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**Abstract:** *This article examines Kamila Shamsie's 2000 book Salt and Saffron to investigate the concepts of "filiation" and "affiliation" in relation to migrant society. The individuals in the narrative acquire knowledge of local beliefs, languages, and customs from their parents and other family members, hailing from other nationalities. We designate this cultural phenomenon as "filiation." They adhere to the regulations of the extraterrestrial nations upon their settlement and subsequent visibility. Altering their social environments demonstrates the complexity of their identities and significantly influences their beliefs, attitudes, and behaviors. As "affiliation" transitions to "filiation," scholars are investigating the evolution of relationships within a diaspora context and the impact on traditional norms, behaviors, and notions rooted in familial histories. The tale chronicles the Dard-e-Dil family's experiences and the evolution of their "filiated" views and ideals via interactions with persons from many backgrounds. These themes derive from the distinguished postcolonialist Edward Said. Specifically, they stem from his notions of "filege" and "affinity." These principles facilitate an analysis of the story in Salt and Saffron (2000).*

**Key Words:** Filiation, Affiliation, Diaspora Culture, Salt and Saffron, Post-Colonialism

### Introduction

This study examines the concepts of "affinity" and "filege" in Kamila Shamsie's *Salt and Saffron* (2000), situated within the Pakistani diaspora and a post-colonial context. Each individual enters a distinct culture influenced by their geographical environment and parental ideologies. Edward Said conceptualized "filege" as a symbol of connection to one's civilization and culture. Shamsie's book exemplifies this concept. Filiation is the cultural connection an individual has with their family, encompassing religious traditions, beliefs, rituals, languages, and education. On the other hand, when individuals encounter and adapt to other cultural influences, this process is described as 'affiliation.' According to Said, 'filiation' refers to the connection one has with their natal culture, while 'affiliation' involves the relationship of a person with other cultures, forged through awareness, critical consciousness, and scholarly work (Said, 1983, p. 14).

Culture plays a fundamental role in shaping an individual's identity, influencing various aspects of their life, such as social organization, customs, language, art, religion, and economic values. As Farooq (2011) points out, these basic elements of culture significantly influence the life of every individual. The norms and values inherited from one's native culture not only form personal identities but also dictate the rules and expectations of the society in which they live. When individuals migrate or encounter other cultures, their personal identities and social behaviors often undergo modifications as they interact with these new cultural norms. In this context, 'filiation' gives rise to 'affiliation,' and the interplay of these cultural forces results in a dynamic transformation of the individual. In *Salt and Saffron*, Shamsie portrays characters who navigate the complexities of belonging to multiple cultures. Although these individuals are raised in their natal culture, they find themselves living in societies where they must contend with foreign cultural values. This shift in cultural affiliation influences their thoughts, actions, and identities. The study

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investigates how the characters of the Dard-e-Dil family, shaped by their 'filiated' cultural norms, undergo transformation as they engage with the 'affiliative' influences of diaspora culture.

