

## Unravelling identity: A Study of Psychoanalytic Conflicts of Shamsie's *Home Fire*

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### Abstract

This research aims at unveiling the struggle involved in search of individuals' identity and also highlights the burden of hardships and sense of betrayal in a person's life. The focus of this learning is to assess Kamila Shamsie's *Home Fire* in the bright of Erich Fromm's (1994) analytical philosophy through which the characters will be analyzed, that how they suffer from identity crisis and how the psychoanalytical conflicts are portrayed through them. *Home fire* tackles the story of migrated people in a foreign land where they feel alienated. Therefore, the researcher has focused on self decentredness as enunciated by Fromm (1994) and is deciphered in the characters of the novel. The current learning is momentous in highlighting the psychological issues which the people face after migration. The findings of the study elucidate the existence of psychological conflicts hence, these conflicts along with identity crisis prohibit the main characters to live their idealized version of life. The selected novel can also be analyzed from the perspective of trauma and post colonialism.

**Keywords:** Identity, psychological conflicts, decentredness, identity crisis.

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**Introduction**

Kamila Shamsie is a British-Pakistani English fiction writer. She was born in Karachi, Pakistan and got her higher education in the UK. She is the daughter of renowned journalist Muneeza Shamsie. She lived in Karachi earlier and then went to the US for further studies. She experienced the dilemma of identity crisis while living in a foreign land away from her native country.

*Home Fire* recounts the painful section of a travelled household who derived from Pakistan to London. Pasha Sisters, Isma and Aneeka, are the central characters who suffer due to the terrorist activities of their father and brother. The father, Adil Pasha was killed in Guantanamo Bay while Parvaiz was shot dead before British Consulate. Aneeka tried hard to save her brother while manipulating Eamonn, the son of the Home Secretary but remained unsuccessful and ached from significant trauma.

The novel opens on Isma Pasha who is travelling to Massachusetts for the completion of her PhD in the subject of sociology. Isma the eldest of the siblings raised her two twin siblings after the death of her mother. Their father joined the radical Muslim group and was being labelled as a terrorist who also died afterwards. The conflict in the story starts when one of the member of family, the brother of two sisters joins the terrorist group Daesh. This case raised tension among his sisters. The senior fellow, Isma agrees to account the case of Parvaiz's disappearance to the forces whereas, Aneeka chooses to plan-out a plan to become her identical brother Parvaiz back at home, she does it by abusing Eamonn's rank who is the son of the famous Home Secretary of England. Though, Aneeka's strategy got unsuccessful because, Parvaiz, her twin brother obtains wounds and expires in the courtyard of the British consulate in Syria when he was trying to escape. The story events of the story attractive much clarify that how Shamsie concepts and unclear the picture of Muslim characters in the novel; Parvaiz, Aneeka, and Isma suffer throughout the novel in search of their identities. Kamila Shamsie

wrote eight novels in which she craftily has discussed the issues of identity of immigrants which intrudes the psyche of all the characters suffering from the problem of having no centre of their own.

The paper sheds light on the psychoanalytic theory of Erich Fromm that supports by analyzing Kamila Shamsie's *Home Fire*. The novel narrates the suffering of three siblings of the pasha family because of dual identity and the notion of islamophobia that distort the psyche of west who label Muslims as terrorists. The characters also suffer from the issues of identity and assimilation. All of the characters can be considered psychologically disturbed therefore, examining *Home Fire* from the lens of psychoanalytic conflicts that simultaneously sheds some amount of light on the complicated relationships along with the philosophical nature of the novel.

### **Identity**

Man is a social animal and the society in which he lives shapes his personality according to socially acceptable norms, it also inculcates the perception of one's sense of self, that who I am? .When a person explores his inner self, his place and particular roles which he has to perform in a society, he becomes able to achieve the purpose of his life. The journey of self-recognition and having a respectable place in a society together shapes the identity of any human being. Therefore, identity develops when a person evolves through different stages. Depending on a status of a person's life, they could be found in exploring a new identity or trying to hold to their current state. On the other hand, in psychology, crisis means the intense feeling of distress when you become unable to control the undesirable changes in your life. The concept of identity crisis refers to the questioning of one's self in the world and who he/she is as a person. Hence, identity crisis is a persistent questioning of one's self including the purpose, beliefs, personality and experiences.

