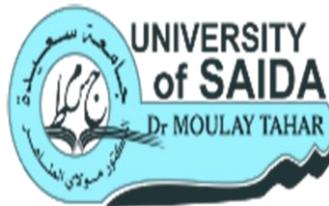


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Negotiation of a Female Muslim Identity in a Female Colonized Country: Monica Ali's Brick Line

**A Dissertation Submitted to department of English in partial fulfilment
of master degree in English literature and civilization**

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The reason of what I become today.

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To my brothers and my sister

To my friends Aicha and Imen and Noura

To my teachers.

TABLE OF CONTENTS

➤ Acknowledgements	I.
➤ Dedications	II.
➤ Table of contents	III.
➤ Abstract	IV.
• General introduction	2
Chapter one: theoretical framework	
I-1 Introduction	5
I- 2 definition of concepts	5
I-2-1 post colonialism in art	5
I-2-2 post colonialism in literature	6
I-2-3 Orientalism	8
I-2-4 the colonizer and the colonized	9
I-2-5 Place and displacement	10
I-3-the crisis of identity in postcolonial novel	12
I-3-1 Identity	12
I-3-2 Cultural identity	12
I-3-3 Assimilation vs acculturation/ accommodation	15
I-3-4 decolonization	15
I-3-5 feminism	18
I-3-5-1 the 3 waves of feminism	18
I- 4 conclusion	19
Chapter two: historical background	
II-1 Introduction	20
II-2 British colonial policy	20
II-2-1 Bangladesh as an ex British colony	25
II-3 Bengali community in UK	26
II-4 Straggle of Bengali women in UK	28
II-5 conclusion	32
Chapter three: post-colonial issues in Monica Ali's brick lane	
III-1 Introduction	34
III-2 Alienation	34
III.2.1 Alienation as an immigrant	35
III.2.2.Alienation as a Woman	36
III.3 Discrimination	37
III-3 Stereotypes	39
III-4Cultural identity	40
III-5 conclusion	41
General conclusion	43
Bibliography	45
Appendices	50

Abstract:

The aim of this research is to analyze the different ways migrants of Islamic background negotiate their Muslim identities in "Monica Ali's Brick Lane"(2003) analyzes debut novel of British author Monica Ali as work containing some main features of post colonialism. The thesis deals with the different reflection of Third World Women, nationalism and feminism. It briefly covers the history of Bangladesh and describes the problems of immigrants from former British colonies, their conflicts with different culture or traditions. The concept of "Third Space" theorized by Homi Bhabha is used to show how migrants construct their Islamic identities by living between Islamic and Occidental discourses. The Third Space is seen as heterogeneous areas. It shows how in spite of not living an Islamic lifestyle, some immigrants cannot escape from being assigned an Islamic identity. Very often migrants live ambivalent Islamic identities as they blend Islam with either Western patterns or actions that fortify Occidental stereotypes of Muslims.

Keywords: post colonialism , Muslim identities, third world women, feminism, immigrants, western, stereotypes, Monica Ali's Brick lane.

GENERAL INTRODUCTION

General Introduction

In many works of literature, specifically those coming out of Africa, the Middle East, and the Indian subcontinent, we meet characters who are struggling with their identities in the wake of colonization, or the establishment of colonies in another nation. For example, the British had a colonial presence in India from the 1700s until India gained its independence in 1947. As you can imagine, the people of India, as well as the characters in Indian novels, must deal with the economic, political, and emotional effects that the British brought and left behind. This is true for literature that comes out of any colonized nation. In many cases, the literature stemming from these events is both emotional and political.

The term 'Post colonialism' widely refers to the representation of race, ethnicity, culture and human identity in the modern era, mostly after many colonized countries got their independence. It is connected with imperialism from the moment of colonization until 21st century. Post-colonialism in literature includes the study of theory and literature as it relates to the colonizer-colonized experience. Monica Ali's *Brick Lane* (2003) is a novel about Muslim immigrant culture in London, most specifically that of Nazneen and her family. The novel depicts instances of great bravery and fear, oppression and the struggle for independence. It approaches several problematical topics in this day and age. At the forefront of these topics are oppression, immigration, segregation, racism and sexism. The novel overtly addresses the issues of dislocation, poverty, racism and the effects of cultural difference but primarily in this novel, Ali endeavors to puncture the myths and unveil the mysteries of an "Eastern" culture. Also Monica Ali's novel focus on the function of oppression of women In the expatriate country .

This research aims to answer the following questions:

- How did Monica Ali negotiate the female Muslim identity in *Brick Lane*?
- To what extent did the protagonist struggle for being herself in the U.k?

In the light of the questions above it hypothesize that Monica Ali use Nazneen the Bangladesh Muslim women to shed light on the struggle of Muslim women in ex colonized country.

This topic was chosen because it is interested, and to Supporting the dissemination of the issue of Muslim women and raising awareness to reduce their persecution in the Diaspora.

