FRACTURED IDENTITIES: A LACANIAN ANALYSIS OF IMMIGRANT EXPERIENCES IN SHAILA ABDULLAH'S SAFFRON DREAMS

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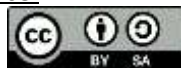
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Abstract

This article provides a comprehensive analysis of the portrayal of the immigrant experience in Shaila Abdullah's *Saffron Dreams*, specifically emphasizing Lacanian psychoanalytic theory. The primary objective is to examine how Lacanian concepts, including the Imaginary Order, Symbolic Order, Real Order, and the object of desire, shed light on the psychological and existential difficulties faced by Arissa, an immigrant lady from Karachi, Pakistan, who moves to New York. The importance of this research is in its capacity to enhance comprehension of the immigrant experience, specifically via the perspective of psychoanalysis, by emphasizing the convergence of individual trauma and social demands within a post-9/11 framework. The true nature of reality becomes evident via the terrible events of 9/11, intensifying her feelings of displacement and social marginalization. The individual's relentless search for the desired thing, symbolizing the want for stability, acceptance, and a consistent sense of self, is consistently unattainable owing to widespread bias, racism, and religious bigotry. This perspective emphasizes enduring patterns of dislocation, nostalgia, and the endeavour to integrate, intensified by external influences of marginalization and violence. Abdullah's *Saffron Dreams* examines the immigrant psyche using the Lacanian framework. It delves into the persistent resilience and intricate identity conflicts of immigrant women in a socio-cultural context that is frequently unwelcoming. This research highlights the psychological fragmentation and identity crises experienced by immigrants, contributing to the discussion on the connection between psychoanalysis and post-9/11 immigrant narratives. It provides significant insights into immigrants' complex challenges in establishing their identity and sense of belonging.

Keywords: Desire, Identities, Immigrant, Marginalization, Violence

Introduction

This research reflects the portrayal of immigrant perceptions. Using Lacanian psychoanalytic theory, it analyses the portrayal of immigrant experiences in Shaila Abdullah's *Saffron Dreams*. Imaginaries refer to things that exist only in the realm of imagination and do not have any basis in true reality. An imagined being, place, or object is only a product of the imagination or a fictional narrative and does not exist in the physical world. The concept of the imagination refers to a compilation of ideas, institutions, laws, and symbols that individuals use to envision and conceptualize their whole social structure. It is collectively owned by individuals within a social group and the broader society in which they reside. In Lacanian theory, the concept of the imaginary is one of three fundamental frameworks that structure the whole human experience alongside the symbolic and the actual. In Lacanian theory, "imaginary" denotes the ego's simultaneous relationship with its reflection in the mirror and the illusion and captivation with a unified body representation. The illusion of consistency, control, and wholeness is neither meaningless nor trivial. Shaila Abdullah, a Pakistani-American, is an acclaimed novelist, writer, and designer with a distinguished record of winning several honors. She was born in Karachi in 1971. She began her literary endeavors throughout her early years. She produced concise narratives, expositions, and compositions for regional periodicals, newspapers, and periodical publications. She ceased her literary activities a decade after she arrived in the United States. Consequently, her father and spouse both encouraged her to persist. According to the author, her father was a significant inspiration for her continued passion for writing. He was dismayed that she had stopped writing, but he urged her to start again since he was certain she would become a writer (Djohar, 2023, p. 133) He contends that the unconscious is a physical phenomenon beyond one's conscious knowledge and is significantly isolated from consciousness due to repression. Repression serves the objective of excluding and keeping something out of one's awareness (Freud, 1957). The unconscious is the domain where society's regulations suppress some wants and the source from which one's actions originate and may be explained. This research focuses on immigrants' intricate and diverse psychological difficulties and explores women, as shown in Shaila Abdullah's novel *Saffron Dreams*. The study explores how Lacanian psychoanalytic theory can shed light on Arissa's experiences of identity fragmentation, displacement, and assimilation in post-9/11 America. It specifically examines the concepts of the imaginary, symbolic, and real order and the object of desire for Arissa's experiences within the sociopolitical context. This study aims to comprehend the complex interaction between individual trauma and societal pressures, emphasizing how widespread problems like societal exclusion, bias, racism, and religious discrimination exacerbate Arissa's quest for stability, acceptance, and a cohesive identity. The main objective is to provide a detailed and thorough examination of the psychological and existential aspects of the immigrant mindset, which will contribute to the wider discussion on the immigrant experience within a challenging socio-cultural context. The study's objective is to explore the psychological aspects of the protagonist, Arissa's journey, using Lacanian concepts such as the Imaginary Order, Symbolic Order, Real Order, and the object of desire. This research is especially pertinent in post-9/11 American society when issues of identity, relocation, and assimilation are intensified by social bias, racism, and religious intolerance. The significance of the study is to enhance the greater discussion on the immigrant experience by shedding light on the complex relationship between personal trauma and social constraints. It provides vital insights into