Identity is a social term that is profoundly used in social psychology. Fromm used this term to highlight the fundamental relationship between the individual and society. The phenomenon of ‘self’ can be defined as the recognition of one’s own identity that indirectly relates an individual with society and develops a kind of relationship between them. Burke & Stets (2014) state that it is the development of self-consciousness and deals with the following questions.

- Who am I and how did my personality develops into the person I am?
- To what cultural values am I associated?

### **Research Questions**

1. How Kamila Shamsie has portrayed psychoanalytic conflicts in *Home Fire*?
2. How do the characters undergo their struggle for identity?

### **Objectives of the Study**

In order to unfold the psychoanalytic conflicts and identity crisis in Shamsie’s novel and demystify its purposeful existence in the literary works, the main objectives of the study are as follows:

1. To trace out the psychoanalytic conflicts portrayed by Kamila Shamsie, in her novel *Home Fire*.
2. To find out that the characters undergo their struggle for identity in the novel

### **Literature View**

Chambers (2018) examines the novel *Home Fire* from the perspective of sound and fury by using the framework of Spivak and acclaimed Shamsie as a post-colonial writer challenged the stereotypical concepts about Muslims and fictionalized the realities of the everyday. Shamsie’s *Home Fire* is one of the most anguish novel that echoes from multiple tones that she has written about the violence and radicalization often linked with Muslims.

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Rivaldy (2017) investigated the Muslim diasporic identities embedded in the novel *Home Fire*, the study explores that represents Muslim heterogenic identities. The novel makes criticism on the Eurocentric biased point of view. Shamsie has portrayed the Muslim female characters with fluid identities by defending their religious practices showing them as by means of mask and requesting to God, on the opposing, the innovative bring about the conventional ideas about Muslims by depicting male character's association with fundamental collections like ISIS and Daesh.

Zafar et al., (2020) have examined the novel *Home Fire* with a dimension of culture and globalization that entirely transformed the lives of characters who experienced the Pakistani diaspora in England especially after the incident of 9/11. The study analyzes the transformation and identity that has occurred in the life of all the main characters with an influence, the escalating impact of media and globalization.

Haqqe & Siddique (2020) explored the concept of cultural hegemony in Kamila Shamsie's *Home Fire* through the system of class differences and hierarchies that exist in a society of multiculturalism. These researchers tried to probe the 'cultural hegemony' by analyzing the numerous links between the characters and the culture they are living in by using the lens of Marxism. The study highlights the imbalances in the political arena held by a powerful group of people by doing Marxist analysis which shows the manifestation of hegemony in a multicultural society. The research highlights the class struggle of different groups against the hegemonic system of society. As Karl Marx says that people indulge in politics to get personal benefits and fame that ultimately makes them powerful and as a result creates a cultural hegemony in the society. In Shamsie's novel all the aspects from political, cultural, social events are analyzed from the perspective of economic hegemony.

Brigida & Pinho (2019) in their review argues that the novel *Home Fire* is the genuine depiction of identity issues, racism and islamophobia, especially for minorities. They assert that the novel followed the Greek tragedy 'Antigone' that unfolds the clash between law proposed by the Grecian spirits and the law laid by men in the same way Shamsie has shown the conflict between the law of the British government and Aneeka's negation of that law. They examined the novel from the viewpoint of Decolonial educations and accomplish the answers that Shamsie has allowable to her booklovers to disapprove the rules, measure the community dissertation and party-political actors working behindhand creating those dissertations and also assess the disorder of sections by using the idea of 'strangeness.

Abbasi (2019) inspected the novel *Home Fire* from the belvedere of ecocriticism and culture by using the outline of Stephen Kaplan and Rachel Kaplan. Abbasi detects that the text of the novel covers social drive and jerk which all the fonts detect while living in varied social and environmental environs. The main quarrel of the investigate is that our ethos and setting use a kind of weight in the life of all the fonts which make them face the forces of drive and pull through manifold knowledges as a Muslim settler. The study accomplishes that biology has a important effect on their lifetime and therefore made all the typescripts aggressive towards their crowd and the native republic as well.

