



RESEARCH PAPER

Buffer Solution: Multiculturalism and the Mourning of Intra-Ethnic Diversity in *Homeland Elegies*

Farrah Ansari

Lecturer, Department of English, National University of Modern Languages, Rawalpindi, Punjab, Pakistan

Corresponding Author

Farrah.ansari@numl.edu.pk

ABSTRACT

This paper scrutinizes the intricate dynamics between multiculturalism and minority ethnic communities, particularly emphasizing multiculturalism's failure to address intra-ethnic diversity. This claim is unpacked through the textual and character analysis of Ayad Akhtar's novel, *Homeland Elegies*. By analyzing the experiences of four Pakistani American characters in the novel, the study argues that the broad labels such as "Muslim" and "Pakistani Muslim" obscure distinct heterogeneous identities within one ethnic identity. By taking aid from the theoretical concepts of Mondal's "multiculturalism as a divisive and devastating failure," Madood's "additive rather than subtractive multiculturalism," "interculturalism as a distinctive alternative to multiculturalism," and Hegelian "intersubjective recognition," this study aims to demonstrate the role of multiculturalism in erosion and distortion of minority ethnic identities. By focusing on the experiences of all Pakistani American characters, this study recommends adopting a nuanced multicultural approach that acknowledges and inclusively represents intra-ethnic diversity to prevent the distortion and erosion of minority ethnic identities.

Keywords: Subtractive Multiculturalism, Intra- ethnic diversity, Intersubjective recognition, Pakistani Muslim Americans, Syncretism

Introduction

The research on Multicultural literature, as noted by Colby and Lyon, serves as a medium through which individuals can gain insight into cultures different from their own, fostering dialogue on issues of diversity and multiplicity. In recent years, multiculturalism has become the battleground between cultural traditionalists, who defend the use of static and homogenous concepts of identity, and cultural innovators, who celebrate hybridity and cultural fusions. According to Modood, a significant change in perception occurred in multicultural policies from the 1960s to the 2000s. In the 1960s, the right of assimilation and the tolerance of differences were on the agenda, whereas since the early 2000s the focus has been on the right to have one's differences recognized and supported by the public.

This research analyzes the intricate dynamics between multiculturalism and minority ethnic communities with special reference to intra-ethnic groups. The study aims to examine the erosion and distortion of ethnic identities of minority groups within a multicultural society, as illustrated in Ayad Akhtar's novel, *Homeland Elegies*. While existing literature extensively critiques the shortcomings and inadequacies of traditional and liberal multiculturalism especially in addressing the diverse challenges faced by inter-ethnic groups, this study carves out a new niche in the discourse. It posits that the syncretism foundational to multiculturalism is fundamentally unsustainable, as it fails to address the internal plurality within intra-ethnic groups adequately. Focusing on the Pakistani Muslim minority in the USA, this research scrutinizes their varied assimilation experiences within a multicultural context. It highlights the complexities of their integration as an intra-ethnic minority, where different assimilation strategies and experiences in the host culture lead to their internal conflicts.

Literature Review

The efficacy of multiculturalism as a framework has been critiqued in numerous studies. Critics argue that multiculturalism often falls short of addressing the inherent differences and conflicts that arise from the integration of different minority identities. In the short span of recent years, first Merkel, Cameron, then Sarkozy informed us that multiculturalism had 'failed' in their respective societies (Meer, 2016).

These critiques suggest that the ideal of a harmonious coexistence model of multiculturalism is frequently undermined by the practical challenges of reconciling diverse cultural practices, beliefs, and values within a unified national framework. Such conflicts highlight the limitations of multiculturalism in achieving true inclusivity and equity among different ethnic and cultural groups.