the psychological and existential difficulties that immigrants encounter. Moreover, it enhances the domain of literary criticism by showcasing the effectiveness of psychoanalytic theory in examining modern tales. The results of this research might enhance empathy and comprehension of the immigrant mindset, encouraging more inclusive and sophisticated conversations about immigration, identity, and belonging in academic and social settings.This research aims to critically analyze the representation of immigrant experiences in Shaila Abdullah's *Saffron Dreams* through the theoretical framework of Lacanian psychoanalysis. By applying key Lacanian constructs such as the Imaginary Order, Symbolic Order, Real Order, and the object of desire, the study aims to uncover the psychological and existential challenges encountered by the protagonist, Arissa. This analysis seeks to understand how these Lacanian concepts illuminate Arissa's experiences of identity fragmentation, displacement, and assimilation, particularly within the sociopolitical landscape of post-9/11 America. The research endeavors to elucidate the complex interplay between personal trauma and societal pressures, including issues of societal exclusion, prejudice, racism, and religious discrimination.

Research Questions

1. Why and to what extent does the social and political upheaval following 9/11 profoundly impact Arissa's mental health in *Saffron Dreams*?

2. What insights into Arissa's subjective realities, desires, and identity formations within the post-9/11 context are revealed through exploring her imaginaries using Lacanian psychoanalytic theory's three orders—the Imaginary Order, the Symbolic Order, and the Real Order?

The Purpose Statement

The complex portrayal of Pakistani American women in this work of modern literature is why it is selected for the present investigation. To shed light on the experiences of Muslim women of Pakistani descent in the United States, *Saffron Dreams* tells a story of recovery from the devastating events of September 11. The story follows heroine Arissa as she goes through a process of overcoming adversity and getting back on her feet. Arissa is shown as a survivor because she can keep her mental stability and come out stronger, even in the face of socio-ethnic pressures. By following this story's progression, we may learn more about the challenges and successes faced by Pakistani women in the US and question commonly held beliefs about their lives.

Literature Review

The literature review analyses different viewpoints on migration and its impacts, with a specific emphasis on the representation of Muslim immigrants after the 9/11 attacks, as portrayed in Shaila Abdullah's chosen novel. The text explores the concept of social imagination and social imaginaries, highlighting its influence on people's relationships with cultural groups and societies. Muhammad Safeer Awan's research focuses on the increase of xenophobia and Islamophobia in American cultural output after the events of 9/11, providing insight into the difficulties experienced by Muslims in Western societies. In addition, the paper examines the unfair depiction of Muslims as a violent group in the aftermath of 9/11, which has resulted in pervasive prejudice and discrimination. Nur Asiyah's research delves into the process of identity negotiation among Pakistani-American Muslim women in diaspora literature, uncovering the intricate dynamics of assimilation and the formation of hybrid identities. The study highlights a need for more literature on *Saffron Dreams*, namely examining immigrant imaginaries within the story and using addresses perspective. Therefore, this research addresses this deficiency by providing a fresh viewpoint and analytical methodology for comprehending