Shaheen et al., (2018) examined shamsie's *Home fire* from the perspective of two extreme point of views 'westoxification and 'fundamentalism' in the article 'Obsessive 'Westoxification'. The researchers applied the Postcolonial theory to analyse the West and fundamentalism. They argue that Shamsie has misrepresented Pakistani-British Muslims by discussing Islamophobia from a single dimension. They inspected the two contrasting fonts Karamat and Parvaiz as an radicals who signify the rise of obsessive we toxification and fundamentalism, on the other hand, Aneeka and Eamonn's love affair signifies the devastating wealth of their security injury. They right that

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Shamsie has distorted British-Pakistani Muslims by prominence the issue of we toxification and fundamentalism that confuse their image as communal, party-political and expressively one-sided people. The research cried that Shamsie must depict and defend the fonts with all socio-political and mental marches due to which they act in an radical way so that the picture can be made see-through to booklovers.

## **RESEARCH METHODOLOGY**

### **Psychoanalytic assumptions**

Erich Fromm is a renowned psychoanalyst and social psychologist and a very well-known representative of 20th century's humanism. He studied the emotional problems present in society. Fromm believed that social and historical forces influence human beings. Humans have been torn away from their psychic union with nature. He asserts that humans have acquired the ability to reason about their isolated condition.

He has defined two fundamental dichotomies:

1. Life and Death
2. complete self-realization

He maintains that all people develop certain personalities, strategies or styles to deal with the anxiety created by the feeling of isolation. After defining all the character types, he suggested that four of the character orientations are unproductive while only one character orientation is productive. Fromm believed that personality is something which is a creation of nature, and everybody adopts his personality from genetic inheritance. Similarly, personality is developed from our knowledge and social knowledges. Some characters of our charm are genetic, but other features stalk from our social setting, including our homebased, university and society. Fromm also supporters that charm is somewhat that is deeply deep-rooted in one's self which is problematic to change. The dissimilar character traits that arise from each of the five charm types clarified by Fromm have both positive and

negative features. However, Fromm usually clarifies the first four as fruitless while the one is as creative.

According to Fromm, the main purpose of every society is to fulfil all the existential needs of human beings including the creation of unbiased social institutions that will safeguard the identity of every individual of society. Any state devoid of this procedure will be turned into a state of alienation pursuing its own self-interest such state will not allow any member to live peacefully belonging to a different socio-cultural background. Due to this dilemma of being alienated the existence of man suffers from an acute identity crisis. The growth of personality of an individual is directly or indirectly related to the social condition and identification in society.

In the view of Fromm, A man suffering from psychoanalytic conflicts also feels isolated in a society because the self-alienated identity and the situation of its loss alienate him in society. The concept of pursuing an identity and self-actualization is further explained by Fromm by proposing the theory of personality. He proclaims that the need for freedom and belonging are the basic needs of the human being. In the domain of psychoanalysis, he deals with a human personality in a very unique way. Fromm's theory of psychoanalysis deals with the dichotomy of human beings.

Fromm in his book *Escape from Freedom* (1941) describes the ways to escape from freedom for human beings.

### **Authoritarianism**

Fromm clarifies that real liberty means that a separate has no accountability regarding our civilization and have nothing to lose. We know ourselves because of self-drive but there comes a stage when we want to feel free from this kind of liberty then we try to integrate ourselves with the leading hegemon in order to be documented.

### **Destructiveness**

The authoritarians when suffering from the feeling of psychological turmoil and isolation they consider that the whole world or society is responsible for

this agony. Therefore, at this stage, they want to demolish the whole process of destructiveness, world terrorism and extremism is a glaring example of this.

**Automation conformity.**

Fromm's theory elaborates the existential needs of human beings for the reunion to their real self. These existential needs come to streamline with the development of human culture and norms when they become aware of their place in a specific boundary called society and they strive to find out the meaning of their life, motivated by the wish of living a healthy and prosperous life.

The existential needs are as follows:

**Relatedness**

This particular need can be satisfied in a way by admitting the dominant authority of others. It can also be acquired by following the defined structures of others.