## Literature Review

Edward Said is one of the most prominent theorists in the post-colonial movement, and it can be argued that his theories significantly contributed to the expansion of this field. His groundbreaking book *Orientalism* (1978) describes the ideological framework through which the West has historically portrayed the East as inferior, both racially and intellectually, thus justifying imperialism. As Gandhi (1999) notes, "*Orientalism* is the first book in which Said relentlessly unmasks the ideological disguises of imperialism" (Gandhi, 1999, p. 67). Through this work, Said challenges the dominant Western narrative that positions the East as the "Other," inferior and subjugated. As Loomba (1998) observes, *Orientalism* marks the beginning of a new approach to the study of colonialism: "Orientalism can be said to inaugurate a new kind of study of colonialism" (Loomba, 1998, p. 44). Said's analysis demonstrates that these representations of the East were not mere reflections of reality but part of a larger Western system of knowledge that served to perpetuate colonial power. Said's oeuvre has elicited criticism from certain persons regarding Eastern scholars in Western colleges. Western scientists, novelists, and artists have historically perceived the Orient as a less dynamic counterpart to the West, he contends. Orientalism consequently questions the entrenched power structures within Western discourse and serves as a critique of academic conventions. Said aimed to emphasize not only the errors in these narratives but also their use to rationalize colonial domination. Said asserts, "Orientalism is the conveyance of authority; the powerless are incapable of articulating the prevailing discourse that objectifies"; (Said, 1978, p. 22). Said's post-colonial views are based on his assertion that affiliation and filiation are distinct concepts. Said examines two types of familial connections in his 1983 work *The World, the Text, and the Critic*: those founded on broader social and ideological affiliations (termed "affinity") and those rooted in biological lineage (designated "filiation"). Filiation, he asserts, pertains to familial connections and is typically manifested through patriarchal and cultural transmission. In contrast, affiliation is a relationship that is more unpredictable and less well defined. It is based on institutional affiliations, shared experiences, or viewpoints. Said asserts that particularly in post-colonial contexts, the transition from a sole focus on familial connections (filiation) to a broader understanding of social and cultural affiliation illustrates the intricacies of contemporary identity formation. Ashcroft & Ahluwalia (1999, p. 25) observe that patterns of filiation, which functioned as a cohesive element in traditional society, increasingly became difficult to maintain amongst the complexities of modern society and were supplanted by patterns of affiliation. For migrating communities, where individuals often experience tension between their own culture and the new connections formed in their host country, the transition from filiation to affiliation is particularly significant. The notes indicate that this development signifies a more open and adaptable sense of belonging, rather than a rigid identity rooted in familial history, aligning with broader cultural and social changes (Safran, 1991).

I am referencing the transition from an idea or possibility of filiation that did not conform to an applicable framework. This framework might be regarded as a party, an institution, a culture, a belief system, or a worldview. It introduces an innovative system—a novel type of relationship—that I designate as affiliation. (Said, 1983, p. 19)

The interaction between filial piety and affiliation illustrates how individuals from post-colonial and diasporic contexts construct their identities by merging new social connections with familial customs. Attachment enables individuals to forge new connections across ethnic, religious, and national divides (Olsen et al., 1995). This occasionally leads to hybrid identities that embody the intricacies of existing within a diverse culture. Said's notion of identification relates to "contrapuntal consciousness," which he characterizes as the ability of colonized individuals to critically reflect on both their indigenous and colonizing societies. This degree of awareness allows an individual to concurrently maintain many, occasionally contradictory perspectives. It assists individuals in transcending fundamental notions of "self" and "other," facilitating a deeper understanding of their true identity (Said, 1994, p. 366). In this instance, attachment entails not alone the adoption of new cultural behaviors but also the Individuals must critically engage with and evaluate the values of both host and indigenous cultures (Appadurai & Breckenridge, 1988).



Former UK Home Secretary Roy Jenkins articulated the significance of cultural diversity in his 1967 address. He championed a society where individuals possessed equal opportunities for success while maintaining their cultural heritage, thereby preventing transformation. Regardless of their cultural origins, he promoted a framework of diversity that endorses "mutual tolerance" and equitable opportunities for all (Jenkins, 1967). Jenkins's concept of affiliation parallels Said's in that individuals from diverse backgrounds coexist and forge new, amicable social connections based on mutual respect and common values. According to Gabriel et al., (2012), second-generation refugees frequently exert considerable effect on the trajectory of civilizations composed of diverse populations. We must comprehend the notion of connectedness to understand their experiences. Individuals raised in a distinct society but born into immigrant families must reconcile the disparity between the values of their place of origin and those of the host nation. Gabriel et al., (2012) assert that the second generation formulates and integrates their identity by taking into account their familial heritage and the societal values of their environment, thereby beyond the simplistic experience of being between two cultures.

