

**Contextualising the Emergence of Locating and Dislocating: A Study  
of Monica Ali s *Brick Lane***

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**Supervised by:**

**Dr. Sanjay Prasad Pandey**

**Asst. Prof. in English**

**Department of English**

**Submitted by:**

**Sourav Kumar Swain**

**Registration No: 11510431**

**Department of English**

**School of Arts and Language**

**Lovely Professional University**

**Punjab**

## DECLARATION

I hereby declare that this dissertation entitled *Contextualising the Emergence of Locating and Dislocating: A Study of Monica Ali's Brick Lane* is a record of first hand research work done by me during the period of my study in the year 2016-2017 and that this dissertation has not formed the basis for the award of any other Degree, Diploma, Associateship, Fellowship, or other similar title.

Place: Jalandhar

Signature of the Candidate

Date:

## **CERTIFICATE**

I hereby certify that the dissertation entitled *Contextualising the Emergence of Locating and Dislocating: A Study of Monica Ali's Brick Lane* by Sourav Kumar Swain for the award of M.A. degree is a record of research work done by the candidate under my supervision during the period of her study (2016-2017) and that the dissertation has not formed the basis for the award of any other Degree, Diploma, Associateship, Fellowship or other similar title and that this dissertation represents independent work on the part of the candidate.

Place: Jalandhar

Dr. Sanjay Prasad Pandey

Date:

Supervisor

## **Abstract**

Diaspora is a topic which is widely discussed by several different scholars in the most modern era. This dissertation shall focus on various major points of diaspora and it shall further relate the same theory to several different incidents from the novel *Brick Lane*. Monica Ali who herself experiences immigrates to England in the very beginning of her life uses her own life experiences as the main theme of the novel where she talks about the plight of migrant populace who suffers from homelessness, nostalgia, Identity crisis, alienation, clashes of culture, generation gap, linguistics problems etc. in the alien land. She brings all these issues through her characters which she portrays in a very unique way. She too tries her best to give justice to her characters by portraying them in a realistic way. Ali proves herself a minute observer of the society while depicting the Bangladeshi society in Brick Lane area.

**Keywords:** Diaspora, nostalgia, identity crisis, generation gap, linguistics problem, homelessness

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# **Contextualizing the emergence of Locating and Dislocating: A study of**

**Monica Ali's *Brick Lane***

## **Introduction**

The novel *Brick Lane* by Monica Ali talks about the theory of diaspora and explores its plight in a unique way. The storytelling art of Monica Ali makes it a read worthy novel which uncovers some serious issues regarding various elements of dislocation. Many critics and research scholars have already discussed about the same topic before but still there are certain points which are needed to be discussed again. An insight in to the diasporic literature shows that there is a definite research gap present which is to be discussed in this present dissertation which will focus on those points which are essential to understand for a literary student.

Monica Ali is one of the chief British authors of present time who is best known for her diaspora writing. She was born in the year 1967 in Dhaka, East Pakistan to Joyce and Hatem Ali. She moved to England with her parents when she was only three. Ali began her tutoring in Bolton School in Great Manchester. She proceeded with her study in Oxford University where she concentrated on Philosophy, Governmental issues and Economics. She wedded to Simon Torrance later in her life. Ali got chose as one of Grant's "Best Young British Novelists of the Decade" in the following year she was granted as "The Newcomer of the Year". Ali's father, Hatem Ali was a Bangladeshi by birth yet her mom was a British. Hatem Ali met Joyce while he was staying in north England. Her mother moved with him to Bangladesh where she needed to change with some new things. She excessively comprehended the new culture and customary estimations of a typical Bangladeshi lady. Individuals from far places went to Ali's home to bless the recently wedded couple and to see the white bride. Monica Ali regularly talked about the

good 'old days battles of her mother and how at times she needed to wake up at mid night to spruce up appropriately because people needed to see her and strolled from far to meet. At the point when common war softened out up East Pakistan (now Bangladesh) in the year 1971, Ali's parents chosen to move to England for security reason for their three years old child. Ali depicted the ruthlessness in her own words, she talked about Pakistani tanks which came into East Pakistan to slaughter a few common men and a considerable lot of her father's partners. They were resting in the gallery at night, completely dressed in the event that a risk came at the entryway. Ali's family settled in north England in a city named Bolton. Quite a while passed however an Anti-Asian sentiment was on the ascent in Great Britain in mid 1960s some southwest Asians in England who were largely professional shaped a migration party known as the "National Front". Amid that period it was truly troublesome for her father to find a work to run his family. Hatem Ali ran a trinket shop at that time to earn money for his family. Ali, in a meeting, affirmed that she had confronted bigotry around then while the social distress was going on. Individuals needed to leave their homes with National Front sings which Ali alludes as insidious. Amid such critical social condition Ali started her literary career. She turned into an overnight sensation when her name turned out in the list of 20 best youthful British Novelists under 40.

Monica Ali wrote Brick Lane in the year 2003 which was her first novel. Alentejo Blue (2006) and Untold story were her other acclaimed books which were equally popular. It portrays the character of Nazneen, who comes to England from Bangladesh at 18 years old, after her marriage to Chanu. Chanu appears to be inadequate in profession and family life. At the point when Nazneen arrives, she can talk just two words in English, yet falls into the part of devoted spouse and mother. She is a foreigner to a remote land, and her Bangladeshi roots keep her in a subservient part in her wedded life and family. Nazneen



battles to make a life for herself inside her conventional marriage and the East End foreigner group. Through the letters of Hasina, her sister in Bangladesh, Nazneen thinks about the life in home nation. Later on, Nazneen interacts with Karim, who goes to Nazneen's home to convey fabrics for her sewing work. She gets attracted in towards him. He is a wild youthful Muslim who needs to radicalize the neighborhood group. As a decent Bengali spouse, Nazneen does not enter softly into her sexual experience with Karim. Karim has profoundly held convictions against indiscrimination. Yet, the physical fascination that detonates between them destroys their ethical desires. The novel digs into the scene of affection, family, also, the longing for a feeling of having a place. It was adjusted as a 2007 film of the same name. The novel was generally welcomed by pundits in the Great Britain and the United States of America and shortlisted for the Man Booker Prize.

Alentejo Blue, was published in the year 2006, which is a story of uprooting and modernization told through the lives of local people and of individuals. The inhabitants of Mamarrosa, a Portuguese town, whose precursors possess the memorial parks, are fretful and battle to bring home the bacon. They look as visitors and expats move in. The characters are thoughtful. The topographical solidarity of the novel holds it together. Every one of the vignettes happen in Mamarrosa, a pleasant town in Portugal. An old laborer, a fat bistro proprietor, a youthful Portuguese young lady, a disappointed English traveler, a disappointed English essayist - all these stock characters jog through the lovely town with its dazzling hues. The novel shows more profound comprehension of the characters, their fantasies, yearnings and dissatisfactions. Most of her characters are sympathetic. She argued that life is not about mere survival rather it is about living. She specially mentioned about dreams and desires of common life. Such

philosophical views on society with her minute observation skill made Ali one of the most gifted writers of the present era.