**Transcendence**

This is something related to rule over the world. Its positive aspect leads towards prosperity while negative aspects bring about destruction.

**Rootedness**

This is the need that arises while facing the challenges of life when an individual becomes enough strong and capable enough to develop his distinctive identity and establish his roots to get rid of the feelings of isolation.

**Awareness of inner potential**

When an individual gets awareness related to his inner potentials it encourages him to deny all the false rules of the society and culture.

**A fabrication of goals**

It is essential to live a life full of purpose and goals which serve as a drive and motivate human beings to be true to their own self and to the society they are living in. An actual purpose of life adds meaning to it.

Shamsie's *Home Fire* is much relevant to some of the fundamental needs explained by Erich Fromm. She deals with the themes of identity, self-actualization and psychological issues in her novel. That is why the text is much closer to the psychoanalysis theory of Fromm than the other theorists. The research is purely descriptive in nature and based on the theoretical framework of Erich Fromm. After reading thoroughly the assumption of Fromm's psychoanalysis and constructing a theoretical framework, the researcher has analyzed the text. By deducing the psychological conflicts of the characters of the novel the theory not only helps to understand the hidden mental processes but also unveils the issue of identity and assimilation found in the novel.

### **Data Analysis**

In this part of the study, the researcher has explored the idea of identity crisis and decentredness by analyzing the psychoanalytic processes of mind and their influence on the life of the main characters of the novel. The concept of decentredness and identity crisis has been explored by using the framework of Erich Fromm, a renowned psychoanalyst in the field of psychology. By doing a close reading of the novel *Home Fire* written by Kamila Shamsie the researcher analyzed the narrative strings found in the portrayal of fictitious characters that helped the researcher to investigate the ideas of decentredness and loss of identity.

The meaning of the investigate is that it inspects the difficulties of cross social individualities through a bottomless examination that exemplifies the charms' diasporic knowledge in relative to execution multiple individualities. With its emphasis on the refugee populace coming from a specific republic, *Home Fire* creates a healthy local tone. Pakistanis include a multifaceted international spiritual and party-political group in Britain, sharing close

empathies with other South Asian groups and representative among other features an intercultural heterogeneousness.

*Home Fire* represents the story of a migrated family who belongs to Pakistan and living in England a decade ago. The most important characters are Aneeka, Isma, Aunty Naseem, and Zainab Pasha, who represent third-world women heterogeneously. Eamonn, Karamat, Pervaiz and Adil pasha are the male characters of the novel. Shamsie has portrayed all the characters with their genuine personalities and attitudes and issues of psychic conflicts and identity crisis could be seen very clearly. All the characters as the individual suffer from some crisis through different events in the story.

Isma and Aneeka are central characters of the novel, representing third-world women in a heterogeneous way. Both are sisters but there is no mutual understanding between them Isma somehow cares about her siblings and shows concern about them but on the contrary, Aneeka is not at all empathic towards her sister rather she only cares about her twin brother Pervaiz. Aneeka tries to save her twin brother from the shackles of destruction who has joined the terrorist group recently. She in the way to safeguard her brother loses her individuality and becomes an example of a distorted character, having no feelings of compassion and love for anyone else in the novel except her brother, behaving this way she undergoes her own identity issues with no centre of her own.

Isma the main protagonist of the novel *Home Fire* has been given broader space by the writer in the novel. She is a dedicated Muslim and has conventional belief sets. She suffers from suspicion of people as she wears Hijab people did not believe that she is British as she clearly follows the traditions of Islam in which a Muslim woman covers her head that becomes identical that she is Muslim but, Isma struggles throughout the novel to maintain her identity of being a Muslim woman. The struggle of Isma to assert her identity can be seen in the novel when the interrogation officer asks

her whether she considers herself British or not. He remarks: “Do you consider yourself British”? The man said. “I am British” But do you consider yourself British” I’ve lived here all my life”. “She meant there was no other country of which she could feel herself a part, but the words came out sounding evasive” (p.1).

