

Multiculturalism As Ideology: Textual Analysis Of The Novel Thinner Than Skin By Uzma Aslam Khan

Shamsa Malik¹, Dr. Anila Khan ², Dr.Zafar Iqbal Bhatti³

¹Assistant Professor, National University of Modern Languages, Lahore Campus, Lahore, Pakistan.

²Assistant Professor, Department of Linguistics, University of South Asia, Lahore, Pakistan

³Associate Professor, School of English, Minhaj University, Lahore, Punjab, Pakistan

ABSTRACT

This study aims at showing the way of justice by reviewing and analyzing the novel THINNER THAN SKIN of Uzma Aslam Khan (2012), an election representative of Pakistani diasporic fiction written in the context of multiculturalism. The research focuses on how hybrid identity (of the Pakistani target affected in the novels) changes in the context of multicultural identities. The novel discusses diverse and divisive identities that can transform individuals. In contrast to a wave of traumatic, fearful, obsessive-compulsive, Islamophobic, Orientalism, and similar mythological themes, the novel seeks to present a world of chaos with multiple and conflicting identities. Post-colonial theory, characterized by cultural hybridity, has been established as a theoretical framework. However, the researcher geographically and ideologically, geographically and ideologically, investigates and supports the strategy of deviating from and detaching from the United States. Ideologists and many fiction writers have discussed engagement and reconciliation between East and West, while the current discourse in selected texts largely reiterates the friendship for dependence and autonomy.

Keywords Divisive, Islamophobic, Orientalism, conflicting, chaos, detaching.

Introduction

Multiculturalism is the key to achieving a high degree of cultural diversity. It occurs when the diversity of different races, nationalities, people of different religions, races, and philosophy are gathered to form a group. In fact, a diverse society is one that recognizes and values cultural differences among its people. Thinner than Skin considers the lasting effects of colonialism on Pakistan's disputed northern border lands. It explores the region's geopolitics, religious identity, gender character and moral concerns. Nadir photographer lives in San Francisco and strives to sell California desert landscapes. He has fallen in love with Farhana, an American glacier expert who is anxious to return to Nadir Pakistan.

Angered at Farhana's refusal to accept a visit to her home country, they were further disappointed by the news that Farhana's companion Wes would be joining them. Nadir's childhood friend Irfan, who travels to the north, forges deep ties with the local population. Communication is the sharing and exchange of information between individuals through

interaction. Intercultural interlocutors represent their collective and personal ideological configuration.

The parties also have some ideas and beliefs about each other's ideological background. According to the traditional definition of intercultural interaction, communication between people is shaped by these factors. Traditional studies of intercultural communication have focused on exposing the hidden cultural values and beliefs in intercultural competition in order to explain the necessity and mitigation of cultures around the world.

The intercultural communication courses offered to students are also based on preaching the traditional model of intercultural communication where students are equipped with an understanding of the cultural differences of people from all over the world so that they can have good communicative communication with them. This is a collection of sample culture is based on simple and preferred definition, which is to present a communication style format that forecast, irresponsible and certain beliefs and

rituals. According to these models, an individual may have his own personal views, but they are also filtered by collective views.

The novel's conflicting abilities can be used to dispel preconceived notions about a culture and to show a better and more positive side of culture in order to maintain healthy intercultural relations. The present study focuses on the soon-to-be-published novel Uzma Aslam Khan so that they can not only reject orthodox ideas about culture but also present an optimistic, attractive and beautiful aspect of society.

1.1 Objectives

1. To find out the multiple socio-cultural identities in the novel *Thinner than Skin* by Uzma Aslam Khan.
2. To analyze the manifestations of multiculturalism in the novel *Thinner than Skin* by Uzma Aslam Khan.
3. To trace the effects of multiculturalism in the novel *Thinner than Skin* by Uzma Aslam Khan.

1.2 Research Questions

The present study will pursue the conclusion with the help of the following research questions.

1. What are the multiple socio-cultural identities in the novel *Thinner than Skin* by Uzma Aslam Khan?
2. What are the manifestations of multiculturalism in the novel *Thinner than Skin* by Uzma Aslam Khan?
3. What are the effects of multiculturalism in the novel *Thinner than Skin* by Uzma Aslam Khan?

