

Struggles of hybrid citizens as presented by mixed origin writers and poets

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Declaration

It is hereby declared that

1. The thesis submitted is my/our own original work while completing degree at Brac University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
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Ethics Statement

I declare with full conscience and with full conscious knowledge and sense that this thesis has been done by me with utmost integrity and honesty and with my own individual diligence and effort.

Acknowledgement

With the blessings of Almighty Allah and some significant people in my life I have been able to complete my thesis along with my Master's degree. First, I would like to thank my parents for their constant support and understanding. My friends, like always, have been my biggest strength and I would thank them to push me all the time and help me make it to the end of my degree.

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Abstract

People are constantly migrating to other places – sometimes seeking refuge, sometimes seeking a better life than in their own country. Immigration is one form of migration. However, one cannot just immigrate to another country and settle down there without any difficulty. Every country has their own language, culture, politics, religion, and nationality. When people move to another country, they have to adapt to all these factors which is very challenging. The country oftentimes play as an obstacle for these newcomers to adjust as most countries — especially developed countries — as we see in this paper, do not appreciate heterogeneity. Thus, they often make the lives of the immigrants more difficult. Again, when this immigrants have children who are completely born and brought up in the emigrated country there is newer struggles – both for the parents and the children. This study would look at such struggles by looking at four texts – *No-no Boy* by John Okada, *Home Fire* by Kamila Shamsie, and “The Right Word” and “They’ll Say: She Must be From another Country” by Imtiaz Dharkar to show how writers and poets of mixed origin present the lives and struggles of immigrants, and reflect on the political, capitalist, cultural, and nationalistic factors within the context of immigration as presented through fiction.

Key Words: Nationalism, Immigration, Colonialism, Xenophobia

Table of Contents

Declaration	1
Approval	2
Ethics Statement	3
Acknowledgment	4
Abstract	5
Table of Contents	6
Introduction	7
Literature Review	13
Chapter 1: Immigration and Othering	16
Chapter 2: Writers and Poets of Mixed Origin	25
Chapter 3: State and Media	31
Chapter 4: First Generation Immigrants versus Next Generations	34
Conclusion	42
Works Cited	46

Introduction

Nationalism in general is defined as people's devotion and loyalty towards their nation to the point of exalting their nation above others in terms of political, social, or cultural standpoint. People with strong nationalistic views are devoted to the community within their geographical territory. They emphasize on promoting their nationality above other nationalities in terms of language, culture, race, and history. Oftentimes, this strong devotion towards nationalism results in jingoism and ethnocentrism. Nazism and fascism – two of the most extreme forms of imposing power within territory falls under jingoism. Politicians and leaders often show strong nationalistic views to prove their citizen how they are working in favor of the country and the citizens of the country. One such leader is the former president of the United States Donald Trump. During his 2016 election campaign he said: "Make America great again" – meaning that his country comes first. It shows that he would take decisions or make policies based on what is good for his country which might not always be beneficial for other countries. An example of such decision includes Trump's plan to leave the World Health Organization in 2020. He was blaming the organization for their inability to tackle the coronavirus pandemic efficiently although it might be considered that this decision would add to an economic gain for him since he would not have to give donations to the organization. However, if the US is out of WHO, the organization itself as well as people in other countries, particularly the ones living in the developing countries would suffer as a source of fund and donation would be lost. In another instance, during his political campaign, Trump said, "This American carnage stops right here and stops right now¹." He told that he would get America rid of all burdens. By burden he meant

¹ <https://www.theguardian.com/commentisfree/2019/aug/04/trump-promised-end-american-carnage-dayton-el-paso>

protecting Americans from intruders which resulted in him deciding to separate his ties to NATO, imposing sanctions on Iran, and imposing immigration ban on seven Muslim countries.

Again, the fact that nationalism results in citizens glorifying their nation above others, it therefore also results in them mocking the ones not belonging to their nation, something that we would also see in Imtiaz Dharkar's poem "They'll Say, "She Must Be from Another Country". As a result of not appreciating other's nationality, language, culture, and religion, people often impose their interests and values on the people who came from another country. This is a very colonial behavior, which is promoted by Western writers and poets like Rudyard Kipling and Joseph Conrad. In the poem, "The White Man's Burden," Kipling tried to establish that the Westerners had all the knowledge and intelligence while people in the East were naïve and savage and needed to be controlled, flogged, and beaten to make them more humane and civilized. He called the Africans in the poem as "sullen peoples", and "Half devil and half child". This brings another circumstance where hegemonic control may be incorporated to motivate the people from the developing countries into accepting and being dominated by the developed countries through language, culture, or nationalism.

Nationalism can be divided into multiple forms including economic, cultural, and political nationalism. Economic nationalism promotes domestic industry, jobs, and try to restrict multinational corporations or free trade interfering into domestic affairs. As a result, countries often place bans and sanctions over foreign countries. This is called protectionism. Isolationism, another form of such nationalism, isolate itself from other nations to keep their economy protected.

The second form of nationalism is cultural nationalism. Cultural nationalism is based on national identity formed through cultural traditions and involves cultural solidarity of a group of

people. Politics is less important than culture to cultural nationalists. As stated by Eric Taylor Woods in his article, “Cultural nationalism” that “cultural nationalism sets out to provide a vision of the nation’s identity, history and destiny,” adding that, “The key agents of cultural nationalism are intellectuals and artists, who seek to convey their vision of the nation to the wider community.” Bankim Chandra Chatterjee’s *The Abbey of Bliss*, a translation of his novel *Anandamath*, discusses the idea of cultural nationalism. In the novel, we see how the Hindu Sanyasis defined their cultural nationalism above all, particularly that of the Muslim Fakirs, and how also the writer was himself a product of his time – promoting the Hindu culture above that of the Muslims.

The third and particularly the most complex form of nationalism is political nationalism. When political nationalism is exercised people become too proud of their national identity leading them to fight and kill for their nation. This often results in wars, atrocities, and genocides. It often turns to extreme cases leading to the formation of racism, jingoism, xenophobia, and chauvinism. For example, in *Home Fire*, we come across political nationalism through the role of the British home minister Karamat Lone. He was so proud and protective towards his national identity that he would not consider a person accused of terrorism to live in the country even though the person was innocent, just deviated through the motivation of a wrong person but had realized his mistake. He not only made this boy, Parvaiz, to suffer but also his sisters. Again, promotion of xenophobia — in this case Islamophobia — is seen in Dharkar’s poem “The Right Word” where due to the extremeness of political nationalism, the political leaders and the media projected outsiders as terrorists to their citizens to avoid homogeneity. They stood against the Muslim community following terrorist’s event of 9/11 and chose it as an opportunity to move the Muslims out of their country. We see such case even in our earlier

example of Donald Trump putting bans on seven Muslim countries. As Jonah Goldberg stated in his article, “The Trouble with Nationalism” that “as I often say when discussing nationalism, it is healthy in small doses, but we must remember that all poisons are determined by the dose.” Therefore, nationalism can be a healthy force but excessive control of it can result in negative reaction.