Societal culture encompasses the values, norms, and characteristics shared by a community's members (Caprar et al., 2015). By using the term "more than one" societal culture, rather than "two or more" (Van de Vijver et al., 2015), this study expands its research beyond the traditional ethnic-versus-mainstream perspective that often limits studies on individual-level multiculturalism. This broader view avoids focusing solely on bicultural individuals with two distinct cultures and instead embraces a wider understanding of individual multiculturalism. While there is extensive research on the problems of inter-ethnicity and multiculturalism, the complexity and plurality within intra-ethnic groups remain unresolved. This plurality among intra-ethnic groups includes variations in cultural practices, different religious beliefs, personal exposures and linguistic and religious differences. The plurality within one ethnic group can be just as significant as the differences between ethnic groups, yet it often receives less attention in academic and policy discussions. Ajeel talks about the identity crisis after 9/11 and its manifestation in the novel *Homeland Elegies* (2022), while Muqaam Khorakiwala talks about the Nonsecular third spaces in Ayad Akhtar's *American Dervish* and *Homeland Elegies* (2024). But no one ever considered the relationship between multiculturalism and intra-ethnic diversity. The crucible of multiculturalism impacts individuals of the same ethnicity in varied and distinct ways, challenging the notion of a uniform ethnic experience. This study contends that single ethnicity should not be treated as a monolithic or homogeneous category. Furthermore, this research considers how the contours of dominant cultures uniquely undermine and deteriorate the identities of minority groups especially those belonging to one ethnicity.

Methodology

This study employs textual and character analysis to explore the challenges faced by four Pakistani Muslim American characters depicted in the novel *Homeland Elegies*. Drawing on Mondal's concept of "multiculturalism as a divisive and devastating failure," Madood's idea of "additive rather than subtractive multiculturalism," "interculturalism as a distinctive alternative to multiculturalism" and the Hegelian principle of "intersubjective recognition" and "becoming," this study highlights the potential erosion and distortion of established identities within the framework of multiculturalism. It also explores the transformation of their identities, focusing on the new, imposed identities that emerge as by-products of multicultural pressures. Through a close analysis of the narrative and characters in the novel, this study demonstrates how attempts by multicultural states to forge a unified identity under broad labels such as "Muslim" and "Pakistani Muslim" can obscure and diminish the unique experiences and contributions of sub-groups distinguished by gender, generation, and class. This research argues that no single ethnicity can adequately represent all its members within a multicultural context and that the so-called liberal cauldron of multiculturalism often leads to the erosion of authentic identities during the assimilation process.

Results and Discussion

To explain the complexities of the intra-ethnicity in the novel *Homeland Elegies*, this research study takes four American Muslim Pakistani characters from different generations and their experiences in a multicultural society as depicted in the text. The novel exposes the mayhem resulting from the disregard for accommodating their core identities within a multicultural society. The probable cause for this exclusion lies in their ethnic identity, being Muslims. Muslims continue to be studied as ethnic immigrants, such as Pakistanis, Bengalis, Somalis, etc., who settled in various Western countries, their settlement trajectories were charted through their varying degrees of “integration” like cultural, economic, social, and political. As part of this “integration”, Muslim religious identity is presented as distinct from and sometimes also in conflict with the national identity, understood as Western identity, i.e. American, British, French, etc (Jamil, 2021). There is a plethora of work on multiculturalism and Islamophobia. This research takes a departure from Islamophobia to explore the host culture's inability to accommodate the diversity of people from the same ethnicity and region. Ayad Akhtar's *Homeland Elegies* offers a profound exploration of his experiences as a Pakistani American in the wake of 9/11, portraying the confusion and unjust labeling he endured as a New Yorker accused of terrorism while waiting to donate blood. It begins with the protagonist's search for his tense relations with his father on the 2016 election campaign in America. Aktar is in constant conflict as he wants to withhold his American Identity within a white Christian majority who claim that every Muslim is either a terrorist or is involved in some sort of extremist activity. He has been found in a constant struggle to prove himself an American because he spent most of his idyllic childhood in the peaceful suburbs of Wisconsin near Milwaukee where his father practiced medicine. Following 9/11, tensions escalate in their familial and personal spheres, compelling him to confront multiple scrutinizing glances of suspicion and criticism. His parents and his own experience provides a broader canvas to discuss Pakistani Muslim characters' from two different generations.

The rationale for selecting this novel to expose the plurality of intra-ethnicity is the dramatic streak of its narrative that engages the readers' attention meticulously on the wide range of historical contexts of Pakistani Muslim Americans. It covers the historical incidents ranging from colonization of the subcontinent, the partition of India, the war on terror in Afghanistan, the Kashmir conflict between Pakistan and India, and eventually 9/11 and then the eminent story about the forces that shape and distort what it means to be a Muslim American particularly Pakistani Muslim American in a post 9/11 world. The novel illustrates how the derogatory perception of Pakistani Muslim identity becomes even more precarious after 9/11 and intensifies after the killing of Osama bin Laden by the US Navy a decade later. At the beginning of the novel, the narrator introduces the chronology of events that reflects the diversity of the narrative and the criticality of global events and politics. The list of events that Ayadh Akhtar provides in the novel is self explanatory;