the immigrant experiences depicted in Abdullah's text. In his analysis of American cultural production since September 11, "Global Terror and the Rise of Xenophobia/Islamophobia," Muhammad Safeer Awan contends that terms like Islamic dictatorship and Islamic extremism were deliberately coined and extensively used in literature and the media to justify various forms of Muslim-hatred. The 9/11 books include Muslim characters who struggle to fit in with American culture and find themselves confused about who they are as Americans because of this (2010, p. 8). Muslims face widespread prejudice and bigotry in the West. Muslims in the West, especially in the United States, feel even more socially and politically isolated due to white imperialism, unfavorable sentiments, and religious stereotyping. The tragedy of 9/11 and the subsequent public discourse that denigrated Muslims gave rise to Islamophobia, which had already been present in the West before September 11 (Khusbu, 2019, p. 15). The tragedy of 9/11 intensified inherent biases, resulting in an atmosphere of apprehension and distrust toward Muslims. This conversation highlights the significance of thoroughly analyzing the depiction of Muslims in literature and media and its influence on holding social views and attitudes. Furthermore, it emphasizes the pressing need to tackle and counteract Islamophobia using education, activism, and the promotion of diversity and inclusiveness. In the immediate aftermath of 9/11, Muslims were unfairly stereotyped as a violent group, and their moral character was tarnished. The demolition of the two towers marred a legacy of Islamic contributions spanning fourteen centuries in science, culture, art, literature, and history. (Zhang, Papi, 2024), The portrayal depicted Islam as a religion associated with violence and Muslims as a group of imperialist barbarians. Consequently, American Muslims started experiencing hardships in several aspects of their lives. They had difficulties not just in terms of physical assaults but also in school, employment, and law enforcement. They were deprived of the chance to grieve for the individual hardships endured due to the 9/11 catastrophe. *Saffron Dreams* offers a unique perspective on the experience of a person who crosses borders, skilfully using symbolism to underline the many features of diaspora space and its complexity. (Bouwer, Lesterhuis, Smedt, et. al. 2023), Culture is a ubiquitous global phenomenon. Cultures and traditions exert influence on individuals worldwide. This culture embraces all facets of human existence, including political, educational, social, religious, and other domains. Boayo asserts that the Western concept of "culture" has already seen a comprehensive change and has gained new and important meanings (Boayo, 2011, p. 15). Abdullah's narrative delves into these cultural transformations, illustrating how immigrants navigate and negotiate their identities amidst these shifts. By focusing on the protagonist's journey, the novel encapsulates the broader challenges and nuances of the immigrant experience. Nur Asiyah analyses the topic of Pakistani American Muslim women's identity negotiation in diaspora literature, using a postcolonial theoretical framework that incorporates Bhabha's idea of hybridity and Tomey's theory of identity negotiation. The study demonstrates that Pakistani Muslim women residing in the United States actively absorbed American culture, developing hybrid identities. By discarding their coverings, they changed their physical appearance. They modified their Arabic names to hide their religious affiliation. Due to the significant disparities in culture and ideology that they have embraced, Pakistani American Muslim women have likely had more challenges in assimilating into society to get employment. The novel resists anti-Muslim racism by depicting its protagonists' enduring trauma, a condition perpetuated across generations, symbolized by children born with defects.