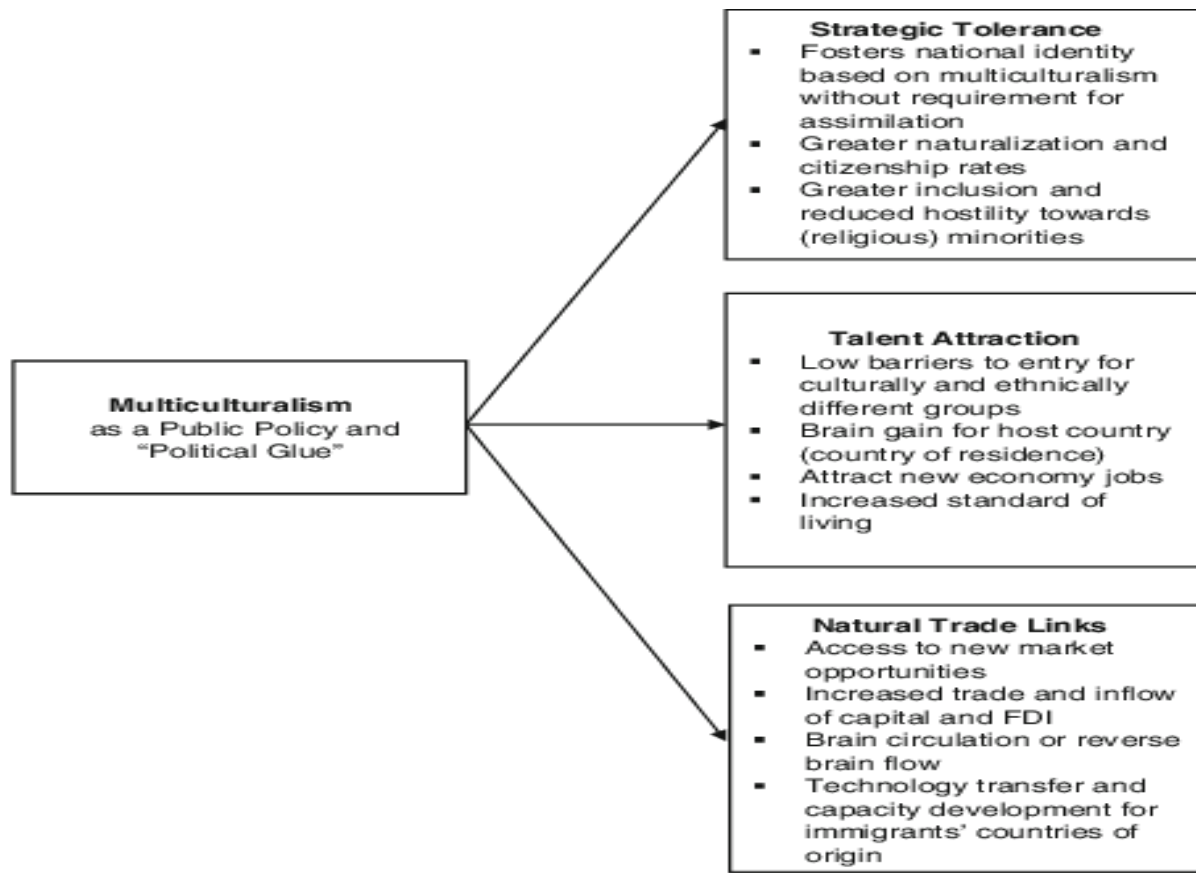
1.3 Significance of the Research

The present research exposes the power of novel writing language to become a part of multicultural communication with the readers and thus rejects the traditional ideas about Pakistani culture and creates a positive image of culture through dialogue. The present study will move forward with an overview of the progress of the study of intercultural communication from

the expert to the non-essential position. Multiculturalism is based on proving fiction as a form of debate and communication, and concludes with a review of previous studies on the role of fiction in intercultural communication.

2 Theoretical Framework

Multicultural speculation that has social reality the continuous proposition is applied as a speculative design. The researcher is the primary researcher to legitimize the subject of social hybridity in the above clarification. Anteroom became one of the key safeguards of the associate speculation, and made cool coding and deciphering of the hallway. This method for managing artistic assessment revolves around the broadness of discussion and opposition from the group. This suggests that the group immediately recognizes no text-social control. According to Hall (2019), bad behavior estimations are oftentimes controlled for political and monetary purposes. Passageway was a tremendous impact on the sociologies, and countless the terms used in the field continue to be used. His 1973 text is seen as a vital turning point in Passageway's essential assessment and gives pieces of information into a part of the central speculative upgrades he drove at the Center for Contemporary Social Assessments. Investigated In his enticing 1996 article "Social Character and the Diaspora", Passageway offers two particular implications of social person. Entryway describes his speculation in two definitions the primary definition, social character is a kind of "total 'a veritable self ... in which numerous people with a common history and lineage share." In this view, social person is "consistent, non-existent. The unsafe and incredibly solid edge gives a "reference and meaning" through the interminably stream of certain change, allowing the start of the successors to be followed and the irrefutable experiences of the ancestors to be considered as a normal truth. Blacks living in diaspora need a "reality" of their African past to track down their genuine social person.