### Theoretical Framework

In *The World, the Text, and the Critic* (1983), Said discusses filiation as the relationship each individual or critic maintains with their progenitors and ancestors, representing their link to their original community and society. This concept is deeply entrenched in the individual's biological and cultural heritage. Affiliation denotes the connections an individual or author establishes with ideas or civilizations via knowledge, personal experience, and intellectual engagement. Adhesion arises from encounters with other, typically alien, elements, whereas filial love is rooted in one's inherent identity. Said posits that these connections significantly influence literary creations and the evolution of social and personal identities in post-colonial contexts. Said's thoughts about connection and filiation go beyond just identifying with other people. They talk about a lot of different political and cultural aspects of writing. He said that these ideas are very important right now because people are having a hard time with the clash of values between their own cultures and the ones that are coming in. They have had a big impact on how cultures have changed over time. Said's study of filiation and affiliation shows a big shift in literary studies: books that focus on fixed familial ties based on family, country, and race are being replaced by books that look into more general, more varied affiliations.

When writers like Joyce, Pound, and Lawrence are away from their families, they look for new, often spiritual ways to connect with people who are not related to them. When these writers look at the human experience, they don't look at differences between countries or cultures. Instead, they look at the philosophical links that connect everyone. Filiation is about natural, family, and genetic ties; association is about how people connect with society through intellectual, social, and ideological frameworks. Said says that people move from rigid, traditional ties based on race, faith, or family history to more flexible, long-lasting partnerships based on shared goals or ideals, which means they move from filial piety to affinity. This change is needed because post-colonial literature asks writers from colonized or diasporic backgrounds to find a balance between their ties to native cultures and their ties to the West or the global world. Said says that their relationship is fluid and changes over time. The author asserts that affiliation influences a work within the context of a broader global intellectual and social discourse. Conversely, filiation situates a work within a conventional cultural framework linked by temporal, spatial, and familial connections. Understanding the relationship between Said's lineage and affiliations provides a clearer perspective on his societal integration. The author is not merely a mirror of their cultural standards; they are also an active participant in a broader context influenced by global intellectual and political trends. This enables you to engage with literature in an unconventional manner, perceiving the author's work as an element of a broader dialogue among civilizations, histories, and concepts (Said, 1994, p. 366). This reading contests the notion of cultural purity and emphasizes the complexity and hybridity of contemporary identities.

### Text Analysis

*Salt and Saffron* explores the lives of the Dard-e-Dil family, a group marked by deep cultural pride and attachment to their ancestral lineage. Shamsie illustrates how the family's pride, especially regarding their

royal heritage, reflects their cultural attachment and the anxieties that accompany such a legacy. In her narrative, Shamsie highlights the prejudices and fears that arise from the family's obsession with their status, which, according to her, is an intrinsic aspect of every family (Shamsie, 2000, p. 1). Despite their long history of living under British colonial rule in India, the family members maintain their cultural pride, which is inextricably linked to their identity. Shamsie portrays how the family's values and behaviors are shaped by both their heritage and the changing dynamics of post-colonial societies. The characters in the novel come from various social backgrounds, including both the royal and lower classes. Shamsie deftly illustrates how their identities evolve as they are exposed to the changing social and cultural contexts over time. This is effective regardless of the geographical location of the primary participants, be it Pakistan, the United States, the United Kingdom, or elsewhere. They must choose how to align their business practices with the new regulations. Individuals who engage with diverse cultures should contemplate and occasionally embrace new traditions while preserving elements of their own cultural identity.