Monica Ali's *In the Kitchen* is an anecdote around an official gourmet expert Gabriel (Gabe). He has a place with the Northern England Mill town. He works in the Imperial inn as an Executive Chef, he tries his best to run his kitchen tight notwithstanding of weight and weights. It appears that his diligent work will pay and Imperial Hotel will recover its name and distinction. Be that as it may, everything changes when one of his specialist is discovered dead in the kitchen storm cellar. It is an insignificant passing of a poor specialist to others yet it is truly aggravating for Gabe. He too confronts confusions at home in the meantime where his father died in Cancer and his ever demanding sweetheart wants much more than he can actually provide in his little salary. Living under all these gloom one day he finds the lodging administrator accomplishing something illicit under his nose which adds more unsettling influences to his life. Everything again changes when Lena comes to his life. The appealing ladies makes him falls for her and under her spell Gabe changes the life he knows before and gets a future he needs. As indicated by the critics this is not a book which is not an endearing or encouraging book rather it is exasperating or disturbing. At times it is aggravating as well however again in the meantime the brightness of the portrayal can't be overlooked.

Diaspora has been productively and broadly investigated in both postcolonial hypothesis and artistic writings. The previous century has witnessed a vast scale dispersal of population over the world subsequently of great political changes, among which the European wars and decolonization are prominent issues. The dislocation of individuals might be the consequence of self-outcast or due to compulsion. Under the umbrella term of "diaspora," some of these following points are to be discussed, the history of the slavery, exile, migration, country

orientation, the idea of homeland and host land, nostalgia, alienation, sexuality and sexual orientation etc.

Diaspora is a multidisciplinary field which includes human behavior analysis, post-structural hypothesis, history, artistic review etc. Scholars to be examined will include: Edward Said, Homi Bhabha, Stuart Hall, Paul Gilroy, Robin Cohen, V.S. Naipaul, and Salman Rushdie. The historical backdrop of diaspora can easily be separated into three stages, to be specific: Ancient diaspora, medieval diaspora and Modern diaspora. First ever recorded use of "Diaspora" in English dialect was utilized in 1876 for the refugees who were Irish famine. The term turned out to be generally acclimatized in English where long term exiles are alluded as diaspora. This theory is totally based on the plight people face once they leave their home land and get settled in a host land due to self-exile or compulsion. As Hall puts it, The diasporic experience is defined, not by essence or purity but by the recognition of a necessary heterogeneity or diversity; by a conception of identity which lives with and through, not despite, difference; by hybridity. Thus, there is a strain in the writing between boundary maintenance and boundary erosion. In present day times, terms like trans-patriotism, post-patriotism, globalization, reterritorialization, post-expansionism, trans-culturalism and postmodernity are in vogue. They check an epochal move in our comprehension of the term diaspora. One might say that the world has now gone from the age of the country state to the time of diaspora. What Anthony Giddens tells about the expression "globalization" could be said similarly suitably of 'Diaspora'; 'It has come from no place to be nearly to be all over.' Martin Heidegger has appropriately said in his *Letter on Humanism* "Homelessness is coming to be the destiny of the world" The exceptional porosity of outskirts, the remarkable flow of individuals, merchandise, messages, pictures, thoughts and social items mean a fundamental realignment of the connections amongst legislative issues and culture, regional states and de-

territorialized characters. Diaspora as a term can be seen as a figure of speech, a position of a claim. As a category of practice, diaspora is used to mobilize energies, to appeal to loyalties and as a stance it is a way of formulating the identities and loyalties of population.

The postcolonial venture on Global Diasporas introduces extremely intriguing thoughts on the ways or reexamining the issue of movements of the population and new types of ethnic association. It gives an essential remedial way to deal with ethnic and national limits that treat them in connection to settled regional and political boundaries. The fundamental component here is spreading of individuals from their unique country. Diaspora critics allude to country in metaphysic sense instead of regional. The gathering need not be related to a country state but rather it must constitute itself as a population classification, as a rule a country or ethnic gathering for them, the focal thoughts behind "Diaspora" is the forcible scattering of people as denoted in the Book of *Deuteronomy* subsequent definitions have related to the Jewish dispersion to Babylon. Armenians, Greeks, Africans and Jews shape the conventional or great Diasporas. Critics try to hold the objectivist definition found in established thought of Diaspora additionally demonstrates openness to current or worldwide perspectives coming about because of mass movements of populace and the moderate decay of the country state. There are sure basic components in Cohen's and Clifford's methodologies in dislike of critical contrasts. The post-modern day idea of diaspora helps us in understanding relocation, post-movement, reterritorialization and different feeling of having a place and loyalties of the general population past limits of countries. Dr. Myria Geogiou in the article, *Thinking Diaspora: Why Diaspora is a key idea for comprehension Multicultural Europe* depicts diaspora integral to the comprehension of the contemporary world. Social suitability does not rely on upon virtue, but instead through

blending. There is a differences of societies in the Diasporas that exist together, consolidate and remerge through hybridity. Georgiou proposes that post-modern world can be depicted by hybridized personality and culture. The idea of diaspora turns into the most ideal method for comprehension the exhibit day world in which the idea of ethnicity is quickly blurring. Georgiou contends that diaspora is not a panacea and it ought not to be taken as the main helpful idea for understanding social hybridity. Its esteem lies in the way that it adds to the ideas of movement and ethnicity. It underlines that groups can reach out past country boundaries. Homi K. Bhabha in *The Location of Culture* (1994) composes that Our presence today is set apart by an ominous feeling of survival, living on the outskirts of the "present" for which there is by all accounts no legitimate name other than the present and questionable sneakiness of the prefix "post" post-modernism, post expansionism, post-feminism. Bhabha recommends that the ideas of binary oppositions like black/white, self/other, larger part/minority, present/past/future and so on are no more sufficient enough to portray our age. The post-modern period is the thing that he calls 'beyond.' This is the truth of the multicultural postmodern day society whose identity, culture and history are stirred up. The terms post-innovation, post- colonialism, post-woman's rights don't propose "after" or anti yet they stubbornly suggest to the past. They propose going beyond time, polarities and categorizations of the present day. The more extensive centrality of the postmodern condition lies in the awareness that "the boundaries turns into the place from which something begins its showing" simply like "the past". Bhabha contends that all envisioned groups are hybridized and multicultural. Bhabha in *The Location of culture* uses another term 'DissemiNation' with "N" Capitalized to demonstrate that it is not simply an individual settler that gets scattered or disjoined it is all about the concept of home land orientation of the individual. In *The Location of Culture* he portrays area as the concept of personality not

restricted by land constraints but rather something that is constituted paying little respect to the particular area.

Bhabha questions the possibility of country and patriotism uncovering its instability. As per him, the settlers, the minorities and the diasporic accumulate in the urban areas are to change the history; of the nation. Bhabha portrays the circumstance of the Diaspora as a period of gathering which incorporates the get-togethers of outcasts and shelters. The origination of the nation as a social character which is determined by the situation of the migrant. The outsider regularly falls into hybridity and progresses toward becoming stranger of his own dialect and character. Bhabha, along these lines, exposes historicist idea of the country and concentrates on the transience of the location of culture. To put it plainly, disseminNation is an idea that underlines the temporality of culture rather than its authentic creativity and pri-mordiality. It depicts the state of the workers who are ripped off from their homeland and new to the culture in the foreign country.

