

IMMIGRANTS' CRISES AND CHALLENGES PORTRAYED IN *THE LONELY
LONDONERS, HOME FIRE AND WHITE TEETH*

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Table of Contents

Abstract	5
Epigraph	6
Chapter 1: Introduction	7 - 13
Chapter 2: Literature Review	14 - 25
Chapter 3: Research Methodology	26 - 31
Chapter 4: Immigrants' Crises and Challenges Portrayed in <i>The Lonely Londoners</i> by Samuel Selvon	32 - 44
Chapter 5: Immigrants' Crises and Challenges Portrayed in <i>Home Fire</i> by Kamila Shamsie	45 - 53
Chapter 6: Immigrants' Crises and Challenges Portrayed in <i>White Teeth</i> by Zadie Smith	54 - 62
Chapter 7: Conclusion	63 – 65
Works Cited	66 - 70

Abstract

Immigrants migrated to a foreign country with lots of hopes, dreams in their eyes and for a better life style. Most of the immigrants are migrated in search of good jobs and some other for pursuing higher studies. All their hopes and dreams are shattered once they entered into the foreign country. The natives are not welcoming at all rather they considered the immigrants as ‘alien’ and separated them from their community. On the other hand, the immigrants face lots of problems, crises and challenges to cope in a new country and with it’s people. Immigrants are mostly discriminated for their religion, status and skin color. As a result, immigrants try to adopt the ‘alien’ culture and ends with suffering from identity crisis. This paper will show how the immigrants are discriminated and the reasons behind the discrimination – racial discrimination, Islamophobia and multiculturalism. These reasons are described in the light of post - colonial theory, Homi K Bhabha’s theory on hybridity, mimicry, and third space and cultural difference and Erik Erikson’s theory on identity crisis.

Epigraph

First They Came

First They Came

First they came for legal immigrants who did not have their documentation on hand

And I did not speak out

Because I am not an immigrant who needed documentation.

Then they came for an immigrant who had legal status and a misdemeanor from 18 years ago

And I did not speak out

Because I am not anyone who had committed a misdemeanor, ever.

Then they came for men, women, and children who were seeking asylum

From oppressive regimes and violence

And I did not speak out

Because I am not an immigrant seeking asylum.

Then they separated children from their mothers

Fleeing violence and cruelty

And I did not speak out

Because I am not an immigrant, with children, seeking asylum.

They have not come for me.

But now, I have to wonder how long will I have the freedom

To speak out?

“First They Came”, a poem by Lynda L. Holup

Chapter 1

Introduction

About twenty years ago one of my uncles settled in USA with his family through Diversity Visa. He had gone there with lots of hopes and dreams in his eyes. After going there he had faced many challenges and undergone crises. As my uncle and his family migrated to USA, so they are considered as immigrants and that's why they had to live in a certain area separated from the mainstream. First of all, my uncle had to struggle a lot in job sector and there he had faced problems with language specially the accent in which the natives spoke. Secondly, they had faced a great challenge in dealing with their culture. When my cousin started to join the school, she went there wearing hijab with her school dress. Her classmates pranked with her for wearing hijab and her teachers also forbidden her to wear hijab. Gradually they succeeded to overcome these crises and challenges and coped with the environment. Now, they are perfectly settled there by adapting a mixed culture, mixed lifestyle. I have just shared only one real-life story but there are many more stories around us from which we can know about the problems, crises and challenges of immigrants in a foreign country. Immigrants are newcomers or outsiders to a country who come to settle or live permanently in that country. They move from their motherland to the other country by immigration process. It is an international process in which people move into a country where they do not have any citizenship in order to live or settle in that country especially as permanent residents. They have to adapt and cope with citizens of that country and take up employment as a migrant worker or temporarily as a foreign worker. Immigrants assume London as 'city of dream' or 'center of the world' but they face crises and challenges from the very beginning of immigration process which is still in force. They usually face crises in job markets, in managing habitations and also to cope with their language and

culture. As a result, they face challenges which lead to cultural conflict and identity crisis. Immigrants are kept separated from native people and discriminated in many ways. They are mostly suffered from racial discrimination and as a result they are deprived from job sectors, face problems in managing habitations. Besides, the immigrants also face problems on various religious issues, especially in Muslim minority country. The Muslim women are bullied for their hijab and Muslim men are for their beard. There are lots of real stories, bitter experiences shared by immigrants. Some of their stories are described in the following which are collected from different sources.

1st story:

Tuba, a PhD student from Hamburg, Germany shared her experience. She helps her mother with German translations and related a story about when her mother was yelled at because she could not speak German after living in the country for many years. She said she always tries to claim her rights against such racist remarks, adding it is not always easy to do so. As a hijab-wearing woman in a country with a small Muslim minority, Tuba does not like the looks she gets in public. "I'm most uncomfortable with the way they look at me," she said. "Their faces say already many things. You can tell they do not want you here, they let you feel with every possibility that you are not welcome here." "Once I visited the doctor with my mother. Both of us wore the hijab. I was in a very good mood and happy when I entered and greeted everyone just to be ignored by everyone at the doctor's office. This treatment became very normal to us. We are used to this," she said. "Once I asked directions and received a very nice answer, but at the end the woman said: 'But without hijab you would look much more beautiful,'" she said stating that she mainly faced discrimination because of her appearance. Muslim women who wear the hijab can easily be identified and targeted because of their attire, like Tuba.

2nd story:

A 30-year-old male originally from Guinea-Bissau faced problems during an internship at a think-tank in Chicago, U.S., his colleagues changed their attitudes toward him after he indicated he is a Muslim and was fasting during the holy month of Ramadan. He could get another internship at the same think tank, but he chose another place due to the behaviors of his colleagues. One day he was traveling with his father. When they stopped to buy something from a shop, a man refused to sell him beverages saying that “Guineans don’t have money.” He said the seller confused him with Guineans because he has a lighter skin than those in Guinea-Bissau.

Therefore, here we have seen two real life stories of Tuba and a guy from Guinea Bissau which are related to bitter experiences of immigrants and they are mostly bullied for their skin color and religion. In the first story we have seen an immigrant Tuba has been suggested by the native people for not wearing hijab and added that she will be looking more beautiful without hijab. In the next three stories we have seen that a black man from Guinea Bissau is insulted in different places for his skin color and religion. He has been also ignored by his colleagues in office for fasting as he is Muslim and not only that he was also deprived from the facilities given by his office. Later on, he was forced to leave the job. Hence, it is clearly understood that immigrants face crises for their skin color and religion. Besides, they face challenges to cope with different culture, language and in job sectors.

British people have their own culture, Muslim and black immigrants tried to adapt that culture and as a result, a conflict between creole culture and native culture occur. Moreover, the Muslim and black immigrants faced a great challenge in tackling with British language and culture which ultimately bound to create hybridity among them. The natives neglect the Creole

culture. The immigrants are isolated from the mainstream society and begin to experience every kind of discrimination. They have to face their problem of cultural identity directly for their traditional identity, becomes more and more challenging. Most of the Muslim and black immigrants suffered from identity crisis and they are in dilemma in choosing their cultural identity. Regarding this problem, Liu (2016)¹ asserted that the best and effective way to solve identity crisis is to build the hybrid identity. The British population are made up broadly of off springs of immigrants from the Asia, West Indies and Africa who migrated to the UK from the 1950s onwards. The first step of mass immigration to Britain began from World War I when Afro – Caribbean arrived to join in armed forces, navy to assist the natives in war but most of the time they confronted them violently and the same process repeated during World War II. Though the black immigrants contributed in wars by supporting Britain but they completely ignored the matter after the war ended. After the war when large number of immigrants migrated from different parts of the world, the British people started to neglect them and they are deprived from every aspects of society. The immigrants immediately faced the problems in searching habitats and jobs after their arrival. The migrants from Asia, West Indies and different parts of Africa were forced to form a community for living together as they had to live separately from whites. Besides, they faced a severe crisis in job sectors where whites are given more priorities than black and Muslim immigrants. Despite having good qualifications, most of the black immigrants had to face problems in finding jobs. Bhugra and Becker (2005)² informs by observing different census that employment rates of the black immigrants are fairly lower than those of the white

¹Liu, T. "Construction of Hybrid Identity in Samuel Selvon's *The Lonely Londoners* and Moses Ascending." *Journal of Language Teaching and Research*. 7.6 (2016): 1198 – 1202.

²Bhugra & Becker. "Migration, cultural bereavement and cultural identity." *Official Journal of the World Psychiatric Association*. 4.1 (2005): 18 – 24.

people on all levels of qualification. This is especially true for men where 80% of white men aged 16 to 64 are employed, compared to only 67% of Afro-Caribbean men. Moreover, their salaries did not reach the salaries of their white co-workers. The unemployment rates acknowledge this trend where 11.6% of black immigrants are unemployed compared to only 4.7% of white people. There is another severe crisis which is faced by most of the black immigrants is racial discrimination. Black immigrants to Britain have frequently experienced racial discrimination. There were problems on several levels. From the very beginning of their immigration, the black immigrants were more unlikely to get a job or appropriate living place. They felt unwelcome in public places like restaurants, bars, and experienced police harassment with the fear of a racially motivated attack. Most black immigrants feared to enter into restaurants and bars with white customers. They knew that, as they were not welcomed in their job places so they were also not welcomed in those public places. In 1981, 512 racially motivated attacks of black immigrants were estimated per 100 000 of the population which are based on the police reports. With regards to Britain's ethnoscape, which when of the distribution of the report had come to be composed around three chief subject positions—white, black and Asian—the presentation of a Muslim character was problematic. Muslims could be found along all the range of ethnically subject positions in a huge number to subvert the racial rationale of Britain's ethnoscapes. Therefore, not only the black immigrants but also the Muslim immigrants have to suffer from severe physical and mental harassment from the native people, especially the women who wear 'hijab'. All these are happening only because of the wrong representation of Islam by Western media in front of the world especially after 9/11.

Immigrants migrate to another country with lots of hopes but everything is shattered when they face the reality. Most of the immigrants forced to adopt the culture of the country

where they migrated and as a result hybridity, mimicry, cultural difference, identity crisis and third space are created. Cultural difference, mimicry and third space are the branches of hybridity. Hybridity means mixture of two cultures, politics or race, languages or groups but from the postcolonial theory's viewpoint hybridity can be defined as the creation of new transcultural forms within the contact zone produced by the colonizer and colonized people. When mixture of two culture, race, groups gives notion of hybridity then another new form of culture, groups or language created apart from the two which can be termed as 'third space'. Hybridity has different forms in biology, culture and ethnic groups. This paper has picked cultural hybridity which is the mixture of two different cultures or different aspects of it, such as race, language and ethnicity. In general implication, 'mimicry' refers to the imitation of one species by another. In *New World College Dictionary*, Webster (1997)³ defines the term as 'close resemblance, in color, form, or behavior of one organism to another or to some object in its environment ... it serves to disguise or conceal the organism from predators.' Mimicry highlights the gap between the norm of manners presented by European Enlightenment and its colonial imitation in distorted form, which is based on Foucault's term, stand on Kant's notion. All these terms are related to hybridity and lead to identity crisis. These terms will be further discussed with the support of theory in 'Research Methodology' chapter.

