

Exploring Diasporalgia; An Akhtarian Study of the Psychological Impacts of Migration in Shamsie's *Burnt Shadows*

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Abstract

A profound struggle, a search to construct a new identity while handling the aching absence of a homeland, often distinguishes a diasporic journey. Sometimes migrants experience continuous distress from the loss of cultural roots and community support as they are adjusting to new surroundings. Diasporalgia, a self-coined term, helps to explain the psychological pain individuals experience in diaspora due to the trauma of exile, identity displacement, and a constant yearning for their birthplace. By focusing particularly on the psychological concept of diasporalgia and using Akhtar's work on psychological effects of migration as framework, this paper adds to the body of knowledge already in existence and offers a sophisticated awareness of the emotional and psychological dimensions of displacement in Shamsie's *Burnt Shadows* (2009). The need to appreciate and repair the emotional scars caused by migration is underlined in this paper. It defines the immigrant experience and shows how the difficulty of relocation influences mental health as well as the continual search for a feeling of belonging in new surroundings.

Keywords: Diaspora, Trauma, Migration, Cultural Dislocation, Identity, Psychological Distress, Diasporalgia

Introduction:

The concept of diaspora, that is, the spread of individuals from their homelands, has become progressively more crucial in our globalized society. Often resulting from political upheaval, conflict, or natural disaster, forced migration, relocation, and exile seriously disrupt individuals and civilizations psychologically. Apart from physical locations, these interactions challenge identities, memories, and sense of belonging. Among the numerous ways the resulting psychological repercussions are trauma, worry, despair, and a general sense of loss.

Notable diasporas have come of result from several historical events spanning from the 20th and 21st centuries. World War II, the Partition of India, and more contemporary Middle

Eastern and global wars have driven millions of people from their homes. People's and society's psychological scars from these violent, loss-oriented events that challenged accepted societal systems are still felt today. Against significant historical events such as the bombing of Nagasaki and the Partition of India, and 9/11, Shamsie's *Burnt Shadows* (2009) presents a study of the psychological consequences of such forced migration. Trauma, personal as well as collective, forms a main motif in the novel, controlling the life of the characters and influencing their contacts with the past and the present. Memory is very vital in preserving and passing trauma and displacement experiences even while it is a source of resilience and connection to lost homelands. The novel also investigates the intricacy of identity building in diaspora as characters negotiate numerous cultural affinities, cultural hybridity, and concerns of belonging. These subjects highlight the psychological and emotional consequences of displacement as well as the continuous yearning for a lost home, so intimately linked to the concept of "Diasporalgia," a self-coined term that catches the complex psychological consequences of migration. Emphasizing the challenges of reconstructing life in unfamiliar and new surroundings as well as the enduring consequences of displacement, the novel tracks Hiroko Tanaka's experiences and those of her family over multiple generations.

Burnt Shadows (2009) is a remarkable case study for analyzing the psychological impacts of migration through the lens of diasporalgia, a term that catches the complex emotional and psychological experience of exile, nostalgia, and the longing for a lost homeland. The novel looks at the long-term effects of trauma, displacement, and the quest for identity inside diasporic people. Through Hiroko, Shamsie investigates the way individuals handle the challenges of adjusting to new cultures, juggling various identities, and recuperating from the psychological scars of forced migration.

This paper will be based on the theoretical framework provided by Salman Akhtar's significant work on the psychological consequences of migration and acculturation (2010). Akhtar's (2010) findings on the psychological and emotional challenges immigrants encounter, especially his theories of mourning, adaptability, and intergenerational trauma, will provide a necessary lens to evaluate Hiroko's experiences throughout the novel. According to Akhtar (2010), losing one's homeland, culture, and social networks marks the path of mourning. On the other hand, adaptation is the challenging process of negotiating and merging into a different cultural environment. Finally, the concept of intergenerational trauma highlights how the psychological scars of migration could be passed between generations, therefore affecting the life of future family members.