"Displacement is an idea that alludes to the crisis of identity. The Crisis of identity can come about because of relocation, oppression, intentional movement for better life. It might have been wrecked by social denigration, the cognizant or oblivious persecution of the indigenous individuals and culture by a prevalent racial or social model. The dislocation makes 'distance of vision and the emergency in mental self-view in the uprooted. It frequently prompts a resolute declaration of 'the myths of personality' in the writing of the exiled. It can likewise prompt etymological estrangement coming about because of the suffocation of one's culture under the control of the other culture. This has driven in Africa to 'the distance of the state from the real society.' This is the motivation behind why migrants frame their own particular Diaspora people group in the host country. The geographic and climatic states of the host nation additionally

make a feeling of otherness in the vagrants. Outcast is one sign of the omnipresent sympathy toward place and displacement in social orders home and abroad. It is a feeling of misfortune and uprooting from a conventional country. It can happen in country due to modernization which can remove a man from his customary dialect, way of life, religion, tribal practices et cetera. It happens unavoidably in a remote land where everything is inconsistent with one's convention, culture and dialect. In such cases, one realizes vagrancy, dislodging and wistfulness regarding its matters. One includes the feeling of discipline one needs to experience that is, to be far from one's home and to remain in a fixed state to stay there for lifelong. It is basic to recognize inward outcast, i.e. constrained resettlement inside the nation of living arrangement and outside outcast, extradition from one's country. Self-outcast is regularly polished as a type of dissent or to maintain a strategic distance from oppression. The Uruguayan essayist Vinar presents his own involvement of living in a state of banishment and his decision of repatriation. He recommends the significance of memory and individual account in the decisions that individuals make. The variety of connections that individuals shape to places through the experience of living in, recollecting and envisioning them go past the insignificant thought of place of birth. Drawing on analysis, he clarifies the connection or feeling of having a place with a country, utilizing Freud's idea of "following" (or memory draw), in which memory of body and faculties starts things out, trailed by recollections of social specificity, for example, history, goals, music, scene and national images. Vinar finishes up that having a place with a nationality, which incorporates a semantic group, history also, culture is characteristic in today's human condition.

Post-modern speculations no longer portray to pure ancestry. Hybridity as a reality and subject in post-modern writing was viewed as a danger to identity and ancestry. Cultural

assimilation can be characterized as a change coming about because of direct contact between two societies or social gatherings. There are four techniques of cultural assimilation; the first is "osmosis" which can be characterized as "the giving up of one's own ethnic character and embracing that of the prevailing society." According to Al-Issa, the American mixture idea alludes to 'absorption'. The second procedure is "joining" i.e. joining of some portion of the other culture while keeping up one's own particular social personality. The third methodology is 'detachment', when the ethnic gathering pulls back from the bigger society. Isolation is the case of detachment. "Minimization" is that in which the gathering or individual loses contact with its possess culture. The experience of cultural assimilation includes stretch nervousness, dejection, sentiments of insignificance and estrangement. Foreigners regularly experience the ill effects of segregation and partialities under host society. They progress toward becoming focuses of partiality and segregation by virtue of different mental variables that influence them and the host society.

Asian Diaspora constitutes one of the biggest among the Diasporas. Chinese movement initially happened a thousands of years ago. The mass resettlement that occurred from the nineteenth century to 1949 was caused by wars and starvation in China. Most migrants that moved from China were poor, less instructed workers and coolies. They moved to creating nations, for example, the USA, Australia, South Africa Southeast Asia, Malaya and different spots. The biggest Asian Diaspora outside of Southeast Asia is that of the Indian Diaspora. The abroad Indian group, assessed more than 25 million is spread crosswise over many parts of the world practically in each landmass. It constitutes a differing, heterogeneous and varied worldwide group speaking to various dialects, religions, societies and so forth. The repeating theme that ties them together is the possibility of India and its inherent qualities. Indians,



Pakistanis and Bangladeshis started to come to UK as factory workers in the 1960s. They confronted antagonistic state of mind of the working class Britons and tended to move in urban ghetto neighborhoods. By mid-1980's South Asian formed the greater part the non-white populace in the UK. Some South Asians additionally settled in Australia and other European nations. Indians Diaspora is the third biggest Diaspora, next just to the British Diaspora.

Diaspora goes under the wide hypothesis of "Dislocation" Numerous scholars discussed this subject of dislocation among them Stuart Hall, James Clifford, Paul Gilroy, Homi K. Bhabha are conspicuous. These authors demonstrated to us an alternate picture of social character past the bounds of the thought. The idea of separation is the genuine development of all through the world and it is a central issue which is known to everybody except yet known to everybody except yet realized that whether these movements have been through their own decision or impulse. In light of numerous political occasions the previous century has seen a vast size of separation of populace over the world. Portability of individuals may be an aftereffect of self-outcast or ejection however in significant cases the vagrants confront a few unique issues in their future life. It can undoubtedly be comprehended by experiencing the life of an exile who is the result of a war or strife between religions or normal disasters. Separation accompanies numerous different issues in regards to vagrancy, character address prejudice, dialect issue, wistfulness and so forth.

In the novel *Brick Lane* Monica Ali tries her best to concentrate on every single principle issue of disengagement. She not just demonstrate the individual advancement of the principle character (Nazneen) rather she discusses numerous noteworthy issues, for example, destitution, unemployment, etymological obstacles (dialect issues), estrangement pining to go home, and memory of past (sentimentality) and so forth she depict the character of Chanu, who all through

his stay in London battles to survive. He too confronts budgetary issues at a similar which is fundamentally the same as different migrants. In the year 1970, Chanu comes to England with awesome any desire for acquiring. Despite the fact that he is more instructed than other Bangladeshi settlers still his advancement at work never happened. He attempted a wide range of things to win cash and show signs of improvement life yet soon his fantasies broke with the intense reality of English life. His marriage with Nazneen was only a tradeoff. Life was no lovely for them even after the birth of their children. He flopped as a Father, as a spouse he was a similar disappointment. Nazneen was perpetually discontent with him and soon began to look all starry eyed at Karim.

Brick Lane discusses the way of life of British Society and their distinctive way of life in a special. A conflict between the Bangladeshi culture and the British culture can likewise be found in the novel. The novel additionally discusses the race revolts in Britain 2003 and its effect on the Bangladeshi migration. After the 9/11 assault influenced a considerable measure on the Muslim people group far and wide and religious radicalism was on high. Radicalism among gatherings offered ascend to medication manhandle, liquor addiction and group war on the Brick Lane roads. Such scenes are magnificently depicted in the novel. The hole between eras was likewise a major issue where the original individuals were so fixated on their own way of life and custom in other hand the second era individuals rather discovered this drilling and pointless. They accepted the new culture and convention and they too never confronted the some semantic obstacles like their parents so it was simple for them to settle and keep up a superior life. The fundamental reason behind the relocation was neediness and unemployment in Bangladesh. They come to England to settle in the Brick Lane and work in the material plants which the greater part of them do. All these procedure began in 1960s. Around then Brick Lane region was full

with Jewish individuals however things got changed. The bread kitchens shop, the gem retailers everything got changed by the need of the Bangladeshi foreigners dress production lines were constructed, sari shop and curry houses supplanted the pastry kitchen.

In *Brick Lane*, Monica Ali demonstrates to us an unmistakable cross-area of the general public which is loaded with foreigners. She reflects it by getting every last little episode by her moment perception. She by one means or another remarks upon the possibility of movement by portraying a few pictures of bigotry, destitution, segregation, distance and so forth without getting awful towards the general public. Composing a novel about the life of foreigners was not that troublesome for Monica Ali as she herself was a migrant who came to England with her folks when she was just three. Her own encounters and her perception were adequate to bring a philosophical concocted in her brain. That idea developed as time go as times passed and she penned it down to make such a splendid novel. According to a Survey the Bangladeshi men and ladies finds the base place in the rundown among all settlers living in England. "English dialect Fluency" and "Working Ability" is concerned. That is the principle motivation behind why they generally confront issue amid their stay in England.