From the above discussion we can point out that immigrants mainly face cultural, religious, linguistic and racial differences. These differences create major problems in job sector, in accessing public services, education, housing and deprived from many more opportunities. In order to solve these problems the immigrants force to hybridize themselves which creates some more problems like identity crisis and cultural hybridity. These real life problems of immigrants are reflected in fictions also. Some renowned writers try to present such tough life of immigrants,

³*Webster's New World College Dictionary*. Macmillan, New York Press, 1997.

their crises and challenges, bitter experiences through their writings. Many poems, novels and screenplays are written regarding different immigrants and their lives. Interestingly, most of the writers are either migrants or descents from their ancestors. The immigrant writers depicted their own experiences through their writings and the descents rarely share their own experiences rather they mostly share other immigrants' views, experiences in their literary works. This thesis is going to take three novels which depict the discussed crises and problems faced by immigrants. The first one is *The Lonely Londoners* by Samuel Selvon highlights the racial discrimination, unemployment, crisis in housing, hybridity. The next one is *Home Fire* by Kamila Shamsie, focuses on Islamophobia and identity crisis and the last one *White Teeth* by Zadie Smith points out multiculturalism and cultural hybridity.

The aim of writing this thesis is to conduct a research on the crises and challenges of immigrants portrayed in *The Lonely Londoners* by Samuel Selvon, *Home Fire* by Kamila Shamsie and *White Teeth* by Zadie Smith and to execute an analysis in the light of post - colonial theory, Homi K Bhabha's theory on hybridity, mimicry, and third space and cultural difference and Erik Erikson's theory on identity crisis.

Chapter 2

Literature Review

Literature review is a collection of extensive summary of some research works on a topic which are conducted before. It is the most important section of a research as it presents other researchers' works on that specific topic. Here, the literature review is arranged in a series. In first part the conditions of immigrants, their problems related to citizenship and the discrimination they have to go through.

Wilkes & Wu (2019)⁴ states many immigrants experience discrimination which creates disturbance in their trust. They conduct a research on immigrants' trust, discrimination and multiple challenges where they find out that perceived discrimination is more applicable to general trust and sometimes specifically to political trust. They also identify that perceived discrimination describes more of the trust gap between ethnic immigrants and the native-born than the gap between non ethnic immigrants and the native-born. The results demonstrate that what turn out to be a simple relationship is more complicated when group differences described.

Dinesen & Hoogh (2010)⁵ claims many studies have analyzed how discrimination becomes an important issue for immigrants' trust. No study has been able to define whether discrimination against immigrants takes place as a result of immigrant status or because of race.

Uslaner (2011)⁶ says it's a general thought that the low trust of immigrant groups to the fact that they arrive from societies that propagate distrust. This argument has been observed by

⁴Wilkes, R. & Wu, C. "Immigration, Discrimination, and Trust: A Simply Complex Relationship." *Frontiers in Sociology*. 4.2 (2019): 32 – 45.

⁵Dinesen, P. T., and Hooghe, M. "When in Rome, do as the romans do: the acculturation of generalized trust among immigrants in Western Europe." *Int. Migr. Rev.* 44.5 (2003): 697– 727

looking at whether trust levels are different between migrants and natives as well as what the poor trust level is in the point of beginning. On the other hand, the above examples portray because there is still obscurity around whether trust gaps are thoughtful of differences in the experience of nativity or differences related to ethnicity and if so how this might be tied to discrimination in the new society.

Reskin (2003)⁷ states the effect of discrimination on trust across immigrant groups or to consider the relationship between discrimination and trust within immigrant groups. Essentially this approach is observed whether the effect of discrimination on trust is changeable or the trust of some immigrant groups is more sensitive to discrimination. However, this approach cannot explain the extent to which discrimination accounts for the gap in trust between immigrants and the native-born. That is the fact that the levels of discrimination are higher for immigrant or ethnic groups also needs to be taken into account and done so as more than a control. This is because conceptually what matters is the fact that immigrants typically experience more discrimination than the native-born.

Arnaut, Lafleur, Fadil & Alloul (2020)⁸ informs the imaginary issues around current forms of out-of-Europe migrations of various European publics. They added the new forms of European emigration and shed light on an imaginary of Europe which is not formulated as a place of well-being and success but rather creates restricted positions for immigrants.

⁶Uslaner, E. M. "Trust, diversity, and segregation in the United States and the United Kingdom." *Comp. Sociol.* 10.8 (2003): 221–247

⁷Reskin, B. F. "Modeling ascriptive inequality: from motives to mechanisms". *Am. Sociol. Rev.* 68.4 (2003): 1–21

⁸Arnaut, K. Lafleur, M, Fadil & Alloul "Leaving Europe: New Crises, Entrenched Inequalities and Alternative Routes of Social Mobility". *Journal of Immigrant & Refugee Studies*, 18:3 (2020): 261-269.

Grigonis (2016)⁹ asserts that EU has confirmed to establish proper human rights protection level equivalent to the one ensured under European Convention on Human Rights (ECHR), it is doubtful if the EU was able to ensure human rights in time of recent migrant crisis. EU-level migrant policy restricted EU's ability to prevent the crisis and to mitigate its consequences as well as human rights violations. It is proposed that EU should address migration issues immediately by introducing major migration policy reform. Absence of comprehensive migrant policy at the EU level determined that EU welcomed the crisis being divided and indecisive, despite the fact that having regard to the historical experience crisis could be anticipated and most of the human rights violations avoided.

Ellerman (2019)¹⁰ asserts non - discriminatory migration policy is not maintained everywhere and immigrants are deprived from proper citizenship policy. This policy constitutes hierarchies within immigrants and citizenship is immensely discriminated valid features that are depended on social integrities like religion, gender, race and nationality.

Again, Baubock (2010)¹¹ also discusses regarding immigrants and their citizenship in one of his journals. He claims that there is specific and number of recognized rights which establish the positions of immigrants and classifies their rights according to the dependence on native country's policies and their trust issue plays a vital role here. Immigrants are seen as alien citizens by the natives and discrimination, barriers are always there in between the natives and

⁹Grigonis, S. "EU in the face of migrant crisis: Reasons for ineffective human rights protection" *International Comparative Jurisprudence*. 2.2 (2016): 93 – 98.

¹⁰ Ellermann, A. "Human – Capital citizenship and the changing logic of immigrant admissions" *Journal of Ethnic and Migration Studies*. 46.12 (2019): 2515 - 2532

¹¹Baubock, R. "Migration and Citizenship." *Journal of Ethnic and Migration Studies*. 18.1 (2010):27 – 48.

immigrants. Therefore, in terms of getting proper citizen rights natives are always more advanced rather than the immigrants.

In Samuel Selvon's *The Lonely Londoners*, the Caribbean black immigrants are mainly suffered from racial discrimination which creates crisis in their identity and forces them to create hybrid culture.

Dizayi (2016)¹² states the dilemmas and the difficulties faced by Caribbean immigrants in Selvon's *The Lonely Londoners* in one of his journals. He critically examines Selvon's novel and reviewed on identity crisis and relates with Homi Bhaba's postcolonial theory. He claims that the novel is an excellent postcolonial literature which successfully portrays the miseries of black Caribbean immigrants settled in London. He explores and present the brutal acts of native Londoners towards the black Caribbean immigrants. They expected warm reception from the natives but instead of that they only separated them from main stream. In this article, the writer mainly describes the novel in the light of Homi Bhaba's theory on hybridity and mimicry. The situation of black immigrants who suffer from identity crisis leads them to develop hybrid identity. The struggle by the immigrant from the Caribbean is only a part of the literature. Compensation crisis was not limited to an immigrant from the Caribbean but also for another part of the world such as Asia and Africa. In the novel, Galahad expected king living in London but he admits identity crisis when he declared that he torn between white mask and dark skin. Later on, Galahad started to accuse his skin color. Being an immigrant, he started to think that his skin color is responsible for all the crises he has gone through.

¹²Dizayi, S. "Immigrants Identity Crisis in *The Lonely Londoners*." *IRA- International Journal of Management & Social Sciences*. 4.1 (2016): 183 – 191.

Sherwani and Dizayi (2019)¹³ explains the miserable life gone through by Caribbean immigrants in London in one of their journal. The discourse of the novel which presents the subject of opposing dominant culture throughout events and language used by the novelist. The criterion of immigrants, their stress and shock have always been the main point of discussion after WWII. Through the colonial history there was a dominant discourse of Western cultural superiority imposed on colonized, with the postcolonial era a different discourse appeared through intellectual demonstrations.

Dutta (2015)¹⁴ added regarding the suffering of Caribbean immigrants that *The Lonely Londoners* depicts and very accurately portrays the harsh conditions which the black Caribbean faced who arrived to the Britain after the decolonization period. The concept behind the immigration was mainly to induce a much better lifestyle and to adopt the same methods in the land of the European in the hope that this can bring a more promising and a better future for the individuals. Not only they were not competent enough in terms of economy and financial stability, apart from that it was also very difficult for these new immigrants to settle into the country with the fact that the country was against the policy of the immigration and was adamant in getting rid of all the black immigrants that have arrived in the country.

Ellis (2015)¹⁵ asserts that the mass number of black people already had that feeling of dominance in their mind, mainly because of the colonization factor. Being psychologically affected by the European, having the perspective that white skinned people are much better at dealing with life than others led to the belief that lowers one's own power and this happens for

¹³Sherwani, K. & Dizayi, S. "Resisting Dominant Culture in *The Lonely Londoners*: A Critical Discourse Analysis." *IJASOS-International E-journal of Advances in Social Sciences*, 5.10 (2019): 1275 – 1278.

¹⁴Dutta, M. J. "Decolonizing communication for social change: A culture-centered approach." *Communication Theory*, 25.2 (2015): 123-143.

¹⁵Ellis, A. E. "The imperfect longing: Sam Selvon's *The Lonely Londoners* and the dance of doubt. African and Black Diaspora" *An International Journal*, 8.2 (2015):178-189

their own appearance. This led to a situation where there is confidence factor which played in the minds of these immigrants. Hence; they are not even able to raise their own voice and belief in themselves.

Liu (2016)¹⁶ asserts that *The Lonely Londoners* by Samuel Selvon is an intense depiction of Caribbean immigrants' life in London and this novel influenced post-colonial literature. He expanded the construction of cultural identity by applying Homi Bhaba's theory of hybridity. The paper sums up by a claim that different cultures can manipulate each other but the most effectual way to deal with identity crisis is the formation of hybrid identity.

Abercrombie (1988)¹⁷ asserted that the racial discrimination brings higher unemployment rates of the black people than those of the white people and more black people worked for low-paid jobs. A similar discrimination was applicable for housing where the black immigrants are discriminated on the basis of their skin color by most of the white landlords. Even after a black immigrant gained a job and place to live, his problems did not end. Many black workers worked in the atmosphere of hostility where their white co-workers made it clear to them that they were not welcome and they were burden for them in their job market. Most black immigrants feared to enter into restaurants and bars with white customers. They knew that, as they were not welcomed in their job places so they were also not welcomed in those public places. In 1981, 51,2 racially motivated attacks of black immigrants were estimated per 100 000 of the population which are based on the police reports. The numbers can be more but for the unhealthy relationship between the black immigrants and the police, all the racially motivated attacks are

¹⁶Liu, T. "Construction of Hybrid Identity in Samuel Selvon's *The Lonely Londoners* and *Moses Ascending*." *Journal of Language Teaching and Research*. 7.6 (2016): 1198 – 1202

¹⁷Abercrombie, N. *Contemporary British Society: A New Introduction to Sociology*. Cambridge: Polity Press. 1988.

not added in the police reports. It is because, most of the attacked black victims decided not to report the assault in fear of harassment from police. Samuel Selvon's novel – *The Lonely Londoners* is taken as an example where these crises and challenges faced by black immigrants are shown.

