like Feroza do not expect to encounter with the bitter circumstances which they face in their homeland. So, Feroza being a pupil, becomes outrageous while facing the words as 'desis' in America. For her, it is a cruel reality. Manek

goes to good hotels for taking meals and Feroza observes his style of taking meals and way of talking there. Manek frequently does not pay the bill by giving many reasons and departs from hotels. Feroza and Manek are found looking at the menu and, after conversation and vacillation, Manek repeats this sentences many times as the following text elaborates it:

“Don’t worry about the prices-order what you like . . . We pay for one dinner and get other free.’ (p. 141).

Feroza’s visit to shopping Mart with Jo also reflect the similar picture and the following quote reveals the similar picture:

“Going to the mall with Jo was a hair rising experience. She was a slick thief. Jo seldom bought or let Feroza buy necessities. Toothpaste, shampoo, chocolates, razors, lotions, ballpoint pens werechips or some item too bulky to be easily lifted (p. 153)”.

This picture of brown individuals make their identity the butt of ridicule regarding western lens. The general individuality of the East is reflected by the brown skin persons as is shown in the novel by Feroza. On her arrival in America, she does action in a disdainful manner because it is her first travel to America. Her actions are of the conventional girl. Her dressing and way of talking is typical and ‘Desis’. Her uncle often ridicules her because of her dressing and way of talking. Additionally, she tries hard not to stare at the persons in that country where to stare is considered the sign of third world ignoramus in America. She holds uncertain status because she cannot keep her place with her desi identity along with, she may not accept the American culture as for Feroza, the U.S.A is replete with rubbish as she understands it with an alien country. Due to this reason, she feels that her pursuit for identity is at stake. Identities are in fix in diaspora due to hybrid cultures which restricts the persons and make them powerless for movements.

For sake of maintaining her place, no option is left for Feroza except to imitate the western culture. For her, it is the only way of getting thriving life there because her uncle secures quality status in America due to imitation. Manek is succeeded in accepting the culture of the white men and even alters his name too and the alteration of name is the symbol of complete acceptance of other culture. It is astonishing for Feroza to meet Mike instead of Manek attempting to adjust in the setup of America. Additionally, he appears more Americanized as

compared to American. His attitude reflects racism for Feroza as is revealed by the quote:

“Why do you Third World Pakis shout so much? ‘what do you mean, ‘Paki”.

Feroza does not bear it and yells as: “What do you mean you desis? What ‘re you? A German?” (pp. 25-26).

Consequently, Manek takes the responsibility to train Feroza for living in America. He trains her how to operate elevator. He guides her about her dressing especially about modern wearing. With the passage of time, her individuality alters. She cultivates numerous individualities and the idea of various individualities is cultivated because the American does not acknowledge her identity as being American whilst she herself denies her personal uniqueness. Moreover, she denies her motherland while imitation dropping her individuality in America. The accepted culture is revised and genuine to her and she admonishes her culture as she utters these words while making telephonic call:

“why do you third world Pakis shout too much?” (p. 26).

Once More, ‘in the midst of the enthusiasm of transferring herself to her dream land, this gives a touch of harmony anywhere, she enquires her parents: “....

Why am I a Paki third worlder?” (p. 27).

Feroza’s variation of American individuality is witnessed in Harvard when she becomes glad and she remembers the annoying incidents when she was kicked out of the Cinema in Lahore. The contentment is the sign of her liberty in American. She is completely absorbed the culture of America. Additionally, Jo performs a substantial part in her integration for American culture. She learns American language from her friend. She directs her in wearing jeans, t-shirts, and blouses. She starts wearing jeans and her naked legs are visible and this type of wearing has not been worn in Pakistan by her. The following line reveals the fact:

“It’s not decent to show your legs in Pakistan (p. 151)”.

Jo is her roommate in hostel. She is liberal and comes in room with her male friends. In the beginning, Feroza does not like her this act and she forbids Jo not to allow boys to come in but, Jo encourages her and changes her views about boys as she says:

“you are not used to boys. So, okay- get used to them (p. 163)”.

While living in the company of Jo, Feroza starts loving to the company of boys and starts drinking. Her individuality is completely altered after assuming the American way of life, although she regrets and cogitates her family back in Pakistan. Nevertheless, the central character of the novel absorbs the culture of the U.S.A.

Later, she encounters with David and both start loving each other. In this procedure, they keep on meeting and physical relation has been developed between them. When David's parents enquire her about her religion, she replies that religion does not matter, being the resident of America, she will marry David whose religion is different from her religion. She also tells them that she will talk to her family regarding marriage with David.