Numerous theorists and researchers came up with their own interpretation of nationalism. One of the prominent researchers is Benedict Anderson, a Chinese-born Irish political scientist and historian. Anderson in his book *Imagined Communities* points out factors associated with nationalism in different parts of the world. According to him, nationalism can be defined as an “imagined political community” which is “limited” and “sovereign.” The reason why it is imagined is because there are so many people living in the same community inheriting the same culture and ideology and therefore the same nationalism. However, all these people do not know each other rather are tied to each other through an imaginary bonding of having same language, culture and nationality. Nationalism is limited as it is enclosed within a certain boundary and sovereign as the control of nationalism is also restricted within the boundary. Again, according to Anderson, Asian and African nationalism has been formed a lot extent through copying from other communities, especially the European communities. Anderson further talks about the role of racism in nationalism. He tells that racism and nationalism often go hand-in-hand. As a result, there is lack of homogeneity between people of different nationality as one does not accept or honor the other country’s nationalism rather considers their own one as superior.

Partha Chatterjee, an Indian political scientist and anthropologist, in his essay “Whose Imagined Community?” refutes the ideas presented by Benedict Anderson. He believes nationalism in the colonies were based upon two factors – difference and opposition. He explains

that Asian and African nationalism developed from its difference from the Europeans and from its reaction against the Europeans unlike what Anderson pointed that nationalism is brought through “piracy” or copying the West. Chatterjee argues that if it was copying then there would not have been a point of imagination in this. Again, Chatterjee points out at outer and inner domain in social institutions. The inner domain, which includes spirituality marked by cultural identity, is inherent within the community and cannot be borrowed from elsewhere.

The lives of immigrants is greatly affected by nationalism. The two novels and the two poems the paper looks at would show different forms of nationalism and its impact in the lives of immigrants. Firstly, through Imtiaz Dharkar’s poem “They’ll Say, “She Must Be from Another Country”,” we see the ‘othering’ of immigrants in developed countries. From Dharkar’s other poem “The Right Word” and Kamila Shamsie’s novel *Home Fire*, the paper looks at othering through religion. Here, the paper looks at the role of media and state in creating xenophobia in the minds of the citizens towards Muslim immigrants. Finally, John Okada’s novel *No-no Boy* looks at the impact of war on the lives of immigrants as well as the differences in struggles between the first generation immigrants and their next generation of hybrid citizens.

The paper looks at the significance of nationalism in the texts using some of the arguments pointed out by researchers like Anderson and Chatterjee. It shows how the concept of nationalism affects the lives of immigrants. Again, through different arguments, the paper associates the concepts of nationalism and immigration to describe the reasons behind the struggles in the lives of immigrants.

The paper is centered upon four main claims – the issue of Orientalism, the significance of the lives and experiences of writers and poets of mixed origin, the role of state and media in

presenting the immigrants to the world, and the struggle of first generation immigrants in relation to their next generation.

Firstly, the paper looks at the issue of orientalism and relates it to the experiences faced by the immigrants to show how even till this date people from the third world or once colonized countries are treated like orientals.

The second claim is on the role of state and media in presenting the immigrants to the world and how often immigrants are subjected to being marginalized or criminalized by the state and the media through their representation.

The third claim in the paper looks at how the first generation immigrants struggle in the West in relation to their next generations to show the impact of language, culture, religion, ethnicity, and nationality in the lives of hybrid citizens.

Finally, the fourth claim is about looking at the lives of writers and poets of mixed origin to show the relevance of looking at writings based on or connected to immigration or migration written by such writers and poets.

Therefore, the paper looks at four texts – *No-no Boy* by John Okada, *Home Fire* by Kamila Shamsie, and “The Right Word” and “They’ll Say, “She Must Be from Another Country”” by Imtiaz Dharker to show how writers and poets of mixed origin present the lives and struggles of immigrants, and reflect on the political, capitalist, cultural, and nationalistic factors within the context of immigration as presented through fiction.

Literature Review

The concept of immigration and the creation of hybrid citizens is strongly based upon the idea of nationalism. The idea of nationalism would be strongly emphasized and elaborated with ideas from theorists like Benedict Anderson and Partha Chatterjee. Benedict Anderson's book *Imagined Communities* would help to identify how his idea of nationalism as something man-made, imaginary, and limited within a certain boundary plays a significant role in the lives of the people who came from another place to live within that boundary. Partha Chatterjee's concept of nationalism refutes the idea of Anderson as limited to textbooks. He believed nationalism in the colonies were based upon two factors – difference and opposition. Chatterjee explained that Asian and African nationalism were developed from its difference from the Europeans and its reaction against the Europeans. This concept would help us identify the differences and the opposing ideas and views amongst different nationalities present in the world as well as the texts the paper is centers upon.

The three books by Edward Said – *Orientalism*, *Culture and Imperialism*, and *Covering Islam* would be referred to discuss the discriminatory treatment towards the immigrants. In *Orientalism*, Said discussed the concepts of “self” and “other” or “orient” and “occident” and I will explain how these postcolonial scenario of orient-occident is relevant even in the contemporary time as experienced by immigrants and their next generations. Referring to Said's other book *Culture and Imperialism* I would describe how even till this date, the culture of the East is considered subordinate to the West and how the Westerners still mock at the way people in the East dress and talk. Finally, I would explain the exploitation of Western media in distorting the image of the Islamic world and how the world was manipulated to look at Islam negatively referring to the other book by Said – *Covering Islam*.

From the concept of colonialism presented by Said, one can come to the understanding of hegemony which describes as domination through consent. Italian philosopher Antonio Gramsci coined this term to describe a form of control where the oppressed has consented to it without really understanding what they are signing up for. He discusses hegemony in relation to various aspects in his book, *The Prison Notebooks*. His analysis has been explored by Dylan Riley in his article, "Hegemony, Democracy, and Passive Revolution in Gramsci's *Prison Notebooks*."

Again, from Michel Foucault's theory on discourse taken from his lecture "The Order of Discourse," we learn that discourse is a very vulnerable unit and is prone to getting distorted and reshaped oftentimes to favor the ones in power. I would explain in this paper how this distortion of discourse eventually leads to the suffering of the inferior or minority class people.

The article "The Mother That Won't Reflect Back: Situating Psychoanalysis and the Japanese Mother in "No-No Boy"" points out the social framework which results in extreme differences between the first and the second generation immigrants. Such social framework creates distance between both the generations making them feel more like an outsider in the emigrated country which adds to the emigrated country's advantage.

The concept of "model minority" is essential in understanding how Asians are marginalized in countries like America so that they cannot rise to equal position to the Americans. The concept has been taken from Judy Tzu-Chun Wu's review article, "The Origins of the Model Minority."