This study will mostly focus on the character of the novel Hiroko Tanaka. By means of monitoring Hiroko's experiences across numerous geographical sites, from Nagasaki to Delhi to New York, from important historical periods, the study will emphasize the ongoing negotiation of identity in the framework of diaspora and the psychological consequences of migration. Hiroko's journey catches the complexity of diasporic experience, including the

challenges of cultural assimilation, the continuous trauma, and the fight for belonging in a community that has split apart.

Building on the work of academics who have examined the psychological and social consequences of forced migration, this study interacts with present research on diaspora, trauma, and identity, therefore offering a relevant perspective of the problems experienced by people and communities in diaspora. This work adds to the corpus of present research by focusing primarily on the psychological concept of diasporalgia and offering a deep knowledge of the emotional and psychological elements of displacement. Several significant themes like trauma, memory, identity, belonging, and negotiation of several cultural situations will be investigated in this paper.

This paper will first provide a theoretical and historical framework for understanding diasporalgia. The next sections will track Hiroko's psychological well-being as trauma, displacement, and the negotiation of several cultural situations influences her. The study will show how Hiroko's experiences underline the concepts of loss, adaptation, and intergenerational trauma by means of Akhtar's framework. This study intends to improve our knowledge of the experiences of migrants and refugees by investigating diasporalgia in the framework of the novel, so stressing the continuing psychological impact of forced migration and the continuous quest for belonging in a fractured society.

Literature Review:

The dispersion of people from their homelands has come to define the twenty-first century. More human mobility made possible by a globalized society has expanded diasporic communities all around and generated intricate social, cultural, and psychological dynamics. Understanding the diasporic experience depends critically on identity, belonging, and the psychological impact of displacement. Said's *Orientalism* (1978) offers a critical lens through which one may view power relations, therefore influencing the psychological experience of diaspora people. "(1978) Orientalism is a Western style for dominating, restructuring, and having authority over the Orient". Bhabha (1994) offers the concept of the third space, "the in-between space that carries the burden of the meaning of cultural," which enriches the understanding as it will enhance the hybridity and fluidity of cultural identities in diaspora. Butler (1997) studies his ideas on performance and identity how diasporic identities are created. Tsagarousianou (2004) looks at how media shapes the diasporic consciousness and identity. Mishra (2007) looks at the complicated relationship between local experiences in diaspora and global pressures. Kim (2009) offers understanding of the special psychological and social dynamics of adopted children raised in diasporic communities. Bâ and Higbee (2010) investigate the difficulties experienced by diaspora women. Through his study on transnationalism and migration, Morawska (2011) offers a larger background to provide thorough insight into the social and political aspects of diaspora. Grossman (2019) examines

in diaspora how emotions shape identification and belonging. These pieces taken together address diasporic experiences and the continuous fight to have an identity in new cultural settings.

Psychoanalytic writings on migration enable one to investigate the psychological effects on diasporic identities. Working on trauma and the unconscious, Freud investigates the psychological effects of displacement and loss (Freud & Breuer, 2004). Working on the unconscious and the development of the self, Lacan offers a closer investigation of the complexity of identity in diaspora (Lacan, 2004). In his book *Immigration and Acculturation* (2010), Akhtar underlined the value of grieving and adapting in the migrant experience. To him, "immigration and acculturation involve mourning, adaptation, and the next generation" (Akhtar, 2010).

Diasporalgia is a term that unites both diaspora studies and psychoanalysis and helps to connect them. Particularly addressing the psychological damage resulting from the diasporic experience, that is, the emotional suffering, identity dislocations, and constant longings the migrant carries along his path, diasporalgia covers cultural aspects of diaspora together with psychological consequences of trauma, displacement, and identity crises. Examining the emotional distress, identity displacements, and ongoing yearnings for homeland in diaspora helps us to better grasp the problems experienced by diaspora. Diasporalgia clarifies the complicated link among diaspora and psychological processes, including emotions and mental health trauma, by using Akhtar's (2010) work on immigration, acculturation, and identity, as framework. He emphasizes "mourning, adaptation, and the next generation."