General Introduction

During this research I faced many obstacles to write this paperwork such as; the lack of documentation due to the unavailability of library in the university and time constrain.

This research paper is divided into three chapters. The first chapter will be an theoretical frameworks ; it will give the definition of concepts , the different theories in post colonial literature, then moves on to tackles with the crisis of identity and decolonization, ending with the feminism issue. The second chapter focuses on the text and context, it will give the historical background of either the Bangladesh community and the British as a colonizer country then as a expatriate country. As a last title ,this chapter will tackle with the struggle of Bengali women in UK. Chapter three will be analysis of the novel ,focus on the alienation, discrimination, stereotypes and cultural identity in Monica ali's brick lane.

Chapter One

Theoretical Framework

I.1. Introduction :

Post colonialism is a body of academic study that draws on critical theory to understand the loss of power, identity, and culture when a group of people is dominated by a conquering force. It is rooted in the history of the West's colonization, imperialism and decolonization in, for example, India, Africa, Asia, and Latin America, though it has been broadened to include a more metaphorical bent as well as a diversity of geographical, racial, and cultural contexts and histories. Classic works of postcolonial theory include Frantz Fanon's *Black Skin, White Masks* (1952) and Edward Said's *Orientalism* (1978). The primary contribution of postcolonial theory is to challenge the traditional value system and epistemology that fuels western philosophy, politics, education, and social-economic theory. Such traditional thought is embedded in the sense of superiority demonstrated historically by Europe and the United States in encountering the people of other countries. It also tends to portray other cultures as an undifferentiated mass of "other" people.

Post-colonial. theory is applied today across a range of fields in the humanities and social sciences—such as anthropology, political science, linguistics, literature, history, film studies—often to illuminate issues of race, poverty, and the loss of cultural heritage and indigenous knowledge. Post colonial theory draws upon diverse theoretical frameworks and their specialized strategies and techniques of critics. It is an interdisciplinary critical and conceptual framework that has borrowed terms from various disciplines such as ; art ,and literature. This chapter is an attempt to give a critical framework about post-colonialism in various theories.

I. 2. Definition of the concepts:

By definition, post colonialism is a period of time after colonialism, post colonialism study is an academic discipline that analyzes, explains, and responds to the cultural legacy of colonialism and imperialism post colonialism speaks about the human consequences of external control and economic exploitation of a native people and its lands.

I.2.1 post colonialism in art:

Postcolonial theory supports postcolonial art; it simply does not relate to the time when a nation gains independence from its colonial ruler. It analyzes and responds to the cultural legacy of colonialism and the humanitarian consequences of controlling a country

for the exploitation of indigenous peoples and their land. In doing so, he also deals with how to see the society and culture of non-European peoples from the perspective of Western cultural knowledge; how this was used to subjugate people to a colony of the European mother country; and the identities resulting from the “colonial” and “colonial”. Martinique Franz Fanon provided a theoretical framework for the interpretation of individual oppression under imperialism - an important element in many postcolonial arts. There was an important influence on Fanon's ideas. His mentor, Aimé Césaire, was one of the leaders of the Négritude movement. Postcolonial theory existed not only in art but also in literature.

I.2.2 post colonialism in literature:

Postcolonial Literatures are the outcome of the interaction between the colonizers' culture and the complex of indigenous cultural practices and permeates. It begins from the very first moment of colonial contact. Mark Stein in his book said: “Postcolonial literatures can be defined as those Euro-phone literatures that have arisen in the wake of European colonialism” (*Black British Literatures: Novel of Transformation* , p 201). According to Stephen Slemon, Post-colonial literature is “a form of cultural criticism and a cultural critique: a mode of misidentifying whole societies from the sovereign codes of cultural organization, and an inherently dialectical intervention in the hegemonic production of cultural meaning” (“Unsettling the Empire: Resisting Theory for the Seconresponds.p14).

In her book, *Leela Ghandi* defines Postcolonial literature as follow:

a contentious category which refers [...] “to literature in English”, namely, to those literature which have accompanied the projection and decline of the British imperialism. This academic privileging of postcolonial literature is informed by recent critical attempts to postulate the colonial encounter primary as a textual context, or a bibliographic battle, between oppressive and subversive books. (Postcolonial Theory .p141)

For Ashcroft et al, postcolonial literatures share a common characteristic that “They all emerged in their present form out of the experience of colonialism and asserted themselves by foregrounding the tension with the imperial power, and by emphasizing their differences from the assumptions of the imperial center”(Ashcroft et al.p2).

Post-colonial literatures developed through several stages, matching the development of national uprising and the strong desire to break free from the imperial

center. During the colonization period, it was inevitable for “a literate elite whose primary identification is with the colonizing power” (Ashcroft et al. p5)

These texts are primary produced by representatives of the imperial center such as soldiers, settlers, travelers...etc. According to (Ashcroft et al) such texts can never be form the basis of the indigenous culture nor can they mingle with the already existing culture of the countries invaded for the reason that these writers favor the imperial powers and despite their claim of objectivity, they seem to hide their loyalty to imperial discourse.