The essay "After Imprisonment: Ichiro's Search for Redemption in No-No Boy" helps providing the idea of how difficult it often becomes for the second generation to cope up with their parents who are first generation immigrants. The parents are usually unable and unwilling

to understand their children's condition and eventually makes their difficult life even more difficult. This creates differences and distance between the parents and the children and like Ichiro a lot of second generation immigrants blame their parents for not being supportive and understanding.

Chapter 1: Immigration and Othering

Immigration is a process that deals with people migrating to another country. When they move to the other country they are usually exposed with both good and bad things the country has to offer. Depending on their social status, religion, and nationality, they are treated differently. Nationalism is therefore a very integrated part in the lives of the immigrants. Most of the time, people from the developing or underdeveloped countries immigrate to more developed countries with the expectation of a better present and future. They aspire to get better job, education, and lifestyle for themselves and their family. However, the process isn't that simple. These people often struggle with discrimination, domination, and adjusting to new language and culture, among other problems, eventually resulting in a feeling of loss of their own self. Their children suffer differently than them. Unlike the immigrants, their children have been born and brought up in the emigrated country. So they have become accustomed to the country's social, cultural, and political structure. What they become less comfortable with is the language, culture, and religion of their parents who they usually spend less time with. Their education and social upbringing make them more of a citizen of the emigrated country than the country from where their parents immigrated from. However, that does not mean they are treated like the citizens of the emigrated country. They remain a foreigner to the land where they have spent all their life. As a result they are considered hybrid citizens and not pure citizens. This is a situation portrayed in the novel *No-no Boy* as well.

One thing to be kept in mind is that when we are talking about people who moved from Asian or African countries to Europe or America, we need to consider the historic events of colonialism and orientalism. These countries were ruled by the West who somewhere still has the tendency of looking down upon the East even though the colonized countries are no more the

“mysterious East” that it used to be. The article, “EU policy responsible for the massive death toll in the Mediterranean Sea²” published on November 19, 2020 stated that “More than 100 refugees drowned in four shipping accidents in the central Mediterranean Sea last week.” The deaths and the injury caused by the accident was blamed upon the European Union that imposed the criminal exclusion policy which rejected “refugees at the continent’s external borders using illegal and criminal methods”. The article stated that this policy had resulted in numerous other accidents and deaths across the border. The policy however had not reduced the movement of the refugees rather had increased the number of deaths and fatalities. The refugees stranded in Libya who had come from war-torn countries like Syria, Iraq, Afghanistan, Eritrea, and Sudan were often turned into slaves. To save themselves, they try to cross the border by any means to reach Europe. However, neither had Europe tried to help these people from the underdeveloped countries, rather they had turned against rescuing and protecting them. The West as we see from here oftentimes still do not want to be beside the distressed people especially if they are from the lesser developed countries unless they have their own agenda or benefit in it.

This is a discrimination towards the underdeveloped countries. The West discriminates as well as dominates such people since the dawn of time. This is what the paper looks at in this chapter. The chapter relates the scenario to the context of colonialism. Here, the chapter looks at the issue of immigrants being treated like orientals who are oftentimes from the third world moving to first world countries. As these immigrants came from third world countries, they are treated like orientals – backward, uncultured, neglected, dominated, and mistreated by the people from the developed countries.

²<https://www.wsws.org/en/articles/2020/11/20/refu-n20.html>

The first text in this context is Imtiaz Dhakar's poem, "They'll Say: She Must be From another Country". The poem uses a simplistic writing style incorporating repetition of words and phrases to bring emphasis on the matters. For example, the phrase, "She must be from another country," is constantly repeated to show that the people were claiming the immigrant woman as an outsider. The poem gives a clear notion that the native people were considering themselves as superior to her probably as she came from a country which wasn't as developed as theirs. The impact of orientalism therefore comes into context. Edward Said in his book *Orientalism* discussed such attitude of European colonizers during the 19th and early 20th centuries. In the book, he described how Europeans distinguished people as either "orient" or "occident", adding that, "Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient – dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it" (3). The facts regarding "making statements," "authorizing views," and "describing it," are relevant in the case of immigrants as well as we see in the poem "They'll Say: She Must be From Another Country". Here, the native people were not only criticizing the immigrant woman but also trying to convey the idea that she needs to change. This is a form of hegemony. Italian philosopher Antonio Gramsci coined the term "hegemony" to explain a form of oppression where the dominated do not really understand that they were being controlled, as the dominators set norms and ideologies to convince the former that they are not dominated, rather are helped and guided to a better path. As stated by Dylan Riley in his article "Hegemony and Democracy in Gramsci's *Prison Notebooks*" that the concept of hegemony is discussed by Gramsci in the book *The Prison Notebooks* where he "employed the concept of hegemony for a differential analysis of the structures of bourgeois power in the West." (2). Through hegemony the white Europeans convinced and motivated the Africans and Caribbean

people that without following the directions of the colonizers, they would not be able to survive. At the end, in the name of directions and guidelines, the colonizers exploited the colonized people.

In the first stanza we see that the narrator was finding herself unfamiliar to the customs and religion of the country she had come to, and while she asked the local people to clarify her doubts they did not explain her rather smiled and ignored her considering she was from a different country.

While in the first stanza we see how people were treating her as ignorant, in the second stanza we see how they tried to mock her. She explained how her pronunciation and accent was not perfect which the natives found hilarious as quoted:

“they’ll catch on at once
 they’ll pin it down
 they’ll explain it right away
 to their own satisfaction,
 they’ll cluck their tongues” (Dharkar, lines 16-20)

In the third stanza, the narrator talked about her differing table manners which the native people found as a justifying example of her ‘low’ living standard. Even when the natives learned that she was black or gay, they would try to justify that also as how she belonged to a savage, disgraceful society.

The fourth stanza discussed her personal habits of spitting the pits of olives or peeing in public. It also told how she found opera as boring which was considered a sophisticated form of

art in the West. Although these were mostly just her personal qualities or interests the native people justified these as a means of ‘othering’ her and pitied her justifying that she was too naïve and savage to be included in their community.

The second text I would discuss in this context is Kamila Shamsie’s novel *Home Fire*. Here, I would talk about life of Muslims in the post-9/11 Britain. The novel is centered on the lives of three siblings – Isma, Aneeka, and Parvais. Their parents had immigrated to Britain. So, they are ‘hybrid’ citizens. The first character I would look at is Isma. She is the eldest of the three and like a guardian to them until they grew up and she finally decided to go to the US to pursue her PhD. In the beginning of the novel we find Isma going through the process of immigration to go to the United States for her PhD. The officer at the airport began her interrogation with the question, “You were the manager of a dry-cleaning shop and now you’re on your way to a PhD program in sociology?” (Shamsie 10) mocking her credibility. The question showed how unwelcoming and incapable Isma was being considered. Followed by an overly personal and an almost insulting interview, Isma was further interrogated by another male officer. This officer began with the question, “Do you consider yourself British?” (11) to which she replied, “I am British.” Yet the officer asked again, “But do you consider yourself British?” Isma had to justify her British-ness by replying, “I’ve lived here all my life.” The interrogation continued for over two hours especially because she was Muslim. She was scrutinized further by being asked about her stand on controversial political situations, religion, and her hijab. She had to reply politely without bringing in any sign of contempt or revolt regarding any of the issues to stay on the safe side.