Nasta (1985)¹⁸ claims that the hybrid identity helps the black immigrants to construct their new cultural identity firstly. Hybrid identity gives rights to the black immigrants to live like Londoners, they begin to do some decent jobs and begin to have their own industry in London. Then secondly, hybrid identity assisted to get rid of the cultural barrier and lastly it helps them to combine the strengths of two cultures, free from the control of the superiority of the white's culture.

In Kamila Shamsie's *Home Fire*, immigrants are discriminated for their religion. A phobia is created regarding immigrants' religion i.e. Islam leads to a term – 'Islamophobia'. Islamophobia becomes a big problem for Muslim immigrants. The natives considered them as born terrorists and a political pressure is always there on Muslim immigrants.

Bleich (2009)¹⁹ says in certain senses, Islamophobia is another word for an old idea. In any event since the distribution of Edward Said's *Orientalism* in the late 1970s, it has been broadly acknowledged that "the West" has since quite a while ago connected Islam with negative pictures, notions, and generalizations. The term has additionally spread to worldwide associations at the most astounding levels. The European Union issued a few reports on the point in the mid-2000s (European Monitoring Center on Racism and Xenophobia [EUMC], 2002,

¹⁸Nasta, S. "The Moses Trilogy: Sam Selvon Discusses his London Novels". *Wasafiri*. London: Routledge. 1.2 (1985): 5-9.

¹⁹Bleich, E. "Where do Muslims stand on ethno-racial hierarchies in Britain and France? Evidence from public opinion surveys, 1988-2008." *Patterns of Prejudice*, 43.5 (2009):379-400

2003, 2006), and in 2004 United Nations Secretary General Kofi Annan opened an UN gathering on "Standing up to Islamophobia" with the mourn, "When the world is constrained to coin another term to assess progressively across the board extremism, that is a pitiful and alarming advancement. Such is the situation with Islamophobia."

Said (1979)²⁰ informs racism was not predicated on the presence of race as comprehended in principally biological terms, but instead that race was the result of the procedure of racialization. All things considered, a blend of components including narratives, societies, topographies and bodies were enunciated to produce "race" as the state of plausibility of the activity of racism and prejudice. The radicality of the Runnymede report was to point to the manner by which religious connection could be an adequate wellspring of gathering development. With regards to Britain's ethnoscapes, which when of the distribution of the report had come to be composed around three chief subject positions—White, Black and Asian—the presentation of a Muslim character was problematic. Muslims could be found along all the range of ethnically subject positions in a huge number to subvert the racial rationale of Britain's ethnoscapings. He adds, Islamophobia is a form of racialized govern mentality. It is more than prejudice or ignorance; it is a series of interventions and classifications that affect the well-being of populations designated as Muslim. This does not mean that there are no emotional, cultural or religious investments and expressions in the articulation of Islamophobia, but rather that Islamophobia is a language game directed toward the undermining of a distinct Muslim identity.

²⁰Said, E.W. "Intellectuals in the Postcolonial World". *Skidmore College*. 70.71 (1986): 44 – 64.

Bezehaf (2017)²¹ asserts Islamophobia is not just idiosyncratic eruptions reflecting social or psychological profiles of the perpetrators, but rather its occurrence has to be seen in specific assemblages. By identifying these assemblages it should be possible not only to take a measure of Islamophobia, but also to take counter-measures against it. Traditional strategies for diminishing Islamophobia often take the well-intentioned but also well-worn form in which authoritative speakers are asked to make declarations along the lines that “Islam is a religion of peace” or that “Muslims are not homogenous” or “the majority of Muslims are moderates”. While in a moment of urgency such declarations may have some part to play, on their own they are unlikely to counteract Islamophobia. These declarations apparently challenge the idea that Islam is a religion of violence, or all Muslims are extremists; but this exchange takes place in a context in which Muslims continue to be narrated in subaltern positions, and thus, are easily countered by assertions that Muslims are extremist or Islam is violent. The logic of Islamophobia in its various forms is a relationship of domination.

Rivaldy, Budiman & Tambunan (2019)²² claims in *Home Fire*, Kamila Shamsie doesn't promote generosity, loyalty and authenticity of Muslim to maintain such narrative rather than deconstructing negative stereotypical images of Muslims. Each protagonists of *Home Fire* produce different identities. Isma keep up her position in the dominant group while Aneeka constructs her in between appearance since she is in relationship with Eamonn, and then Parvaiz associates himself into radical group. In short, Shamsie portrays various brunch of her protagonists to analyze Islam and Muslim on Islamophobic point of view in massive aspect.

²¹Bezehaf, B. “Covering Islam in Western Media: From Islamic to Islamophobic Discourses.” *Covering Islam in Western Media: From Islamic to Islamophobic Discourses*, 2.1 (2017): 33 – 71

²²Rivaldy, Muhamad R., Budiman, M. & Tambunan, S. “Muslim Diasporic Identities in Kamila Shamsie’s *Home Fire*.” *International Review of Humanities Studies*. 4.2(2019): 962 – 972.

Brigida & Pinho (2019)²³ informs that Kamila Shamsie's *Home Fire* emphasizes the vulnerable identity of immigrants who are suffered from either racism or Islamophobia. They tried to prove in their journal that how Islamophobia affected on Muslim minorities' life in United Kingdom. In the novel, Isma and Pasha were held at the airport for not of their Pakistani British identity rather for the religion. Though many Muslims immigrants dwelled for many years in Britain and also they got citizenship but still they are considered as 'alien' as an anxiety formulates regarding their religion.

Chambers (2018)²⁴ informs in *Home Fire*, Shamsie portrays how the immigrants are influenced by the culture of the host countries and are victims of identity crisis on the political, social and cultural contexts. Shamsie depicts the uncertain and unsecured position of the migrants especially on the political aspects. They are not willingly owned by either country when they need support from it. Mixed loyalties and political tensions are reflected as motifs in the novel. While the conflicting conversation between Isma and Aneeka regarding Parvaiz's crime, Isma mentioned to Aneeka – “We are in no position to let the state question our loyalties. Don't you understand that?” (Shamsie, 112) From here it is understood that in both the novels the migrants don't have any stable position.

In Zadie Smith's *White Teeth*, a number of thoughts are pointed like multiculturalism, relations between natives and immigrants, colonizers and colonized, immigrants of first and second generation. Here, a clash created in different relationships and multiple convictions are depicted to show immigrants' position in foreign country.

²³Brigida, M. “Necropolitics and National Identity in Kamila Shamsie's *Home Fire*.” *Interdisciplinar, São Cristóvão*. 31.1 (2019): 153 – 167.

²⁴Chamberlin, M, ““The Role of Muslim Identity Politics in Radicalisation” *The Department for Communications and Local Government, London*. 2007.

Ali & Ibrahim (2019)²⁵ states that in *White Teeth*, Smith shows the grand celebration of multiculturalism and differences between first and second generation immigrants. Smith mainly displays the second generation immigrants and accepts that they are absolutely different from Western societies in the way of their life style, perspectives, livelihood, etc. In addition, some of the characters consider themselves as aliens in a strange world even they spent most of their life in London. On the other hand, rest of the characters attempt to joinsome elementary groups to compose their identity in a new wayfor attaining their social status.

Koseoglu (2017)informs Zadie Smith focuses on the conditions and crises of immigrants who are experiencing hybridity, identity crisis, mimicry, cultural shock, etc in postcolonial Western societies. The novel points out the clashes between the Westerners and Easterners andbetween the first and second generations of immigrants. In addition this research tries to find out the cultural difficulties and clashes in the light of Homi Bhaba's postcolonial theory and depicts the effect of potential relationship between the past colonizers and colonized.

Haque (2004)²⁶ informs that in *White Teeth*, there is a portrayal of conflict in between the natives and immigrants and also a culture is created by the mixer of different cultures. It displays a parody of constant characters who has same perspectives with different cultures. As the immigrants are differently treated by natives so they are forced to mixed up with other immigrants from different cultures which ends up in formation of hybrid culture.

²⁵Ali, B. "The Construction of Identity in Zadie Smith's *White Teeth*." *English Languge - College of Languages-Salahaddin University-Erbil*. 23.5 (2019): 330-342.

²⁶Haque, E. "*White Teeth* and *Brick Lane*: Perspectives of Diaspora Literature." *Brac University Journal*. 1.2(2004): 149 – 152.

Rogers (2007)²⁷ considers Zadie Smith's *White Teeth* as celebration of multiculturalism which presents fundamentalist discourses and problematic views of cosmopolitan London. Most of the characters in the novel have come to London due to colonialism and they are often aware of their post-colonial identities. Therefore, in this novel we have seen that living in a multicultural society causes confusion about their ethnic identity.

Different research works related to immigrants' crises and challenges are discussed in the above. Here, it is seen that all the researchers have talked on a specific challenge, problem or crisis only. This research is different from them as it brings all those crises and challenges under an umbrella and discuss them from different points of views which will make the research a unique one from other research works.

Chapter 3

²⁷Rogers, K. "Affirming Complexity: *White Teeth* and Cosmopolitanism" *Comparative Literature Graduate Contributions*. 5.1 (2008): 42 - 65

Research Methodology

A method plays a vital role in any research which includes a specific methodology, theories, research questions, content analysis. Methodology is the most important part of a research where specific methods and principles are analyzed which are related with a research. This thesis will focus on crises and challenges faced by immigrants – racial discrimination, cultural hybridity, identity crisis, crises in job market, managing habitations and conflict with native language. These crises and challenges will be analyzed in the light of post - colonial theory, Homi K Bhabha's theory on hybridity, mimicry, and third space and cultural difference and Erikson's theory on identity crisis. A brief discussion on theories which will be used in this thesis is given below.

The theory of Mimicry:

In general implication, 'mimicry' refers to the imitation of one species by another. In New World College Dictionary, Webster (1997)²⁸ defines the term as 'close resemblance, in color, form, or behavior of one organism to another or to some object in its environment ... it serves to disguise or conceal the organism from predators.'

Mimicry highlights the gap between the norm of manners presented by European Enlightenment and its colonial imitation in distorted form, which is based on Foucault's term, stand on Kant's notion. Homi Bhabha (1994)²⁹ in his book, *The Location of Culture*, has defined the term 'mimicry' as a part of a larger concept of visualizing the postcolonial situation, which is a kind of binary opposition between authority and oppression, authorization and de-authorization. He also asserts that all modes of infliction including the demand on the colonized

²⁸Webster's New World College Dictionary. Macmillan, New York Press, 1997.

²⁹Bhabha, Homi K. "The Location of Culture". *Psychology Press*, 1994. Print

to be like the colonizer results in mimicry. According to him, the form of asserting authority over the colonized gives rise to mimicry. Again, he claims that mimicry can be taken as a way of avoiding control that also gives rise to postcolonial analysis by subverting the colonial master's authority and hegemony. Leela Gandhi (1999)³⁰ explains the term 'mimicry' in her book, *Postcolonial Theory: An Introduction*, as:

Mimicry is also the sly weapon of anti-colonial civility, an ambivalent mixture of deference and disobedience. The native subject often appears to observe the political and semantic imperatives of colonial discourse. But at the same time, she systematically misrepresents the foundational assumptions of this discourse by articulating it. In effect, mimicry inheres in the necessary and multiple acts of translation, which oversee the passage from colonial vocabulary to its anti-colonial usage. In other words, 'mimicry' inaugurates the process of anti-colonial self-differentiation through the logic of inappropriate appropriation. (149-150).