The second stage is demonstrated by the literature that was produced by “natives” or” outcast” “under the imperial licence”, for instance, the writing of the English educated upper class Indians or the African missionaries in the ninetieth century. Despite the fact that these early post-colonial literary texts have dealt with “the brutality of convict system[...] the historical potency of the supplanted and the denigrated native cultures[...] or the existing of the rich culture heritage older and more extensive than that of Europe”(Ashcroft et al .p6), these riters could not realize the theme of subversion nor could they express their anti imperial orientations because their productions were under the control of imperial ruling class that defined what was appropriate and what was not. There is also what (Ashcroft et al) called “modern post-colonial literature” which was the productions of those who rejected the colonizers’ censorship.

Postcolonial literature has seen many Figures as; Edward Said with his book orientalism, the colonizer and the colonized by Albert memi ,and there was also homi baba who speaks about third space, hybridity, place and displacement .

Said’s book “Orientalism” makes a very influential statement on the nature of identity formation in the postcolonial studies. It had a great impact on thought about the colonial discourse. Together with E.Said, Homi Bhabha and Gayatri Spivak make up what Robert Young described “the holy trinity” of postcolonial critics. They acknowledge Said’s book as their immediate inspiration. Edward Said is at the forefront of defining the post-colonial space. In his book Orientalism 1978, he opened a field of academic research that is colonial discourse, a discourse in which the dominant political power is embedded in cultural knowledge and production. The role played by the previous book as an important sign of the beginning of this field in its academic and theoretical image, because it forms the basis of the latest modern critical theories, "postcolonial theory", by exposing the problems of Western critical and cultural discourse.

I.2.2.1 Orientalism:

Most of the postcolonial historians and his students see Edward Said's book on Orientalism as a founding act of this cultural field. For his strong evidence that "the East" was a fabrication of the Western discourse, the discourse that shaped the true and imagined existence of the peoples of the East, Quite fantastical. Said has made an enormous effort to monitor the dimensions of this image in the discourse of Orientalism, and how it was - in some way - an ambiguous part of the policy of European colonization of the countries of the East.

Orientalism - as Edward Said puts it in his introduction - is "a way of dealing with the East, based on the special status occupied by the East in the Western experience." Orientalism is not only a place adjacent to Europe but also a place for Europe's greatest, richest and oldest colonies, the source of its civilizations and languages, And its cultural rivalry, and one of its most profound and compelling perceptions of the other. In addition, the East has helped define what Europe is (or what the West is) as the opposite picture, the idea, the personality and the l experience, but that does not mean that the image formulated by Europe From this East it was just a figurative image ... East is an integral part of physical civilization and of European culture. And orientalism expresses this part and presents it culturally, and perhaps ideologically, as Orientalism is a kind of discourse supported by institutions, attacks, academic bodies, imagination, principles, and perhaps bureaucracies and colonial methods.

Edward Said's role here is not only to put forward these important ideas; he has also laid out many of the founding terminology used by post-colonial scholars, including the notion of making the "other" . As well as his subsequent contributions, particularly with regard to terms such as "exile", "intellectuals" and "hybrids".

The concept of "post-colonial" in its present sense entered the critical discourse of the late 1970s and early 1980s. However, the theory of resistance to colonialism, as well as the exercise of such resistance, is much older, and probably dates back to the beginning of the colonial movement itself.

If Edward Said is the founder of this field of knowledge, Franz Fanon is the first evangelist of postcolonial theory because of his work on the psychology and resistance of colonialism, which focused on the role of colonial languages (including French, the language he learned in his native country Martinique) in building the colonial mind. His

works are still read and influential. It had a great influence on previous generations in the Third World revolutions during the struggle for independence and national liberation in the 1950s and 1960s. Fanon's only rival in this preaching post-colonial theory is Albert Mimi, a Tunisian Jew who in the same period presented his little book entitled "The Colonizer and the Colonized."

I.2.2.2 the colonizer and the colonized :

The act of writing in any kind of text, in the postcolonial realm, is the subject of the political, visual and social control that exists in the relationship between the colonizer and the colonized. This relationship raises important fundamental issues such as; The possibility of getting rid of colonialism in culture, by restoring pre-colonial languages and cultures. Orientalist studies, whether literary or philosophical, were based on the Western ego, thus proving the superiority of the Arab mind, it took advantage of the existential value. In this way, the meta-view was superior, and its judgment was to prove and justify Western centralism. Edward Said said: "... Europe was able to reveal its energy to contain the East."(orientalism.p3).

Postcolonial theory considers important topics by studying the relationship between European nations such as Britain, France, Spain, and the societies they colonized such as identity (including race, race, class), language, representation and history. Given the replacement of indigenous languages and cultures with European traditions in colonial societies, reclamation is part of the post-colonial project. The recognition of the post-colonial influence in several aspects, such as its language, customs and cultures, has led to a focus on hybridization or the mixing of cultural signs and practices between colonizer and colonized. The Tunisian French cultural critic Albert memi was a major figure of postcolonial thought, and his book the colonizer and the colonized that embodied the real of the relationship between these two different society.