The primary emphasis of the narrative is on the challenges faced by the Dard-e-Dil family in adhering to societal norms. The family's recollections of the 1947 Partition of India, a significant event that transformed the nation and compelled several individuals, including the Dard-e-Dil family, to abandon their residences, illustrate the hardships of that era. The gravity of the Partition is inadequately depicted in Shamsie's images. Currently, society is perpetually advancing. Numerous postcolonial authors, such as Ahmad Ali, Khushwant Singh, and Bapsi Sidhwa, have documented the atrocities that occurred during the partition (Pandey, 2001). Conversely, Shamsie examines how India's divides and movements transformed individual identities, thus altering familial relationships and social institutions. The book narrates the experiences of immigrants, including Samia, who relocates to England for marriage, and Aliya, who arrives in the US for education. Both individuals are profoundly committed to their native language, while residing in disparate countries with distinct legal frameworks. Aliya's experiences in America illustrate the difficulty she faces in reconciling her views with societal expectations. Samia's English residence reflects elements of her Pakistani ancestry, illustrating the significance of authenticity while adhering to various cultural conventions. *Salt and Saffron*, a novel by Kamila Shamsie published in 2000, explores the lives of individuals navigating the intersection of Western and Pakistani cultures (Khushwant, 1990). It illustrates the interaction between these two societies. Individuals of Pakistani origin from the subcontinent have effectively integrated into Western society in both the United States and the United Kingdom. Despite being raised in many nations and cultivating an appreciation for diverse cultures, the protagonists in the book remain fundamentally Pakistani. Shamsie's characters exemplifying this contradiction include Aliya, Samia, Sameer, and Khaleel. Their parents and environment facilitate the development of their local cultural identity—a manifestation of filial devotion. Simultaneously, they engage in a process of association in reaction to other cultures. Edward Said's elucidations of these notions illuminate the complexity of cultural processes. Said asserts that whereas filial piety serves as the genetic connection to one's culture, attachment involves the adoption of cultural norms through experience and consciousness. (Said, 1983, p. 15).

At the start of their journey, the characters in *Salt and Saffron* show clear evidence of their *filiative* connections. They are shaped by the values, beliefs, and traditions of their families. The familial culture offers them a sense of identity and belonging. Aliya, the protagonist, reflects on the prejudices ingrained in her family's history. She notes, through her character's voice, that all families possess a form of "prejudice," which is essentially rooted in fear: "Of course, all stories to their basic elements and you'll see all families are possessed of prejudice—that alternative name for 'fear'" (Shamsie, 2000, p. 1). This quotation demonstrates how Aliya, like many others, is initially confined by the values and beliefs instilled in her by her family. These *filiative* values are both protective and limiting, offering a sense of security and identity while simultaneously fostering a fear of difference and change. For example, the characters maintain a strong attachment to their native foods and traditions, which serve as symbols of their *filiative* identity. Aliya recalls the food preferences of her family, emphasizing the dishes that are emblematic of their cultural heritage: "Before Ami could answer, Mariam Apa said, 'Aloo ka Bhurta, Achar goshat, pulao, masoor ki dal, kachoomar'" (Shamsie, 2000, p. 56). These foods, deeply rooted in Aliya's *filiative* culture, evoke a sense of comfort and belonging. They represent the traditions passed down through generations, reinforcing familial ties and memories of home.





As the characters adapt to foreign cultures, they begin to adopt new behaviors, values, and practices — an effect of *affiliation*. They integrate aspects of the host culture into their lives, even as they retain a deep emotional connection to their native culture. Samia, a character who has moved abroad, is portrayed as having fully embraced the culinary norms of the West: “My cousin, Samia, had become a sandwich eater. Bread, mayonnaise, mustard, salami, sliced roast beef, lettuce, tomatoes... tuna salad. Good God, how dreary ... Behind the loaf of bread was a sauce boat, not dissimilar in size and shape to Aladdin’s lamp” (Shamsie, 2000, p. 21). Samia’s transition to eating “sandwiches” and other Western foods signifies her assimilation into the *affiliated* culture. While this adoption of foreign customs marks her integration into a new society, it also symbolizes the loss of a connection to her Pakistani roots. In her case, *affiliation* is not just about the embrace of a new culture but also the emotional void created by the disconnection from her original culture. Edward Said’s theory helps to illuminate this process. He states that while *filiation* is rooted in natural bonds, *affiliation* is an engagement with culture that occurs through experience and intellectual work: “Filiation gives birth to Affiliation” (Said, 1983, p. 23). The transition from *filiation* to *affiliation* is thus a gradual process where initial, inherited cultural ties are confronted and sometimes altered by the influence of external forces. Said’s distinction is also important in understanding the tensions characters face as they balance their attachment to their filiative culture with their growing awareness of and adaptation to foreign cultural norms.