## Literature Review

Natasha Walter in her review on *Brick Lane* stated that the beginning of the novel do not actually allures the readers. As we cannot judge a book from its cover in the same way we cannot judge Monica Ali's excellence from the starting few line. Walter adds and admits that Ali has a slow-burn style in her writing. Slowly and gradually as the story progresses we can find the depth in her writing and we start enjoying the novel. Walter believes that though Ali deals with many large themes such as poverty dislocation, unemployment, racism etc. still her tone is light allowing the readers to enjoy it to full. Walter talks about relationship between Nazneen and her sister Hasina which is connected through letters. A constant nostalgia feeling is there in Nazneen's mind. She truly misses her past. According to Walter a good editor might have encouraged Monica Ali to skip few chapters which are not really done. After this complaint against the writer she further states that does like the ending where ideal picture of freedom is portrayed. She praises Ali for her depth and dash and believes that *Brick and Lane* will last for a long time.

Michael Gorra looks down upon the novel in a different way. He says that *Brick Lane* comes with two different thoughts. The first one is Heraclitus and the second one is Turgner.

Heraclitus: The character of a man defines his fate. Turgner: Our fate guides our life.

So from here a question arises, Can we control our own lives? Which is more important to us?

To build our characters or to blindly follow our fate?

Gorra states that the plot of *Brick Lane* demands The intersection of Nazneen's adultery and Chanu's desire to go home. Second thing he states that whether Nazneen should submit to her own fate or should she fight against it to make her life a beautiful one. Geradine Bedell praises Ali High for her early success as a writer Bedell stated that it is a great achievement for a writer to earn a place in Granta magazine even before the publication of her novel. She states the characters richly complex and the story line as gripping. She adds that these two elements along with the constant conflict between Fates vs. Free will make *Brick Lane* an exceptional novel. She says that the novel is a funny one with pain in it. Bedell finds the ending quiet interesting. She believes that nothing is resolved and all the characters are temporary in the novel but still living in the mind of the reader. She finds Brick Lane exhilarating which opens up into a contoured world.

Sukhdev Sandhu focuses more on the characterization of Monica Ali. He particularly shows internet in the character of Cahnu whom he describes as a frog faced men, a girth. He is a stock character like other Asian men and women whose personalities are designed by society and culture. A stamp of religious and caste is always present in their blood. Sandhu too discusses about Nazneen's struggle against her own fate. From her childhood her mother teaches her to accept life as it come rather than fighting against it. She follows her wants throughout her life until Karim teaches him the true meaning of living. He believes that Nazneen and her sister Hasina are similar to each other. The journey of Nazneen mirrors the journey of her sister's back

home. Both of them are beautiful and feisty. They wish to live according to their own will but life shows them different pictures. Hasina, lives a single life after she runs away from her violent husband works as a prostitute later. Nazneen in the other hand lives an uneventful life without love and affection and ends up living single to fulfil her wish and freedom.

## **Scope of Research**

The main focus of this dissertation shall be based on the theory of diaspora and a detail analysis of this theory will be done by analyzing different elements of diasporic plight from the text. It shall further connect this theory to the present day society and relate it to the past.

## **Objective of Study**

The purpose behind the dissertation is to find out the concept of locating and dislocating in the novel *Brick Lane*. A detailed analysis will be done to compare theory of locating and dislocating to other post-colonial theories.

## **Main Objectives**

Concept of locating and dislocating

Importance of this concept in the novel *Brick Lane*

Impact of locating and dislocating in common life

Reason behind this concept

Both good and bad side of this concept

## **Research Methodology**

An analytical method will be followed to complete this research. Visiting several different libraries will add on points to the research which will be helpful to get the main theory.

## **CHAPTER 1**

### **Various Different Problems Faced by People in the Host land**

**(Clashes of culture, linguistics problem, Identity Crisis, Nostalgia etc.)**

In Brick Lane, Monica Ali gave exceptionally rich data about the ways of life, work designs, family structure, social, monetary and religious components of the Bangladeshi foreigners who began coming to Britain in the post-frontier and post-war period alongside alternate migrants



everywhere throughout the world. The novel, which was first distributed in 2003, concentrates on Nazneen as focal character and displays her own change. Nonetheless, it is conceivable to follow other critical issues of the time, for example, the part furthermore, status of ladies in the Bangladeshi people group, the conflict between British culture and Bangladeshi culture, the issues of the foreigners and second- era settlers, the era crevice and consequent issues amongst first-and second-era settlers, the Race Riots in Britain in 2003 and its effect on the Bangladeshi foreigners, the extensive impacts of the 9/11 upon the Bangladeshi group, the ascent of religious radicalism among the Muslims in Britain alongside liquor addiction and road packs on the Brick Lane range of Tower Hamlets ward. Ali's novel demonstrates that the second-era settlers as well as the original Bangladeshi individuals living in Britain for quite a while, 20 – 40 years, still grapple with pretty much similar issues in Britain.

Chanu is one these foreigners who came to Britain with great dreams and wishes to overcome his monetary problems. Regardless of his semantic and scholarly aptitudes, Chanu can't conquer social, budgetary inconveniences which come full circle in bigotry, destitution, unemployment, underemployment, ghettoization, neediness, dissatisfaction, depravation, phonetic obstacles and rejection from the standard of the British society. How he is floated into estrangement, dissatisfaction, give up and separation as opposed to accepting hybridity is another issue to be investigated. Many elements regarding diaspora can be found in this novel which are discussed below.

In the novel different characters migrate from country at various age under diverse conditions. Chanu goes to London before marriage and settles there for better way of life, employment and gain cash with the goal that he may purchase huge house and property in Bangladesh and get prosperous. He attempts persistent endeavors to accomplish it. He conceives

that he may not require going for conventional employment like the other unskilled foreigners from his nation. In this way, his is a deliberate relocation to wind up plainly prosperous. Chanu comes to Bangladesh and weds Nazneen who is half of his age. After marriage, Nazneen shifts with him and gets settled in Brick Lane zone of London. Nazneen's relocation may not be called intentional as she needs to come at her better half's place after marriage, a custom in patriarchy. She abandons her dad's home, her country and goes to an outsider arrive. Other than Nazneen and Chanu, there are numerous outsiders from Bangladesh in Brick Lane. They live in ghettos. They attempt to change in host land by adjusting the way of life, traditions and dressing style, leaving aside their religious code. Mrs. Azad, Razia, Hanufa and so on work there and battle for presence in London. Aside from original workers, there are offspring of these vagrants who are second era foreigners. The vast majority of them are conceived and raised there and they feel greater with the culture and way of life of London as opposed to impersonating the Bangladeshi way of life, replicating dialect and traditions. Bibi and Shahana-the little girls of Nazneen, don't care for Bangla dialect and even on request of Chanu, they don't care for writing of country. Dr. Azad's girl takes after western culture up all things considered. Karim is a moment era outsider occupied with conveying vests. Be. That as it may, he feels racial separation of his kin and begins tumult for the same. Chanu talks about racial differences. He states:

Wilkie is not exactly underclass. He has a job, so technically I would say no, he is not. But that is the mindset. This is what I am studying in the sub-section a race. Ethnicity and identity. It is part of the sociology module. Of course, when I have my Open University degree then nobody can question my credentials. Although Dhaka University is one of the

best in the world, these people here are by large ignorant and know nothing of the Brontes or Thackeray. (38)

In the novel, Ali portrays the topographical areas, agriculture, industry, populace, economy and commonwealth of Bangladesh. Nazneen remembers paddy field, mango trees and connect that with her present in London, where in Brick Lane it is only a heap of bricks. One of the positive angles that the country picks up from the migrants is settlements. Here, the settlers from Bangladesh send cash to their relatives. They used to send money to their relatives back home. Razia's brother takes good care of money that she sends to him in Bangladesh. In the general public of Bangladesh it is said that polygamy and infidelity is permissible to men society in patriarchy.