Multiculturalism as a strategy for national competitiveness

3 Review of the Literature

Hastings (1997) states that the evolution of nationalism from one or more ethnicities, the most important and broadly present element is that of an extensively used vernacular literature. An ethnicity is a group of people with a shared cultural identity and spoken languages. It empowers the major determine element in all pre national communities, but may live as strong community with an allegiance of its own settled nations.

Adrian Hastings was a historian, author and Roman Catholic priest. In his 1997 book, *The Construction of Nationhood*, he brings the basics of European nations back to the Middle Ages; give reasons for the equality of Christianity to European national ethnics. According to Hastings, the biblical thought of the prehistoric Israelite community, with its unification of land, public and religious community ‘which was almost inflexible national’, and spread through Europe. The Construction of

Nationhood, Ethnicity, Religion and Nationalism was published in Spanish in 2002.

Imovilli (2017) explores "Farewell to Manzanar" by Jeanne Wakatsuki Houston. She is a Japanese American writer, who was almost been liberated from an American consideration Camp following thirty years. Then, at that point, created a re-figure out of the events associated with the confinement she persevered. The book is kept in the valid setting and the essential episodes which impacts the presence of the essayist. Then, at that point, on the astute itself and the consistent contraptions which influence the depiction. This will present a different summary of answers on severe, social, political and certain events associated with the Japanese-American Athens. The disaster of the power of the Japanese-American occupants is one of the various titanic areas of the planet War II period. From each front that of the Turn or that of the Accomplices, an exceptional proportion of barbarity was executed. The most outstanding are those which history and composing gives about the disaster, started by

Nazis and achieved with the help of Italian neo-Autocracy. Nevertheless, in Nuremberg between the years 1945 and 1946, an accommodating charge and following discipline of the above broadcasted offense has been connected in an almost fast method of lawful question, the nation based offenses persevered by Japanese-Americans and done by the US government got no casual judgment for a long time.

The acknowledgement of guilt from the governments is the last part of a procedure of prejudice and racism that started years before the rupture of World War II. In fact, since the Start of the governmental relationships between Japan and USA were distinguished by different levels of antagonism.

Kaye (2013) discriminate the novel "Thinner than skin" from the other postmodern novels as it is not about the traditional postcolonial themes of identity crisis, barely perceptible and half-caste regarding Pakistani migrants in the West. Rather it is about the counter of Western tourists with the native people of Pakistan. Kaye praises the novel on its strong representation of changing conventionalized image when Westerner emigrants meet Pakistani people as Uzma Aslam Khan says, "Suddenly, age-old cultural rules are no longer clear, starting with the most basic one: hospitality, which in Pakistan has long been requisite from host to guest.

But when privileged travelers counter subsistence-living nomads, who should offer hospitality? Who's "helping" whom? The shifting traditions and expectations, especially in this changing and volatile corner of the country, leave the characters searching for solid ground". Kaye stated that the novel ruptures the traditional belief about Pakistan not only by giving the welcoming nature of its people but also through female personalities as she says "Thinner than Skin" has factors of inquiry, exiting, myth and love story with unusual characters, including Pakistani women.

Masugi (1997) Discussed that the first emergence of man on the earth, in the past few months. Masugi draw attention to the words "strange" and "enemy" was quite similar. A long time after developed societies had declared burglary and murder as high offences, and had a fixed serious punishment for them, when

implemented among and on their own people individually, it was considered no crime, but even commendable, to burgle, and kill, and to make strangers a slave, just in case as nations or as individuals.

This research has brought image of Pakistan at front forth through the civilized discourse of the Western, which was presented through an outsider in the novel. Khan has been succeeded in portraying perplexed condition of Pakistan in war on terror, as it was also showed on different headlines of news channels, but the image of woman imitated in the novel does not considered to the modern educated and independent woman of Pakistan. Therefore, the novel unmasked the position of Pakistan in the international relations but communal development in media especially relevant to higher army authorities moreover combine the fiction so far practical world of Khan.