(Richardson, Lacroix, 2023), By focusing on the narratives of US-Pakistani Muslim women, Abdullah's work highlights the multiple traumas they face. It challenges the US-centric trauma narratives, advocating for a more inclusive understanding of trauma and belonging in post-9/11 America. Bhatta explores how Muslims in South Asia were abused for social and political power to be marginalized in the United States after 9/11, specifically looking at how Americans exercised power in these communities. The research examines Shaila Abdullah's 2009 novel *Saffron Dreams*. It focuses on the heroine, Arissa Illahi, who is pregnant and dealing with the pain of losing her husband in the 9/11 Twin Tower assault (2023, p. 74). Illahi faces racial prejudice and discrimination throughout the novel. The article uses Achille Mbembe's necro politics to criticize the narrow-mindedness of White supremacy in the ostentatiously progressive United States. It delves into how the 9/11 attacks ratcheted up tensions between Western and Muslim cultures, with Islamophobic rhetoric and actions from those who supported the so-called War on Terror fuelling the fires of fear. Despite societal fragility, the research found that devotion and dependence on art and production might lead to survival. Using Burke & Stets's (2009) definition of identity as a framework, this research analyses how Shaila Abdullah's protagonist in *Saffron Dreams* develops many identities. The protagonist, Muslim writer, and artist Arissa Illahi, undergoes a personal crisis after the 9/11 tragedy and finds her faith in love again. Tragically, Arissa loses her husband in the World Trade Center catastrophe (Nazeer & Connolly, 2022, p. 67). However, she finds solace in his unpublished novel and her unborn baby. Arissa uses her cultural heritage and immigrant experience to propel herself on a path that defies religious, political, and social preconceptions. The narrative depicts her developing sense of self in the face of catastrophe. Extensive studies have been conducted on this work in the past. However, no one has specifically examined the immigrant imaginaries within the narrative about the concept of Shaila Abdullah. The literature above evaluation indicates a notable deficiency in previous research. None of the researchers attempted to emphasize the immigrant perceptions depicted in the chosen novel. The prior works have not adequately examined Shaila Abdullah's chosen novel through the analytical prism of Lacanian viewpoint. This research addresses the existing vacuum in the literature by providing a new viewpoint and offering a novel outlook. Xu, Zhuang, Blair, et. al. (2023)

Material and Methods

This present study focuses on research methods, particularly the distinction between primary and secondary sources. Shaila Abdullah's *Saffron Dreams* is the main reference for the ongoing analysis. This resource is essential for researching important topics such as the protagonist's exploration of their imagination, issues, and challenges in the United States. Lacan's three phases were used to analyze the chosen text's selected words, lines, and paragraphs. The secondary sources include various materials such as research journals, internet resources, nonfiction books, libraries, journals, and archives. The main and secondary sources for this study were extensively explored and used by the research requirements. The qualitative research thoroughly analyses the chosen text, examining its stylistic methods in detail for a full evaluation. The second part addresses the research strategy and methodology used in the study. Interpretative research aims to uncover the hidden meanings that lie under the surface of words or texts.

Theoretical Framework

The study focuses on the theoretical framework that facilitates the efficient evaluation of the chosen text. The rationale for thoroughly examining the theoretical

framework is that "any framework or theory allows the researcher to systematically observe and comprehend distinct attributes of the event being investigated" (Jabareen, 2008). Consequently, it is necessary to create some standards and structures to adhere to as rules. Moreover, theoretical frameworks' wide scope and profoundness enable the researcher to analyze seemingly common and known concepts in novel and unconventional manners. In addition, the problem description requires an explanation of the fundamental concepts of the chosen theory. Like Freud, Jacques Lacan saw psychoanalysis as a comprehensive framework including research methodology, therapeutic application, a conceptualization of cognitive faculties, an understanding of psychopathology, and a philosophy of human advancement (Brandell, 2004, p. 21). Lacan introduced three orders, particularly the Imaginary, Symbolic, and Real, to provide a complete framework for understanding the mental evolution of individuals. These three orders provide a framework for comprehending the typical capacity of the human mind, psychological functions, and all human establishments (Bailly, 2012, p. 14). He explores the tension between human psychology and the actuality of lived experiences. Lacan focuses on three phases of human psychological development: the Imaginary order/Mirror stage, the Symbolic order, and the Real. According to Lacan, the Imaginary Phase marks the start of an individual's psychological growth. During this first stage, the infant does not see any distinction between themselves and the surrounding world, in which the mother plays a vital role. Lacan links the Imaginary Order to the child's mirror stage of development. According to him, the Mirror Stage is a crucial and enduring period in a child's development. It highlights the paradoxical nature of the dual connection. During this stage of development, infants start to form their ego, which refers to their sense of self and their image. Lacan's