Monika Ali utilizes a novel strategy of delineation of country through letters that Nazneen gets from her sister Hasina from Bangladesh. Through letters from 1988 onwards, Hasina educates her about a new factory, strike of trade unions, her living place and corruption in Bangladesh. She specifies that civil servants are degenerate in Bangladesh; bribe is paid to government workers, high class offices and even president. College is shut down and corruption is on high. The author says about different issues in the postcolonial world with respect to mentality of colonized towards colonizers. The colonized discuss their superb past and here. It is additionally said that under the British control, the colonized were abused notwithstanding amid starvation. The general population of Bangladesh passed on and the crows and the vultures lived. While the crows and vultures stripped our bones, the British, our rulers, sent out grain from the nation. Hasina and Nazneen share a very close bonding where these two sisters remain close to each other and converse through letters. With the broken English language Hasina tries to

convey every minute detail about her life and so does Nazneen.

My sister I have your letter. It meant so much to me know you are well and husband also. Love is grown between you I feel it. And you are good wife. I maybe not good wife but is how I try for always. Only it very hard sometime. Husband is do very well at his work. He have already promotion. He is good man and very patient. Sometime I make him lose patience without I mean to. He comes soon to home and getting ready

for him now. God bless you. Hasina (47)

Hasina's letters disperse the myth that Bangladesh is as yet a country, a heaven; it is urban what's more, fierce. Hasina depicts to her sister how article of clothing young ladies have turned out to be marked as sexually unethical because of their working in closeness to men. The patriarchal world of Bangladesh mirrors the patriarchy honed with in Britain, however is more grounded. e.g., Hasina, left without the assurance of her husband is assaulted, then compelled to work as a whore to survive and her companion, named Monju, is killed by her husband. While Hasina works inside a processing plant as a mechanist, her sister, in the freed condition of the West, likewise turns to function as a mechanist, however she does not live in purdah in the host land unlike Hasina. Along these lines the author gives point by point photo of the general life style of a common middle class woman in a developing country and developed county. Ali describes the clear image of the society through the recollections of distinctive characters and through the letters of Hasina.

The novel describes episodes of

Bangladeshi settlers in Brick Lane and their life. Mrs. Islam is from Bangladesh in London for a long time. Through Chanu, Ali describes the relationship among the migrants from a similar country. The vast majority of the general population are Sylhetis. They all stick together on the grounds that they originate from a similar region. They know each other from the towns, and they come to Tower Hamlets and they think they are back in the town. The greater part of them have bounced ships. That is the means by which they come. Chanu says, that they have humble occupations on the ship, doing jackass work, or they stow away like little rats in the hold. And when they escape and leave here, then it might be said they are home once more. Also to a white individual, we are all the same: filthy little monkeys all in a similar monkey group. At the point when a man goes from a family to abroad, the family asks for things and cash. They think there is gold lying about in the lanes here and he is simply storing it all in my castle. The state of mind of the settled foreigners towards the new workers is both steady and additionally non-strong. For Nazneen, dialect is dependably an obstruction to correspondence. Her better half gloats about his insight into dialect and makes mocking comments for Nazneen thinking of her as ignorant. Nazneen couldn't articulate the word 'Ice-es-kating' to which Chanu comments that it is very common problem that every Bengoli. Two consonants together causes a trouble I have vanquished this issue after a long time. In any case, you are probably not going to require these words regardless". Amid pregnancy of Nazneen, her Bangladeshi neighbors help her. Later on, at the point when Chanu needs budgetary help, Mrs. Islam loans cash to him. Mrs. Islam even gives cash to the mosque for the penniless kids. Karim, a youthful second era migrant from Bangladesh, helps Nazneen in her financial movement of procuring through weaving vests. Karim conveys the crude materials to Nazneen and gathers the wrapped up weaved dresses again from her. Here, he is appeared as a settler aiding the other individuals. Karim even helps

Nazneen in communicating in English.

The worker group seek themselves in an outsider land and Ali notices that, "They absolutely never truly leave home. Their bodies are here yet their hearts are back there. What's more, at any rate, look how they leave: just re-making the towns here. Dr.Azad says these transients will never sufficiently spare to backpedal each year they think, only one more year. In any case, whatever they spare, it's never enough. Ali says that among the migrants, there is a propensity of deduction to backpedal home to which she says "Going Home Syndrome. This is ordinary attributes of the workers described by the diaspora scholars. Chanu repeats his capability and will get B.A. Respects from a British University. He confronts cruel reality of his life as an outsider. When he came he was a young fellow. He had desire. Huge dreams. When he got off the plane, he had his degree endorsement in his bag and a couple pounds in his pocket. He thought there would be a celebrity main street laid out for him. He would join the common administration and end up noticeably Private Secretary to the Prime Minister And then he discovered things were somewhat unique. These individuals here didn't know the contrast between him, who ventured off a plane with a degree authentication, and the workers who hopped off the pontoon having just the lice on their heads. Chanu too describes his wife in his own he states:

You know, when I married your mother I thought I was getting a simple girl from the village and she would give me no trouble. He was playing the fool for them. Rolling his eyes and ouffing his cheeks. but she is the boss woman now. Anything she says, your father goes running off and does it. Look. Look inside the box. (191)

Nazneen feels outsider in the remote land. She acknowledges her better half who is practically twice her age. In her 18 years, Nazneen could barely recollect a minute that she had burned through alone. What's more, now in London she needs to sit for quite a while in the expansive box with the furniture to clean, and the muted hints of private lives fixed away above, underneath, and around her. Amid the day time after the family unit work she feels that the old Nazneen is sublimated and the new Nazneen is loaded with white light wonderfulness. In a remote land transients scan for their own particular roots and character. Chanu makes ideal endeavors that he holds his Bengali character at home. The Bibi-the little girl of Nazneen and Chanu, is hesitant to communicate in Bengali, their native language. The original vagrants try endeavors to ensure their dialect and culture. Chanu makes his little girls to discuss sonnets in Bengali. Shahana, whom he calls 'memsahib', does not have any desire to tune in to Bengali established music. Karim who is among those people who tries hard to stick to their own religion too propose to form a religious group. He states:

Karim put a hand on the boy s shoulder. Get a pen and a pad. You will be in charge of keeping the record. There was some discussion then about whether the name of the group could be chosen without the purpose of the group being voted on first. The secretary grew excited. As his excitement grew, so his pyjamas seemed also to grow until he became a thin voice squeaking inside a tent. It s the Agenda, man. We got to stick to the Agenda. (239)

They all discuss to choose a right name to their group and someone finally stands up and gives the name *Bangla Tigers* to it.