The above discussion illustrates a little difference in the term 'mimicry' that Homi Bhabha has presented. Bhabha asserts that an anxiety of colonizer has to open a space for the colonized to resist colonial discourse and that anxiety is matched by mimicry, with the colonized adopting and adapting the colonizer's culture. However, this mimicry is not just submissive imitation and the colonized is not being assimilated into the supposedly dominant or even superior culture, rather Bhabha (1994)³¹ believes that mimicry is an exaggerated copying of language, culture, manners, and ideas that is repetition with difference, and not evidence of the colonizers' subjection.

³⁰Gandhi, L. *Postcolonial Theory: A Critical Introduction*. New York: Columbia UP, 1998

³¹Bhabha, Homi K. "The Location of Culture". *Psychology Press*, 1994. Print

The theory of Hybridity:

In the contrary of mimicry, hybridity refers to any mixing of east and western culture. Hybridity most commonly refers to colonial subjects from Asia or Africa who have found a balance between eastern and western cultural attributes within colonial and postcolonial literature. However, in Homi Bhabha's initial usage of the term in his essay 'Signs Taken For Wonders', (1817), he clearly thinks of hybridity as a subversive tool whereby colonized people may challenge various forms of oppression.

Again, 'Hybridity', is an important concept in post-colonial theory, refers to the integration or (mingling) of cultural signs, and practices from the colonizing and the colonized cultures. Again, it refers to the kind of political and cultural negotiation between the colonizer and the colonized. Homi Bhabha in his book, *The Location of Culture* (1994)³² states that the assimilation and adaptation of cultural practices, the cross-fertilization of cultures, can be seen as positive, enriching, and dynamic, as well as oppressive.

Homi Bhabha's term 'hybridity' can be well explained by referring a long quotation from Ania Loomba's (1998)³³ book, *Colonialism/Postcolonialism* :

It is Homi Bhabha's usage of the concept of hybridity that has been the most influential and controversial within recent postcolonial studies. Bhabha goes back to Fanon to suggest that liminality and hybridity are necessary attributes of the colonial condition. For Fanon, you will recall, psychic trauma results when the colonial subject realizes that he can never attain the whiteness he has been taught to desire, to shed the blackness that he has learnt to devalue. Bhabha amplifies this to suggest that colonial identities are always a matter of flux and agony. It is always, writes Bhabha in an essay about Fanon's

³²Bhabha, Homi K. "The Location of Culture". *Psychology Press*, 1994. Print

³³Loomba, A. "Colonialism/Postcolonialism" *The New Critical Idiom*, 1998. PDF

importance of our time, in relation to the place of the other that colonial desire is articulated, correct. (148)

The theory of Identity Crisis:

'Identity' is an ambiguous term, which is difficult to define. According to the Oxford English dictionary, identity is defined as 'The fact of being who or what a person or thing is'. Erik Homburger Erikson first defines the concept of identity, who mostly defines identity as a subconscious process, which merges a personality into a single whole and forms links between the individual and the social world. Erikson (1998)³⁴ claims that identity can be described with the answer to the question 'who am I'? He also asserts that identities are not always positive in that sometimes individuals choose a negative identity to maintain their sense of integrity.

The Study of Postcolonial Theory, presented by Homi Bhabha:

Homi Bhabha's writing is mostly influenced by postcolonialism and poststructuralism. He has developed postcolonial theory and based on the theory, he has written several books. Among them, *The Location of Culture*, is one of his books, written based on postcolonial theory, which is a collection of his important essays. Here, Bhabha describes several concepts like mimicry, hybridity, identity crisis etc. based on postcolonialism. In this book, Bhabha advocates a fundamental reformation of the methodology of cultural analysis in the West away from metaphysics and toward the 'performativity' and 'enunciatory present'. Here, he attacks the Western production and implementation of certain binary oppositions through his argument, which include center/margin, civilized/savage, and enlightened/ignorant.

In *The Location of Culture* (1994), one of Bhabha's essays is 'Of Mimicry and Man' where he speculates that the colonial subject's mimicry of his colonizer does not create a copy of

³⁴Erikson, Erik H. *Identitāte: Jaunība un krīze*. Jumava, 1998.

the colonizer; rather this mimicry produces something that the colonizer does not envision. As per Bhabha (1994)³⁵, the colonial takes into himself the colonizing image, consolidates it with his Africanism or Indianism, and progresses toward becoming something new and diverse a hybrid creature that subverts the colonial venture. Bhabha's work on contemporary culture, values the hybridity of transient and diaspora culture inside what is considered as the homogeneous existence and time of the nation. Bhabha utilizes the procedure of expanding on the diaspora conventions and cultural practices to break the financial and social boundaries that have existed for ages. Bhabha (1994)³⁶ declares that the local identity, which is the establishment of the society and the portrayal, involves recounting stories and in the meantime bringing solidarity among people and has an identity in the nation. With the end goal to bring together, there will be simply the development of self-identity, which will be the base of the considerable number of variables.

While doing research on immigrants' crises and challenges, I have gone through with many research works. I have noticed that the other researchers only discussed on some specific problems, for example - some of them only discussed on Asian immigrants or African immigrants, some of them only point out the problems of immigrants or only discussed how the immigrants face challenges and successfully overcome crises. This thesis will bring both crises and challenges of Asian and African immigrants under one umbrella which will make the thesis unique and different from other researches. Besides, this thesis will continue it's discussion by taking three novels as example – *The Lonely Londoners* by Samuel Selvon, *Home Fire* by Kamila Shamsie and *White Teeth* by Zadie Smith. This thesis will mainly concentrate on the

³⁵Bhabha, Homi K. "The Location of Culture". *Psychology Press*, 1994. Print

³⁶Bhabha, Homi K. "The Location of Culture". *Psychology Press*, 1994. Print

crises and challenges faced by immigrants in England. Once upon a time, British ruled over East and made Africans their slaves. They tried to impose their culture and encourage East to abandon their own culture. At that time they failed in their mission and forced to leave the East. Though the British don't rule over the East but they successfully establish their culture as superior one in all over the world. Therefore, when immigrants from East and Africa migrated to their country, they created a tough situation and the immigrants forced to embrace the British culture.

This thesis is to conduct a research on the crises and challenges of immigrants portrayed in *The Lonely Londoners* by Samuel Selvon, *Home Fire* by Kamila Shamsie and *White Teeth* by Zadie Smith and to execute an analysis in the light of post - colonial theory, Homi K Bhabha's theory on hybridity, mimicry, third space and cultural difference and Erikson's identity crisis.

Chapter 4

Immigrants' Crisis and Challenges portrayed in *The Lonely Londoners* by Samuel Selvon

The Lonely Londoners by Samuel Selvon is a novel of alienation and disaffection. In the novel, the black migrants are lonely as they have to live alone without their families and got no support from other immigrants. As a result, they had to live an isolated life which makes the novel, a disaffection one. Selvon focuses on the migration of West Indians to Britain in the 1950s and 1960s, mostly tells in informal forms and the daily experience of settlers from Africa and the Caribbean. This novel is the mixture of discrimination and loneliness. Habila (2007)³⁷ claims that the protagonist Moses describes London as a lonely city that divides up in little worlds and one stay in the world where they belong to and they don't know anything about what is happening in the other ones except what they read in the papers. From his statement it is understood that the city London is divided into some different parts which belongs to both, whites and blacks. Their society is completely divided in terms of habitat, living style and job areas and one group is unaware of other groups' life issues. Mainly, the natives make this division and they considered the immigrants as strangers who are not related to their country in anyway. Discrimination is in the sense of when Caribbean migrated to London in search of works then they don't get any jobs. An unemployed environment is created for them, no better jobs are offered to them. Despite having good jobs, they are rejected very decently by saying there is no vacancy. In the novel when Galahad confidently strolled around the city in search of jobs but he failed to get any jobs as he is a black immigrant and as a result, he became frustrated, showed her anger to the city and whites.

³⁷Habila. H, "Out of the Shadow". *The Guardian*. 2007

“[...] Lord, what it is we people do in this world that we have to suffer so? What it is we want that the white people and them find it so hard to give? A little work, a little food, a little place to sleep. We are not asking for the sun, or the moon. We only want to get by, we don't even want to get on.” (Selvon, 76)³⁸

Characters of this novel are being discriminated as they are black immigrants and they also face terrible racism for which they are not allowed to live with the mainstream. So, their accommodations are separated from others.

“Moses' sense of identity includes at least one notion of Britishness as is apparent when, in talking to new immigrants. He asserts his position as a citizen involved in the realities of his locality and, in effect, appropriates a British identity. And each time that Moses helps someone settle, he further affirms and establishes himself as a local with knowledge of his neighborhood.” (Chamberlin, 66)³⁹

Sam Selvon was an East Trinidadian with a half-Scottish mother. He grew up in a multicultural world, learning about both Standard English classics and Trinidadian culture. His novel is based on his own experiences in London partly where he lived in the city from 1950 to 1978 and worked as a clerk on Indian Embassy. This period that was crucial for developing his own Caribbean voice in a British context. He belongs to the Windrush generation, which marks the beginning of today's multicultural society. After World War II, Commonwealth subjects were invited to come to Britain to fill labor shortages but the reality of living in London as a black person was far from perfect. In 1958, racial disturbances were starting to erupt. The 1962 Immigration Act introduced a more hostile immigration policy.

³⁸Selvon, S. *The Lonely Londoners*. Essex: Longman, 1985 Pg:76

³⁹Chamberlin, M, ““The Role of Muslim Identity Politics in Radicalisation” *The Department for Communications and Local Government, London*. 2007.

In the novel, the Caribbean immigrants mostly faced problems after arriving in London. Moses likes to help them and he mostly works on station so that he can help his native brothers by providing them information on habitat and jobs. The immigrants who migrated from West Indies to London faced terrible problems in job sectors, habitation and racial discrimination. Accepting a different culture became a great challenge for them. First of all, the paper will discuss on the crisis faced by black immigrants in London. The black immigrants mainly faced troubles and crisis in job sectors, habitats and racial discrimination. During World War II and after the war, significant number of black immigrants migrated into London and British societies. They arrived into small groups for helping and working as serviceman in defense. Later on, when they started to emigrate and settle on London, they were offered no jobs and, in some case, very low standard jobs. They started to live in a certain place separated from the natives and mainstreams. All these happened because they are black immigrants and became victims of racial discrimination, whites neglected them and they were considered as quite different from the natives. Rose (2001)⁴⁰ given an example in her research –

“One of the black Londoners, Learie Constantine, a cricketer from Trinidad and welfare officer in the RAF, was refused service at a London hotel. He stood up for his rights and later was awarded compensation. That particular example is used by some to illustrate the slow change from racism towards acceptance and equality of all citizens in London.”
(224)

The number of blacks living in England continued to increase year by year after the World War I. A regulation to reduce the number by half was sanctioned to control the increasing number of black migrants. This regulation was sanctioned to prevent London being from flooded with black immigrants. The British government adopted severe measures to prevent the

⁴⁰Rose, S. “Race, Empire and British wartime national identity”. *Historical Research*. 74.184 (2001): 224.

repetition of what happened in the late 19th century when white immigrants stormed London. Samuel Selvon was also added in the immigrant's population of the mass movement from the West Indies. His use of dramatization brought up an important increment in the Britain's cultural value. It helps the immigrants have the value and importance to face the challenges that they had from their daily activities. Samuel Selvon expresses his anger and disappointment faced by the black immigrants experienced in London and neighboring towns.