study also encompasses the symbolic order, which is important. In Symbolic Order, language is a hindrance that separates the individual from others. Children start to develop the 'significance' that confines their imaginative or image-cantered realm. Their images deteriorate into pure imagination without any significance or connection to reality. Lacan says the unconscious is organized like a language (Scubla, 2011). He sees the unconscious as a product of language. Youngsters recognize the physical difference between themselves and their identity or social identity. The Symbolic is an intermediary language element that lies between the realm of imagination and the realm of reality. During the imagined order, a child has a strong bond with their mother. However, during the Mirror Stage, the kids start to identify with themselves and symbolically view their mother as an object of their father's attention. The Real Order, distinct from reality, is a basic element of Lacanian thought. It is just the sensation of absolute perfection. Lacan characterizes 'the Real' as 'the unattainable' due to its inherent impossibility to be imagined, integrated into the Symbolic, and achieved. The Real's distressing characteristic arises from its refusal to be represented using symbols. Ultimately, the Real is a source of exasperation. "The Real" refers to a distressing and intense reality that is intangible and beyond our sensory perception. It leads to the failure of all our symbolic or meaning-making systems. The Real represents the ultimate state of joy and flawlessness. We are aware of it despite never encountering or seeing it. In Lacanian psychoanalytical theory, desire is the central notion encompassing other key ideas, like object petit a, the Other, and subjectivity. Lacan proposes a complex framework of interconnected signifying expressions and gets their meaning from interacting with other signifiers. This results in the formation of an extensive system of signifiers. (Uddin, Anwar, 2024), Due to the complex arrangement of

symbols in the Symbolic Order, human people find themselves entangled in a sequence of symbols inside their unconscious mind, including their desires. Moreover, the remnants of the Imaginary and Real Orders live alongside the subject, and the effects of these remnants engage in an ongoing conflict inside the subject's unconscious, diminishing the subject's desire for death. The principles above, which pertain directly to the concept of desire, are anticipated to support the analysis of the text in the following chapter. The study uses Lacan's Psychoanalytic theory to analyze the immigrant imaginaries in the chosen novel.

Textual Analysis

This research examines the representations of immigrants in Shaila Abdullah's *Saffron Dreams* from the standpoint of Lacanian psychoanalytic principles, including the Imaginary Order, Symbolic Order, and Real Order. This examines the heroine Arissa's mind as she confronts obstacles in her life and how the unfamiliar surroundings of New York affect her mental state and sense of self. This research examines the primary character from three perspectives: Imaginary, Symbolic, and Real Order. Each stage of Arissa's life represents distinct narratives of her experiences. Her affiliation with her homeland, Pakistan, also severely harms her complexion, causing not just dishonor but also wreaking havoc on her life. Furthermore, this paper also thoroughly examines the subject of the 9/11 incident. This study aims to understand better imaginaries and migration's psychological impact on individuals transitioning from their native countries and cultures to new civilizations. According to Lacanian theory, the subject's development is marked by many significant assumptions, including the Mirror Stage, Symbolic order, Real order, object petit-a, and desire. These factors are crucial in transforming individuals into subjects driven by desire. Subsequently, the following principles have been elaborated upon. Firstly, Lacan's idea of the Mirror Stage