Ben-gal Ti-gers, shouted a young man in the front row. He punched the air with his fist in time to the syllabus. can I have that name for my band. (239)

Through Karim and the Bengal Tigers, Ali specifies that the Islamic fundamentalists demand to save their Muslim personality alongside their British character. In a meeting with Allan Gregg on *'Bick Lane and Alentejo Blue'* Monika Ali says in regards to the plot of the novel as social separation, distance and generational clash. The novel got an awesome recognition and she has been considered among the best creators of the most recent decade. She says that "she has likewise been experienced childhood in two unique societies viz., of Bangladesh from father and Britain from mother side. In reaction to the delineation of fundamentalist, radical Islam in the novel, she answers that, it is the outrage of young fellows who feel outsider and segregated post September 11".Memory of the past makes the worker aching for country. Local food, dialect, traditions, religious celebrations and time went through with relatives and so on make people feel nostalgic. In the period of Information Technology with rapid and simple methods for correspondence and online networking these affections for nostalgia have increased. In rest Nazneen recalls her past like running with Hasina to class, green-rice fields and so forth. She dreams about Hasina and her country. Chanu contends that essentially their group is worker, they miss their own particular land in London .Dr.Azad likewise brings unforgiving reality of Bangladesh specifically and all the growing South Asian countries in general. In spite of the fact



that the towns are recreated in the host land, poor people souls are in some kind of exile and they plan to get on a plane and go when they have sufficiently earned. There can be number of purposes behind waiting on in an outsider land. Anticipating some long due advancement and a nice looking raise, or turning into a more fruitful and wealthy individual. Also, along these lines one continues forever in the outsider land and the aching to get back gets further and more profound. Other than these materialistic contemplations, there are different accommodations one gets used to which are everything except missing home. The diaspora writings resemble a light on limit, light up the truth of both the nations. Dr.Azad says that consistently he thought, 'May be this year.' And he would go for a visit, get a few more land, see relatives and companions, and decide to return for great. In any case, something would dependably happen. Furthermore, he would think, 'All things considered, perhaps not this year.' And now, he does not know he simply does not have the foggiest idea.

Food is an important part of culture and Nazneen, while eating yogurt in London, recalls how Amma used to make yogurt. Thick and sweet and warm. In no way like these plastic pots from the plastic English cows. Yet at the same time with the sugar, it went down. When she considers Gauripur now, she contemplates bother. Accordingly, Nazneen feels herself in a mistook express that for each material gain there is a lose which can't be traded off. Nazneen aches for Bangladesh, thinks her sister working in a piece of clothing production line pressing collars set up and fun with her companions. Nazneen recollects monster fisherman's net in her town. She longs for Mumtaz. She recollects her Abba, Amma and Hasina. Through Hasina's letter composed in January 2001, from Dhanmondi, Dhaka; Nazneen gets thought regarding Hasina's present life. Hasina lives at House of Falling ladies. James pseudonym Jamshed Rashid and Lovely false name Anwara Begum comes there and assume control over her at their home in

Dhanmondi. Hasina's duty is to take good care of the kids, cleaning, wash plate, wash garments, shopping. All these make Nazneen more attracted towards country and hinder her efforts in getting balanced in an outside land. In this manner, sentiments of nostalgia and memory assume exceptionally critical part in the novel to make the characters get connected to homeland even after a long remain in the host land. Dialect is one of the components that make outsiders feel segregated. They feel uncomfortable to express their true feelings through a new language. Nazneen could state two things in English: "sorry" and "Thank you". At first, she couldn't get to know the local individuals living in Tower Hamlets. She feels English as another dialect which keeps her to express her sentiments to anybody. Whenever Dr. Azad goes to Nazneen's home for supper, she doesn't talk much as feels timid as a result of dialect obstruction. A man can recall his past just in first language. Monika Ali says settlers' endeavors for survival in another land. Mrs. Islam opines that in order to blend with other individuals, one needs to surrender his/her way of life to acknowledge theirs. Mrs. Azad is having western culture. She smokes, drinks brew and her garments does not suit a Bangla Muslim woman. Mrs. Azad contends favoring western culture.

When she is in Bangladesh she put on a sari and cover her head. Be that as it may, here she go out to work. She works with white young ladies and she is only one of them. In the event that she needs to get back home and eat curry that is her business. A few ladies sit in the kitchen pounding species throughout the day and learn just two expressions of English. The general public is supremacist. The general public is all off-base. Everything ought to change for them. They don't need to change a certain something. That is the disaster. Chanu copies western culture consents to drink lager/beers with Mrs. Azad to which Nazneen thinks a negative behavior pattern. Whenever Dr. Azad says that it might be hurtful to wellbeing and against religion,

Chanu defends it being the way of life of London. It is the desire of each migrant that after earning some good amount of money, he goes back to country for permanent settlement and not to ruin their children. Chanu says shortage of cash is the primary issue. Dr. Azad remarks to profit to which Chanu answers that he doesn't require a lot of money only that much which is enough for the Dhaka house and some left over for Ruku's future education. He doesn't need him to spoil here with every one of the skinheads and drunks. He doesn't need him to experience childhood in this bigot society. He doesn't need him to disrespect his mother. He needs him to regard his dad. The battle of the first generation migrants is described through the duration of Dr. Azad in the early period of landing in London. Dr. Azad and his better half battled a considerable measure amid his investigation of pharmaceutical in London. They ate rice and dal and drank water to bloat out their stomachs.

Nazneen's battles physical, mental and monetary, is delineated when her child Raqib is wiped out and she goes to doctor's facility with Chanu. Nazneen tries to exhaust her brain and acknowledge each new thing with beauty or lack of interest. While she needs to look neither to the past nor to the future, Chanu lives in both. Chanu appears to be negative. He doesn't wish to remain in an outside land in the event that it is not going to make him rich. Chanu feels disappointed that regardless of having degrees and certificates he couldn't get a decent position. Nazneen begins sewing and could earn 3 pounds then, fifty pence in 60 minutes. Nazneen considers change in her life through garments and style. All of a sudden, she is held by the possibility that on the off chance that she puts on something else her whole life would change. She ponders wearing a skirt and a coat and a couple of high heels, stroll around the glass royal residences on Bishops entryway and talk into a thin telephone and have lunch out of a paper bag. She envisions in the event that she wears pants and clothing, similar to the young lady with huge

camera on Brick Lane, then she would wander the road dauntless and glad. Chanu Helps Nazneen in her sewing business. He gathers arrange, cash and so forth as middle man. Chanu likewise battles to make due on an outsider land. He gets a driving permit and gets Work as a driver at Kempton Kars. He imagines that now his home store will succeed. Another middle man Karim showed up in Nazneen's life and alters her mind set and supports her. She chooses to live in London, however she needs to adjust to settle on her choice work out. Here, a female hero, very little educated, changes herself in an outsider world after battle, while a well-educated Chanu proved unable. Nazneen who is surrendered to her destiny, and having the decisions of battling, escaping or moving through her fate, chooses to flow with the tide of her destiny. Nazneen encounters the trauma of being evacuated to step by step encountering the fervor of being a worldwide soul. For Nazneen, Bangladesh is the place which has supported her and her qualities. It is where she feels connected. Later on, through different rates she step by step gets pulled in to her territory of reception and suits the new abroad style. She separates herself from her unique home and taking her official conclusion to "stay" back. Her choice to remain with two little girls alone, permitting Chanu to go back to Bangladesh, is extremely testing and she needs to acclimatize in the remote land and make endeavors to be a fruitful diaspora. Chanu's difficulty is of a diasporic life where he is continually adjusting himself in the host land. Razia is another case who figures out how to absorb. At first, she has nobody to chat with yet she learns English and changes her way of life. When she gets citizenship, she picks up certainty to demonstrate her value and wind up fruitful. Nazneen thinks her host land to be appropriate place to live in as she has freedom and opportunity here to meander wherever and at whatever point. Then again Chanu feels disappointed as his fantasies to get fruitful in London is deferred. His advancement is not coming through and he fears that his kids may misunderstand into culture of the West. Pubbing,

clubbing have a place with an outsider culture. Nazneen tries get balanced in an outsider land while Chanu thinks accuses every one of his disappointments for a few issues like conflict of societies, bigotry and so on. Monica Ali has set up this truth convincingly. The genuine joy of this magnificent novel originates from its immortal feeling of ponder and fondness for the haplessness of human instinct, and by portraying this haplessness, the creator has made a general remark whereby a person's voyage through life is one of steady hunt for a genuine personality. Furthermore, she seems to praise the increases of selection and to a substantial degree does not lament 'truant flavors'. Plainly a man might be more worried with the materialistic prospect to build a house 'back home,' but for a lady; it is gradual feeling of discovering her own particular identity while living in a mass. In the novel, Ali describes issues identified with religion, here Islam. Mrs. Islam talks about the madrasah, the new school. Chanu disposes of the instruction. Design in London and says that they should keep in mind that Bengal was Hindu some time before it was Muslim, and before the Buddhist and that was after the principal Hindu period.