Despite the cultural adaptations, the characters in *Salt and Saffron* continue to feel a deep sense of attachment to their filiative culture. This is particularly evident when Aliya, reflecting on her time abroad, expresses the alienation she feels in the foreign environment. In the following passage, Aliya speaks about the emotional dissonance she experiences: “Spaces without chatter, spaces without textured silence. I was so utterly foreign there, so disconnected from everything that went on that I could afford to be passionate about the tiniest injustice in the domestic news” (Shamsie, 2000, p. 49). Aliya’s disconnection from the foreign space highlights the ongoing influence of her filiative culture. Though she has adopted elements of the host culture, her core identity remains rooted in her native society, creating a sense of alienation when she is removed from it. This emotional pull of filiative identity underscores the tension between *filiation* and *affiliation*—a conflict many diasporic individuals face as they navigate multiple cultural spheres.

Said’s analysis of *filiation* and *affiliation* sheds light on this dynamic. He suggests that while *filiation* is tied to natural, instinctual bonds, *affiliation* involves the adoption of social and cultural norms that may or may not align with the individual’s inherited identity: “Affiliation becomes a form of representing the filiative processes to be found in nature, although affiliation takes validated non-biological, social and cultural forms” (Said, 1983, p. 23). The tension between these two forces is visible in the novel as Aliya and other characters strive to reconcile their inherited cultural values with their experiences of living in a foreign society.

In another scene, Shamsie illustrates how Aliya uses her imagination to connect with her native culture. When Khaleel mentions that he is from Liaquatabad, Karachi, Aliya, despite never having been there, uses her imagination to mentally picture the place. Her imaginative vision is shaped by the stories and knowledge she has inherited from her native society: “I tried to picture him in Liaquatabad, but I had no idea what Liaquatabad looked like, so I just imagined tiny storefronts and burst sewerage pipes and cramped flats with laundry hanging over the balconies, spattered with crow droppings” (Shamsie, 2000, p. 51). In the United States, the United Kingdom, Pakistan, or any other country, primary protagonists in foreign contexts must reconcile their deeply held convictions with the unfamiliar legal frameworks they encounter. Exposure to diverse cultures compels individuals to reconsider and, at times, adopt unfamiliar practices while retaining aspects of their own cultural identity. The book highlights the Dard-e-Dil family’s struggle between their erudite cultural traditions and their traditional cultural origins. The family’s recollections of the 1947 Partition of India, a pivotal event that reshaped the nation and compelled several individuals, including the Dard-e-Dil family, to abandon their ancestral residences, vividly illustrate their anguish. Shamsie asserts in his writings that the Partition was a catastrophic struggle. Instead, it describes it as an era of continuous societal progress and evolution. Other post-colonial authors documented the horrific aspects of the partition, notably Ahmad Ali, Khushwant Singh, and Bapsi Sidhwa. In contrast, Shamsie examines how it transformed individual identities, thereby affecting familial

relationships and society conventions. The book documents the lives of immigrants, including Aliya, who arrives in the US for educational pursuits, and Samia, who relocates to England for marriage. Despite residing in different countries and adhering to local regulations, both individuals continue to cherish their homeland. Aliya's experiences in America underscore the challenges she faces in reconciling her traditional values with the expectations of American society. Samia's English residence, adorned with furnishings from her Pakistani heritage, exemplifies the ability to embrace global principles while honoring one's origins. Kamila Shamsie's (2000) novel *Salt and Saffron* presents a nuanced perspective on the intersection of Western and Pakistani cultures. The plot primarily focuses on the interactions of those navigating between the two universes. This anecdote illustrates how Pakistani immigrants, rooted in subcontinental culture, can seamlessly adapt to the conventions of the US and UK. Shamsie examines the contradictions exhibited by Aliya, Samia, Sameer, and Khaleel; yet, the characters in the narrative are predominantly Pakistani, despite their diverse upbringings and cultural influences. Their parents and environment influence the evolution of local culture, hence enhancing their reverence for their parents. They are concurrently engaging with individuals from diverse backgrounds. Edward Said elucidates these concepts and the intricate mechanisms via which societies transform. Said asserts that whereas filial piety anchors individuals inside their culture, attachment facilitates the assimilation of cultural norms through experience and awareness.