Feroza's marriage with David is unaccepted for her parents because of cast and religious conviction. Her parents are not willing to allow her to get married David. Their reaction is very severe but the young people of Feroza's family favor her act. It shows that the youth of East wants to be liberal and have desire to absorb the culture of the West by sacrificing their native culture. Sidhwa (1993) demonstrates that in what way, the young people are inspired to take on the culture of America. So, Feroza is displeased with her maternal culture and in the same way the others too.

Ultimately, Zareen, her mother comes America to stop Feroza wedding with David. David and Feroza welcome Zareen. Zareen tries to convince Feroza not to marry David because he is Jewish, and her marriage will receive disgust from her relatives and family because her culture and religion do not allow her to marry a Jewish boy. Zareen keeps on blackmailing her emotionally by saying that in case of marrying David, she will join her grandma and father's burial. In this way, the dispute between identities of two cultures occur. Zareen tries to make her realize in a Parsee way whereas Feroza gets her mother in an American manner:

"and you'll have to look at it our way. It is not your culture! You cannot toss your heritage like that. It's in your bones (p. 279)".

Now Feroza refuses her personal cultural identity and chooses the American culture. Nevertheless, the clashes between mother and daughter continue. Ultimately, the mother herself overlooks the aim of her arrival and starts relishing in America in company of Feroza and David.

Feroza's uniqueness turns out to be dubious because as she demonstrates fascination for American culture. Because of her attachment with the culture of America, she feels free in David's company and tells him all about her religion, Zoroastrian, its ceremonies, and practice, but David plainly refuses her view and chooses his Jewish culture. David's refusal of Parsi culture reflects the rejection of West's association with East. It also sheds light on the hegemony of west over East by the portrayal of David and Feroza. David stands for west and Feroza stands for East. Additionally, David discovers that his culture is distinct from Feroza's culture and because of this reason, they should not get married. Consequently, he alters his choice and quits Feroza by making excuse that he is offered a good job opportunity in California. Nonetheless, Feroza becomes stunned and feelings of uncertainty are created within her. She finds herself in a fix. She does not want to quit America and at the same time, does not want to return her native homeland. The existing individuality triggers her to cast glance at her previous individuality that was real and absolute, but now she is a different girl who cannot turn to her previous individuality.

Sidhwa (1993) indicates that Feroza's uniqueness is unaccepted by the native culture as well as by the American. Consequently, her pursuit for individuality is endangered. Even though the American culture gives her wealth and pleasure. The American culture gives her liberty from constrained culture replete with deprivation, uncertainty, repression of female centered upon prejudice compared to male. Women are considered inferior in Feroza's country. The imitated individuality is the foundation of her presence in the entire novel. Currently she is not willing to return to Pakistan, yet it is acceptable for her to live in America instead of leaving for Pakistan. Consequently, she is powerless to quit all the flavors of life which has been felt while staying in America. And all these flavors are forbidden in Pakistan. Feroza, the central character of the novel drops her individuality in the perspective of imitation because she completely embraces the American culture and is incompetent to rebuild or approve her previous individuality. She finds herself in a fix to embrace this culture because the bitter happenings of America compel her to displace her individuality, but she basically disappoints.

Eventually, it can be said that Sidhwa' (1993) s depiction regarding identity is reasonable and accurate. Sidhwa (1993) symbolizes a portion

of American life because she stayed in U.S.A and experienced these issues there. Consequently, her explanation of the portrayal of Feroza may perhaps resound with her personal life in America. She develops a distinctive approach for individuality via resettlement and displacement. The novel reflects the topic of immigration, the dilemma of identity, demise of identity, reconciliation of individuality, destitution in home, gaining leading status, desire for autonomy and liberty, inclination towards sex, limitations of culture and social prohibitions. Almost all subjects are centered on the real identity challenges within the novel. The pursuit for identity by the characters remains exasperated and they are unable to realize their individuality whether it is native or alien. Feminine characters collapse whilst masculine characters remain undamaged as they comprise the similar identity at the home as they possessed.

7. Conclusion

Sidhwa defines (1993) the issue of individuality, which is a complicated matter, and must be responded and grasped. All the characters attempt to approve the American identity and culture and try to adjust in the American environment. The American culture is alien to them which does not acknowledge and recognize them. By forgetting her culture, Feroza is caught up in difficulty because David refusal stands for her denunciation by American culture whilst her rejection of her personal culture prevents her from cultural identity too. Consequently, the problems of identity and hybridity are associated to Feroza because she resides in diaspora however is disregarded by both cultures. So, residing in Diaspora may be termed as third space or hybrid which has been a fortunate position dominated by Feroza. She has been granted the selection of picking both greatest worlds, West, and East. she appreciates the free will of the free world without any impediment, the American civilization is a liberal for Feroza that would be unnoticed or invisible in her native country. Nevertheless, the novelist remains unsuccessful in resolving the question of individuality via the depiction of the characters.

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