## **Chapter 2**

### **Racial Issues, Generation Gap and Male Dominance in the novel**

#### ***Brick Lane***

Through Chanu, Ali says about how one needs to compliment the boss in order to get advancement in this foreign nation. Chanu conceives that since he is a non-white, he is not getting advancement. Chanu tries every one of the endeavors to get advancement. He believes that as Dr. Azad knows Mr. Dalloway, his manager, who is a patient of Dr. Azad. Thus, if Dr. Azad puts in a word for him, the promotion will be programmed. In this way, he welcomes Dr. Azad at his home for supper. The conflict on account of race is a typical phenomenon in the period of globalization. Chanu persistently worried with the matter of advancement and his opponent white Wilkie. He discusses 'Race, Ethnicity and Identity'. He says that the British individuals don't consider his degree from Dhaka University, which is one of the best on the planet. In the period of post colonialism the attitude of both the colonizer and colonized has not changed. They do what they need. It is a private matter. Everything is a private matter. That is the means by which the white individuals live. Monica Ali makes Chanu a mouthpiece for colonized people who feels that bigotry still endures in the period of globalization and multiculturalism. As to catastrophe that lies behind effective settlers Chanu says that he is talking about the conflict between Western qualities and their own. He is discussing the battle to absorb and the need to save one's personality and legacy. He is discussing youngsters who don't comprehend what their personality is. He is discussing the sentiments of distance induced by a general public where bigotry is prevalent.

Nazneen and Razia discuss how husbands here keep kept women. Razia gets some information about advancement of Chanu, to which Nazneen answers that her better half says they are supremacist, especially, Mr. Dalloway. He supposes he will get the advancement, however it will take him longer than any white man. He says that on the off chance that he painted his skin pink

and white then there would be no issue. In this way, Monica Ali advances how racial separation still exists in created world and that makes uneasiness and racial issues'. Chanu believes that racism has affected the core of the system. Chanu does not put stock in perusing the Holy Qur'an. He says that rubbing fiery remains all over doesn't make you a holy person. God sees what is in your heart. The contention because of religion, race and culture is highlighted in the novel. The Bangla Muslims talks about how Shiblu Rahman, a man restricting bigotry, had been wounded to death in the past. Karim proposes their central goal.

Karim at Nazneen's home gives her some new letters called 'The Light' and 'ummah'. In London, the issue of strife between the Islamic fundamentalists and the English is specified. Karim demands that the Bengal Tigers require activity rather than pamphlet caution. Shahana gets a flyer entitled '*Multicultural Murder*'. The flyer says, "For his history lesson your child will think about Africa or India or some other dim and far off land. English individuals, he will learn, are Wicked Colonialists." And in Religious Instruction, what will your kid be instructed, Matthew, Mark, Luke and John? No. Krishna, Abraham, and Muhammad". It additionally says, "Christianity is as a rule tenderly butchered. Indeed, in our nearby schools you could be excused for considering that Islam is the official religion. No religion lectures prejudice and disdain, however in the novel, it is specified that some local individuals feel that Muslim radicals are wanting to transform Britain into an Islamic Republic, utilizing a mix of movement, high birth rates, and change. At the meeting sorted out by the Bengal Tigers, Chanu and Nazneen both go there. Karim says in a discourse that Islam is a peace. The Muslim radicals feel that after 9/11 assault America is vindictive. Here, the novel delineates the practical picture of contemporary

time that supremacist and religious fanatic individuals ruin the peace around the world. In this respects, David Garbin composes that

Adolescent gathering play an essential part among the South Asian Muslim people group and on account of Bangladeshi people group, the Young Muslim Organization is exceptionally compelling in Tower Villas in 1970s".

Aside from the issues in Britain, the novel additionally specifies about the worldwide issues like persecution in Egypt, and political agitation and unsteady government in Bangladesh. Monica Ali highlights the worldwide issue of settlement viz., in Russia-Chechnya there is a jihad to acquire arrive. In the worldwide issue of race, religion and ethnicity, the part of UN is specified at the meeting of the Bengal Tigers. Through Karim, Ali specifies about the issues of Muslim people group. Karim conveys a short discourse on the issue of savagery on Muslims in different parts. He asks to think worldwide however act neighborhood. Official messages of support would be dispatched to the suitable ummahs around the globe Oldham, Iraq and somewhere else. Karim and Chanu discusses the peril to Muslim in light of Terrorists assault to New York. Karim imagines that an ardent Muslim, who is ever ready to sacrifice himself for his religion, never goes to bars and watch bare young ladies, drinks liquor. Ali as an author of diaspora set forward a few issues identified with race and religion at nearby and additionally worldwide level which are required to be made plans to keep up worldwide peace.

The novel is composed by a diaspora author from Bangladesh. She has spoken to the voice of ladies and specifically, has offered voice to the



ladies of Muslim group. In patriarchal framework, birth of a child young lady is not a welcome. At the point when Nazneen is conceived, her parents get frustrated. As a baby, she required some medication yet she was left to her destiny. As a lady Nazneen is exceptionally docile and permits her dad to pick A partner for her marriage whom he finds suitable for her. Nazneen's dad choose her to wed to a man of his decision to which Nazneen answered that it is great that he has picked a suitable husband for her and she can be a great wife like her amma.

Chanu is a man who dominates his wife in every possible way. At first, when in Bangladesh after marriage, Nazneen finds Chanu delicate and kind, yet following one week when she comes in the UK, Chanu depicts Nazneen on phone to his companion as not beautiful, but rather not all that ugly either. He includes that his wife is a master in household works, does not know English and a lady from the village. Chanu does not permit Nazneen to learn English only because he does not want to feel inferior to her.

Through Chanu, Ali illuminates that birth of a male child is welcome in patriarchy while a female kid is not getting a warm welcome. At the point when Nazneen is expecting a baby, Chanu says in utter excitement that now Mr. Dalloway can't stop my advancement as he is going to have a child. Chanu, as a husband, is a universal, He doesn't permit Nazneen to go out alone. In any case, he, as a two-timer, says that he doesn't prevent her from doing anything. he is westernized now. It is fortunate for her that she wedded an informed man. That is a all about her good fortune. Ali portrays that in patriarchal Muslim society, what husband thinks, it is to be strictly followed by the wife. When Nazneen asks to do sewing at home with other ladies like

Razia, Chanu objects and requests her blend with respectable people instead. The writer brings the issue of patriarchal set up where a working lady is considered beneath nobility for a man. In her first letter to Nazneen, truth be told, Hasina relates Aleya, who is from Noakhali, works with Hasina, says that she acquires for her kid however her husband asks Why should she work as he believes that a working woman does not look nice to the society and its awful for a woman to work. Her husband asks her to wear burkha and waits for her every day in front of the factory gate. Chanu Boasts about his status and says that Some of these uneducated ones believe that if the spouse is working it is simply because the husband can't nourish them. A minute observation on the behavior of Nazneen and her from the beginning of the novel indicates a lot about the plight of women in the society. In this way Ali has depicted the predicament of ladies in patriarchy both in Bangladesh and in London particularly in Muslim people group.