Large number of immigrants migrated into London after the World War II in search of jobs to fulfill their dream considering the city as a 'dream city'. After arriving they have realized that they are neglected and considered as different from the natives. Therefore, they decided to follow and copy the British culture which gradually created a hybrid identity within them. In *The Lonely Londoners*, Selvon build up his characters in such a way who are eager to grab the Britishness and the culture. The Caribbean immigrants try to follow and embrace British culture. For example, one of the significant characters Galahad stroll around the London city and observes city people like a flaneur. He has fantasies, speculation but after coming to London he lost his fantasies. He is trying to hold the city 'London' but he is isolated among the crowds. Most of the characters in the novel have tendency and fantasies to grab Britishness. For example: Moses, the protagonist of the novel struggled the most for creating an identity but he failed to do so. Though he has no identity there but he has interest to live in the city and to hold the 'Britishness'. Black British Timeline (2016)⁴¹ informed us –

“From the 1950s into the 1960s, there was a mass migration of workers from all over the English-speaking Caribbean, particularly Jamaica who settled in the UK. These immigrants were invited to fill labor requirements in London's hospitals, transportation

⁴¹“Black British Timeline, British London, Black British History”, The Black Presence in Britain. (2014): 2-14.

venues and railway development. There was a continuous influx of African students, sportsmen, and businessmen mixed within British society.” (11)

In *The Lonely Londoners*, Selvon’s main target is to send a message to both the white and black readers through displaying the conditions of black immigrants and behavior of whites towards them. Besides, the habitat and job problems, the novel focuses heavily on both institutional and everyday racism in post-war Britain. There is a general sense that white people shouldn’t mingle with black immigrants. Bentley (2003)⁴² informs that –

“[...] in this way, employers can choose not to employ someone based on the color of their skin. This is an example of institutional racism. Black people cannot get any better paid jobs, even though they are qualified. A prime example is Galahad, who is unable to work as an electrician, which he used to in Trinidad.” (43)

On the other hand, black immigrants in the novel are also harassed publicly in most of the days. Once Galahad roamed around the London city and suddenly a little girl pointed him and said – “Mummy, look at that black man!” A little child, holding on to the mother hand, look up at Sir Galahad.” (Selvon, 71)⁴³

Galahad had full of dreams in his eyes before coming to London. When Moses asked him about his luggage and accessories then he replied that he can buy everything after getting a job and dreamt of wearing stylish and luxurious clothes. The next day of his arrival, he confidently went out to roam around the city but became clueless to see the natives’ lifestyle, culture and way of communication. He failed to manage jobs and after some days he asked Moses in fear

⁴²Bentley, N. “Black London: The Politics of representation in Sam Selvon’s *The Lonely Londoners*”. *Wasafiri. London: Routledge*, 18.39 (2003): 41-45.

⁴³Selvon, S. *The Lonely Londoners*. Essex: Longman, 1985 Pg:71

that – “You think I will get a work?” (Selvon, 25)⁴⁴ The ignorance of whites makes black immigrants depressed, they feel lonely and homesickness. The majority of these immigrants were single males without family support who often arrived in Britain with no job, nowhere to live, and very little money. In *The Lonely Londoners*, Selvon represented the immigrant population, particularly of those who settled in London though the characterization of his novel. Besides, he depicts the British notions of West Indians through several of young black immigrants with individual personalities and ethics who come from a variety of West Indian islands. Bhugra (2004)⁴⁵ stated that –

“The process of migration, sense of dislocation and alienation must contribute to the stress on the individuals and their families even though their experiences of alienation and dislocation will be different both at individual and group levels. Several studies in the UK have demonstrated high rates of schizophrenia among the migrant groups especially African–Caribbeans in the UK.” (134)

Galahad once talking with himself by looking at his hands and claims that his skin color is responsible for his miseries, troubles and for this he is ignored, harassed and failed to manage jobs. This can be observed as slight mental disorder within him. By searching jobs every day, Galahad became tired and frustrated and angrily said aiming the whites –

Colour, is you that causing all this, you know...You know is you that cause a lot of misery in the world? Is not me, you know, is you! I ain't do anything to infuriate the

⁴⁴Selvon, S. *The Lonely Londoners*. Essex: Longman, 1985 Pg:25

⁴⁵Bhugra, D. “Migration, distress and cultural identity.”*British Medical Bulletin*. 69.1, (2004): 129–141.

people and them, is you! Look at you, you so black and innocent, and this time so causing misery all over the world! (Selvon 77)⁴⁶

The unemployed condition of black immigrants in London and the terrifying heavy jobs which are reserved for them is another aspect of Selvon's representative account of London in *The Lonely Londoners*. The pure discrimination and injustice occurred in job sectors. Even if the black immigrants have good qualification but they are not offered good jobs according to their qualification. The working conditions of black immigrants in Britain who are forced to take low paid jobs for long hours. In the novel, through Moses, Selvon tried to express their feeling of pain and bitterness where he managed to narrate that blacks are forced to take hardest jobs and the whites takes the easiest one. Regarding this Moses narrates –

“They send you for a storekeeper work and they want to put you in the yard to lift heavy iron. They think that is all we good for, and this time they keeping all the clerical jobs for them white fellars.” (Selvon, 35)⁴⁷

Selvon reflected two different forms of London in his novel – *The Lonely Londoners* which are the ‘ideal London’ and the ‘real London’. The ‘ideal London’ is seen by the Caribbean from their home is completely different from the ‘real London’. They considered the streets of London are paved with gold, the city can change their destiny and can fulfil their dreams. After migrated to London, the immigrants saw the ‘real London’ and their ‘dream city’ transformed

⁴⁶Selvon, S. *The Lonely Londoners*. Essex: Longman, 1985 Pg:77

⁴⁷Selvon, S. *The Lonely Londoners*. Essex: Longman, 1985 Pg:35

into perverted one for them. Francis and Emmanuel (2011)⁴⁸ informed regarding the immigrants in *The Lonely Londoners* that –

“[...] their journey is from idealism to disillusionment. [...] a myth, entirely destroyed by the different elements, which constitute the city’s uninviting reality. The true image of London disillusioned them.” (47)

In the novel, we have seen that the black immigrants were considered the London as their ‘dream city’ which can change their luck. For this when they migrated to the city from their homeland, most of them didn’t bring anything with them. They thought that they will arrange a good job, a posh place to live and will buy their necessary things from there. After arriving, the thoughts were totally changed and differed a lot beyond their imagination. Good jobs and posh place to live are hard to find and buying luxurious things is a matter of dream for them. First of all, they had to struggle to manage habitats as they had to live in a place detached from the mainstream. Selvon explained the severe discrimination, prejudice and dislocation of black immigrants of London in such a way that readers can easily catch their social conditions there. The whites named the black immigrants’ house as ‘black house’ which is described in the novel that how shabby and unconstructed area it was.

“The houses in these roads are large, ugly, dilapidated... semi-detached...The exteriors are for the most part dingy, unpainted, and the most part dingy, unpainted, and crumbling...Many front doors have lost their knockers and bells, and their wooden or glass panels are broken or cracked... There is also a vague, all pervading smell of ancient

⁴⁸Emmanuel & Francis. “Idealism to Realism – Representing London in Black British Writing: Reading Samuel Selvon’s *The Lonely Londoners*. *An International Multidisciplinary Journal*. 5.6 (2011): 43 – 57.

dirt, of inefficient and overworked plumbing, unaired rooms, cooking, paraffin stoves, sometimes of mice, and always of many people congregated together.” (Selvon,182)⁴⁹

British people have their own culture and black immigrants tried to adapt that culture and as a result, a conflict between creole culture. Moreover, the black immigrants faced a great challenge in tackling with British language and culture which ultimately bound to create hybridity among them. The natives neglect the Creole culture. The immigrants are isolated from the mainstream society and begin to experience every kind of discrimination. They have to face their problem of cultural identity directly for their traditional identity, becomes more and more challenging. Most of the black immigrants are suffered from identity crisis and they are in dilemma in choosing their cultural identity. Regarding this problem, Liu (2016)⁵⁰ asserted that the best and effective way to solve identity crisis is to build the hybrid identity.

Hybridity means mixture of two cultures, politics or race, languages or groups but from the postcolonial theory’s viewpoint hybridity can be defined as the creation of new transcultural forms within the contact zone produced by colonization by the colonizer and colonized people. Homi Bhaba, an English scholar and critical theorist has recently worked on the term ‘hybridity’. Bhaba (1996)⁵¹ claims that hybridity as such a form of liminal or in-between space, where the ‘cutting edge of translation and negotiation’ occurs and which he terms the ‘third space’. Here, ‘third space’ is another term for hybridity. When mixture of two culture, race, groups gives notion of hybridity then another new form of culture, groups or language created apart from the two which can be termed as ‘third space’. In *The Lonely Londoners*, when black Caribbean

⁴⁹Selvon, S. *The Lonely Londoners*. Essex: Longman, 1985 Pg:182

⁵⁰Liu, T. “Construction of Hybrid Identity in Samuel Selvon’s *The Lonely Londoners* and *Moses Ascending*.” *Journal of Language Teaching and Research*. 7.6 (2016): 1198 – 1202.

⁵¹Bhabha, Homi. K. “Cultures in Between Questions of Cultural Identity”. *S. Hall and P. Du Gay*. London, Sage Publications. 1996.

immigrants began to adapt British culture and language out of their unconscious mind, a ‘third space’ formed which makes them confused to stick only in one culture.

Rutherford (1990)⁵² informs –

“For me the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the ‘Third Space’, which enables other positions to emerge.” (211)

Hybridity has different forms in biology, culture and ethnic groups. This paper has picked cultural hybridity which is the mixture of two different cultures or different aspects of it, such as race, language and ethnicity. For cultural hybridity, a clash or conflict between creole and British culture faced by immigrants. Bhaba discusses in his book “Location and Culture” that colonizers’ culture is dominant and colonized people eager to adapt the culture as the colonized are inferior to the colonizers. Papastergiadis (1997)⁵³ stated that the hybrid identity is positioned within this third space, as ‘lubricant’. (270) Cultural hybridity and hybrid identity are interconnected to each other, for cultural transformation their identity automatically changed as they began to follow and maintain two culture; their mother culture and ‘alien culture’ which means other’s culture or quietly different culture from their one. Following ‘alien culture’ assisted them to suffer from hybrid identity. Bhabha gives his definition on hybridity where he refers the in-between stage of immigrants. This in-between stage is the most basic sense which means that the immigrants live in between two cultures and their identities are in the middle of a forming process. Bhaba (1994)⁵⁴ informs –

⁵²Rutherford, J. “The Third Space: Interview with Homi Bhabha. Identity, Community, Culture, Difference.” *J. Rutherford. London, Lawrence and Wishart* 1990:207-221.

⁵³Papastergiadis, N. “Tracing Hybridity in Theory. Debating Cultural Hybridity: Multi-Cultural Identities and the Politics of Anti-Racism.” *Werbner, P. & Modood, T. London, Zed Books*. 1997: 257-281.