Thinner than Skin written in exceptional, wide ranging prose, studying ethnicity, identity and uncertainty, the story searches for happiness which are snatched from them because of some reasons that are not clear and understandable. Khan can be outspoken about the gesture of love as a temporary happiness but she neglects the reasons of her reader, when relationships end or people seem to float away, without giving explanation as to why it did not work or give any consideration for the people they are going.

Tolle (2013) describes the novel as a documentary to the readers especially western which enhances the beauty of Pakistan's northern areas but also shatters stereotypes as he says "Thinner than Skin engages Western readers by providing a tourist's view of Pakistan alongside a Pakistani community's perspective of Western visitors; as a result, the novel punctures many common ethnic and religious stereotypes."

Khan's Surveillance, folk tale, halves love, and chronicle in her novel "Thinner than Skin" to regard the enduring collision of interventionism on Pakistan's altercated territory of northern areas. The novel "Thinner than Skin" inspect the effects of land's geography on politics, multiple identities, religious ethics, gender issues, and environs aspects which are self-effecting yet elegant prose, elaborating the beauty of the northern land while enhancing the

new political issues of land once part of the ancient Silk Route which are the reason of quarrel in the northern borderland.

The characters of the novel are diverse as religiously, culturally, ethnically and linguistically, and these complicated demonstrations intensify Western reader to understand the culture of Pakistan especially the culture of northern areas. In spite of the fact that Islamic extremist again and again fortunately use the evocation of martyrize Syed Ahmad to enlist Gujjar people who dislike the obedience of Pakistani government with America and Chinese industry, the female character Maryam tries hard to save her son from the “wrongly-turbaned men” (253).

Maryam may be antithesis of the Government’s disturbance in their wandering lifestyles, but she accepts the divergent nature of their extremism, “the voice on the radio always said radio was sin” (292). Maryam and other native nomads do not go to mosque regularly and go to Mecca for pilgrimage because of their wandering lifestyles stops them; but they are known as cultural Muslims because of the pressure of society.

If we want to judge narrator’s declaration of state value, as a matter of fact Kim is an “English,” that surely means, this is a type of English that is excluded thoroughly from ethnic clear paragons of old English language related to medieval history of white people that were prosperous by many ethnical theorists in beginning of the nineteenth century. Kim was an Irish and uses Celtic language and have Irish culture, Kipling’s Kim is a device to remove the veneer of perfections of true Englishness, but Kipling describes ethnic identification of Kim in the text, in a very complicated way.

Jabeen (2018) Ecofeminism is first and foremost evolved by the scholars of west. The differences are not always added into the record which were the examples of non-western women-nature and human-nature connection given. This article inspects precise Pakistani English texts that flourished such samples which are helpful in developing substitute of eco-feminist survey to describe these differences.

This is examined from different surveys of “postcolonial ecofeminism” which did not entirely withdraw from lame stream of

ecofeminism. After colonial rule ecofeminism inert stays in the main feminist environmental is supposition of that there’s could be a relation between the natures and how the one deals with the women and all female and natural organization.

Although, it avows that to elucidate the link between women and nature, for the most part in the South Asian, colonial rule in Pakistani circumstances, it is useful to contemplate the physical materiality of humans like women and men which are dictated to their relevant position as part of colonial states.

Taking into Consideration the Pakistani English fiction is obtaining the universal readership which is very important to watch the presentation of problems and catastrophes that are affecting the global village, disregarding a geographical area and a region. This is mostly relating itself with the ecofeminism dialogue more precisely, that how Pakistani fiction in English gives the women and nature relation and as result that distinctive women and nature connection helps to build perception into ecofeminism and the position of Pakistani English fiction is taking part in this consideration.

Therefore, this is happened to present that these devices were selected more especially by writer because they are crisscrossed in their selves. Morrison’s literature commission the evaluation of ethnicity and gender issues in united states, while looking at the black people exposure with the white people supremacy refusal to bring change. As Morrison herself has mentioned in *Playing in the Dark*, most of her fiction is a “running commentary on race theory and cultural practice and how each shapes the other”.

In this way, playing in the Dark, her literary work of documentary is related with the race and gender which has been identified in American English fiction and race. Morrison is especially anxious about the literature that in which way it showed up a racial discriminated community, “and not in the recognizable way blacks are marginalized in texts, to provide local color, but in a more systematic way”. The black appearance is inseparably and unpreventable connected to the American lives, says Morrison, and this is showed in fiction.