Brick lane has such a large number of viewpoints uncovered that it is needed deep reading to find subjects inside the text and understand the actual message what the writer wants to convey. it covers issues such as personality disarray, sex discrimination, religious clashes, bigotry etc. among all these issues racism or bigotry is very prominent as the male protagonist along with the other first generation migrants face many problems regarding their race. They fail to establish themselves in the foreign land. Their first dream is to earn good name and fame but their dream goes in vain because of the racial differences which is very common in the foreign land. Through this novel Monica Ali picks the character of Chanu who expresses his feeling towards the biasness prevailing in the contemporary society of England. Chanu

suffered a lot when he first came to England. He faced race issues and could not manage to get promotion in his office. He believed himself to be hard working and deserved adequate amount of money but all his demands were denied by the office bearers. He blamed Mr. Dalloway

behind this conspiracy whom he believed to be a racist. Nazneen too claimed that only because of him his husband was any advancement or promotion in his office. His mockery towards the biased British society showed us a clear image of the contemporary mindset of the English people who under the veneer of the white skin hide a dark heart.

Chanu who is a conscious father always thinks about the future life of his daughters. He himself knows the British culture better than them and he too knows that this culture will spoil his kids. But the mentality of Chanu is totally contrast to that of the mentality of his daughters as they believe that the British culture is far better than the old norms and tradition of Bangladeshi culture. Chanu tries his best to keep them involved with the ritual rites and traditional values of his own culture but they never find it interesting.

Ali states the generation gap responsible for such differences where the father can never understand a kid and a kid can never understand the father. This remains a never ending process throughout the life. Chanu in the end wants to take his family back to their homeland but they deny and insist to stay here only in England with their mother. Ali's own story is also very much similar to the story of *Brick lane*. Ali herself faced dislocating in the beginning of her life when she was only three. Her father was among the first generation immigrants who came to England during 1970. She was brought up in the British society and witnessed the whole changes occurred around her. She knew how much her father had struggled during his early stay in England and how much the other first generation immigrants struggled for their survival in a new land. But the second generation people who were clear binary to their parents, loved the new culture and tradition. The first generation people could never forget their homeland and home culture. Their tradition and cultural values is somehow deeply rooted back home which is very

difficult to forget. They always want to go back home and a constant feeling of nostalgia is always there unlike the new generation people who never share the same emotion.

## **Conclusion**

Chanu speaks these final few lines as he expects his whole family to go back with him to Bangladesh. He says:

Chanu stood up. He dusted down his trousers, his best blue polyester-cotton mix that came with the pale blue and beige toned-in belt. He walked over to the television. His steps were light and quick; more hop and skip than walk let s turn it off. Essentially, watching that is looking backwards. Let us look forwards from now on. When we move to the bungalow, your sister will come to live with us. Would you like that he replaced the label on the television screen: auction. He crossed the room again. Now he was practically dancing. Of course you would. Think of it! Reunite, with Hasina, the girls

with their aunt, holidays in Cox's Bazaar, maybe the girls would like a little trip to the Sunderbans. They could see a real Bengal Tiger. Ha! Ha, ha. Nazneen? Ha! (477)

At last, Nazneen gradually yet steadfastly starts to escape her segregation at her place. She changes from a tranquil, modest and aloof lady, who fits in with the burdens furthermore, traditions of the Bangladeshi people group, to a gutsy lady who overcomes every one of the obstacles before her inclinations. His little girls thoroughly adapt the new culture and tradition of the British society.

You see, he said mumbled it inside her palm. All these years I dreamed of going back home a Big Man. Only now, when it's nearly finished for me, I realized what is important. As long as I have my family with me, my daughters, I am as strong as any man alive. (477)

Chanu expects his family members to come with him but his dream goes in vain when they refuse to come back home. They instead choose England life over their own traditional Bangladeshi life which is no strange for the readers.

At last, she and her little girls choose to remain in The Great Britain and decline to go back to Bangladesh though Chanu wanted them to come with him. His daughters and his wife, dissimilar to Chanu, turn towards reconciliation, as they were less worried with supporting tribal

binds than grappling with the new condition. Chanu was a complete failure in his life and he himself proved that. He failed as father, he failed as a husband and too failed as an employee. He could not accomplish his arrangements to get a good job and earn adequately for his family. His dream of leading a good life in England scattered and he returned to his home land in the end. He was never truly bonded with the new culture and tradition of the host land and he suffered for the very same reason. He was connected towards his Bangladeshi roots and a constant feelings of nostalgia and home sickness was all there in his mind. He could not able to adapt his second home as his true home unlike his wife and kids. The extensive study of the novel *Brick Lane* based on the selected parameter of diaspora theory reveals that Monica Ali has given several different instances where one can find the plight of migrant populace. There are many different reasons behind their migration. Here in this novel Chanu the male protagonist is a migrant who desires to lead a better life along with his family. Four of the central characters Chanu, Nazneen, Dr. Azad and Mrs. Azad constantly represent the concept of diaspora throughout the novel. Many a times they compare and contrast their host land to their home land and their memory of past reveals about their nostalgia feelings. Nazneen's sister Hasina sends her letters and these letters maintains the connection between England and Bangladesh that is the home culture and the host culture.

Nazneen's dream of Bangladesh is a total contrast to that of Hasina's description of the same. Her own experiences gives us a different picture of Bangladeshi community. The letters are used as symbols to represent the sufferings of human life which come one after another in a sequence. The novel always depicts Bangladesh as a glory land with full of good memories for Nazneen by the picture totally changes when Hasina narrates her own personal experiences. It was not that difficult for Monica Ali to write about immigrant life or the plight of diaspora because she herself was an

immigrant when she was only three. Her personal experiences and her minute observation of the contemporary society were good enough to bring such a wonderful text. Her matured thoughts comes in form of words to appeal the readers who want to know more about the Bangladeshi diaspora theory and the multiculturalism theory of Great Britain. She chooses the Brick Lane area of England where most of the Bangladeshi immigrants live and give the same name as the title of her novel. Bangladeshi men and women find the bottom place in the list which consists all immigrants living in England as far as their English speaking abilities and working abilities are concerned. So Monica Ali brings all these issues together while depicting her male protagonist Chanu in the novel who is a clear embodiment of a middle class common Bangladeshi immigrant. The beginning of the novel do not actually attracts the reader as it s words are not appealing at all according to many critics.

For example:

Nazneen s mother had been ripening like a mango on a tree

But slowly and gradually she allures the readers with her slow-burn style writing with many important themes such as poverty, dislocation, multiculturalism, unemployment, racism etc. she depicts all her characters in a realistic way without getting vicious towards any particular society or religion. She presents her story with any biasness which makes her novel read worthy for everyone. This

novel can be read from a different prospective where fate drives or controls our lives. Characters like Chanu, Nazneen, Karim, Dr. Azad all are controlled by their own fate.

As William Shakespeare wrote in King Lear:

As flies to the wanton boys are we to th' Gods they kill for their sport

With a richly complex list of characters and a gripping story, Monica Ali ends her novel on a high note where she talks about the conflict between the fate and the freewill. Chanu in the fails to achieve anything and plans to go back home and submit his high ambition to his fate and returns to Bangladesh. In a contrast to her husband, Nazneen unlike Chanu dares to stay in England with her kids and does not let her fate decide her future or never allows time to witness her failure rather she stands tall to achieve her own desired life.

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