Albert Mimi wrote his book "the Colonizer and the colonized" in the 1950s, at a time when the decolonization of European colonial states, especially Britain and France, was at its height. Mimi paints more clearly the image of colonizer and colonizer, while describing the great injustice and suffering resulting from colonialism. Mimi explains how even democratic regimes (which are entrusted with the realization of citizens' rights and the preservation of their dignity) cope with the colonial situation and how these regimes permit the commission of many grievances and cruelties to serve their well-being. The

writer also reveals the human, economic and political distortion of colonialism, and states that this situation does the destructive act of the colonizer as well, and would damage the democratic system in the mother country (the state from which the colonizers come).

Memmi's seminal book outlined the social costs and the psychological damage a racist system of inequality does to the colonizer who enjoys unearned privilege. His portrait of the colonizer is scathing. The colonizer is pictured as a glamorous figure who is nevertheless an individual who is mediocre and who would have little future in the Mother Country. In the "colonies," the colonizer can succeed but not in open and honest competition but at the expense of people who have been dis-empowered. Once the colonizer becomes aware of—becomes conscious of—the Other or the colonized, then the truth of the situation becomes clear. The colonizer is in charge and can write the rules and can make the laws, all of which benefit one element of the binary: the colonizer. The colonized are dehumanized, like a Slave, and exist to be exploited for the benefit of the Master. True, on the surface this exploitation is economic, the outcome of the punitive capitalistic practices of imperialism but at another level, suppressed by the colonizer, lies a narrative of oppression based solely on skin color.

Memmi's writing is a doubling: he is both the colonizer by dint of being a European and he is also the colonized by dint of being Tunisian. His approach is hybrid for he lives with a version of what W.E.B. Dubois¹ called "double consciousness." As a Jew and as a Tunisian, he suffered from a double anti-Semitism, both in Tunisia and in France, where Jews had been deported to death camps. After being educated in post-war Paris, Memmi's place in society that he has no place for he is part of the diaspora, pulled back and forth between Paris and Tunis, at home nowhere but finally settling in Paris (place and displacement).

I.2.2.3 Place and displacement:

"Place", "space" and "displacement" may mean different things in different perspectives. The concepts of place, space and displacement are dynamic in nature, constantly changing and evolving. Therefore, the multiplicity of perspectives and backgrounds that we use in space, time and displacement allows us to examine them in a

¹ W.E.B William Edward Burghardt of Wood is a sociologist, activist, pan-African, editorialist and American writer. he was born in Great Barrington, western Massachusetts .

contradictory and comparative way and put in the forefront of our study these concepts of similarities and differences, both geographically and aesthetically.

If place and space change in time and are the result of social and cultural transformations, they also have a fixed relationship between the present and the past, and the mediation they generate through memory and memory. Memory not only remembers, but is rebuilding the present through the past. This reconstruction process - though not exclusive - often goes through language assistance. Of course, this is the language of architecture and urban planning, as well as the language of literature and art as well as the language of oral history and tradition. For example, in Gaelic culture the earth becomes a place through memory and legislation, and people salute their place through play, performance, songs and story. In general, spatial contexts affect the way we make sense, both in terms of our identity, our own sense, the ways we seek to change the world, and our impact on the spaces and places in which we live. These aspects of human status are often specific in literary works, or exist as features of these works, and work to "define" our place in an iconic world.

Place and location are also sites of conflict, whether regional or social. If united on the one hand, they are also separated, excluded and marginalized, leading to the process of colonization and displacement in which identity and belonging assume characteristics often used for discrimination and separation.

Perhaps the real and pressing challenge facing current and future societies in particular is to rethink the concepts of identity and belonging in the context of space by re-evaluating the insight of multilingualism and universality, not in the sense of generalizing the categories of abstracts and abstracts as in the concrete exchange experiences where "the other "Is only a" I "potential. Albert Memi said :

“I was sort of a half-breed of colonization, understanding everyone because I belonged completely to no one.”(the colonizer and the colonized .p12)

The preoccupation with the concept of home and belonging is a familiar aspect of literature produced by a writers of former colonies. Is the result of alienation suffered by the colonists because they were made to fit and integrate the culture of the colonizer. The obvious "gap" in the experience and the insufficient language of the colonizer are believed to lead to the creation of "New English" such as English, Hindi, Sri Lanka, Australian English. This gap for those whose language seems inadequate to describe a new place, for those whose language is systematically destroyed by enslavement, and for those whose

language is not denied through the imposition of the language of colonial power. Some mixing with one or another of these models can describe the evolution of all postcolonial societies. In each case, a strange situation is inevitable until the colonial language is replaced or customized in English. It can be said that even before the development of the conscious decolonization position, the experience of a new place, which is clearly different in its material characteristics, is constrained, for example, by the new settlers demanding a language that allows them to express their "other" feeling. This leads to "the crisis of identity".