1964–68 My parents meet in Lahore, Pakistan; marry; immigrate to the United

States

1972 I am born on Staten Island

1976 We move to Wisconsin

1979 Iran hostage crisis; Mother's first bout with cancer (with recurrences in '86, '99, and 2010)

- 1982 Father's first attempt at private practice
- 1991 Father's private practice folds; he declares bankruptcy, returns to academic medicine
- 1993 Father first meets Donald Trump
- 1994 Dinner with Aunt Asma; reading Rushdie
- 1997 Father's final encounter with Trump
- 1998 Latif Awan killed in Pakistan
- 2001 The attacks of September 11
- 2008 Family trip to Abbottabad, Pakistan
- 2009 Car breaks down in Scranton
- 2011 Bin Laden killed
- 2012 First opening of a play in New York City; meet Riaz Rind; Christine Langford and her unborn child die
- 2013 Awarded Pulitzer Prize for Drama
- 2014 Join the board of the Riaz Rind Foundation; meet Asha
- 2015 Diagnosed with syphilis; Mother dies; Trump declares his candidacy
- 2016 Trump elected
- 2017 Sell my shares in Timur Capital; Merchant of Debt opens in Chicago; Father tried for malpractice
- 2018 I begin to write these pages (Akhtar, 2020, p 17).

Through this dynamic narrative, Ayad Akhtar portrays the intricate and often tense experiences of Pakistani Muslim Americans within a multicultural society. The story primarily follows three doctors who are first-generation Pakistani immigrants, along with Ayad Akhtar, the narrator, a second-generation Pakistani Muslim American born and raised in America. All of them are searching for a sense of belonging in a country where they serve, spend their lives, and call that place their home. They all try to own and exist in a hostile world that resonates with the tragedy of the September 11 incidents, a world that is full of mayhem, despair, and disorder.

At the novel's outset, Akhtar presents his professor Mary's perception of a multicultural society as one that venerates desires, a perspective that profoundly resonates with Akhtar as the narrative progresses and he encounters similar realities. This thematic exploration underscores a critical observation of inhabitants of multicultural societies, whether native or foreign, often engage in what Mary terms the 'worship of desire,' marked by 'tumescence self-regard' and a propensity to treat the society as a 'colony for pillage.' This critique challenges the idealized notion of multiculturalism, exposing its underlying

tensions and contradictions (Akhtar, 2020). This reveals that such a society is driven by self-indulgence, arrogance, and exploitation.

As the narrator, Ayad Akhtar poignantly reflects, "We are more obsessed with what they think of us than what we think of ourselves" (2020). This statement encapsulates a central theme in *Homeland Elegies*, where characters feel incapacitated in defining themselves in opposition to external perceptions, leading to confusion rather than self-knowledge.

To identify "immigrants" as a contested term in the contemporary political arena, this study seeks to establish the nexus of argument highlighting Mondal's assertion that "multiculturalism is a divisive and devastating failure." By examining the representation of four types of Pakistani Muslim American characters in the novel, this study explores the problems they face and their conflicts with one another to investigate the failure of multiculturalism. Despite sharing the same ethnicity and root culture, their differing personalities and assimilation strategies underscore the complexities within intra-ethnic dynamics. Their experiences and stories in the novel reveal the abhorrence, minimalist, and racist attitude of the host culture toward the integration of other ethnic minorities which denounces all claims of multiculturalism as a modern and liberal phenomenon (Mondal, 2008, p. 4).

The first character introduced in the novel is Sikandar, the protagonist's father, a highly accomplished cardiologist emblematic of the first generation of Pakistani Muslim immigrants. Akhtar illustrates his struggle with acculturation as he endeavors to assimilate into the host culture with all his heart and soul. Acculturation, in its broadest sense, denotes the transformative process individuals undergo through encounters with culturally divergent individuals, groups, and societal influences (Tedmoor, & Peng, 2008, pp.1-34). As in his father's case Akhtar explains that his father was a great supporter of the 'American Self'. He once points out that "[l]ove for America and a firm belief in its supremacy, moral and otherwise—was creed in our home" which depicts his father's interest in supporting and idealizing America as a better place and its culture as a better one than his own culture (Akhtar, 2020).

