

**TRAUMA, MEMORY, AND POSTMIGRATION NARRATIVES IN CONTEMPORARY
DIASPORA LITERATURE**

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Abstract

This article examines the interrelation between trauma, memory, and postmigration narrative structures in contemporary diaspora literature. Drawing upon interdisciplinary frameworks from литературоведение, культурология, and психоллингвистика, the study explores how diasporic authors reconstruct individual and collective identities through fragmented memory and trauma-infused storytelling. The research employs qualitative textual analysis of selected works by prominent diaspora writers to identify recurring narrative strategies, including temporal dislocation, hybrid linguistic expression, and mnemonic reconstruction. The findings demonstrate that postmigration narratives function not merely as literary expressions but as cognitive and cultural mechanisms of negotiating identity in transnational contexts. The article argues that trauma and memory are not only thematic elements but structural principles shaping diasporic discourse.

Keywords

diaspora literature, trauma, memory, postmigration narrative, identity, transnationalism

Introduction

In contemporary literary discourse, diaspora literature has emerged as a significant field of inquiry, reflecting the complex realities of displacement, migration, and identity negotiation in a globalized world. The increasing movement of people across borders has generated new cultural configurations, which are vividly represented in literary texts produced by diasporic authors.[6] Within this context, the concepts of trauma and memory play a central role in shaping postmigration narratives, providing a framework through which individuals interpret and articulate their experiences of dislocation.

Migration is frequently accompanied by psychological rupture, particularly in cases involving forced displacement, war, or socio-political instability. This rupture disrupts the continuity of personal and cultural identity, creating a sense of fragmentation that is reflected in literary representation. Postmigration narratives, which focus on the experiences of individuals after relocation, often depict the struggle to reconcile past and present, homeland and hostland, memory and reality. These narratives are characterized by their engagement with memory as both a reconstructive and destabilizing force, as well as their representation of trauma as an enduring and unresolved condition.[2]

The works of Khaled Hosseini, Jhumpa Lahiri, and Chimamanda Ngozi Adichie exemplify these dynamics, offering nuanced portrayals of diasporic experience. Their texts explore themes of loss, nostalgia, cultural hybridity, and identity formation, while also experimenting with narrative form and language. This article aims to analyze how trauma and memory function within postmigration narratives in contemporary diaspora literature, with particular attention to narrative strategies, identity construction, and the role of language.

Methods

The present study employs a qualitative, interpretative methodology grounded in close textual analysis and interdisciplinary theoretical frameworks. The primary corpus consists of



selected works by Khaled Hosseini, Jhumpa Lahiri, and Chimamanda Ngozi Adichie, whose writings provide diverse yet comparable representations of diaspora experience.[10] These authors were chosen due to their prominent position within contemporary diaspora literature and their sustained engagement with themes of trauma, memory, and identity.

The analytical framework integrates concepts from trauma theory, memory studies, postcolonial theory, and narrative theory. Trauma theory, as developed by scholars such as Cathy Caruth and Dominick LaCapra, provides insight into the psychological and narrative dimensions of traumatic experience, emphasizing its resistance to linear representation.[4] Memory studies, particularly the work of Jan Assmann and Maurice Halbwachs, inform the analysis of individual and collective memory as dynamic and socially mediated processes. Postcolonial theory, including the contributions of Homi K. Bhabha and Edward Said, offers a lens through which to examine issues of hybridity, cultural negotiation, and identity formation. Narrative theory, drawing on the work of Gérard Genette and Paul Ricoeur, supports the analysis of narrative structure, temporality, and perspective.

The research procedure involves the identification of key thematic and structural elements related to trauma and memory within the selected texts, followed by an analysis of their narrative functions.[1] Particular attention is given to narrative techniques such as fragmentation, non-linear chronology, and linguistic hybridity, as well as to the representation of identity in postmigration contexts.

Results

The analysis reveals that trauma and memory are not only central themes in diaspora literature but also fundamental organizing principles that shape narrative form and meaning. One of the most significant findings is that trauma manifests itself through fragmented narrative structures and disrupted temporality. In the works of Khaled Hosseini, for example, traumatic experiences related to war and displacement are represented through recurring flashbacks and non-linear storytelling, reflecting the persistence of trauma in the consciousness of diasporic subjects. These narrative disruptions mirror the psychological effects of trauma, which often resists integration into coherent memory.

Memory, in turn, emerges as a complex and multifaceted phenomenon that plays a crucial role in identity formation. In Jhumpa Lahiri's works, characters frequently engage in acts of remembrance that are shaped by nostalgia and a longing for the homeland, yet these memories are often idealized and selective.[7] This selective remembering contributes to the construction of hybrid identities that incorporate elements from both the homeland and the host society.

Another key finding is the significance of collective memory in diaspora narratives. In the novels of Chimamanda Ngozi Adichie, individual experiences of migration and displacement are situated within broader historical and cultural contexts, highlighting the role of shared memory in shaping diasporic identity. Collective memory serves as a repository of cultural knowledge and historical experience, enabling individuals to maintain a sense of continuity despite geographical and cultural dislocation.

Linguistic hybridity also emerges as a prominent feature of postmigration narratives.[9] The incorporation of multiple languages, code-switching, and culturally specific expressions reflects the complex linguistic environment of diaspora communities. This hybridity not only enhances the authenticity of the narrative but also underscores the theme of in-betweenness that characterizes diasporic identity.

Discussion

The findings of this study underscore the importance of trauma and memory as central categories for understanding diaspora literature. Trauma, as represented in postmigration narratives, extends beyond individual experience to encompass collective and historical dimensions. It functions as a



form of cultural memory that connects personal narratives to broader socio-political contexts, including war, colonization, and forced migration. In this sense, diaspora literature can be seen as a site of cultural testimony, where marginalized voices articulate experiences that are often excluded from dominant historical narratives.

Memory, on the other hand, plays a dual role as both a source of continuity and a site of tension. While memory enables diasporic individuals to maintain connections with their past, it also highlights the distance between past and present, homeland and hostland. This tension is central to the formation of diasporic identity, which is inherently hybrid and dynamic.[3] The concept of hybridity, as articulated in postcolonial theory, provides a useful framework for understanding the fluid and multifaceted nature of identity in diaspora contexts.

The narrative strategies employed in diaspora literature reflect the complexity of these processes. Fragmentation, non-linear temporality, and linguistic hybridity are not merely stylistic choices but are deeply connected to the thematic concerns of trauma and memory. These strategies challenge conventional narrative forms and require new analytical approaches within literature. Furthermore, the interdisciplinary nature of this field highlights the relevance of integrating insights from culturology and psycholinguistics in order to achieve a more comprehensive understanding of diaspora narratives.

Conclusion

In conclusion, this article has demonstrated that trauma, memory, and postmigration narratives are deeply interconnected elements that define contemporary diaspora literature. Trauma functions as both a thematic concern and a structural principle, shaping the form and content of literary texts. Memory, as a dynamic and reconstructive process, plays a central role in the negotiation of identity and the maintenance of cultural continuity. Postmigration narratives, characterized by fragmentation, temporal dislocation, and linguistic hybridity, reflect the complex realities of diasporic experience in a globalized world.

The study highlights the importance of adopting an interdisciplinary approach to the analysis of diaspora literature, drawing on theoretical perspectives from литературоведение, культурология, and психоллингвистика. Future research may further explore the evolving forms of diaspora narratives in digital contexts, as well as their pedagogical applications in multicultural and transnational educational settings.

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