I.2.3 .the crisis of identity in postcolonial novel:

The question of identity has been a field of academic study, political debate and public controversy for a long time. Among several shortcomings in much of the existing writing is a certain identity fuzziness.

I.2.3.1.Identity:

The world identity has Latin origins. It is derived from the word *identitas*; the word is formed from *idem* meaning same. The term is used to Express the notion of sameness, likeness, and oneness, it means "the sameness of a person or thing at all times in all circumstances.

According to Cambridge Dictionary ; identity is who a person is, or the quality of a person or group that make them different from others (Cambridge Dictionary,2003).

I.2.3.2.cultural identity :

One of the important topics raised by colonialism, then dealt with postcolonial theory research; the question of the need for pure literature concerned with cultural identity, and the creation of a self-identical identity where all cultures meet, so the question of identity is one of the most important things that preoccupied thinkers and writers After colonialism, anxiety Because it is the worst that the colonizer may see, it adopts imperialist views that lead to contempt His own culture, was therefore a feeling that combines the writers and writers of the post-colonialism.¹

¹ Iain Chambers, *Migrancy, Culture and Identity*. Routledge, London & New York, 1994 p.24-25

*In a world of movement we are all, in a sense, migrants and the idea of identity is a fiction. Our sense of identity is experienced from this movement*¹. Iain Chambers

Oxford English Dictionary defined identity as "the fact of being or who is the person or thing," but through post-colonialism identity is a complex concept that can not be defined. The identification of an individual, group or nation in postcolonial terms is easily related to the "other", meaning that they recognize themselves as "us" in the presence of "the other". The other is the feature of identity recognition in the postcolonial era which also means that it is twofold, "identity and difference, so that each other is created, whatever is different from or excluded by, dialectic and contains the values and meaning of colonial culture rejects his authority to determine"(Sinha,p 4) In addition, this bilateral relationship created for others a form of dislocation of identity and paved the way for a hierarchical situation in this period.

National identity formed in the post-colonial states "is believed to have never been defined and changed greatly according to the environment and culture, because of the transfer and sovereignty that leads to confusion of identity." (Chan,p 4), the issue of identity appeared in various forms. Collective and individual identities also differ physically and psychologically. The resistance of the decolonization process has taken on different lines because of countries, communities and individuals. Therefore, identity is not simply "imposed" but is also actively chosen and used, albeit within certain social contexts and constraints, and in the face of prevailing perceptions of "others" there is resistance and within the hegemonic structures there is the Goldberg Agency

For example, the Caribbean identity crisis lies in the process of colonialism, slavery and disputed and interrelated migration. Caribbean society bears the legacy of colonial oppression, exploitation and marginalization. Moreover, the chaos left by the colonizers in creating a kind of ruling regime in special areas in Africa adds to the identity crisis a dilemma that can not be solved. "The colonization was not only the identity of the conservatives, but white or European, Concerning the institutions they have established to enable the minority to govern the majority ". Postcolonial literature and criticism emerged during and after many countries gained or struggled for independence. The two topics he discusses are sex, race, identity and culture. The postcolonial critique as a lover of theoretical criticism and modern literature, which argues for history, has taken a number of

¹ Chambers, I. *Migrancy, Culture and Identity*. Routledge, London & New York, 1994 p.24-25

objectives: the most important of which is the re-examination of colonial history from the perspective of colonists; to determine the economic, political and cultural influence of colonialism on both colonized and colonial powers; everything; To participate in the goals of political liberation, which include equal access to material resources, the opposition to forms of hegemony, and the expression of political and cultural identities (Habib, p 739). Terry Egleton says that postcolonial theory is not the only product of multiculturalism and decolonization, it also reflects a historical shift from revolutionary nationalism in the Third World (Egleton, p205). It is interesting to note that from the 1950s onwards, many writers and theorists known from Britain or America, but were former British colonies such as Sam Slyphon, Salman Rushdie, VS Naipaul, Edward Said, Homi Bhabha, Gayatri Spivak, Derek Walcott, Chinua Achebe, Wole Soyinka and so on.

The emergence of the question of identity became a major theme not only in literature but also in the whole of life, and also because of the colonial influence, as Peters argues after the Second World War. At the time of decolonization when imperialism was identified, the "other question" became an important and prominent theme (Pieterse) , In relation to the self and the other, "individualism" appears as a kind of unstable space or unresolved issue in that space between a number of interlocutors Hall (1989, 10). Formed by the migration experience, "studying the experience of having to wear" white masks "For Europe, the need to bend one's identity in order to show the colonizer that it is free of all original primal features. "(Ryan,p 117-118).