Examining themes of identity, memory, and trauma faced by diasporic identities created by global events including World War II and the post-9/11 world, Kamila Shamsie's *Burnt Shadows* (2009) offers a forum for exploring the idea of diasporalgia by narrating personal stories with historical events. Hiroko Tanaka moved three times. First from Nagasaki to Delhi, second from Delhi to Karachi, and lastly a displacement right to the United States. Every dislocation brings unique trauma, difficulties, that defines Hiroko's identity as well as her interactions with other book characters. Researchers have conducted extensive study on *Burnt Shadows* (2009). Zahoor (2021) threads the interface between literature, history, and power systems using interdiscursivity. Hassan (2021) looks at how fictionalities interact with modern sociopolitical events. With an eye on identity development, Kızıltaş (2021) focuses on memory studies and spatial theory. Rabbani (2023) studies this novel with a theoretical approach anchored on nomadic epistemologies and the critique of nationalism. Bushra & Imadad (2024) center on women's experiences throughout several civilizations and gender representation. Though the novel has been examined from many angles, it still requires thorough research from a psychoanalytic standpoint emphasizing the emotional and mental health of diasporic identities.

Through the character of Hiroko, this study is feasible to acquire thorough knowledge of psychological effects of migration on diaspora identities. Hiroko's experiences represent the components of diasporalgia: the trauma of displacement, the constant longing for a lost homeland, and the continuous negotiation of identity in several cultural settings. The trauma resulting from the atomic bombs in Nagasaki will show up all of her next displacements. Traumatic occurrences seriously impact immigrants' mental health, according to Akhtar (2010), leading to anxiety, despair, and even a sense of rootlessness.

Diasporalgia affects knowledge of the psychological aspects of diaspora more generally. Greater knowledge and sensitivity to grasp the emotional and psychological needs of migrants and refugees is therefore needed. More successful plans will be created in helping people and communities impacted by diaspora by realizing the emotional toll of displacement and by stressing the difficulties in handling several cultural identities. Diasporalgia emphasizes even more the need to use psychological techniques into diaspora studies and transcending social and cultural boundaries towards individual and group psychological experiences of migrants. Better knowledge of the diasporic experience is what this multidisciplinary approach promises. Diasporalgia offers us a more sympathetic way to grasp and assist diaspora residents overcoming obstacles of cultural change and dislocation.

This paper attempts to investigate how migration affects diasporic identities psychologically, uniting psychoanalysis with diaspora through diasporalgia thereby bridging a distance between them. Using Akhtar's (2010) work on psychological effects of migration as a framework, we will investigate diasporalgia in Shamsie's *Burnt Shadows* (2009) to gain a better understanding of psychological effects of displacement the protagonist Hiroko and other characters of the book face.

Theoretical Framework:

Given the increasing frequency of forced migration and relocation, the diaspora phenomenon has become ever more significant as the globe gets more connected. Diaspora studies offer a necessary lens through which one may see the varied experiences of people and communities displaced from their home country. This research investigates, utilizing a self-coined term "diasporalgia," the psychological consequences of migration. Derived from the Greek words "diaspora" (scattering) and "algos" (pain), diasporalgia catches the complex emotional and psychological effects of displacement, including the continuous longing for home, a sense of rootlessness, and unresolved grief connected with the loss of one's cultural and social moorings. Researching diasporalgia will enable us to better understand the complexities of life in a new cultural environment and the challenges experienced by people in diaspora.

The extensive research on *Immigration and Acculturation* (2010) by Salman Akhtar provides a valuable viewpoint on the psychological features of migration. His main concepts, mourning, adaptation, and intergenerational trauma, help one to grasp the psychological and

emotional mechanisms guiding diaspora people's lives. Akhtar emphasizes the tremendous sense of loss associated with migration, which involves loss of country, cultural practices, social networks, and the known surroundings (2010). He also underlines the challenges of adaptation and integration into a different cultural environment including issues of identity negotiating, cultural hybridity, and ongoing search for belonging. Moreover, Akhtar's work highlights the consequences of intergenerational trauma and shows how the psychological scars of migration could be carried on between generations, therefore influencing the life of next family members and defining their attitude to their ancestral land.