The novel commences with Sikandar, who once served briefly as Trump's physician during the 1990s and remains captivated by Trump's charismatic influence after decades. Despite Trump's anti-immigrant and anti-Muslim rhetoric, Sikandar ardently supports his presidential candidacy, believing he has superior insight into Trump's character in comparison to media pundits. Like any typical American, Sikandar wholeheartedly embraces the ideals of the "American self". He leaves the norms of his own ethnic identity in the struggle to adopt the host culture so by indulging in activities such as drinking, prostitution, and gambling he tries to get acceptance in the host culture while upholding America's moral and societal supremacy (Akhtar, 2020). His unwavering commitment to American culture renders his son Akhtar unable to fully identify with his Pakistani heritage, as he grows up in a household where reverence for America's values reigns supreme.

Sikandar epitomizes the type of Muslim who aligns with political liberalism, integrating into society while prioritizing American values above his own ethnic and religious identity. Despite his lifelong dedication to serving Americans as a cardiologist and esteemed medical researcher, Sikandar's tenure in the United States ended abruptly due to a lawsuit filed by an American family. Ayad explains about his father,

It was the second time he'd won the American College of Cardiology's Investigator of the Year award, making him only the third physician in its history—and likely the most insolvent—ever to be honored twice in a career [Akhtar 2020].

Despite presenting compelling evidence in his defense, Sikandar is forced to resign from his position and return to Pakistan. His deportation illustrates a disheartening reality where a multicultural society fails to accommodate an outsider on equitable terms, highlighting the vulnerability of minority ethnic groups within such systems. He was the one who accepted American culture and norms for the sake of acceptance and this acceptance of host culture comes at the cost of deteriorating his old ethnic self by violating its norms.

Sikandar's journey reflects the paradox of an individual who once ardently defended America in familial and political discussions, referring to it as "our country," and eventually calls Pakistan his true home as the narrative progresses. His changing perception of "home" signifies the profound impact of multiculturalism's limitations on personal identity and belonging. He expresses his contentment upon returning to Pakistan, saying, "I'm glad to be back in Pakistan, beta. I'm glad to be home" (Akhtar, 2020). Sikandar's story encapsulates the failure of cultural cohesion within the multicultural framework. This shift in Sikandar's sense of belonging emphasizes the imperative for a nuanced comprehension of the evolving experiences within ethnic communities. His transition from acculturation to a reconnection with his cultural origins resonates with Hegelian theory, particularly the concept of "intersubjective recognition." This philosophical framework posits that progress toward self-realization occurs when individuals perceive themselves and the world as intrinsically connected, leading to the process of "becoming". Sikandar's identification as American, previously embraced when circumstances were favorable, reflects his autonomous choice. However, his eventual return to Pakistan as his home, following rejection by a multicultural society, underscores the limitations of multiculturalism in accommodating minority ethnicities so this "intersubjective recognition" where becoming and accepting his identity as Pakistani again is something that is forced and compelled by the Multiculturalism. Despite undergoing the process of acculturation, people like Sikandar remain perpetual outsiders.

Sultan, another doctor and Sikandar's friend comments on the wrongs of multicultural states like America where they do not appreciate any kind of sacrifice, he points out that he paid their taxes and took no money from the state. He cared for native people, and their children instead of extending his services to his nation. Still, in reward as a multicultural country, it doesn't appreciate anything which he regrets. On commenting on Ruth Kelly's concept of 'separateness' in the multiculturalism paradigm where some communities live in isolation from each other, Sultan rightly says, "They call it a melting pot, but it's not. In chemistry, they have what they call a *buffer solution*—which keeps things together but always separated. That's what this country is. A buffer solution (Akhtar, 2020, p.91).

The second Pakistani Muslim American character is Fatima, the narrator's mother. She is also a doctor but is homesick for her homeland, which she refers as "back home" (Pakistan). Fatima misses her family, tastes, sounds, and sense of belonging due to the same failures of multiculturalism. She ultimately experiences a profound sense of exile and homelessness in Wisconsin, a city where she lives with her husband after marriage. Adding to her sense of isolation, her husband is frequently either occupied with other white women or away from home for work. She is not welcomed by any white friends in America, and the neighborhood also abandons her, treating her as an outsider precisely as a Pakistani Muslim. The researcher argues that the question of race has been crucial since its inception and that is why she has no white friends and she ends up in loneliness and homesickness (Poole, 2002). The discussion of Akhtar with his friend Davis reveals how she was missing her home and dies in a very lonely situation.

Davis: and what was she missing?