⁵⁴Bhabha, Homi K. “The Location of Culture”. *Psychology Press*, 1994. Print

“The stairwell as a liminal space, in-between the designations of identity, becomes the process of symbolic interaction, the connective tissue that constructs the difference between upper and lower, black and white. [...] This interstitial passage between fixed identifications opens up the possibility of a cultural hybridity that entertains difference without an assumed or imposed hierarchy” (5)

For example, in the novel, black immigrant like Harris likes to present himself as an Englishman, dresses in the style of a distinguished white gentleman and throws ‘fetes’ for high-society white people. His fellow immigrants speak creolized English but he himself makes an effort to speak as if he were born in London. When he hosts large parties at his place, he intentionally ignored his black friends who show up at the door in fear that they may ruin the atmosphere and behaves inappropriately in front of the white guests.

“Harris is a fellar who like to play ladeda, and he like English customs and thing, he does be polite and say thank you and he does get up in the bus and the tube to let woman sit down, which is a thing even them Englishmen don’t do.” (Selvon, 111)⁵⁵

Besides, Liu (2016)⁵⁶ claims that Harris who wants to be identified as white and English is very uncomfortable among these immigrants. He represents a subjectivity that identifies absolutely with the dominant culture, leaving no room for his own culture. Harris keeps trying to build a space between London culture and Creole culture. Harris is a cultural broker who uses Homi Bhabha’s theory of ‘in-between space.’ This ‘in-between-space’ is a crucial condition for

⁵⁵Selvon, S. *The Lonely Londoners*. Essex: Longman, 1985 Pg:111

⁵⁶Liu, T. “Construction of Hybrid Identity in Samuel Selvon’s *The Lonely Londoners* and *Moses Ascending*.” *Journal of Language Teaching and Research*. 7.6 (2016): 1198 – 1202.

the black immigrants where they cannot cope with their creole culture and also with London culture which makes them racially puzzled, assisted them to create hybrid identity.

Galahad, another character of the novel suffered a lot in creating hybrid identity. Though he was not much interested in adapting the local culture but his surroundings forced him to rethink on building hybrid identity. He considers himself as the universal subject of the city. He comes to London with full of dreams and ambitions and thought that the city is paved with gold with lots of possibilities. After living and working in London for a while, he experiences the cultural shock and racial discrimination. He begins to rethink and build up his status as an outsider of the city leads him to the sense of alienation and difference. Dizayi (2016)⁵⁷ asserted –

“Galahad has realized his problem of identity. He is now facing a dangling identity. Before this point, he hadn’t realized that all his troubles in job search, in general life, all original from this.” (75)

Moses, the protagonist of the novel takes ten years, making him a role model of new immigrant. Moses himself is a typical example in constructing hybrid identity. After the severe identity crisis, he succeeded to build a new identity by negotiating with Creole culture and London culture. Moses’ hybridity is shown in his shift of living habit. When he first comes to London, he started to live with a big family and shared brotherhood. He helps his Creole fellows by picking them up and assisted them to adapt London life and culture as soon as possible. He organizes the gathering every week in his living place but after years’ living in London, he begins to become independent and begins his own life. He decides to move into the new house

⁵⁷Dizayi, S. “Immigrants Identity Crisis in *The Lonely Londoners*.” *IRA- International Journal of Management & Social Sciences*. 4.1 (2016): 183 – 191.

where he is going to be free from his old fellows and free from his Creole identity. In his new location, he is in a hybrid situation.

Moses's construction of hybrid identity is reflected in his relationship with women. At the beginning, Moses doesn't have any connection with women. In *The Lonely Londoners*, his view of women is traditional and rude, never appreciates their beauty and they mean nothing to him. At that time, the Creole women around him are not well-educated and he had no chance and to develop any relationship with white females. Later on, after adapting a new identity, he succeeded to develop new relationships with white women. This process also helps him to reconstruct his hybrid cultural identity. Nasta (1985)⁵⁸ claims that the hybrid identity helps the black immigrants to construct their new cultural identity firstly. Hybrid identity gives rights to the black immigrants to live like Londoners, they begin to do some decent jobs and begin to have their own industry in London. Then secondly, hybrid identity assisted to get rid of the cultural barrier and lastly it helps them to combine the strengths of two cultures, free from the control of the superiority of the white's culture.

Chapter 5

⁵⁸Nasta, S. "The Moses Trilogy: Sam Selvon Discusses his London Novels". *Wasafiri*. London: Routledge. 1.2 1985): 5-9.

Immigrants' Crisis and Challenges portrayed in *Home Fire* by Kamila Shamsie

Home Fire by Kamila Shamsie is a tale of two families – Pasha and Lone who are British Muslims but their origin is in Pakistan. Pashas struggle to improve their conditions by fighting with hybrid culture and on the other hand Lones are abandoned Muslim identity to establish their status in Britain. This novel is the reimagine of Sophocles' *Antigone*. The novel develops with the tension between politics and individuals among the family members of both families. Fathers from two families created political conflict which leads Pasha Family suffers from identity crisis and faces a clash in between hybrid culture and identity. Kamila Shamsie is a British Pakistani writer who belongs to dual nationality – British and Pakistani, wins Women's Prize for Fiction for this novel. She likes to consider herself as Muslim but follows both the cultures of her nationalities. She writes *Home Fire* by keeping terrorist incident of 9/11, 7/7 in mind and as well as incorporate the ideas of *Antigone* in her novel. She tries to depict the present political situation of Britain through Sophocles' *Antigone*. Chambers (2018)⁵⁹ informs in *Home Fire*, Shamsie portrays how the immigrants are influenced by the culture of the host countries and are victims of identity crisis on the political, social and cultural contexts. Shamsie depicts the uncertain and unsecured position of the migrants especially on the political aspects. They are not willingly owned by either country when they need support from it. Mixed loyalties and political tensions are reflected as motifs in the novel.

In *Home Fire*, Shamsie portrays how Muslim immigrants are discriminated for their religion and oppressive acts of British. All the characters of this novel are Pakistani immigrants and they are different from one another. Isma is a loyal sister who raised her younger brother and sister as their mother died early and their father died in a terrorist war. Aneeka and Parvaiz are

⁵⁹Chambers, C. "Sound and Fury : Kamila Shamsie's Home Fire." *Massachusetts Review*. 59.10 (2018): 53 - 76

twins from which Parvaiz follows his father's footsteps and joined ISIS. For saving Parvaiz, his sister Aneeka goes for a relationship with Eamonn, a minister's only son. Both the families are different from one another – from Pasha family Isma and Aneeka choose their family over state and on the other hand, from Lone family Karamat married to a foreigner and left his identity, religion to settle in Britain. So, from this attitude of Karamat Lone it is understood that Muslim immigrants in foreign countries are discriminated, harassed for their religion and for this reason Karamat left his religious identity out of fear and insecurity. This fear is seen in the novel when Karamat discusses about his secret prayers with Eamonn and requested him not to tell anybody that he prays secretly.

“There are still moments of stress when I'll recite Ayat al-Kursi as a kind of reflex.”

“Is that a prayer?”

“Yes. Ask your girlfriend about it. Actually, no, I'd prefer it if you didn't mention it to anyone.”

“You shouldn't have to hide that kind of thing.”

“I'd be nervous about a home secretary who's spoken openly about his atheism but secretly recites Muslim prayers. Wouldn't you?” (Shamsie, 249)⁶⁰

Karamat Lone is a representation of an unsecured immigrant who firstly suffered from identity crisis then forced to create hybrid identity for creating a stable status. He chooses the state where he migrated over his family and roots. He is the home minister of Britain and hide his real religious identity out of fear. Once in a parliamentary meeting he announces -“My own family's heritage is Muslim. Myself and my four brothers were brought up to believe in God, but

⁶⁰Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:249

I do not practice any religion. My wife is a practicing Christian and the only religion practiced in my house is Christianity. I think we should recognize that Christianity is the religion of our country.” (Shamsie, 138)⁶¹

In *Home Fire*, Karamat Lone who abandons his real identity of Muslim for raise his political position and status in Britain. He is the newly appointed Home Secretary in the British government who is a believer in public service, national good and British values and argues that “citizenship is a privilege not a right or a birthright” (Shamsie, 66)⁶² He is mocked by some people for his position in British parliament – “Mr. British Values. Mr. Strong on Security. Mr. Striding Away from Muslim-ness.” (Shamsie, 82)⁶³ Though Karamat Lone is himself a Muslim migrant but he doesn’t give any chance or facilities to Muslims as the British government is running a very hard and fast administration. Therefore, the British government shows no mercy to the migrants and especially Muslim migrants. For keeping a stable position Karamat Lone takes a strong side to British government and said – “we will not let those who turn against the soil of Britain in their life time sully that very soil in death” (Shamsie, 96)⁶⁴ Here, Karamat Lone is a cultural broker who uses Homi Bhabha’s theory of ‘in-between space.’ This ‘in-between-space’ is a crucial condition for the Muslim immigrants where they cannot cope with their creole culture and also with British culture which makes them racially puzzled, assisted them to create hybrid identity.

At the beginning of the novel, Isma’s long interrogation is seen which lasts for two hours at airport. She is struggling to get admission in US with student and for long interrogation at airport she misses her flight. This situation becomes daily routine for Muslim immigrants while

⁶¹Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:138

⁶²Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:66

⁶³Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:82

⁶⁴Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017Pg:96

travelling any parts of world. Isma was asked whether she considers herself as British or not. She spends all her life in Britain but still they cannot accept her wholeheartedly as she is a Muslim immigrant. They assumed that her lifestyle, perspectives and western thoughts are completely different from their ones as she is Muslim. Regarding this Brigida & Pinho (2019)⁶⁵ informs that Kamila Shamsie's *Home Fire* emphasizes the vulnerable identity of immigrants who are suffered from either racism or Islamophobia. They tried to prove in their journal that how Islamophobia affected on Muslim minorities' life in United Kingdom. In the novel, Isma and Pasha were held at the airport for not of their Pakistani British identity rather for the religion. Though many Muslims immigrants dwelled for many years in Britain and also they got citizenship but still they are considered as 'alien' as an anxiety formulates regarding their religion. The interrogation of Isma in airport is like this –

“Do you consider yourself British?” the man said

“I am British.” Isma said

“But do you consider yourself British?” again the man said

“I have lived here all my life.” Isma meant there was no other country of which she could feel herself a part, but the words came out sounding evasive. (Shamsie, 8)⁶⁶

Westerns considers Muslim immigrants as terrorists and oppressors which is not created in one day. Media telecasts news, talk shows related to terrorism and displays Muslims as terrorists. Muslims are considered as responsible after any terrorist attack in the world, especially the Westerns think. It is a keen plan of Westerns to show Muslims as terrorists and discriminated

⁶⁵Brigida, M. “Necropolitics and National Identity in Kamila Shamsie's *Home Fire*.” *Interdisciplinar, São Cristóvão*. 31.1 (2019): 153 – 167.

⁶⁶Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:8

them from the whole world. The Quran is considered as sacred book of Muslims but Westerns think Islam teaches terrorism, oppressions through this holy Quran. Therefore, carrying holy Quran makes problems which we have seen in the novel. While packing, Isma decided not to carry Quran with her as it can arise many questions but her Hijab creates questions about her citizenship.