This has been in the historically community, in literature, “blacks are not given full stature as agents of their own fictional destinies”. Although, the black people character is Instead, the black character is ones superficial, and the black community experience develop by white visioning, over come on the typecast and symbols of otherness such as wickedness, unconsciousness, timidity, subjugation and sycophancy.

5 Research Gap

The text which is given in the introduction and in literature review describes its gap as being a recent publication mostly research work is conducted on multiculturalism. This research has been analyzed with many theoretical lenses but the study of Thinner than Skin has not been discussed with the lens of this theory. So, the study is significant as it will explore the text with a new perspective.

6 Research Design and Methodology

This research is qualitative. Collecting non-statistical data is a scientific method of observation. This type of research refers to meanings, concepts, definitions, features, symbols and things. The purpose of this study is to cover the relationship between literature and multiculturalism. Multiculturalism would soon be Asma Aslam Khan a primary source. Secondary data will be obtained from scientific articles, books and websites available on the Internet. Other authors and commentators will be contacted for help and guidance. Both primary and other sources will be used for this research purpose.

This study sheds light on how we are exploiting our nationalism, identity, ideology and race. The current investigation will be analyzed under the Generational Framework. To give weight to the current research, the views of various critics and ideologues will be cited. The research work will discuss human behavior with its culture. Research work will also be considered while continuing this research. This article discusses the contemporary debate surrounding multiculturalism.

Actually, multiculturalism shifts from public character to social concordance and prompts plain responsiveness rather than social scouring.

The paper shows a sensible viewpoint on the meaning of multiculturalism. It is questionable and covers different plans. Remembering that, the paper relies upon two key parts: assortment and culture. This article presents a fair viewpoint on by far most of the points of view around multiculturalism. Multiculturalism requires consistency and its central significance is to consolidate others. It centers around the shortage of inclination and the accomplishment of only one status among ethnic and racial get-togethers. Basically, my inspiration in this article is to look at multicultural speculation and to give a prevalent significance of it, as well as implying the challenges facing multicultural society. In a multicultural society, people value identical respect, regard and character because of the same social plan of their overall population.

7 Results and Discussions

From the global village, multiculturalism can be a good choice of solving problem from the ancient times of national and ethical subjugation. Nationality and ethnicity are recognized differently by intercultural and exodus. Through the multiculturalism, cultural identities which are in splinter-group offering ethnical forbearance, actually the rights and subjects of multiculturalism on the basis of interchange the assumption of following the main and basic rules and regulations of the government of law, that is conceptualized as traditionally overloaded sociocultural community, that the people wants to desegregated and personalized from the social space where they can discuss and identify societal issues, and don't want be realized as an immigrant because they need to be realized as citizens of a society.

That is important to elaborate the multiculturalism which is applied to narrate the identification of traditional and cultural heterogeneity with the poll of a specific public sphere. Multiculturalism has some rules to follow which focused at maintaining the various intercultural identities and cultural values of a amalgamate community. As a matter of fact, multiculturalism is a universal thought. Especially multiculturalism recognized as an important piece of revolt of human rights which has a relation with the cultural and ethnical assortment.

In the nineteenth century, basically intercultural hybridity linked with anthropology which has eventually a great impact on ethnical and communicative assumption. At the present day this has been observed that hybridity enthusiastically has an impact on different research topics and became famous in mass culture. In succession the communicative link of cross breed enfolds digressing from all subjects of colonialism and post-colonial approaches, multicultural theory, racism, identical crises, internationalization by intercultural connections, relations, and combinations.

Antithetical exodus Pakistani fiction this novels framework belongs to the northern areas of Pakistan which have snowy peaks of mountains from the distance they give the glance of caps of snow, and wide green meadows. This novel *Thinner than Skin* gives the review and helps to understand the problems caused after 9/11 protests and growing rigidity, accord because of Islamophobia and sociocultural ultimatum to Pakistan's neighboring countries Iran, China, India and Afghanistan, and with Central Asian countries as well. Nevertheless, the natives of the island in the coming days hopeful to achieve tranquility and protection for positive abundant.

Likewise, *Thinner than Skin* is a novel of manifestation of a traditional, customs, lucrative effort of getting right ethnical identification. The second 9/11 Pakistani evacuation and retention resounding in English literature and confirms the main idea. Job seekers in San Francisco, US, in this novel is the story of Sheikh rare Pakistani photographer. Coincidentally, he finds Farhana by chance, a Pakistani girl with an interest in glaciers, she wants to visit the hills of kagan and the snow-capped mountains of northern Pakistan.