Akhtar: Home. She was missing her family. She was missing the smells, the tastes, the sounds. She was missing the sense of belonging. She was missing a culture that knew where she came from. She was missing a culture that valued death. She was

missing a culture that respected elders. She was missing everything that mattered in life because life here was lonely. And you know, she ended up in a part of Wisconsin where it was covered in snow all the time.....one can understand the sense of exile and the sense of homelessness or at least homesickness (Akhtar,2020).

This character's death again underscores the shortcoming of multiculturalism, it fails to give space to a woman who prefers to stick to her roots instead of adopting the host culture. This is shown when Fatima rejects considering America her home.

The third Muslim character, Latif in Ayad Akhtar's narrative appears to fit the Western stereotype of a fundamentalist, but the narrator unpacks the reasons for his radicalization by narrating his story in detail. Latif, initially a noble and devout Muslim doctor, immigrated to the United States in the late '70s and early '80s. During this period, the U.S. supported the mujahideen in Afghanistan against the Soviets, and militant Islamic resistance was encouraged.

Latif, influenced by this context, returns to Afghanistan with his family, where he becomes involved in the conflict. Once the war ends and the U.S. abandons its former allies, Latif's fate becomes intertwined with the rise of the Taliban and al-Qaida. He is ultimately killed as a suspected terrorist. Early in the novel, Latif expresses his fear of remaining in America, highlighting the failure of multiculturalism, which pressures 'others' to alter their ethnicity and beliefs. He remarks, "For us, the true Soviet evil wasn't socialism, as it was for most Americans—but atheism. Even the least religious of us couldn't imagine a fate more abhorrent than subjugation to those who imagined there was no God at all" (Akhtar 2020). Appadurai describes this as the "(in)visibility of agents of violence and their motives", which the researcher identifies as a key reason for the failure of multiculturalism. Latif's departure from America underscores the failure of "secular multiculturalism" (Mondal,2008).

The fourth character is Ayad Akhtar, the narrator himself, who belongs to the second generation. Despite being born and raised in America, which should ostensibly ensure his assimilation into a multicultural society, Ayad is still forced to confront his otherness due to the color of his skin. At one point in the novel, he reflects;

In my dream-I worried about my place in America as a Muslim—and, yes, I had good reason to; all American Muslims did; that terrible day in September foreclosed our futures in this country for at least another generation—I, too, had participated in my own exclusion, willingly, still choosing, half a lifetime into my American life, to see myself as other (Akhtar 2020).

The case of Ayadh Akhtar makes this argument clear that it is not about only accepting the diversity of ethnicity and counting its accumulation in a multicultural state it reveals a sheer problem of flexible culture which pundits of multiculturalism claim as a liberal, secular, and modern. In the last section of the book when he's invited, as he often is, to speak on campus of a university. A white American man in the audience scoffs at him for being such a critic of the United States, and says, "I mean, if you don't like it here [...] I don't really understand why you don't just leave". Ayad Akhtar being a Pakistani Muslim American replies: "I'm here because I was born and raised here. This is where I've lived my whole life. For better, for worse — and it's always a bit of both — I don't want to be anywhere else. I've never even thought about it. America is my home" (Akhtar 2020). In this incident, we witness the poignant struggle of immigrants grappling with the challenge of assimilation. Their ethnicity sets them apart, and they find themselves at odds with the dominant culture, which exudes an air of chauvinism. This host culture demands unwavering conformity, asserting its supremacy over all others. It's a stark ultimatum: assimilate or depart. For these immigrants, existing in such an environment feels futile. The message is clear, being different is not tolerated which is a big question mark on the sanctity of multiculturalism.

It is not only Akhtar himself but he witnessed other people from the same ethnicity who find it difficult to accommodate and get acceptance in the host culture. At the beginning of the novel when his professor Mary talks against the multicultural society and its plundering, he isn't in a position to understand it but then later in the narrative, he explains his experiences. He says he wouldn't comprehend what Mary perceived until he had witnessed the tragic decline of a generation of colleagues, drained by jobs that never provided adequate compensation, and burdened by debt from caring for children with incurable disorders. Nor would he grasp it until he saw cousins and old friends, including his high school best friend, forced into shelters or onto the streets due to unaffordable housing. It wasn't until he witnessed the heartbreaking suicides and overdoses of numerous childhood classmates within a short span of three years, and observed loved ones medicated for various mental health issues and the onset of cancers caused by chemical additives in their everyday products. Only then did he realize how their private lives had encroached upon and been commodified by the public sphere, their minds enslaved by devices saturating them with a toxic culture. He couldn't see it clearly until the American ethos fully embraced exploitation, enshrined the division of wealth, and nearly completed the wholesale pillaging not only of colonies but of the entire world. In essence, he couldn't perceive what she saw (Mary) until he abandoned the illusion of personal redemption and let the suffering of others awaken a more profound empathy within him.