Another notable situation in the novel was her conversation with Eamonn, the son of the home minister. Eamonn asked her about her wearing hijab as, “Is that a style thing or a Muslim

thing?” (22) to which she replied rather questioningly, “You know, the only two people in Massachusetts who have ever asked me about it both wanted to know if it’s a style thing or a chemo thing.” Eamonn didn’t mean to embarrass her but he just wanted to clear his doubts. However, the response of Isma somewhere gave out the notion of her being bullied or looked differently by others for wearing hijab. Eamonn was quite unaware of the significance of the turban she wore as when the meeting ended and Isma extended her hand for a handshake, he looked confusingly if women who wore turban as a “Muslim thing” shook hands or not.

Coming to Eamonn, he is also not a pure British. His father Karamat Lone was also a Muslim-born but to be successful in Britain, he had to be homogenous with the British people. As a result, he was in denial of his Muslim identity and formed a completely new identity which would make him more British. As a result, his son was completely unfamiliar with his origins, whether religiously or culturally.

Again, because Karamat had to prove himself British to uphold his position he could not take a stand that would falter his position. He was not at all sympathetic towards Muslims and as a result, instead of helping Parvais who was a victim of falling into the mouth of terrorism and his sisters, Karamat did not allow Parvais’ body to be brought to Britain. As a result, the body of Parvais had to be taken to Pakistan but even there the body was not allowed to be buried. Eventually, Aneeka mourned with the body of Parvais pleading for justice which was eventually never served. A suicide bomb in that area turned them into ashes.

This novel not only shows the othering of immigrants or their next generations, it also shows how being Muslim makes life of such people even more difficult. Karamat Lone could have been kinder if he did not have to prove himself British to uphold his position in the country. If he showed sympathy he would also have been considered as an ‘other’ and brought down from

his position and status in society. Again, if Aneeka had not been Muslim-born with Pakistani parents, Parvais would have been buried in Britain. She also probably could have been able to save her brother from the terrorists. Again, Isma would not have to face such humiliation during her interview at the airport if she was pure British.

The next text I would talk about is John Okada's novel *No-no Boy*. Okada through the novel presented struggles faced by immigrants and their next generation in the post-World War II America. He also presented how the Americans represented immigrants where all the Asian immigrants were labelled as foreigners and at the same time how their differences from the Americans often made them a product of mockery. The novel also tries to show these immigrants' stand in politics. We learn that the immigrants basically don't have a voice for or against the law so they just accept it and move on with their lives. In this context, we come across these Japanese American people and in general Asian Americans as model minority who are neither completely neglected like the blacks nor hold superior power like the white Americans.

The story revolves around the life of the protagonist, Ichiro. One of the major struggle we find in this novel is the struggle of adjusting between the first and the second generation immigrants. Their struggle and differences would be discussed in later part of the paper. The first generation immigrants are called Issei while the second generation is Nisei. The differences within them is however considered as a social phenomenon for political purpose as stated by Bryn Gribben in his article "The Mother That Won't Reflect Back: Situating Psychoanalysis and the Japanese Mother in "No-No Boy"." He states that, "The very idea of generational conflict between "issei" and "nisei," in fact, is a construct of white sociologists working within the internment camps and is not a "natural" result of Asian American family identity" (38). What it

basically tells is that the white political leaders formed the whole concept of varying nationalism that leads to people in the minority group to struggle to adjust eventually feeling like an outsider. From here we come to the idea of “model minority”. Unlike the black people who belonged to the minority community in America, Japanese-American and the other Asian-American belonged to the community of model minority. Ellen Wu and Madeline Hsu analyzed the origins and political implications of the model minority. According to Judy Tzu-Chun Wu in her review article, “The Origins of the Model Minority,” “Wu charts how World War II, the Cold War, and the social movements for liberation during that era provided political opportunities for ethnic spokespersons, intellectuals, and organizations to transform their communities from permanent outsiders to “assimilating others,” people who are culturally and racially distinctive from mainstream Americans but capable of integration and loyalty to the United States” (99).

So, although these people were not completely discriminated, mistreated or rejected by the Americans, they also had no demand from the Americans, did not protest against the laws, and had no particular stand in the American politics. They were not discriminated from higher education like the blacks but when it came to jobs, they were less preferred and were paid significantly less than the Americans competing for the same position with the same qualifications. An example of such person in the novel was Freddie who never got a job and eventually ended up spending time drinking, gambling, and partying around.

The model minorities also faced racial harassment, and their needs and stands remained overlooked. They therefore end up in this awkward position where they are not completely privileged like the whites nor are completely discriminated and colonized like the blacks. As Wu and Hsu added, “Asian Americans were perceived as extensions of Asian nations, as potential enemies of the United States or potential “bridges” and “ambassadors” between nations” (100).

Therefore, Americans preferred to keep them out of their political matters so that the Asians don't turn against them.

The second issue we see in the novel that shows how they were the 'others' in America was after Japan lost against the US in World War II, the Americans denied them of the citizenship they were holding and began deporting them back to Japan. Another occasion where we came across a discrimination is when Ichiro denied the draft to fight with the Americans during the war. He was not let go for his choice, rather was kept in jail.

Chapter 2: Writers and Poets of Mixed Origin

There is a significant reason why the paper chose writings by immigrant writers and poets. These people either have first-hand experience of being a victim of the immigration process particularly because of the differences of nationalistic positions of their homeland versus the immigrating country or they have seen the discrimination very closely. The notable figures not only include the ones discussed in the paper but other writers like Salman Rushdie and Gloria Anzaldua who are also of mixed origin.

As earlier discussed, nationalism plays a huge role in how people are treated in the emigrated country. They are either identified as an equal or superior, or else inferior. History, politics, religion, economic positions all matter within this context. The writers are also often not spared from the trouble even if they uphold a social status. A notable writer who exemplify the situation very accurately is Salman Rushdie.

Born in Mumbai, Salman Rushdie moved to Britain as a child and later began living in the United States. Rushdie's experience with writing of *The Satanic Verses* followed by *Haroun and the Sea of Stories* portrays to the readers the struggle writers go through oftentimes while putting out to the audience what they think is real or significant.