“She made sure not to pack anything that would invite comments and question---no Quran, no family pictures, no books on her area of academic interest—but even so, the officer took hold of every item of Isma’s clothing and ran between her thumb and fingers.(Shamsie, 10)⁶⁷

Isma’s younger sister Aneeka is quite different from her. Isma is less interested in her heritage and roots but Aneeka likes to maintain her roots, culture and religious activities. Though Aneeka abides all the religious rules and regulations but in the novel we have seen her mixed identity. She is in a relationship with Home minister’s son Eamonn for her brother’s safety. She wants take some advantages from Home minister for her brother Parvaiz who is involved in terrorist group ISIS and for this reason she uses Eamonn. Parvaiz follows his father’s footsteps and joined ISIS but it is not his intension to hold his father’s heritage rather his depression is the only reason for this drastic step. In addition he also has a desire to meet his father and that’s why he believes in Farooq’s words. When his elder sister Isma leaves then he starts to plan for his future but he observes that he has very limited options there and he has no chance to get scholarships as he is a Muslim immigrant. As a result, he becomes depressed and this chance is taken by Farooq, who washes his brain and assures him to help him meeting his father. When

⁶⁷Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:10

Parvaiz joins ISIS, he realized that it's a place of violence and he decides to get back to his place. After his death, Britain government doesn't allow his dead body to enter into the country. Ellerman (2019)⁶⁸ asserts non - discriminatory migration policy is not maintained everywhere and immigrants are deprived from proper citizenship policy. This policy constitutes hierarchies within immigrants and citizenship is immensely discriminated valid features that are depended on social integrities like religion, gender, race and nationality.

In Shamsie's *Home Fire*, notion of cultural hybridity is shown in different ways through the characters of the novel. Isma is very submissive to British Government and as a result she surrenders to them by giving information of his brother Parvaiz. Being a Muslim migrant she is in fear and tries to make Aneeka understood – “When they treat us this way the only thing we can do for our own sanity is let them go.” (Shamsie, 75)⁶⁹Aneeka is much confident than her sister Isma, cultural hybridity is reflected through her character who manages both cultures. After having sex with Eamonn she takes shower and in the morning she prays by sitting on a piece of towel. Eamonn surprised to see her dual identity as a while ago she was in an illegitimate condition with him and now she is praying. Aneeka informed Eamonn - “Prayer isn't about transaction, Mr Capitalist. It's about starting the day right.” (Shamsie, 70)⁷⁰On the other hand, Eamonn doesn't show up any duality as he completely abandons his roots. Sometimes miss his country and culture, what he did on Eid day in his childhood and that's why he loves Aneeka hoping that she might connects him with the homeland he abandoned. Again, when Isma and Eamonn are in a conversation, he informs Isma – “It must be difficult to be

⁶⁸Ellermann, A. “Human – Capital citizenship and the changing logic of immigrant admissions” *Journal of Ethnic and Migration Studies*. 46.12 (2019): 2515 – 2532.

⁶⁹Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:75

⁷⁰Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:70

Muslim in the world these days.” (Shamsie, 39)⁷¹ and in reply Isma says – “I’d find it more difficult not to be Muslim,” (Shamsie, 39)⁷². Therefore, here we have seen that the duality, hybrid identity and culture among these three characters - Aneeka, Isma and Eamonn who face crisis in maintaining their identity and culture.

Eamonn, son of Home minister and has relationship with Aneeka. He loves Aneeka because he likes her intelligence and also he searches for his roots which he has left long years back. When he meets Aneeka’s sister Isma, he questions about her hijab and suggests her not to wear it as it can arise a lot of questions. Isma informs him its a part of her culture and religion so she likes to wear it. Isma tries to recall she has read in a newspaper about his changed name and at that time she and her family finds it very funny. Eamonn’s unsecured father Karamot Lone changes his name from Ayman to Eamonn as that is a Muslim name and it can create questions for them.

“Eamonn, that was his name. How they had laughed in Wembley when the newspaper article accompanying the family picture revealed this detail, an Irish spelling to disguise a Muslim name Ayman became Eamonn so that people would know that the father had integrated.” (Shamsie, 45)⁷³

So, here Eamonn suffers from identity crisis as he is very confused about his originality, his roots and he eagerly search for his background and ancestors. He loves Aneeka as according to him, she is the representation of his origin. His originality is not changed by himself but it is wholly modified by his father. First of all his name was changed and then his original culture is replaced by an ‘alien’ culture. All are set by his father for grabbing a position and settling down

⁷¹Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg: 39

⁷²Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg: 39

⁷³Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg:45

in foreign country. Eamonn just remembered that once in his childhood, he celebrated Eid with his grandfather and other members of family, they performed Eid namaz together. After arriving in foreign country they are never ever celebrate any festivals of Islam rather his father likes to represent him as an atheist and gives more priority and respect to the state religion – Christianity. Eamonn was broken when he comes to know that Aneeka seduces him and loves him for her brother's safety only. Aneeka tries to pacify Eamonn and says it is true that she wants her brother's safety but she truly loves him. She has no way as they are discriminated here for their religion and protested for her sister's interrogation and for her brother's insecurity.

“Do you say, why didn't you mention that among the things this country will let you achieve if you're Muslim is torture, rendition, detention without trial, airport interrogations, spies in your mosques, teachers reporting your children to the authorities for wanting a world without British injustice?” (Shamsie, 212)⁷⁴

On the other hand, in *Home Fire*, Shamsie portrays how the immigrants are influenced by the culture of the host countries and are victims of identity crisis on the political, social and cultural contexts. Shamsie depicts the uncertain and unsecured position of the migrants especially on the political aspects. They are not willingly owned by either country when they need support from it. Mixed loyalties and political tensions are reflected as motifs in the novel. While the conflicting conversation between Isma and Aneeka regarding Parvaiz's crime, Isma mentioned to Aneeka – “We are in no position to let the state question our loyalties. Don't you understand that?” (Shamsie, 112)⁷⁵

⁷⁴Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 Pg: 212

⁷⁵Shamsie, K. *Home Fire*. Riverhead Books, New York. 2017 pg: 112

Therefore, in this chapter we have seen Islamophobia, cultural hybridity and identity crisis among the immigrants. Islamophobia plays a vital role in this chapter as this is the main issue constructed by natives. Muslim immigrants are discriminated for their religion and they are harassed by the natives in every step. So, the immigrants become helpless and try to take on the foreign culture which creates cultural hybridity and a confusion among the immigrants for their identity.

Chapter 6

Immigrants' Crisis and Challenges portrayed in *White Teeth* by Zadie Smith

White Teeth is a renowned novel Zadie Smith published in the year 2000. The novel is all about two friends from East and West and how the earlier colonized are treated by colonizers. The novel is a celebration of multiculturalism and displays how the immigrants are discriminated for their skin color and religion. In addition, this novel portrays the perspectives and the

differences between the first and second generation immigrants. This novel is considered as masterpiece of multiculturalism because it is a tale of three different ethnic families from Asia, Africa and Europe. People from Asia and Africa are immigrants but from Europe it is Britain itself. Here, the immigrants from Asia are discriminated from their religion - Islam and the Africans are discriminated for their skin color – black but moderately.

The novel mainly portrays three facts – historical flashback where people from different ethnic groups serves in World War II in support of British Army, multiculturalism and discriminations on immigrants for different reasons. In addition, it also displays a cultural and ethnical clash in between two generation immigrants specially parents – children which is dealt by Jones, Iqbal and Chalfen families. Though these families are from different countries but they maintain a friendly relationship which is not a common fact in Britain. We have seen in many novels like – *The Lonely Londoners* or *Home Fire*, where the immigrants are discriminated for their skin color and religion respectively. In *White Teeth*, Archie Jones and Samad Iqbal serve in World War II and friendship between them grows from that time.

White teeth by Zadie Smith is a view of multicultural Britain. The immigrants who are migrated from another country has different language, race, culture, religion, views on life but they are forced to mix with natives and thus multiculturalism creates in this way. Rogers (2008)⁷⁶ considers Zadie Smith's *White Teeth* as celebration of multiculturalism which presents fundamentalist discourses and problematic views of cosmopolitan London. Most of the characters in the novel have come to London due to colonialism and they are often aware of their post-colonial identities. Therefore, in this novel we have seen that living in a multicultural society causes confusion about their ethnic identity.

⁷⁶Rogers, K. "Affirming Complexity: *White Teeth* and Cosmopolitanism" *Comparative Literature Graduate Contributions*. 5.1 (2008): 42 – 65.

The immigrants face crisis in job markets and to settle their business. They are not offered good jobs and that's why some of them started their own business. Most of the immigrants face challenges to make profit in their business as natives never supports them and that's why they mix with them to create their position. Samad Iqbal's cousin and former employee Arshad has a restaurant from where he makes quite profits. Samad observes a cultural shift within him as Arshad left his culture and adores the Britain culture to make money. "He was forced, his look said, forced by the English to make an awful lot of money" (Smith, 96)⁷⁷

Immigrants in Britain are mostly discriminated for their skin color specially the Caribbean and Jamaican. Here, Clara is wife of Archie Jones who is migrated from Jamaica. This interracial marriage is not accepted by natives as they always keep immigrants separated from them. Hence, the couple is ignored in everywhere especially at Archie's office. Archie's boss Kevin Hero is a strict racist but for some political issues he cannot fired Archie but the whole office is disgust with his marriage and that's the couple is not invited in any official programs for Clara's skin color. "It's like Delhi in Euston every Monday morning ... Some people around here ... feel your attitude is a little *strange*." (Smith, 188)⁷⁸ For this interracial marriage, Archie has no friends except Samad which becomes very important and precious in his life and same goes for Clara who also doesn't have any friend except Samad's wife Alsana. Their marriage is not warmly accepted by natives because they have a fear that by this the blacks and the immigrants may grab a superior position.

Archie Jones and Samad Iqbal are very good friends though one is British citizen and another one is an immigrant. Both of them serves in World War II and their friendship begins

⁷⁷Smith, Z. *White Teeth*. Penguin Books, 2001 Pg:96

⁷⁸Smith, Z. *White Teeth*. Penguin Books, 2001 Pg: 188

from there. They consider their friendship as precious one and it is the most important fact of their life. Archie Jones has done an interracial marriage and that's why he is ignored by the people of his community. Samad Jones also feels very lonely in foreign land so they make friendship together. Both the natives and immigrants become surprised with their friendship that how an Englishman befriended with an immigrant. Smith tries to show that friendship is a magnificent fact and those who get real friends in their life are the luckiest. The sincerity between Samad and Archie proves that friendship never and ever abide any obstacles and boundaries.