Akhtar's concepts particularly relate to the psychological and emotional sides of diasporalgia. His attention on loss and mourning helps to define the continuous desire, sense of displacement, and unresolved anguish defining the diasporic experience. The concept of adaptation helps to clarify the ongoing struggle to balance one's cultural heritage with the demands of a new environment, even while the idea of intergenerational trauma indicates the long-lasting repercussions of displacement on next generations. Combining Akhtar's framework with the concept of diasporalgia will enable us to better understand the complex interaction of emotional, psychological, and cultural aspects impacting the life of persons living in diaspora. Trauma and memory are thus especially crucial since Akhtar's study reveals how the long-term effects of dislocation could show up as unresolved grief across generations and the transfer of terrible memories.

This paper uses literary analysis as its research method. Using critical reading and in-depth analysis of Shamsie's *Burnt Shadows* (2009), we will look at how diasporalgia is portrayed in the work. The study will focus particularly on Hiroko Tanaka's personality since her experiences and emotional responses offer a lens through which one may see the psychological consequences of migration. By examining Hiroko's journey across numerous geographical and cultural environments, we seek to emphasize the complex ways in which diasporalgia reveals itself in the life of persons who have been uprooted from their homelands.

Drawing on Salman Akhtar's work on immigration and acculturation, this research looks at the psychological consequences of migration under the diasporalgia. By means of literary analysis and a focus on the character of Hiroko Tanaka in the novel, we seek to provide a sophisticated awareness of the psychological and emotional challenges faced by people living in diaspora. Stressing the need to use diasporalgia as a critical lens through which one may grasp the complexity of displacement and belonging in a society more linked, the results of the research will serve to clarify the experiences of migrants and refugees.

Analysis:

Studying diasporalgia in Kamila Shamsie's *Burnt Shadows* (2009) provides a perceptive study of psychological turmoil displaced persons' experience. At the center of the book,

Hiroko Tanaka develops into a central symbol of diasporalgia. Scarred by bombing of Nagasaki, she goes through a sequence of displacements, Delhi, Karachi, and in the end United States. Every action deepens the emotional trauma, influencing her interactions with the environment. This study explores the complexity of Hiroko's trauma using Salman Akhtar's paradigm on immigration and acculturation (2010) therefore offering a better knowledge of her fractured life.

The first wound Hiroko carries are the devastation of Nagasaki. The book runs back over the horrific memories of the blast. She recalls a location "where once there were azaleas" (p. 7), stressing her loss of familiar physical surroundings. It is a lost sense of belonging and nostalgia. The terrible images of the bombing "Charred silk, seared flesh" (p. 27), in her memory serve as a continual reminder of the great loss she suffered and the devastation she saw. She notes that until "you see a place," you have known, burning to ash you "don't realize how much we crave familiarity" (p. 99). As Akhtar notes, the immigrant experience usually entails a complicated process of grieving (2010). For Hiroko, this grief forms a constant undercurrent that shapes her view of the present and prevents her from totally embracing new surroundings. Her usual diasporalgia symptom, a yearning for a past loss, affects her adaption to new surroundings even more.

Hiroko's emotional load gets heavier as she keeps remembering the deaths of her father and Konrad in Nagasaki. When Hiroko adds "no one in the world should" have to see "their father covered in scales," her pain is clear (p. 99). These losses fuel a deep-seated attachment anxiety that makes it challenging for her to create fresh, significant relationships. Her emotional distance and unwillingness to commit entirely to relationships develop as a coping technique against more suffering and loss.

Hiroko's idealistic memories of Nagasaki clash with the reality of her life in exile. She wishes "to hear Japanese," and "see Urakami Cathedral" (p. 99–100). Clutching these memories as a lifeline, she tries to replicate features of her former home in her new surroundings. She keeps "thinking of Nagasaki" (p. 99) even as she tries to fit in new circumstances. Hiroko tries to establish a home in every new area even if she is displaced. Her exacting tea ceremonies act as a ritualistic link to her Japanese background because she "met the other Japanese wives in Karachi," therefore preserving continuity and familiarity among the foreign (p. 140). But this idealizing of the past fuels a disconnection and makes it difficult for her to find comfort in her new environment.