Published in 1988, *The Satanic Verses* remains one of the most controversial novel even to this date. The book goes into the heart of Islam and rewrites the story with Rushdie's interpretation. The novel brings about various sensitive issues and questions and challenges the issues. One such issue includes how he brings across men's right to hit their wives. Other matters that provoked Muslims included the change of names particularly the name of Prophet Muhammed as Mahound which as explained in the article, "Thirty years on, why 'The Satanic

Verses' remains so controversial" referred "during the Middle Ages by Christians who considered him a devil." However, the writer had a motive behind it. "Since the publication of "The Satanic Verses," Rushdie has argued that religious texts should be open to challenge," the article added. That is, he tried to point out that religious texts have been written a long time back and it had been transferred from generation to generation. While at one point we can understand that meanings and interpretation changed bit by bit during the transferring, it also means that the interpretation made hundreds of years ago might not be relevant in the present context which could be why he suggested people to keep interpreting the religious texts.

However, the side effect of writing such a controversial and provocative novel almost took his life. The Ayatollah Ruhollah Khomeini of Iran issued a *fatwa* decree against him, declaring his death for defaming Islam through his novel. Rushdie had to stay in hiding as a means to protect himself. During this time, he wrote the novel *Haroun and the Sea of Stories* which symbolizes the fact that freedom of speech is a basic human right. However, since his last novel almost killed him, he had written this novel to look not provocative at first glance but while going deep into the world of fairytales and magic realism one would see that it gives out a strong message as well. In *Haroun and the Sea of Stories* a sad city is described where Haroun lived with his father Rashid. Rashid was a storyteller who lost his storytelling ability. Haroun comes across a Water Genie named Iff who could help Haroun restore his father's storytelling ability. With Iff and a bird-like machine named Butt the Hoopoe, Haroun sets off to a journey through the magical world of Kahani where he is introduced to the Gup City and the Chup City. Through numerous adventures, Haroun is able to not just help his father but also help making Kahani a better world through unity between the two opposing cities of Gup and Chup.

The story describes people losing their ability to speak their mind. It signifies that there is a superior force above the general people who are implementing constant censorship and dominance that is restricting people of the basic human rights of freedom of speech and expression.

Salman Rushdie in this way suffered even though he was a prominent writer. Not only the problem was that he had Indian origin which basically made him in a lesser position than the Europeans and Americans, but a major problem with it was his outspoken nature. This loss of freedom of speech and expression is talked about by most people but he took the courage of writing a novel focused on the fact despite the risks associated with it. Even as seen in the paper, immigrants from the underdeveloped or developing countries had to struggle to have a voice in the foreign countries.

Another writer the chapter looks into is Kamila Shamsie, the author of *Home Fire*. One particular article the paper refers here titled “‘You Can’t Expect Novels to Alter History’: Kamila Shamsie” from the newspaper *The Hindu* where Shamsie had been interviewed on her novel *Home Fire* which talks about ISIS and lives of Muslim immigrants in Britain. When she was asked if she had ever encountered a situation similar to the character in the novel Isma during interrogation, she replied that although her experience was not unpleasant like Isma she had still often been sent to the secondary interrogation room at American airports. She added that in the interrogation rooms she “would imagine all kinds of unpleasant scenarios.” “It was impossible not to feel myself Muslim and Pakistani and therefore possibly suspect,” Shamsie added. Again, when she was asked about the impact on her following events like 9/11 and Rushdie’s situation, she answered, “Everything that happens in the world that I’m aware of and that makes me see things differently affects me as a writer, so, yes. I was only 16 at the time of

the Rushdie affair but 9/11 happened at a point when I was living part of my life in America, part in England and part in Pakistan — it was impossible not to be aware of how different histories were colliding and what suspicions were arising. That made its way into *Burnt Shadows* and continues on in *Home Fire*.” The writer’s fear and circumstance in real life is eventually what has been translated into the novel as seen in this case.

The next writer the chapter discusses is Gloria Anzaldúa. The chapter particularly focuses on her article “How to Tame a Wild Tongue”. Gloria Anzaldúa was a Mexican American feminist, author, poet, scholar and activist who wrote about the Chicana people. She was the daughter of a Spanish American and a Native American. Being of mixed origin she had experienced and learned the struggle of such people. In this essay, Anzaldúa talks about how language and the way one speak can become a source of mockery and demeaning of their position in the society. The writer talked about her experience at the Pan American University where she and the other Chicana students were made to take two speech classes to get rid of their accent. She also said, “In childhood we are told that our language is wrong” (39). Anzaldúa further discussed how her language was considered illegitimate unless she was not bilingual and able to switch between Spanish and English, adding, “I have to accommodate the English speakers rather than having them accommodate me” (40).

The article therefore explains the social, cultural, and linguistic differences faced by immigrants in foreign countries through some of the writer’s experiences. A similar circumstance has been discussed earlier in Dharkar’s poem “They’ll Say, “She Must Be from Another Country” where the immigrant was made to feel embarrassed because of her accent and language and was made to believe that she needed to talk in the appropriate language which is the language of the colonizers. Imtiaz Dharkar herself was also a mixed origin writer being born

in Pakistan and raised in Glasgow. She presented the experience of such people who were migrants or immigrants in her poems. Her poems reflect the cultural, social, religious and linguistic differences, and the struggle of having such differences in the lives of people of mixed origin. In this way, she stands as the voice of the voiceless people who have been “othered” in the new country which they have been trying to accept or accommodate as their own.

Finally, the paper looks at John Okada, the writer of *No-no Boy*. Born in 1923, Okada was a first generation American whose parents have emigrated from Japan. The novel we discussed is also about a first generation American whose parents have emigrated from Japan. There are different situations which are comparable between his life and the life of the characters in this novel. For example, we can look at the situation of diaspora through the involuntary return of Japanese from the United States during World War II in both the history of Okada and the story of *No-no Boy*. While Okada was studying in university, Japanese attacked Pearl Harbor and many ethnic Japanese were sent out, a situation we see in the novel as well. In the novel, we come across the issue of how the Japanese immigrants as well as Japanese citizens in the United States were sent back to Japan following the attack on Pearl Harbor. Another situation in the novel is joining the army. Unlike Ichiro who denied the draft to fight with the Americans, Okada joined the US Air Force during World War II. However, since both the writer and his novel character have similar family background, it can be understood that Okada felt how difficult the situation would have been regarding such a choice.

Therefore, it is a wise idea to look at works of immigrant writers to understand and experience what it feels like being one. Those who haven't settled in a foreign country might not be completely familiar with the experience and the hardship that goes in the situation and they would only be able to present what is seen on the surface. However, that can also be helpful for a

comparative study to see how citizens and immigrants write about immigration and how their writings are similar or different.