“Long, comfortable silences passed between them like those between women who have known each other for years. They looked out on to stars that lit up unknown country, but neither man clung particularly to home. In short, it was precisely the kind of friendship an Englishman makes on holiday that he can make only on holiday. A friendship that crosses class and color, a friendship that takes as its basis physical proximity and survives because the Englishman assumes the physical proximity will not continue.” (Smith, 83)⁷⁹

Samad Iqbal tries to perform religious activities but he is so obsessed of sex and alcohol which is the part of Western culture. “To the pure all things are pure ... Can't say fairer than that.” (Smith, 210)⁸⁰ The first phrase of this quote is taken from Bible and the second part is from British saying. Frequently, Samad regrets for being a bad Muslim but he chants this verses for a number of times which shows his hatred for Christianity and British culture. Though he has feelings and for his religion Islam which is repeatedly taken by Western culture. Therefore, all the powers are seized by dominant religion Christianity which cover up Muslim immigrants’

⁷⁹Smith, Z. *White Teeth*. Penguin Books, 2001 Pg:83

⁸⁰Smith, Z. *White Teeth*. Penguin Books, 2001 Pg:210

religious norms and traditions. Later on, Samad realizes British culture effected his own life and as well as his family's life. For mixing with the natives he destroys the virtues of Eastern culture. In all his life he gives priority to foreign culture and neglects his own culture. He regrets for his wrong deeds and with the growth of his age he becomes more devoted to his religious faith, more concerned on Islam's regulations and begins to prioritize his own culture. "I have been corrupted by England ... Maybe I have thought intellect more important than faith." (Smith, 266)⁸¹

Samad Iqbal tries to hold his culture may not be at his workplace but in his personal life. He always wants to raise up his sons following his traditions and asked his wife Alsana to maintain it. Alsana's thoughts are different from Samad, she likes to be independent like other British women and wants to work outside. Samad asked her not to serve him readymade foods rather requested her to cook for him. Alsana taunts him for this and tells him she can't follow the old and impractical traditions rather she wants be like British women and follow the modern culture. "Samad Iqbal the traditionalist! Why don't I just squat in the street over a bucket and wash clothes?" (Smith, 105)⁸² The impact of Britishness falls into Alsana's character and behavior. Being a Bangladeshi woman, her attitude is something confined by racism living in Britain. She is so obsessed by dominant British culture which makes her racist. Her racist attitude wakes up after the marriage of Archie to a Jamaican black woman Clara and making friendship with her gives Alsana a racial tension. "From every minority she disliked, Alsana liked to single out one specimen for spiritual forgiveness." (Smith, 120)⁸³ So, we can say Alsana

⁸¹Smith, Z. *White Teeth*. Penguin Books, 2001 Pg:266

⁸²Smith, Z. *White Teeth*. Penguin Books, 2001 Pg:105

⁸³Smith, Z. *White Teeth*. Penguin Books, 2001 Pg:120

suffers from identity crisis as being a Bangladeshi immigrant she gives more priority on British culture which creates an in – between situation for her. This in- between situated is related to Homi Bhaba’s theory on third space which refers to construction of a position which is the combination of two cultures.

Like Alsana, Samad also creates ‘third- space’ and suffers from identity crisis. When he migrated to the foreign, he becomes confused of his position. As an immigrant, he is not welcomed by natives and therefore he started to follow the foreign culture. Though he is successfully mixed with the natives but discriminated in various sectors for being an immigrant especially in getting citizenship. He served in World War II and dwelled in England for many years but their citizenship becomes a question of their existence there. Ellerman (2019)⁸⁴ asserts non - discriminatory migration policy is not maintained everywhere and immigrants are deprived from proper citizenship policy. This policy constitutes hierarchies within immigrants and citizenship is immensely discriminated valid features that are depended on social integrities like religion, gender, race and nationality. At the beginning of Samad’s immigrant life, there was full of miseries, confusions and uncertainty. One day, while recalling his struggles he said - “We are split people.” (Smith, 295)⁸⁵ which means the immigrants have no specific position, status in foreign land and separated from mainstream.

Samad Iqbal is very upset with his two sons – Magid and Millat and as well as with his wife Alsana Begum. He noticed a serious cultural shift within his wife and son. He decided to send Magid in Bangladesh so that he can be out of this alien culture and can adore his original culture. He takes help from Archie for kidnapping Magid and send him to Bangladesh. Samad’s

⁸⁴Ellermann, A. “Human – Capital citizenship and the changing logic of immigrant admissions” *Journal of Ethnic and Migration Studies*. 46.12 (2019): 2515 – 2532

⁸⁵Smith, Z. *White Teeth*. Penguin Books, 2001Pg:295

all hopes with Magid demolishes when he came back to England after many years. Though Samad send his son from ‘new’ and modern England to ‘old’ Bangladesh but Magid’s way of living and lifestyle is still Western. He is the second generation of immigrant and he is absolutely out of his religion and genuine culture. After arriving to England, he wants to bring changes in his house and as well as in his family’s life.

“Magid really wanted to be in some other family. He wanted to own cats and not cockroaches, he wanted his mother to make the music of the cello, not the sound of the sewing machine; he wanted to have a trellis of flowers growing up one side of the house instead of the ever-growing pile of other people’s rubbish; he wanted a piano in the hallway in place of the broken door off cousin Kurshed’s car; he wanted to go on biking holidays to France, not day-trips to Blackpool to visit aunties; he wanted the floor of his room to be shiny wood, not the orange-and-green swirled carpet left over from the restaurant; he wanted his father to be a doctor, not a one-handed waiter; and this month Magid had converted all these desires into a wish to join in with the Harvest Festival like Mark Smith would.” (Smith, 233)⁸⁶

Magid’s massive change and his way of living is not accepted by his brother – Millat. He stayed back in England and also follows British culture and likes to smoke, pop culture and teases college girls who raised objections against him, overall he was spoiled son of Samad and Alsana till his teenage. After passing his teenage he stated to live a religious life suddenly and follows norms of Islam. Despite all these, Samad is still upset with Millat as he follows the wrong version of Islam. Millat is a follower of fundamentalist Islam which preaches wrong

⁸⁶Smith, Z. *White Teeth*. Penguin Books, 2001Pg:233

version of Islamic norms and regulations. He joins KEVIN and becomes an important member of there. Hybridity is seen within him when he was having sex with Irie beside his religious mat but after that he regrets for this as it is forbidden in his religion. He has a clash with his brother Magid after meeting him as Magid hates KEVIN and believes in secularism.

“Worst of all was the anger inside [Millat]. Not the righteous anger of a man of God, but the seething, violent anger of a gangster, a juvenile delinquent, determined to prove himself, determined to run the clan, determined to beat the rest. And if the game was God, if the game was a fight against the West, against the presumptions of Western science, against his brother or Marcus Chalfen, he was determined to win it. Millat stubbed his fag out against the banister. It pissed him off that these were not pious thoughts. But they were in the right ball-park, weren't they? He had the fundamentals, didn't he? Clean living, praying (five times a day without fail), fasting, working for the cause, spreading the message?” (Smith, 307)⁸⁷

Archie and Clara's daughter is very much confused on her race and origin. She considers herself as an outsider and fails to follow British culture and norms. She is alienated from society and she feels very lonely as there is no British cultural representation around her. Samad's twin sons Magid and Millat are her friends but they are separated at her teenage. Irie tries to embrace British culture but she continuously failed and started to suffer from identity crisis. Haque (2004)⁸⁸ informs that in *White Teeth*, there is a portrayal of conflict in between the natives and immigrants and also a culture is created by the mixer of different cultures. It displays a parody of constant characters who has same perspectives with different cultures. As the immigrants are

⁸⁷Smith, Z. *White Teeth*. Penguin Books, 2001Pg:307

⁸⁸Haque, E. “*White Teeth* and *Brick Lane*: Perspectives of Diaspora Literature.” *Brac University Journal*. 1.2(2004): 149 – 152.

differently treated by natives so they are forced to mixed up with other immigrants from different cultures which ends up in formation of hybrid culture. She tries to impress Millat as she has feelings for him and that's why she cuts her natural curly hair and replaced them with smooth, straight hair like British ladies. "There was England, a gigantic mirror, and there was Irie, without reflection." (Smith, 373)⁸⁹ Irie struggles all her life for her racial identity and decided to create her own respectful position in the world as she is disrespected for her skin color. Later on, she decided to become dentist and ends up with Jashua Chalfen.

In this chapter, we have seen that the immigrants are discriminated for both of their religion and race. They are deprived from social rights and also their citizenship is being hampered. Cultural hybridity and identity crisis are observed among the immigrants of this novel. Regarding hybrid culture Homi Bhabha in his book, *The Location of Culture* (1994)⁹⁰ states that the assimilation and adaptation of cultural practices, the cross-fertilization of cultures, can be seen as positive, enriching, and dynamic, as well as oppressive. At the beginning, Samad Iqbal constructs hybrid culture as he is fond of sex, alcohol and disrespect his religion. His wife Alsana Begum is very obsessed of British culture and ladies and try to follow them. In addition their twin sons Millat and Magid are also like them, both of them turned out to be British by following foreign culture. Identity crisis is deeply observed within Archie and Clara's daughter – Irie. Erikson (1998)⁹¹ claims that identity can be described with the answer to the question 'who am I'? He also asserts that identities are not always positive in that sometimes individuals choose a negative identity to maintain their sense of integrity. We have seen she is continuously failed to

⁸⁹Smith, Z. *White Teeth*. Penguin Books, 2001 Pg:373

⁹⁰Bhabha, Homi K. "The Location of Culture". *Psychology Press*, 1994.

⁹¹Eriksons, Erik H. *Identitāte: Jaunība un krīze*. Jumava, 1998.

meet British norms and racial tension is always there in her mind. She is very confused about her racial identity and goes to her grandmother to find answers of her turmoil.

Chapter 7

Conclusion

Immigrants migrated to another country with lots of hopes and to fulfil their dreams. They are usually migrated for a better life style, in search of good jobs or some of them for pursuing higher degrees. Whatever may be the reasons but all of them are discriminated by the natives and they are separated from the main stream. Immigrants mainly suffer from identity crisis when they started to adapt foreign culture. They fall into dilemma and become confused on their own culture and identity. Adapting a foreign culture leads them to create hybrid culture which become a big challenge for them. All the chapters of this thesis discuss on two big challenges of immigrants – identity crisis and construction of hybrid culture.

Immigrants face many problems after they migrated to an ‘alien’ country. Their dreams and hopes are shattered once they step into the foreign country. They expect warm welcome and cooperation from natives but rather they only get ignorance from them. The main clashes arise

between natives and immigrants for their cultural, religious, linguistic and racial differences. In addition problems also arise in different sectors. The immigrants face problems in searching jobs, in assimilation natives' ideas and thoughts and in accessing different opportunities like – public services, education, housing, etc. To solve these problems immigrants try to adapt the 'alien' culture and ends with suffering from identity crisis. In this thesis, the problems, crises and challenges usually faced by immigrants are showed. All the problems begin with cultural, religious, linguistic differences and later on the crises are seen in obtaining different facilities. The crises and problems of immigrants may differ from one another but the challenges are common for all of them. Identity crisis and construction of hybrid culture are detected as common challenges for almost every immigrants. In the previous chapters of this thesis, almost all the problems, crises and challenges are discussed based on three novels - *The Lonely Londoners* by Samuel Selvon, *Home Fire* by Kamila Shamsie and *White Teeth* by Zadie Smith. We have seen that the problems, crises are different but the challenges are common in all these novels.

In *The Lonely Londoners*, the black Caribbean immigrants mainly face racial discrimination and that's why they are always kept separated from the natives. They even lost all of their self-respect and started to follow natives' way of living. The immigrants in this novel face difficulties in searching jobs and managing habitations. Jobs may be available but they are offered very low quality jobs and that's why they are forced to embrace the foreign culture which leads them to suffer from identity crisis and depression. *Home Fire* is a tale of Pakistani Muslim immigrants who are discriminated for their religion – Islam. Islamophobia related to their religion arise and the natives started to believe Muslim immigrants are by born terrorists. This creates problems in airport interrogation, job markets, citizenship and various scholarships. It

makes them depressed and as a result they are forced to adapt the 'foreign' culture and the ones who cannot cope with it ends with deep depression and even death. In *White Teeth*, we have seen multiculturalism and a clash between first and second generation immigrants. There is huge differences among their thoughts, perspectives and ideas. In addition, it is also seen how colonizers treats the colonized of past times and how Western attributes clash with the Eastern one. The novel is mainly based on various clashes which create depressions among different relations.

Therefore, in this whole thesis we have seen various problems and crises of immigrants. In addition, we have also observed the challenges they face to resolve the problems and crises. In many researches we have recognized only a specific but in this research almost all problems are brought under an umbrella. Hence we can say, discriminations to immigrants by natives have been happening for ages, it can never be prevent unless the word 'discrimination' will eradicate from people's mind.

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