The difference that is tinted here is amid nationality of having a British people passport and civilization, the idea of being Britisher rendering to which color of skin and other more incomprehensible basics of individuality like Hijab reject Asian Muslims in a distant land. It is an example of how building a shared individuality by standardizing specific social and ethnic group consequences in stimulating and can cooperation the separate individuality of an separate, in this case, of a young Muslim woman. Isma follows a individual, individual plan of declarative her individuality. She have confidence in in the view of getting a new one, self-governing of her public of source, through teaching and, perhaps, in another country that consequences in crossbreeding. Before going from Britain, Isma tries to disappear her family’s history. Firstly, she repudiates the recollection that her father is a jihadi, who was detained in Afghanistan and then killed on his way to Guantanamo. Secondly, she acts in a very obliging way with nationwide safety facilities when her brother Pervaiz joins ISIS in its place of the fact that relations are careful to be at the emotion of every Muslim public, as the Spiritual Ethos of Islam pays prime rank to the domestic construction as important. According to Fromm’s idea, there is no “vital individuality” to which Isma can persist. She is conscious of the “floors of misuse hurt by the relations of British men who’d been detained in Afghanistan” and that “the British government would remove all the benefits of the welfare state – counting state school and the NHS – from any family it suspected of siding with the terrorists” (p.2).

Isma struggles to be recognized throughout the novel when she was travelling to USA from London she was already aware of suspicions and the processes

of interrogations she would have to face towards this journey and these thoughts disturb her mentally. How Isma has been treated by the officers of interrogation offers a great understanding of the prejudgments and prejudices against the Pakistani societies in the western communities. The ones who travel to any western country having Pakistani origin are always subjected to such kind of embarrassing and humiliating interrogation process at airports. This gives a shock to especially those who are always in an illusion that they will be welcomed wholeheartedly. However, this deliberate show of xenophobic bias leaves them more perplexed and intrudes their mentality as independent individuals.

“She had expected the interrogation but not the hours of waiting for that would precede it, nor that it would feel so humiliating to have the contents of her suitcase inspected. She’d made sure not to pack anything that would invite comment or questions-no Quran, no family pictures no books on her area of academic interest” (p.3).

Isma’s character construed by Shamsie is the character who is the most loyal lady towards her country where she is living, but still, she has been questioned and she responded in a way that shows her true affection for the country when she was being interrogated at the airport that whether she considers herself a part of this country or not she said in a very emotional way that she had lived here all her life what she meant was that there is no other country of which she could feel herself a part. She appears as conscious of the reality that she is not part of this land although she has visited no other country in her entire life. She shows complete compliance with all the things that belong to the host country with a fear that her identity might be put in trouble. She strives to accumulate the recognition and possessions of love and adoration. To a certain degree, the writer shows that the characters also try to avoid their past history even about the questions of their belongings and

family history because whenever the family history of Pasha's family open up their identity comes into question and the characters undergo a psychological turmoil.

“Eventually, the door opened again and the women official walked in. perhaps she would be the one to ask the family question – the ones more difficult to answer” (p.6, 7).

Isma's meet up with Eamonn and his frank behavior with her reflects a subsequent difference of standards inherited by two different identities who belong to the same origin. If Eamonn has adopted a thorough British identity because of his father Karamat Lone interest in becoming frank with her also reflects the difference of values inherited by two different kinds of people amongst the Pakistani diaspora. If Eamonn has inherited a thorough British identity through his father, and also changed his name from Muslim name Aymon to Eamonn because of his father who wanted a new identity for his son as well. Karamat Lone, who strived hard to assimilate himself into the British society and culture to the amount that he finally gets appointed as Home Secretary. But his level of loyalty to the British always comes into question when he visited a mosque the media outlets projected him as a hate preacher and terrorist who has a Muslim background and name. This way it can be seen as evidence that he has no center of his own despite his extreme loyalty to Britishers. He is also the character of psychologically not stable as his personality is quite a hypocrite and selfish. He thinks for his benefit. He falls in the category of Fromm's exploitative character who manipulates others to serve his own good. He loves to lead others and wants to attain more power.