Chapter 3: State and Media

Different states and their media play a major role in presenting the people from other countries as either criminals or backward. They marginalize immigrants and other hybrid citizens living in their country. One way of marginalizing immigrants and other hybrid citizens has been discussed in the earlier chapter through the concept of model minority in *No-no Boy*. We learned through the novel how Americans marginalized Asian-origin people in their country so as to protect their social, economic, and political position, as well as to maintain their security. The other activity that states like the UK and US does is they criminalize people from outside their country, particularly the Muslims since terrorist attacks like 7/7 London bombing and 9/11 attack. This is a distortion of discourse and it compromises the truth. All Muslims are not terrorists although that is what ended up getting circulated across the world, creating a sense of Islamophobia in the minds of the people. As Michel Foucault stated in his lecture, "The Order of Discourse", "[...] in every society the production of discourse is at once controlled, selected, organized and redistributed by a certain number of procedure whose role is to ward off its powers and dangers, to gain mastery over its chance events, to evade the ponderous, formidable materiality" (52). What we learn is that what we know might not always be the truth. Truth can be fabricated to become a different form of reality which is safer for the ones in control. Developed countries probably does such distortion of discourse to protect its economy and reduce the number of incoming Muslim immigrants so there is less heterogeneity. This has been shown in previous example where the paper discussed Trump administration placing restrictions over several Muslim countries. The issue of fabricating discourse followed by the rise of Islamophobia can be further understood from Edward Said's book *Covering Islam*. The book discusses how the Western media negatively presented Islam to the world. One such situation is the correlation

between Islam with fundamentalism. Eventually, Islam gets reduced to stereotyping it with violence and radicalism. Said brings out examples of specialists and theorists who reinforced the idea of Islam with fundamentalism. One such person he talks about is Daniel Pipes, the founder and president of the Middle East Forum, an independent nonprofit organization, who being recognized as an anti-Muslim wrote numerous pieces on Islam and fundamentalism. As Said mentions, according to Pipes “fundamentalism equals Islam equals everything-we-must-now-fight-against” (Said 21). Said however clarifies to the readers that “Pipe’s “fundamentalist” Islam threatens the world, and especially “us,” even though, according to State Department figures, terrorism originating in the Middle East is *sixth* in order of occurrence and frequency” (21). Therefore, when a religion is stereotyped as radical and violent and different state and media sources disseminate the idea across the world, people are eventually bound to believe it. Eventually, what happens as a result would be discussed through Imtiaz Dharkar’s poem “The Right Word”.

Firstly, I would look at Dharkar’s poem “The Right Word” to explain the presence of strong xenophobia towards outsiders and especially if the outsiders are Muslims which is created by the media since the 9/11 incident. This poem like the previous one by Dharkar uses simplistic language with repetition of words and phrases to put emphasis on the key points. The words ‘outside’ and ‘shadows’ for example were repeated several times. These words gave the notion how the native person inside their house was feeling threatened by the presence of someone outside the door. The narrator was trying to figure out who was outside the door. Sometimes the narrator felt the person outside might either be terrorist or militant, while other times felt that the outsider might be a freedom fighter or guerilla warrior. The confusion and fear led the narrator to become confused if the person outside was actually a good or a bad person. This is how intensely

media has distorted the figure of being from a different place. Sometimes the natives are not intentionally ignoring them, but they are brainwashed by the media and the state not to trust outsiders. However, as we see in the end that the one outside the door was a young, innocent and decent boy, we realize how outsiders are always not a threat.

Another instance of Islamophobia is seen in *Home Fire*. The father of Isma, Aneeka, and Parvais had been involved with the terrorists. As a result, the family had been under close surveillance and scrutiny. It affected their lives greatly. Whether it's Isma struggling to get immigration to the United States for her PhD because of her religion and hijab, or Aneeka getting justice for her brother after he was killed by a jihadist for escaping, the family eventually had a tragic ending especially as their own country would not be beside them. Although they have been born and brought up in the United Kingdom, they remained outsiders to the country for their religion and inheritance.

Therefore, these are some of the ways in which the global media and the Western states presented Islam to the world which made it even more difficult for Muslim immigrants in a foreign country than they would have been if they were of some other religion.

Chapter 4: First Generation Immigrants versus Next Generations

When we look at our closest surrounding which is us and our parents we see a lot of differences between us. Our thoughts and perspectives vary a lot from our parents. Despite being born in the same country, we are so much different. In Bangladesh, most of our parents have come to the cities from villages and they carry with them their local accent. At the same time, their lifestyle and upbringing is also very rural-based. On the other hand, despite being their children, being brought up in the cities the accents has disappeared in the way we talk. Our lifestyle, upbringing, dress up and surrounding is also very different from theirs. From the time period to the surroundings and lifestyle, we have changed a lot from our parents. However, as it is still the same language and people around us are also speaking in the same language, we do not face communication gap with our parents. However, the generational gap between us and our parents still creates the distinction in the ways they were brought up versus how we are brought up. The situation is however much more different and much more complicated in case of immigrants and their next generations brought up abroad.

When we are talking about immigration, the process is not as simple as moving from the village to the city of the same country having same religion, culture, and relatable or adjustable lifestyle. Here, people are moving from villages and cities of one country to another country. The language is different, so is the weather, religion, culture, lifestyle, and almost every other aspect of living. People usually immigrate for jobs and studies which means they are already adult. After spending 20 or more years in a country, adjusting to a whole new place is extremely challenging even with a welcoming emigrating country. People who are older and with strong nationalistic opinions about their own country never truly accept the new country. However, if they settle down abroad and have children there, the children would not have their nationalistic

views and opinions. This is because the children only know the emigrated country as their own home. They haven't spent much or any time at the place their parents were brought up in. The children went to schools in the new country where they made friends who were foreigners to the parents but not to the children. They adapt more to the surroundings of the emigrated country than their parents and feel more at home there than their parents. However, the children are still different from the other people because of their color, race, and family background. If they are Asian or African moving to Europe and America their skin would be darker than the people they are living with. Like the parents, the children of the immigrants also become victims of racism and colorism. They struggle more than the people of the country in terms of getting jobs and promotions. They also often become marginalized and criminalized as earlier explained.

As Benedict Anderson stated in his book *Imagined Communities*, nationalism is defined as an "imagined political community" which is "limited" and "sovereign." The reason it is imagined is because there are numerous people living in the same nation inheriting the same culture and ideology which is different from even their neighboring nations. However, all these people do not know each other rather are tied to one another through an imaginary bonding which includes the same language, culture, and nationality. Nationalism is limited as it is enclosed within a closed boundary and sovereign as the control of the nationalism is restricted within the boundary. The boundary becomes a source of differentiating people belonging to one nationality from another. One of the negative sides of varying nationalism and differentiation is racism. People from one nationality often look down upon people from another nationality especially based on their economic, social, and political standpoint in the world. People in Asia or Africa are looked at as more inferior to the West not just because historically they were ruled by the West but also because the West (particularly the United States and the United Kingdom) are the

leading economies of the world. However, some Asian countries like China and Japan are competing with the economies of US and UK. Again, as we see in the current presidential ruling of Joe Biden in the United States, people from Asia, including Bangladeshis, are getting high positions in the government. Despite that, the discrimination still persists as there are a lot of countries like Bangladesh, Nepal, Bhutan, among others, who have not economically reached a position which is comparable to most the Western countries.