The main point of the construction of Edward Said's identity, which is influenced by Foucault Ian's idea of power, is the ability to resist, to reconstitute himself as a postcolonial theme and anti-imperialist. This recreation must be reworked for the self because it is the building of the identity that constitutes freedom and human beings, Even if they are subject to repressive discourse. Ashcroft and Ahluwalia, p112). Another postcolonial perspective is Hume Bhabha in his book *The Culture Site*, which developed his theory through the shift from Edward Said's bilateral opposition, based on Foucault's power and knowledge, to the concept of hybridization. The hybrid identity of Bahabha comes from "the intertwining of colonial and colonized elements Defies the validity of any fundamental cultural identity "(Meredith, p2). Homi Baba also argues that there is a third space between "identity naming" and that "this interstitial section between fixed identities opens up the possibility of a cultural hybrid that receives the difference without a presumed or imposed hierarchy" (Bhabha, p4).

I.2.3.3. Assimilation/acculturation/accommodation:

In his book *Black skin, White Masks* (1967), Frantz Fanon addressed a similar concept to the term assimilation which is mimicry. Fanon claimed that colonialism has a psychological impact on both the colonizers and the colonized people. Eventually the latter cement their identity through mimicking the western cultural values, religion, language ..etc as a result of feeling inferior to the white colonizers who as well develop a sense of superiority. In *The Wretched of the Earth*, Fanon propounded idea of a national literature and a national culture, recognising the significance of cultural nationalism, leading to national consciousness. He attempted to plead for a greater, pan-African cause, as the blacks had to create their own histories and rewrite their stories. Fanon believed that such a national culture must take recourse to the African myths and cultural practices. He formulated the three stages in which a national culture is formed: 1) The native, under the influence of the coloniser's culture, seeks to emulate and assimilate it by discarding his own culture (what Homi K Bhabha later calls mimicry). 2) the native acknowledges the wide disparity and discovers that he can never be truly white or white enough for the coloniser to treat him as equal, and returns to study his own culture, with a romantic and celebratory mode. 3) However in the third stage, the native is truly anticolonial, accompanied by a critical analysis of his own culture.

Nevertheless Ashcroft Assert that it isn't always the case as Fanon have mentioned. For them some non-english writers for example choose to write in the language of the colonizers ie. english merely because it is widely used. (Ashcroft Et al.p 28)

I.2.4. Decolonization :

Postcolonial literature often addresses the problems and consequences of the decolonization of a country, especially questions relating to the political and cultural independence of formerly subjugated people, and themes such as racialism and colonialism. it includes the study of theory and literature as it relates to the colonizer-colonized experience. In most literary works coming From Africa, the Middle East and the Indian subcontinent, we find personalities struggling with their identities in the wake of colonialism or the establishment of colonies in another country. For example, the British had a colonial presence in India from 1700 until India gained independence in 1947. So the people of India, as well as the characters in the Indian novels, had to deal with economic and political, and the emotional effects brought by the British and left behind. This is the

reality of literature that comes out of any colonial nation. In many cases, the literature stemming from these events is emotional and political. The postcolonial view seeks to introduce these texts in a specific way to read the text in postcolonial or postcolonial theory, asking the reader to analyze and explain the effects of colonialism and imperialism or to extend its authority over other peoples to peoples and nations.

In their book, Ashcroft et al define the term decolonization as:

"[...] the process of revealing and dismantling colonist power in all its forms. This includes dismantling the hidden aspects of those institutional and cultural forces that had maintained the colonists' power and that remain even after the political independence" ("key Concepts in Postcolonial Studies".p63).

Ashcroft et al, assert that one of the ways of manifesting the process of decolonization is through resisting and overthrowing the colonizers' culture and assumptions as well bringing back to life the indigenous' way of life and languages after they were suppressed by the colonizers. (*"key Concepts in Postcolonial Studies".p63-64*)

The sociologist and writer Albert Mimi of Tunisian-French literature presented a central work on decolonization in the mid-1950s through his book "The Colonies' Portraits." His work was followed by the recently released "Portrait of the Liberators of Colonialism", which contained a very disappointing review. Kirsten Kneb on a visit to the author.

Albert Mimi is best known for his psychological analysis of the relationship between the colonizer and the colonized. The author holds cautious hopes, stating that it is very likely that the nations that have so far been under European colonization have succeeded in taking advantage of their imminent independence or independence, which they have wrestled with struggle. But this is not certain. The decades of alien hegemony have shaken the confidence of the citizens of the young nation states, he says, making them confused and confused. He says that hope can not be held for a bright future before the state of confusion is over.

"Portrait du Colonisé" was the title of the article first published in 1957 by its sociologist Albert Mimi. The title suggests that the author did not hesitate to make the portrait very public. The "colonized man" of Albert Mimi was a kind of uneducated man, because the "colonizer" was not seen as an individual, but as part of a group, part of a collective mass that should serve the colonizer. This ideology was superior to Albert

Mimi's, which colonized man could not have dealt with in any way. He wrote: "He is not responsible, guilty or suspicious, he is out of the game. Of course. "

In the new millennium, Mimi reviewed the facts and asked: What did liberated countries do to their independence? The answer he gave in his article "Portrait du Décolonisé" published in 2004 was disappointing. Where he did not think much, and explained the enthusiasm for Islam, which was rekindled in the Arab world as a reaction to the moral political corruption in the region, the corruption everywhere, and the policy of patronage, as well as the seizure of power, and wrote that These rulers are often more tyrannical, more brutal, and more greedy than the colonial rulers of previous times. Their preoccupation with maintaining power has rarely been felt in countries that have assumed responsibility for their problems of poor education, poverty and unemployment.