Hiroko's loss shows itself as bouts of extreme melancholy, hopelessness, and a clear disconnection from the surroundings. Her emotional disengagement and trouble relating to others highlight the strong psychological effects of her losses. Hiroko lives with a great degree of rootlessness. Her anxiety and melancholy are driven by her sense of not fitting, lack of stability, and continuous displacement. Her comment to Ilse, "I don't belong in your

world," is the fundamental example of not fitting in new surroundings (p. 99). Many times, believing that "[s]he was nothing in this world," she deals with sadness and trauma and thinks that she must "get away" (p. 81). These psychological weights affect her capacity to build strong bonds in her relationships and to trust.

Hiroko struggles constantly in trying to fit the cultures of the US, Karachi, and India. She struggles with strange social conventions and is frequently isolated and misinterpreted. Her stories draw attention to the difficulties immigrants negotiate between maintaining their identity and adjusting to new expectations as well as the difficulties navigating foreign cultural settings. The widespread sense of otherness that goes along with displacement and the sensation of always on the outside looking in complicate this fight.

Notwithstanding the challenges, Hiroko also shows a capability for cultural hybridity to fit the surroundings. She suggests a hesitant embrace of the mixed identity that typically results from the immigrant experience by progressively adopting aspects of the new cultures into her life. She begins learning Urdu to fit into the Indian society to adjust in different surroundings. "Hiroko spent her days running her index finger along the curlicued script," learning Urdu (p. 71). She meets people in Pakistan for social events including both Japanese immigrants and native Karachi (p. 140). This shows her capacity to negotiate several areas of culture and modify her conduct in line with them. Hiroko grows to like "ripple ice cream at that café" in Delhi and laments its loss at the café's destruction (p. 141). This shows her respect for regional tastes and her participation in the local gastronomic scene. For her social group, she also becomes the "fount of wisdom about all things Karachi-related" for her great participation with the local culture (p. 141). Though she mourns the loss of familiar sites like Jimmy's café, Hiroko notes the changes in Saddar, Karachi. Now there was "frenzied, jostling" street activity to match the "elegant, more pompous" architecture of older buildings (p. 141–142). Hiroko keeps basic components of her Japanese identity while progressively adjusting to other cultures. Her path reflects the complexity of cultural hybridity in the diasporic experience: it is one negotiation between the familiar and the strange, not of total assimilation.

At last, Hiroko's story offers a striking expression for the idea of intergenerational trauma. Her interactions with her spouse and children suffer from the inheritance of prior traumas suggested by subtle emotions, behaviors, and symptoms. Akhtar explores how the challenges the first generation faces, such as acculturation stress, grief, and adaptation, may affect their children's mental health and identity (2010). Hiroko first suffers trauma after losing her family in a bombing in Nagasaki. She wanted Raza to comprehend the "awfulness of it," but she didn't "want him to know," what she "lived through," suggesting a separation resulting from the unresolved wounds of past generations (p. 293). This invisible legacy shapes Hiroko's interactions and adds still another level of complexity to her problems, therefore fueling the continuous cycle of trauma. Second, losing her husband complicates everything

for Raza as well as for Hiroko. After Sajjad passed away, from Hiroko this intergenerational trauma passed on to Raza, since he began to avoid Hiroko. He avoided her not because of lack of affection but rather "some guilt she brought out in him" (p. 252). Shamsie in this book makes it really apparent how migration affects people living in diaspora psychologically.

Conclusion

The psychological effects of migration, experienced by diasporic bodies, are investigated in this paper. Through the lives of Hiroko Tanaka, *Burnt Shadows* (2009) presents a gripping portrait of diasporalgia. Shamsie clarifies the unending psychological effects of loss, trauma, and the desire to belong by following her path over several displacements. Through Hiroko's experiences, Akhtar's paradigm offers a useful angle to view diasporalgia, stressing the complexity of loss, adaptation, and identity negotiating in the framework of diaspora. The novel's examination of intergenerational trauma and the widespread sense of rootlessness deepen our knowledge of the difficulties people negotiating with the fractured terrain of displacement experience. Shamsie's work ultimately forces readers to interact with the multi-dimensional consequences of migration, therefore fostering a greater knowledge of how diasporalgia significantly shapes both personal and group identities across decades.

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