The first text the paper looks at to describe how differing nationalisms effect the lives of immigrants and their next generations is John Okada's novel *No-no Boy*. One of the most noticeable distinction in perspectives, opinions, and lifestyles is seen looking at Ichiro and his mother Mrs Yamada. Ichiro, a second generation Japanese American immigrant, goes through a situation of psychological bildungsroman to form an identity of his own separated from all the difficulties of mixed identity and non-compromising parents. The novel begins with the information that he had spent two years in jail for not accepting the draft and denying to fight alongside Americans in the war. As the story progressed, we learn that the reason for not showing his loyalty towards Americans was his parents, particularly his mother. The trauma from the imprisonment followed by his life at home upon returning from prison created a sense of depression which eventually led to a feeling of loss of identity for him. His development and adaptation with both his parents and America was marred by his depression and frustration. He was unable to fit anywhere and felt like an outcast with both his parents and the Americans. His family could not even understand or relate to his trauma. They did not even try to help him get over the trauma of imprisonment and feel at home with them. According to Dorothy Ritsuko McDonald in her essay "After Imprisonment: Ichiro's Search for Redemption in No-No Boy," Ichiro's family was not the type that would help him live a normal life. She states, "His conflicts

with his parents are most intense at the book's beginning, for he blames them — especially his mother — for having said the fatal words that made him a social outcast” (21). He constantly kept blaming his mother who was a complete Japanese from heart and would not accept to side with America at any cost despite living there. She said, “I will be dead when you go into the army of the Americans” (Okada 42).

Ichiro denied the draft because he did not want to hurt his mother. Otherwise, he felt himself as more American than Japanese and he spoke English more fluently and regularly than Japanese language. He was an American by heart yet he had to be Japanese for his mother. As a result, he was unable to become either a proper American or a proper Japanese. As Dorothy further states, “That Ichiro could hardly identify himself with the Peach Boy is not without meaning, for it underlines his feelings of estrangement: he is not truly the son of his parents but someone miraculously born of the American experience and nurtured by an infertile and alien couple” (22).

Ichiro felt so traumatized and was struggling so hard to adjust with his situation that he was even ready to switch places with Kenji, a man who fought alongside the Americans and lost one of his legs. Not only did Kenji lose his leg, but also his health situation was so bad that he was eventually going to die as his leg would keep rotting and kill him eventually. Yet, Ichiro felt Kenji was in a better position than him as Kenji had made a decision in life and was not struggling with the question of who he was and what he would do with life.

Ichiro's mother Mrs Yamada was an Issei, that is, a first generation American immigrant, born in Japan. She was a true Japanese by heart living all her life in that country and the only purpose of coming to live in America was for making money. Despite living in America for almost half her life, she never accepted the place as her own. She neither learnt their language

too well nor mixed with other Americans. Instead she chose to show her loyalty towards Japan whenever possible and use her children as tools to justify her ideology. As stated by Bryn Gribben in the essay, “The Mother That Won’t Reflect Back: Situating Psychoanalysis and the Japanese Mother in “No-No Boy”,” Mrs Yamada through Ichiro got peace by expecting him to refuse the army (37). Not only was Mrs Yamada extremely loyal towards Japan, she was unable to accept the fact that Japan had lost to the Americans in the World War II and kept arguing that the news was fake. Her nationalist stand towards her place of origin resulted in her losing sanity and behaving irrationally with her family and others. Towards the end, her madness made her so depressed that she took her own life. Besides her, Mr Yamada was also struggling not just because he was an Issei but also because of the mental condition of his wife. The man was not himself strong enough to handle his family affairs. As a result, his family disintegrated; he lost his wife, his older son went to jail, and his younger son went against them and decided to join the army.

Here comes the younger son of the Yamada’s and Ichiro’s younger brother Taro. He did not think about his parents like his older brother rather he chose what he thought was right. As an American by heart he believed he should fight for the Americans and so he chose to join the army. At the same time, we see him finding his brother coward and illogical for not accepting the draft. He was also angry with his parents for not trying to adapt to the country they are living in.

Besides Ichiro and his family members, characters like Freddie, Kenji, Emi, and the Kumasakas are also significant. Freddie was another no-no boy like Ichiro. He remained unemployed and ended up spending time drinking, gambling, and partying around. Freddie can be looked at through the concept of model minority. We see how he could not reach the heights that other Americans with his capability could as he did not come from a dominating and

developed country. Although a citizen of the country, his family and social background made him a model minority in his own country. Again, Kenji although fought for the country, but he remained as one of the many people who died serving the nation but never had truly lived a happy life of his own. Similar to him was Bob, the son of the Kumasakas. He died during the war while his parents lost their only child and lived with a mourning heart. This is the sacrifice one has to do for nationalism. As Benedict Anderson pointed out in his book *Imagined Communities* that nationalism was different from all the other political –isms as in nationalism one would go as beyond as sacrificing their own life leaving behind their family for serving the nation. Kenji and Bob are therefore products of such nationalism where they sacrificed themselves for the nation. However, here they sacrificed not for the nation they belonged to but for the nation they immigrated to. Somewhere maybe as a result we find Kenji unhappy about losing his leg. Emi was another such disappointed character who became a victim of fighting for nationalism. Her husband left her to fight in the war and never came back. She ended up living a life waiting in misery.

The next text the paper discusses in this regard is the poem “They’ll Say: She Must be From Another Country” by Imtiaz Dharkar. We get a similar picture here as well like we saw in *No-no Boy* where we discussed the concepts of minority or inferior class and model minority. From the poem, we get a clear picture that the immigrant must have come from a country less powerful than she has come to. The local people were looking down upon her and were finding ways to make her feel inferior to them. Different phrases of the poem tells different ways how the immigrant was treated like an inferior outsider. She was mocked for her language, etiquette, behavior, habits, knowledge and almost anything they could notice in her. As earlier discussed in the paper, the narrator in the poem talks about different aspects through which she was being

mocked. It started off with her lack of enough knowledge about the culture and religion of the country she immigrated to, followed by her way of talking. Then the poem showed how the narrator was mocked on her table manners and treated lowly for her race. She was mocked for her taste in music as well. As Edward Said described in his book *Culture and Imperialism* how the West stereotyped the East as the “mysterious East” and their culture and society as savage to justify how the Westerners had helped civilizing the East. Said also explored the works of Western writers to show how the West looked down upon the East. He quotes Joseph Conrad’s views in his book that: “We Westerners will decide who is a good native or a bad, because all natives have sufficient existence by virtue of our recognition. We created them, we taught them to speak and think, and when they rebel they simply confirm our views of them as silly children, duped by some of their Western masters” (xviii). Here, in this poem, the behavior of the locals justify that as the narrator is not being taught proper manners and has not been civilized by the intelligent and knowledgeable Western people, the narrator was still being her “savage” self. In this way, she is made to feel inferior, a common treatment faced by the immigrants, particularly who are not rich or have come from a rich country.