Albert Mimi focuses in the second section of his article on the French of Moroccan origin. He writes that their admiration for their new home was not appreciated by the receiving communities. On the contrary, the French felt that the presence of the Moroccans was shamefully reminding them of their colonial adventures, so that the immigrants found refuge only in the immigrant quarters. They came with the will and the willingness to abandon the traditions of their ancient homeland, so they met again but in a new intensive form.

Albert Mimi adds that expatriates are aware of the fact that their integration into the majority community is small, which in turn leads them to regain the old identity, but this identity has lost its ability to guide. "When someone sticks to his identity, he does it only because it is threatened," writes Albert Mimi.

As it was fifty years ago, Albert Mimi looks at his future book with a cautious optimism. He believes that the solution of coexistence between the old French and the new French and between the old Europeans and the new Europeans lies in the mating of the cultures "métissage" and in the openness that are advanced on each other. Mimi concludes his book with the question: Why can not we imagine a Muslim mayor of Paris, for example? Or a Jew as head of an Arab state? "It will be a while, but we have to hope, even if he is cautious.

Furthermore, One of the most important issues of decolonization is the issue of feminism.

I. 2.5 feminism:

Feminism is a social movement for gender sex equality. It is the belief in and support of the social, economic, political and educational equality of all genders. Feminists concern themselves not only with specific issues of violence against women, but also with the broader issues of education, reproductive health and rights, childcare, economic opportunity and pay equity, and the intersecting issues of gender, race, sexually transmitted disease, gender identity, and sexual orientation in today's society.

“Feminism is a diverse collection of social theories, political movements, and moral philosophies, largely motivated by or concerning the experiences of women. Most feminists are especially concerned with social, political, and economic inequality between men and women; some have argued that gendered and sexed identities, such as "man" and "woman," are socially constructed. Feminists differ over the sources of inequality, how to attain equality, and the extent to which gender and sexual identities should be questioned and critiqued. Thus, as with any ideology, political movement or philosophy, there is no single, universal form of feminism that represents all feminists.” (1_wikipedia)

I.2.5.1 the 3 waves of feminism:

Feminist history can be divided into three waves. The first wave, occurring in the 19th and early 20th century, was mainly concerned with women’s right to vote. The second wave, at its height in the 1960s and 1970s, refers to the women’s liberation movement for equal legal and social rights. The third wave, beginning in the 1990s, refers to a continuation of, and a reaction to, second-wave feminism.

First-wave feminism promoted equal contract and property rights for women, opposing ownership of married women by their husbands. By the late 19th century, feminist activism was primarily focused on the right to vote. American first-wave feminism ended with passage of the 19th Amendment to the US Constitution in 1919, granting women voting rights.

Second-wave feminism of the 1960s-1980s focused on issues of equality and discrimination. The second-wave slogan, “The Personal is Political,” identified women’s cultural and political inequalities as inextricably linked and encouraged women to understand how their personal lives reflected sexist power structures. Betty Friedan was a key player in second-wave feminism. In 1963, her book *The Feminine Mystique* criticized the idea that women could find fulfillment only through childrearing and homemaking.

According to Friedan's *New York Times* obituary, her book "ignited the contemporary women's movement in 1963 and as a result permanently transformed the social fabric of the United States and countries around the world" and "is widely regarded as one of the most influential nonfiction books of the 20th century." Friedan hypothesizes that women are victims of false beliefs requiring them to find identity in their lives through husbands and children. This causes women to lose their own identities in that of their family.

Third-wave feminism began in the early 1990s, responding to perceived failures of the second wave and to the backlash against second-wave initiatives. This ideology seeks to challenge the definitions of femininity that grew out of the ideas of the second-wave, arguing that the second-wave over-emphasized experiences of upper middle-class white women. The third-wave sees women's lives as intersectional, demonstrating how race, ethnicity, class, religion, gender, and nationality are all significant factors when discussing feminism.

I.3.conclusion:

To sum up, this chapter provides a critical framework on post colonialism in various theories of critics who have demonstrated the suffering of " the Third World" to find their identity after their independence and how the immigrants dealt with new customs and traditions in a country that has customs, traditions, religions and cultures that are completely different from their own. Furthermore, we dealt with the concept of feminism. As a second a second step we can move on to look at the countries that have experienced such suffering. As an example, in chapter two we will look at the historical background of Bengal settlers in a western country such as Britain.