Throughout the novel, Eamonn questions the Pasha sisters' dressing and Hijab in various circumstances; firstly, he asked Isma whether it was an Islamic thing or style. Later on, Eamonn questioned Aneeka about why she has to wear this Hijab. On the contrary, Isma and Aneeka have not questioned his personality or dress. Still, Eamonn kept asking it because he knew he had

authority as a British to question everything in Muslims, specifically females. It's common in the West to question Hijab, and it's evident when Isma told her supervisor, Dr Hira Shah, about Eamonn and her confusion about their relationship. She advised Isma "Reconsider the Hijab"; moreover, she said "it might be keeping your young man at a distance. He'll read things into what it means" (p.40).

It confers the West's anxiety, which causes them to fear Hijab; generally, Karamt and Eamonn are two representative males from the West who have shown their short temperaments and scepticisms to Muslim women. When Aneeka was encountering the media trial, showed on TV wearing shalwar kameez with Dupkata, Karamat ridiculed Aneeka's dressings, not because of cultural things but as Muslim. He asked James that "You think she's wearing a suicide vest under those clothes"? (p.221). Muslim women typically have more threats from Muslim and third-world men than white men as they're more prejudiced against their women and wanted to be associated with the West.

Muslims possess different cultural values. The characters in the novel have a different set of values and expectations. In the beginning, Anika the younger sister of Isma try hard to blend in with the British culture. She even considers herself British; struggling to be recognized so, their broken family can be reunited.

At first, all the protagonists of the novel accepts that they are a part of the British culture. However, they were aware that they have a different ethnic background and they would never be looked at as an equal citizen of the British. "Yes, Dr. Shah, if you look at colonial laws you'll see plenty of precedent for depriving people of their rights; the only difference is this time it's applied to British citizens, and even that's not as much of a change as you might think, because they're rhetorically being made un-British [...] The 7/7 terrorists were never described by the media as "British terrorists." Even

when the word “British” was used, it was always “British of Pakistani descent” or “British Muslim” or, my favourite, “British passport holders,” something interposed between their Britishness and terrorism” (p.40) Isma states these lines while talking to Dr. Shah that she very well knows the colonial legacy.

The colonial law even after independence is imposed on the colonized people that make them deprive even of their basic rights. She explains their diasporic identity of living in British that they also suffer like those people as they are always being labelled as British Pakistani or British Muslims which ultimately make their associations with the terrorist groups. They always get interrogated for their Britishness and terrorism. Isma knows that she is "exotic" and will always be looked at with the eye of considering her as a foreigner. Nevertheless, she accepted her hybrid identity. Isma talks about the stereotypical behaviour of the people of British towards Muslims. She talks about the values and norms of Muslims and British here two identities merge and the concept of identity crisis is explored.

Additional feminine charm of the novel is Isma’s young sister Aneeka She is a Nineteen-year-old “woman-child, an immature-mature [...] with her law-student brain, who knew everything about her rights and nonentity about the fragility of her Place in the world” (p.41).Aneeka is subtle and young towards the building of her identity. On one side of the point, Aneeka enjoys her elder sister and is of the view to admiration for the power of teaching as a way to flourish and reach social status, as she knows she will be able to defend herself and can earn a decent life. On the other hand, as she is a Pakistani Muslim woman, she owns a ethos that describes her individuality that ethos bears the linguistic, faith and clothing she has to follow. Many legislatures of second-generation Diasporas show an association with their cultural inheritance and culture. For Aneeka it is her religious duty. She is characteristic of praying frequently. She does not drink alcohol or eat pork,

and fasts during the days of Ramzan. Shamsie shows that it is often an Islamophobic uprising against which Muslim people start to strongly classify themselves with their religion.

In Aneeka's character, Shamsie portrays with compassion all the concerns of a young British Asian woman who is in search of identity. There is no suspicion that her self-identification with religion is very strong, it is her gender that mediates some of the relationships between religion and ethnicity. It becomes visible through Aneeka's non-verbal behaviour, display of certain objects related to her, such as religious icons, choice of clothes such as the custom of wearing a hijab. Aneeka's aunt Naseem says: "In my days either you were the Kind of girl who covered your head or you were the kind who wore make-up. Now everyone is everything at the same time" (p.42).