refers to the first phase in an infant's ego development, which is a crucial stage in the progression of the mind. This stage illustrates the development of an individual's sense of their appearance. The picture is isolated from its surroundings and individuals. Arissa has a solid financial foundation. She practices Islam and originates from Karachi, Pakistan. As a result of her family's cultural norms, she is obligated to go by her parent's wishes when it comes to her choice of spouse, and Faizan has been chosen as her husband. Lacan considers the mirror image to be crucial in the process of identification. Arissa is a Muslim community member where women are evaluated according to moral standards and marginalized. "We were raised with ingrained stereotypes that influenced our behavior in our everyday activities" (10). Arissa asserts that there are some issues and notions that women in her culture are prohibited from discussing, such as sex, which is deemed indecent and prohibited. According to her, she asserts that even in solitude, she is unable to bring up the topic of sex in her society due to the discomfort it causes her. Arissa asserts that the elderly orchestrate partnerships without the consent of the younger generation, namely females. Secondly, the newborn transitions from the Mirror Order to the Symbolic Order, acquiring subjectivity via a socio-linguistic bond. (Soomro, Shayan, 2023), Arissa's narrative illustrates the swift transition from the realm of the Imaginary Order to that of the Symbolic Order. Arissa encounters significant obstacles in her life after the passing of her spouse. She has challenges in being accepted in her desired location due to the clear division between Muslims and Non-Muslims. Muslims are often stigmatized as terrorists who have instilled fear worldwide and have "left masses of innocent Muslims easy targets for others' hatred and venom" (87). After the 9/11 attacks, there was a significant increase in anti-Muslim sentiment, which categorized Muslims as outsiders or different from the norm. Arissa

acknowledges the phenomenon of othering, expressing, "You do not know you are a misfit until you are marked as an outcast" (24). The portrayal of all Muslims as the root cause of terrorism is an initial example of othering, a notion described by Malin as a "abstract metaphysical concept" (Malin). (Aman, Muhammad, et. al. 2023), After the World Trade Center attacks, the Western media criticized Muslims and Islam, presenting a stereotypically negative portrayal of Islam to the global audience. In addition, Pakistani immigrants responded in distinct ways to the stereotyping of Islam after the terrorist attacks on the World Trade Center. Pakistani immigrants reacted differently, unlike others who tried assimilating into their new culture to hide their real selves. They displayed American flags on their vehicles and establishments to conceal their real identities while demonstrating their support and allegiance to the American people. Abdullah argues that "After the first list of hijackers' names and nationalities was published, many Arabs and Asian immigrants put up American flags on cars and shops, a sign of solidarity laced with the hope of evading discrimination. It was a desperate attempt to show loyalty to a nation under attack" (2009, p. 40). Additionally, it is noteworthy that the Lacanian concept of 'The Real' represents an idealized human imagined realm characterized by absolute perfection. Ultimately, Arissa begins to live in Real Order. Her recovery is arduous, but the unwavering love and support from her parents-in-law enable her to relinquish her anguish and embark on a fresh beginning. She cultivates resilience and triumphs over every hindrance on her journey. She asserts, "Engaging in discussions about losses expedites the healing process" (209, p. 49). She chooses to care for her kids with disabilities. She carries out her daily regimen and eagerly anticipates commencing employment at Chamak, a periodical publication, to engage herself. She feels comfortable at Chamak since her coworkers are kind and supportive. Within the diaspora, her philosophy transforms, influenced by her strong attachment to her home country. (Syed, Samina, Ishrat, 2023), Despite facing difficulties, she demonstrates perseverance by completing her husband's manuscript, Soul Searcher, while simultaneously raising her kid. Shaila connects Arissa's life and Lacan's concept of the Real Order when she spends time with her kid. Following Faizan's death, the concept of the Real became elusive. However, upon giving birth to a son named Raian, the Real remains in existence, although temporarily deferred since the mother cannot fully comprehend it, causing it to overlap with another reality. Now, Raian was the center of her universe. Due to being born with several abnormalities, he needs more care and attention. He had delayed cognitive development and began ambulation at the age of three. She used to experience great satisfaction when she saw her kid making any progress, regardless of its gradual pace. The time Raian spent with Arissa was a very memorable experience for her. Every time he took his first step or said his first word, it piqued her curiosity. She would accompany him to various locations, including shops, shopping malls, and schools. Arissa effectively managed the issue with the assistance of Abu and Ami. They regarded her as their progeny. In addition, she resolves to engage in employment to fulfill her family's financial obligations. She engages in painting, which is her preferred leisure activity. Motivated by her mother-in-law, Arissa decides to complete the manuscript she has discovered - Faizan's unfinished book - and preserve his legacy. She also juggles her writer and caregiver responsibilities for her kid. She is prepared to go on a new adventure, expecting to achieve an ideal existence. Furthermore, Lacan asserts that every individual has an inherent deficiency resulting from incompleteness and initial vulnerability. He used the notion of the object petit a, which