## Conclusion

This study's findings indicate that Pakistanis, like to persons from various other nations, are deeply rooted in their culture, which significantly influences their identity and lifestyle. Individuals who travel overseas maintain connections to their local culture and uphold important practices, beliefs, and values from their heritage. The local society significantly influences individuals' cultural values, morality, religion, and social norms. These practices and rites reinforce familial bonds within a society, hence fostering a sense of belonging among individuals. Similar to an organization, a society's culture directs its members' conduct and thought in accordance with the laws and standards that promote social cohesion and conformity. An individual's perspective on ethics and morality is contingent upon the cultural context of their upbringing. Observing their parents and adhering to social norms—such as appropriate foods for specific occasions—facilitates individuals' acquisition of communication and behavioral skills. Confectionery is generally served at festivities, but savory meals are commonly offered at funerals. Individuals attire themselves according to their religious and national beliefs for the same rationale; they reject garments that conflict with these principles. These actions demonstrate the strong connection individuals maintain with their native culture, thereby cultivating pride, belonging, and identity. This strong connection to one's culture indicates residence in a sophisticated, educated, and well-managed community, fostering a sense of belonging.

The activities and values of a culture distinguish its people from others and cultivate a distinctive sense of superiority. Aliya and her family, with the other characters in *Salt and Saffron*, exemplify their deep connection to their culture and their adept management of complex diaspora issues. In her account, Aliya observes that her elders acted inappropriately and tarnished the family's honor by their errors. Her cultural upbringing evidently instilled commendable principles, enabling her to analyze and denounce their actions. Consequently, it is reasonable to assert that a community not only provides individuals the opportunity to cultivate politeness but also facilitates their development in decision-making and gracious behavior throughout time. An individual's cultural background influences their moral compass and inspires personal growth by transforming undesirable behaviors into positive ones. Conversely, the study recognizes that individuals evolve in relation to their affiliations, specifically concerning new cultural contexts. While affiliation may not wholly supplant local culture, it significantly affects behavior and perspective, especially during interactions with persons from diverse cultures. They begin to embrace certain rules and expectations when encountering members of the host group. It enables them to fulfill their daily obligations and social responsibilities, however not equivalent to complete integration. Acquiring new talents such as languages, culinary preferences, and fashion principles enhances individuals' adaptability to their surroundings.



Despite the passage of time, individuals remain connected to their previous society. Although they are quite proximate to their forebears, affinity influences their behavior. The interactions between Salt and Saffron underscore these elements. Samia starting consuming Western cuisine while relocating abroad, while Aliya modifies her appearance to coincide with Western fashion trends. Khaleel appreciates American fashion, while Mariyam's decision to pursue divorce underscores the innovative application of contemporary concepts. These images demonstrate that while an individual's parental culture significantly impacts them, individuals may adapt to the new opportunities and challenges presented by relocating to a foreign country.

The study indicates that the characters closely resemble their own, despite incorporating elements from other cultures. This occasionally induces significant feelings of depression and isolation in individuals. For example, Samia's residence in London showcases Eastern-inspired furnishings despite her Western attire and demeanor. Individuals who have departed from their homeland frequently recount their histories, so illustrating their strong connections to it. Individuals instinctively engage with a new familial culture upon establishing a connection with their own. This complicates the identification of the connection between the past and present. This research examines the lives of Pakistani individuals who emigrate in pursuit of improved living conditions abroad. They maintain an emotional and cultural connection to their origins while having adopted elements from other cultures. Residing in a community necessitates the ability to accept change while simultaneously respecting your heritage. Filiation and affiliation are not in contradiction in any kind. They emphasize how a global viewpoint may transform national identity and seeks to enhance the lives of citizens from many nations.

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