The American stock photo Division forewarned him, ensuing to seeing sheikhs' benefit in photography of open country, he said as needs be that "we might be enthusiastic about you, yet not in your scenes" (p. 13). Nadir is shown that they need the geography of Pakistan and not to the portrayal of American craftsmanships. While searching for the other work, he makes some family photos of ethnic fortunes from the past times. But in another gathering he is told "Your photographs need validity." "Where are the bums and commercial

centers or anything that seems to be your lifestyle" (p. 14). He is on and on told that his central occupation isn't to present the wild nature and gloriousness of the West yet to present the repugnancies and sadness of Pakistan. In like manner, he has disgraced his country according to the viewpoint of Euro US parochial 9/11 strike that appears from its association point with various associations. He gave a bold work to adjust to American culture before the 9/11 attacks, searching for and securing great karma from it. Thusly, the main portion of the custom about Nader relies generally upon the highlight on friendly blend in American culture, even to the detriment of relinquishing one's social heritage. The American vision of enabling assortment and multiculturalism on its shores and normal has reliably met with various responses. Congruity and social viewpoint to make every single other culture American take and use seriously from the conviction on a haughty culture that makes sense of European multiculturalism many years earlier. As an outsider country, the US incorporates social assortment inside its lines, even with the final product of clouding the real significance of American culture.

All have their own cultural norms: their dress, language and behavior have been scanned and screened, even censored. Other migrant parties face a number of identity issues due to their interactions and foreign status in the country. The journey to growth while attending educational institutions is really difficult. Their cultural values and different ways make it more difficult to find identities and their social status.

The major characters in the narrative are challenged to change the aspects that represent them, leaving out most of the things that will meet the expectations of the new environment so that their transformation into people with potential for growth in the United States is complete. Cultural, delays in being integrated to hold religious, gender and socio-cultural positions broader American society, and thus makes it difficult to access jobs in different societies.

Dual awareness of trying to fit into the American ethnical circumstances while maintaining his Pakistani specification is equal to the dual awareness of African American experience. Dual awareness is created when a

section of the people is poor but objected to this, and denied to rely stereotype. The Pakistanis who lived abroad had to fight permanently with the stereotypical image as a sign of their presence, with description of terrorism. Along with Pakistan and expansion, Muslims lived a normal life in the United States where every society was considered equal in pursuit of the American hallucination.

Communities communicated socially, ethnically, economically and dogma without distinguishing one population group from another depends on pigeonhole. People of Pakistan's first and second generation have grown to understand that America is the land of opportunity, where division is part of past, but not part of the future. Whichever divergent from life has been in the ethnical and social background, making young Pakistanis basically a center of test in particular, which they have not faced in their early years.

Immigrant parties in immigrant countries have always had a problem with social identity, but satire from the media, politicians and the general public is rare, since it has been linked to terrorism and extremism. This is what the Muslim community has faced. Immigrants from poorer countries feel they are lagging behind in expressing their concerns. It is permissible to represent the relationship of exploitation and domination in the conflict divisions between the First and Third Worlds, the North and the South.

This leads to a terrible punishment. Look at the history of pure colonialism, school education. See how Christianity has trampled on Native Americans and ethnic Asia and Africa and is now coming after Islam, everything is going on in Washington through the Jews to keep themselves in Palestine. (Updike) Ahmed's disruptive approach and relational thinking is very complex and unbearable. He is an incompatible person, who simply despises any entertainment and hates his peers and friends.

These immigrant statements repeatedly question, deny, and challenge Western discourse on cultural and historical discourse, which claims the stability of identity and their cultural superiority. Hamid Hameed, Naqvi, and Khan have been strengthened during the period of cultural growth and rise, and have used gestures again through historical and cultural discourse.

Religion serves as a moral compass that families use to guide their children to the values, they are taught in a country that is different. With such religious and cultural education, allegedly due to 'cultural fossils', families living in cultures that were returning home were left behind. This negative perception is usually based on old memories of cultures that once dominated and fulfilled their purpose before trying to change or comply with the challenges. Due to the isolation of immigrant groups, they adopt 'cultural fossils' for fear of losing the identity of their group.

However, the joys of such a short life are soon to be evaporated, and it falls apart between Pakistanis and Americanism. Although he has left the United States to express his outrage at his bullying behavior, he is surprised at his stay in the metropolis. Her declining personality, though she has a strong connection to the United States, is now felt to unravel the fusion and reassess her Pakistani identity. The concluding novel is based on relativism, which is based on Fanon's "national consciousness", Bhabha's "cultural hybridity" and Said's dissatisfaction with the retention of "ancient nationalism".