Which only proves the amalgam of Aneeka's identity, which she struggles to negotiate and integrate herself within the dominant social group of white British youth. When a romantic relationship starts between her and Eamonn, her gender and religious beliefs intersect. "She unpinned the hijab, folded it carefully and placed it between the two of them on the kitchen counter" (p.44).

### **Discussion**

*Home Fire* portrays the story of migrated people who try to settle down in a new country with an altered identity. As they try to create a sense of belongingness with the host country they fall more entrapped in psychological conflicts and identity crisis. Shamsie has depicted all the characters struggling to achieve their place in an alien land, they are isolated not just on a societal level but their family is also shattered. If the society, these migrants live in does not welcome its minorities then it produces different psychological turmoil along with identity crisis. This research investigates the explicit issue of psychological disruption and identity crisis

that causes the mental destruction of all the characters in the novel. The analysis is conducted on immigrant characters of Shamsie's *Home Fire* to elucidate the psychological strain formed by western society. The research employs the theory of social psychoanalysis given by Erich Fromm to understand the intricate web of mental disturbance caused by the social-cultural and political forces in a foreign land.

The psychological strain is found abundantly throughout the novel and also highly embedded in the characters' minds. Moreover, the research looks for the parallel effect of identity issues by using the assumptions of Fromm which he gives to articulate the basic human needs, mandatory to achieve their centre in a particular society. The novel has been analyzed from the perspective of social psychology to explore the basic question of identity crisis that lies predominantly in immigrant fiction. The excerpts of the text denote that Muslim immigrants' whether belonging to the first or second generation, confront the resistance from the host country which inevitably affects them psychologically or mentally. Conflicts occur when two or more things or situations contradict with one another surprisingly some conflicts also occur in the inner psyche of human beings. These kinds of conflicts are related to psychology and human personality. The theory of psychoanalysis can be used as a tool to find the changes that occur in the mental processes of the characters to probe out the reasons behind psychic conflicts which impedes them to become fully independent human beings and solve their problems. Therefore, the theory of psychoanalysis is the best approach to look for the background of the psychological conflict and the changes that take place because of those mental processes.

The life of all the characters is a tale of numerous conflicts from all around which in turn shapes their personality and incites extremist response in some characters which leads them towards their disaster. The resilience to affirm their individuality as normal human being pushes them to move away from society and in the end, they are neither accepted by the host country nor by

the native country. This situation of push-away gradually nurtures a sense of un-belongingness and encourages alienation inside them. The characters resist the dominant cultural nationalism that only the western culture is superior and the rest of the people living there have no right to integrate into their environment.

**Conclusion**

The textual analysis of this research investigates the concept of identity crisis through psychoanalytic conflicts caused by the external forces in *Home Fire*. The comprehensive analysis of the novel *Home Fire* shows that the writer has portrayed the mixture of British and Muslim culture in the novel who suffers from major psychological problems and found to be in a constant struggle to assimilate their selves in a foreign land. The analysis of *Home Fire* by Kamila Shamsie through the prism of psychoanalytic assumptions emphasized the need to resolve the psychological conflicts of the main characters.

This study of all the heterogeneous characters reveals that they strive to achieve a sense of belonging to get recognition in a society in this process they fall prey to various psychological issues which led them towards the loss of their identity. The results also show that the characters are not just in society but also from their own real selves. They seem in a state of confusion and found showing resistance against all the hurdles which come in their way to assert their identity with different cultural backgrounds. The excerpts of the text denote that Muslim immigrants' whether belonging to the first or second generation, confront the resistance from the host country which inevitably affects them psychologically or mentally. To sum up, Shamsie's account of the sufferings of all the main characters arouses the requirement to unravel all the psychological concerns faced by the migrants in this contemporary world.

**Recommendations**

The present study bridges the gap between the implications psychological conflicts and explorations of identity crisis with in the domain of Pakistani literature of fiction writing by Shamsie. *Home Fire* has a remarkable place in the postcolonial and post 9/11 literature and has been explored by several researchers. Moreover, this research further leads to find the struggle and

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sufferings during the journey of quest for identity faced by the main characters of the novel Other than the theory of psychoanalysis, Marxism can also be applied to this text as power dominance and exploitation of people on the basis of authority is also vividly seen in the novel.

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