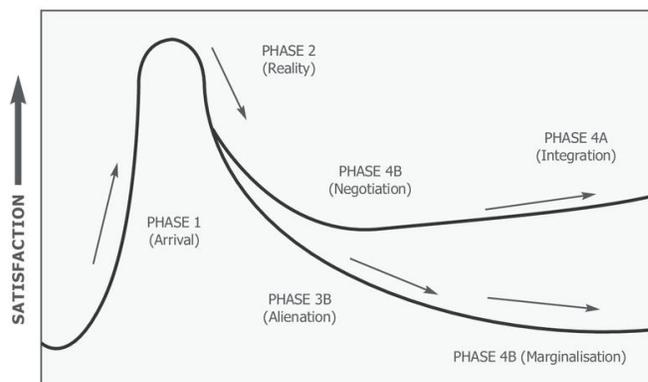
This poem can be looked alternately to “The White Man’s Burden” by Rudyard Kipling. While in Dharkar’s poem we see how the Westerners represent the East, here we see the Western mind. Kipling explains in his poem how it is the duty of the white Europeans to teach the uneducated, naïve and savage black people by keeping them captive and using force upon them because they were too naïve to understand explaining. He called the colonized people as “Half devil and half child” and “sullen peoples.” Edward Said in this regard said in his book *Culture and Imperialism* that:

“What are striking in these discourses are the rhetorical figures one keeps encountering in their descriptions of “the mysterious East,” as well as the stereotypes about “the African [or Indian or Irish or Jamaican or Chinese] mind;” the notions about bringing civilization to primitive or barbaric peoples, the disturbingly familiar ideas about flogging or death or extended punishment being required when “they” misbehaved or became rebellious, because “they” mainly understood force or violence best; “they” were not like “us,” and for that reason deserved to be ruled” (Said xi).

Therefore, whether it is through flogging and torturing in the colonial period or the discrimination to immigrants in the modern period, there is a tendency of looking down upon the East by the West that affects the way immigrants to this day live in the Western countries.

Conclusion

Immigration as the paper discusses is not as simple as moving from one country to another. It is a transfer to new language, culture, politics and the impact of all these factors based on the immigrant's social status and country of origin. Again, the paper looks at the fact that while it is difficult for immigrants adjusting into new country, their children might experience different situations and difficulties. Being born and brought up in a particular country, the children have adapted better with its culture than their parents. However, they are also treated differently by the natives for being originally from a different country. Therefore, people of mixed origin ends up being an outsider whatsoever.



The above graph summarizes the scenario of migration and becoming either an immigrant or a refugee. In the first part of the graph, it shows people migrating to another country. The migration maybe voluntary as in the case of immigration or involuntary as in the case of exile or taking refuge. In Phase 2 of the graph, the migrants come across the reality of their movement and destination. In one circumstance they hope for a better or safer future but face the harsh reality of being alienated, eventually leading to marginalization. This is the situation the paper explores in the poem “They’ll Say, “She Must Be from Another Country” where the immigrant was looked as alien who came from an exotic land so she had no knowledge about the country

she had come to. In this way, she was marginalized by the natives. The other situation that the immigrants may experience is acceptance through negotiation. Here, the immigrants and their children adapt to the country they had emigrated to, compromising and adjusting to their needs with the surroundings. The paper explores such situation through the life of Ichiro in *No-no Boy* and Isma in *Home Fire*.

However, we come across some changes in the current scenario with some Bangladeshi people in the US government in high position, or their vice-president who is partly Indian. Either we can look at it as exception or as change in the world view. However, the fact that the number of such successful people abroad is still quite low and they either have a strong social background irrespective of their place of origin or extremely talented are also matters to be considered. In this regard, the paper shows a close connection to Nationalism in respect to the lives and struggles of immigrants and people of mixed race. Nationalism as we come across, creates the distinction between one country from another and people have to adapt to the new Nationalism when they move to a new place. However, despite adapting to the new surroundings, people might or might not be accepted as a part of the new country. Considering this aspect, the paper has been divided into four claims.

Firstly, the paper has drawn a connection to Orientalism with immigration. Here, the paper has discussed how the people of mixed race were considered as orient and were made to feel 'othered' in the country they had moved to. These people include migrants, refugees, immigrants, and also citizens who have a mixed race. The social and economic differences amongst the countries play a major role in resulting such treatment. The second factor is the role of media and state in creating or amplifying the struggle for the hybrid citizens and people of mixed origin. The article, "Overcriminalizing Immigration" describes the harshness within the

immigration law and how it creates governments — both state and local — to increase trouble for the people coming to live in their country. We come across a sense of unwelcoming nature towards immigrants in the Western State to avoid heterogeneity. In the present Capitalist world, the developed countries are not very accepting towards hybridity as earlier mentioned in the paper. They are not very happy about having people from other countries especially from their once colonized countries to be equal to them or be living with them. For this reason, oftentimes government places harsh laws to avoid having immigrants in their country. Government is becoming stricter towards permitting people from the outside to settle in their country also to justify to the locals that the fear for the outsider in a world full of crime and extremism is true. This is what eventually creates xenophobia. Media, at the same time, amplifies the xenophobia by reaching out to the world through their media-based channels. We see the result of such amplification of xenophobia when we see how people consider Muslims as terrorists despite the fact that terrorism can be present irrespective of the faith one belongs to.

The paper then looks at the difference in the struggles between first generation immigrants and their next generation particularly through the struggle between Ichiro and his mother, Mrs Yamada, in the novel *No-no Boy*. The novel portrays a clear difference in the mentality of the two generation and the different treatment and struggle they face amongst Americans. Finally, the paper has ended with the significance of looking at the lives and works of writers and poets of mixed origin to get a deeper understanding of the struggle that goes in the lives of hybrid citizens, immigrants, and other people of mixed race.

In this way, through the four claims, the paper has reflected upon the social, political, cultural and nationalistic issues that creates the struggle. Therefore, the paper, in this way, through looking at the four texts – John Okada’s novel *No-no Boy*, Kamila Shamsie’s novel

Home Fire, and Imtiaz Dharkar's poems "The Right Word" and "They'll Say, "She Must Be from Another Country", showed how writers and poets of mixed origin present the lives and struggles of immigrants, and reflected on the social, political, cultural and nationalistic factors within the context of immigration presented through fiction.

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