In this way, the stories negate the conceptual framework of Stuart Hall's multiculturalism, who, along with his commitment and love for naturalists, also support a lasting relationship with the imperialist apparatus. Nationalism can be demonstrated as a "private haven" and a national identity to promote cultural hybridity and to build a collective society that benefits all participants equally. Contrary to these ideologies, hesitant fundamentalists reiterate and propagate the sentiments of the "anti-American" and mobilize campaigns against American discrimination and domineering behavior.

In this regard, the fundamentalists of hesitation call Islam a counter-narrative of Orientalism, which "views Islamism as both a rebellion against US-led globalization and a rebellion. "Thus, with Islam and Pakistani nationalism becoming aspects of crime, terrorism and Islamophobia will have to pay a heavy price in Western discourse.

The change of central character is a manifestation of the global solidarity of American culture and a reaction to a strong uprising of this modern-day empire and a reaction

that has been compromised. It has been used negatively in some Western works of Islam and acceptance. Residents of Western fiction took a part of Muslims into the American system and society, after which it was rejected and rejected. Although the United States is a preferred destination for immigrants, its chances of being rejected by immigrants are imminent. Thus, what they saw and experienced as bitterness and frustration for the United States among immigrants of different races and nationalities was largely repulsed.

They believe that the West in general and the United States in particular are more jealous and resentful of those who use his images and equipment than those who can barely imagine the West. In the present case, the characters in the novels that are being tested go through serious consequences, because they were immersed in American pop culture and were once examples of its supremacy. The statement said that the West's backwardness to "others" and its deprivation of dictatorship and its deprivation were the main and fundamental reasons that led to the change in central character.

Once more he also presented them for Pakistani start and for their bringing back. Though the journey of "passing" through friendly mix of the essential characters was a wild one, there was a last change. As this continuous audit examines the association between the human, non-human world and the unfriendly outcomes of dirtied conditions on our lives, referring to the climb of speculative supporting that "human culture is related with the genuine world, affecting it would fit. Interminably is affected. Through it ". Culture and the ordinary world are laced and a fundamental piece of each other. Both nature and culture might potentially drive each other's circles. It gives dynamic properties to nature. Besides, it suggests that nature is a living being and that the real typical world might potentially impact our lives. It is major areas of strength for adequately impact our lives and can be strong or even disastrous. Normal thoughts are not isolates. The customary circle isn't withdrawn. It has been referred to before in the essential part that this speculation refutes the part of phonetic and social improvement considering the way that: for the environment, nature genuinely exists quite far past itself, understanding a conclusive outrageous

lethargies as imagined through the wall inside. There is no necessity for ambiguity, yet it truly presents us as a component that impacts us, and accepting we abuse it, it could kill us. In light of everything, nature is something like the thought we envision as a component of our social cycle. Hence, nature has a real presence for the environment, notwithstanding a thought simply exists in books. Like any leftover living things, it has a real presence. It's everything except a consequence of social improvement yet how nature isn't actually similar to the stage at which the story is worked out, yet furthermore as a performer in a play. These words address the unique occupation of nature in our lives. It doesn't compare nature with the period of a play considering the way that the stage is an inert being. She intentionally calls him a show performer in light of the fact that our life is a sensation wherein nature has a one of a kind impact to play. A one of a kind expert is areas of strength for adequately profoundly impact our lives. It has a genuine presence and can expect a disastrous part in our lives in case we endeavor to upset its balance. If man endeavors to control it, his world may be disgraced. Such a system can be real with the help of printed verification considering the way that the imagery depicted in the novel is certainly not something unessential, yet rather it expects a working part in getting a handle on the extraordinary destiny of the sharp that is the essential individual.

8 Conclusion and Policy Implications

The depiction of the culture of this land does not follow the traditional, basic ideas about Pakistani culture. Rather, he recreated the culture through dialogue, which is the basic feature of communication. Interpersonal communication rejects the essential view of culture as a set of non-controversial laws that define and define the use of language and thus lead to misunderstandings in intercultural conflict. Thus, to present the Euro-America as a protection of its sovereignty and sovereignty against the enmity of Islam and Muslims. "Americanism" and "exception" were voices of patriotism that awakened Americans to the future enemy.