Conclusion

This analysis explores the intricate dynamics of intra-ethnicity, shedding light on the multifaceted challenges encountered by Muslim Pakistani characters hailing from distinct regions yet sharing the same ethnic backgrounds, as they navigate the process of assimilation within the host culture.

One striking example is Sikandar's wife, who experiences a profound sense of displacement and yearning for her homeland amidst the cultural unfamiliarity of the host society. Meanwhile, a debate between Sikandar and Latif sheds light on contrasting perspectives, Latif chooses to leave America voluntarily, whereas Sikandar is compelled to do so. This divergence underscores the varied circumstances and motivations within the immigrant experience.

The narrative further explores the intricate identity crisis confronting Ayadh Akhtar, an American-born Muslim Pakistani. Despite his citizenship and upbringing, Akhtar grapples with a sense of alienation, exacerbated by his father's liberal views and his mother's adherence to traditional cultural values. His attempts to assimilate into the host culture are met with rejection, highlighting the harsh reality of ethnic prejudice.

Modood focuses on the outcome that Muslims should be offered the same degree of protection against racism and the accommodation of their symbols and practices in public culture and institutions as other minority identity groups (Modood.2019). The state ought to create an expansive and inclusive multicultural national identity in an additive rather than subtractive manner (Modood, 2019). However, the experiences of individuals such as Sikandar, Latif, Akhtar, and his mother highlight that people from the same ethnicity and root culture often face various forms of discrimination and issues. Even when they attempt to assimilate fully with the host culture, often to the extent of eroding their own ethnic identities, they are not wholly accepted. The multiculturalism model tends to show a limited tolerance in accommodating them as others. The issues mentioned in the novel transcend mere inter-ethnic dynamics; it exposes the inherent failure of multiculturalism to adequately encompass intra-ethnic diversity within its ostensibly inclusive framework. Drawing upon Hegelian philosophy, particularly the concept of "becoming," we witness Latif's transformation into a Jihadi as a direct consequence of societal rejection, a kind of stark illustration of multiculturalism's tendency to erode individual identities.

Similarly, Ayad's identity remains perpetually marginalized despite his American upbringing, as his Pakistani Muslim heritage and non-white skin render him susceptible to societal scrutiny and discrimination. Thus, the crux of this discourse leads us to the realization that multiculturalism falters when it fails to embrace religious minorities like Sikandar, his wife, Latif, and Ayad, thereby undermining its purported claims to modernity, universality, and rationality within the context of globalization.

Ultimately, the analysis underscores how misguided notions of multiculturalism can contribute to the erosion of ethnic identity. Sikandar and Ayadh Akhtar exemplify the detrimental impact of this phenomenon, while Latif and Akhtar's mother embody the struggle to maintain cultural roots amidst societal pressures. Their collective journey reflects the ongoing conflict between assimilation and cultural preservation, underscoring the complexities inherent in the quest for acceptance within the host culture. The comprehensive analysis presented in this study reveals the poignant complexities of multiculturalism, revealing its systemic shortcomings through the lens of intra-ethnicity and the myriad experiences of individuals hailing from the same region and cultural background. Ayad Akhtar's narrative vividly portrays the disparate trajectories of characters where just because of a few extremists we cannot exclude all but the novel shows the exclusion of all types of Pakistani Muslim migrants from the multicultural, modern, and liberal society.

Recommendations

This article focuses on a specific aspect of multiculturalism, allowing other researchers to explore potential solutions by taking transculturalism and interculturalism as their discussion areas. Furthermore, scholars can pick up the pressing issues of Islamophobia and xenophobia, seeking effective strategies to address and mitigate these forms of discrimination. By examining the root causes and manifestations of prejudice against Muslims and outsiders, researchers can aim to promote inclusivity, understanding, and mutual respect within a multicultural society. In doing so, they can contribute to enriching the discourse with innovative perspectives and actionable solutions that promote social cohesion and harmony in diverse communities.

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