represents the source of desire, to elucidate the need of a person to satisfy this deficiency. Individuals, ensnared by the Other's longing and enslaved to the dominant regulations of their native culture. (Aslam, Khan, et. al. 2023), The protagonists are unwittingly ensnared in an interminable pursuit of the goal petit a, incapable of attaining ultimate gratification. They have been confined inside the realm of symbols, moving from one symbol to another to fulfill their unconscious wants based on a sense of deprivation. In addition, Lacan coined the term "object-petit-a" to elucidate the connection between desire and lack. The concept of Objet-petit-a refers to an item that is associated with the tiny other. The little other is characterized as "the other that is not another in the true sense, as it is fundamentally linked to the ego in a relationship that is always reflexive and interchangeable" (Scott). From this perspective, the "other" is seen as a reflection and representation of the self, associated with the Imaginary Order, rather than a distinct individual. Subsequently, Lacan perceives it as an object that is sought.

Conclusion

The study has shown many instances where immigrant imaginaries have been analyzed from the standpoint of psychoanalytic theory. This theory has facilitated the researcher in examining the conceptualizations of immigrants, their distressing encounters, and the influence of these encounters on the analysis of *Saffron Dreams*. The present research has portrayed Arissa's distressing existence and her subsequent evolution into a resilient and independent lady. She experiences feelings of alone, isolation, lack of belonging, quest for self-identity, longing for the past, lack of a permanent home, distortion, and being displaced. Arissa assimilates into the new culture by undergoing challenging experiences yet remains mindful of her previous existence. She actively defies her culture's established norms and customs but

has found it imperative. She abruptly chooses to remove her veil. The veil is a fundamental component of Pakistani culture and women's attire. It is associated with her humility and religious beliefs. A woman who chooses not to wear a veil lacks moral virtue. Despite her mother-in-law's severe admonition, she was compelled to proceed. The cause of this was the Americans' indiscriminate mistreatment of Muslims after the events of 9/11. The immigrant imaginaries' psychological migration is the focal point of this research, which aims to examine the psychological impacts on immigrants within the context of Lacanian psychoanalysis. As Arissa moves from her fantastical realm to the symbolic order, she encounters a collision of realities with her idealized vision of existence. Abdullah shows that the 9/11 tragedy was motivated by radical ideology, not Islam, by using Arissa's persona to confront stereotypes about Muslims and their religion. Terrorism is not shared by any faith, according to this book, which also emphasizes Islamic principles of peace, love, and harmony. (Niaz, 2023), To show Western readers that Islam is a religion that fosters peace and tolerance, Abdullah uses Arissa's story to overcome cultural gaps. *From a Lacanian perspective, Saffron Dreams* depicts the protagonist's developmental journey and the link between language development and the unconscious. Arissa and her husband initially viewed America as a land of opportunity, but their dreams were shattered, leaving Arissa with unmet aspirations and psychological traumas. (Syed, Samina, Shamsa, 2023), The novel represents the richness and complexity of cross-cultural identity formation, showcasing immigrants' struggles in adapting to new cultures while retaining their own. Arissa's decision to remove her veil signifies her integration into American culture and transformation into a courageous and resilient woman. This study contributes to psychoanalytical research by highlighting the painful lives of women and the need for social

change, suggesting that the experiences of Pakistani immigrants can inform future academic inquiries into immigrant challenges and identity formation.

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