Western mythology was an active participant in the rat race of life and death, which guaranteed to endanger the world. The haste with

which to deal with irrational situations, as a result, reduces the volatile and frustrating fiction to the pet subjects of terrorism, stress and the trauma of strangers. The multicultural generation in Pakistani diasporic English fiction was well aware of the imposition of taxes and the assessment of the situation and stood up for the appropriate response. That is why it gained global acclaim for its accurate and correct analysis of multicultural world sensitivities.

The novels under review not only pointed to the dilemma of identity division after multiculturalism, but also suggested a stable solution by returning home and regaining their roots. The Pakistani Diaspora novelist herself faced the conditions of demand and copied their experiences in her current novel. This novel has reinforced the wonderful and heartbreaking currents, cross-currents and undercurrents of the multicultural world, yet they will review their review to meet the afterlife.

The generosity of migration and identity change is an unwavering blessing and the reward that the central character enjoys. Above all, in the three selected novels, Islamophobia and the resulting identity crisis have led the way in the multicultural chaos, from Americanism to the patriotic Pakistani movement. In short, all three novels resist and rebel against the talk of Islamophobia and Muslim phobia spread by Euro-America. As a result, the characters follow Pakistan's geo-sociological integrity in the face of Western American imperialist imprisonment. As a result, they make decisive choices for the local population as Pakistanis (strong love or support for Pakistan).

It is a sign of the disappearance of the identities that are most evident in hybridity. Thus, expressing similarities in the understandings of the Western world before and after, this mythical narrative come close to the other in terms of theme, plot, structure, and features.

References

1. Ben-Merre, D. (2008) The Brawling of a Sparrow in the Eaves: Vision and Revision in W. B. Yeats, *Journal of Modern Literature*, 31(4), 71-85
<https://www.jstor.org/stable/25167570>
2. Gault, C. (2007). Not Even a Hospital": Abortion and Identity Tension in Margaret Atwood's *Surfacing*, *Atlantis: Critical Studies in Gender, Culture & Social Justice*, 32(1), 15-25.
3. Imovilli, F. (2017) *Shaping Identities / Farewell to Manzanar and Japanese Americans during the experience of World War II*, Università Ca' Foscari Venezia. <http://hdl.handle.net/10579/9667>
4. Imran, Zohra (2017) Exploring inter-discourse communication through fiction with particular reference to Uzma Aslam Khan's "Thinner Than Skin". Master Arbeit, University of Vienna. doi: 10.25365/thesis.47974
5. Kaye, Marcia. (2013). "Review of Khan, Aslam. (2012). *Thinner Than Skin*". Toronto Star, 4 January. https://www.thestar.com/entertainment/books/2013/01/04/thinner_than_skin_by_uzma_aslam_khan.html (29 Jun 2017).
6. Khan, Ammara. (2013). "Review of Khan, A. Uzma. 2012. *Thinner Than Skin*". The Express Tribune, 5 February. <https://tribune.com.pk/story/497463/book-review-thinner-than-skin-broken-images/> (29 June 2017).
7. Mijares, L. (2003). "You are an Anglo-Indian?" Eurasians and Hybridity and Cosmopolitanism in Salman Rushdie's *Midnight's Children*, *The Journal of Commonwealth Literature*, 38 (2), 125-145.
8. Neelam Jabeen (2018): *Ecofeminism and Pakistani Anglophone Literature, Interventions*, <https://doi.org/10.1080/1369801X.2018.1558099>
9. Pande, Pooja. (2013). "Review of Khan, Aslam. (2012). *Thinner Than Skin*". Tweed's Magazine of Literature and Art. <http://tweedsmag.org/thinner-than-skin-by-uzma-aslam-khan/> (29 June 2017).
10. Rashid, F. (2018) Image Making of Pakistan in Fiction After 9/11: Critical Discourse Analysis of *Thinner than Skin* by Uzma Aslam Khan, *Linguistics and Literature Review*, 4(2): 11-24. <https://doi.org/10.32350/llr.42.01>
11. Sethna, Razeshta. (2013). "Review of Khan, Uzma. (2012). *Thinner than Skin*". Books and Authors, 27 January. <https://www.dawn.com/news/781646>

12. (29 June 2017).
13. Vasile, Alexandra. 2011. "An Intersectional Approach to Toni Morrison's Intercultural World". *Cogito* 3 (4), 186-194.
14. Walters, A. (2018). Rudyard Kipling's final novel, *Kim* (1900) *Victorian Literature and Culture*, 46 (2), 331-346.
<https://doi.org/10.1017/S1060150318000037>