Chapter Two

Historical Background

II.1 Introduction

Current studies displays that colonialism upturned stages of progress in the world except European countries. Thus, in order to explain the reverse there are experts which emphasis on circumstances within the colonized regions. On the other hand, representing a proof from British colonialism, the writers demonstrated that the economic replicas of the colonizing countries also overstated the reverses of prosperity. On the light of these ideas, this chapter will tackle firstly Britain as a colonizer power. Secondly, it will concentrate on Bangladesh as an ex British colony. Thirdly, it will show Bengali community in UK. Moving in the end to straggle of Bengali women in UK.

II.2 Britain as a Colonial Policy:

In the beginning the English colonial policy, that became later "British" by the combination of Scotland and England in 1707, endorsed internal manufacturing, external trade, fisheries, and transporting by establishing colonial settlements in the New World and manipulating its incomes over such marketable enterprises as the Hudson's Bay Business and the South Sea Firm. Furthermore, the colonial policy originated in the sixteenth-century charters to Sir Humphrey Gilbert and Sir Walter Raleigh. Indeed, in 1606, charters were settled to the London and Plymouth firms of Virginia, and a payment policy of straight Crown governor was recognized. Then in 1609, this was changed by a contract delivered to the Virginia Firm replacing secondary for straight regulator and giving for a certain and widespread funding of land.

Withal, this current policy directed to the formation of the Council for New England in 1620. Thus, direct control reappeared in 1624, once the political powers of the Virginia Company were reserved and Virginia turn into the first of the imperial settlements beneath an organization of administration that encompassed a director selected by the monarch and a colonial congress. In 1629, on the other hand, the trade colony of Massachusetts Bay was arranged an agreement that allowed the transmission of the administration of the firm to the New World. In 1632, the first branded collection of Maryland was recognized with the surrendering of varied controls to the Baltimore family. Eventually, three kinds of royal administration, royal, corporate, and proprietary, performed.

Moreover, there were three types of British settlements occurred in America. The first were agricultural estate settlements in the Caribbean and the South Atlantic seaboard.

In addition, these included Jamaica, Barbados, Virginia, the Carolinas, and Georgia, that formed tobacco, sugar, indigo, and rice. Then, the Central Associations of Delaware, Maryland, New York, Pennsylvania, and New Jersey, created both timber and wheat. Whilst the third assembly contained of the New England settlements of Connecticut, New Hampshire, Massachusetts, Rhode Island, and Maine, whose economy refreshed on trade in strange and shipbuilding and on slaves.

The king fixed the colonial policy up to the outburst of the first English civil war, when the Extended Government supposed control, performing mostly over an unusual assignment or convention delivered for by the Ordinance of 1643. Subsequently, this ordinance provided its leader, the duke of Warwick, the title of director in principal and aristocrat extraordinary admiral of all the English colonies in America. Meanwhile, amongst 1645 and 1651 Parliament passed principles for demanding governor of colonial business in courtesy of English delivery and productions. Indeed, the Renovation did not inverse this governmental interfering with the settlements but added a successions of events, starting with the Navigation Act of 1660 and concluding in the Act of 1696. During the Commonwealth age, Oliver Cromwell presented a provisional parting in colonial procedure in 1654 with his plot called the Western Design; its resolve was the attainment of Spanish colonies in the New World and settlement of them by English colonists.

In addition, the great significance of the colonies directed to countless trials in their direction, as well as the Laud Commission agreed by Charles I also the several councils of Charles II. Thus, the trials finished by the conversion in the year 1675 of this purpose to the Lords of Trade, a group of the Privy Council, which sustained to purpose till 1696, once William III recognized the Lords Commissioners for Trade and Plantations, a figure that endured up until later the American Revolution.

Later on, in the eighteenth century, the colonial policy strained to diminish the trade and branded colonies to imperial colonies, and this in fact have a great impact. Besides, the policy augmented limitations over the colonial initiative with some acts as the Woolen Act of 1699, the White Pine Acts, the Hat Act of 1732, the Sugar Acts of 1733 and 1764, and the Iron Act of 1750.

Furthermore, between 1754 and 1763 both the French and the English challenged for the down trade, which took place in the Ohio Valley. Subsequently an undecided beginning when General Edward Braddock was transmitted by the power of French and

Indians before Fort Duquesne on the position of the current city of Pittsburgh, Pennsylvania, the English multiplied the military inventiveness beneath the governmental management of the Elder Pitt (William Pitt). Indeed, Jeffrey Amherst seized Louisburg and in 1759 General James Wolfe conquered the Marquis Montcalm on the Plains of Abraham beneath the ramparts of the stronghold of Quebec also the war was wholly then it ended.

Meanwhile, in 1764 Britain handed the Sugar Act, the first of numerous income procedures delivered to attempt to decrease Britain's war arrears. The tax on treacle, used to create weird, an appreciated service in the slave trade, erstwhile to the 1764 act was six currencies a smacker. Indeed, American traders sensed that this tax was so great that they were justly justified in disregarding it and giving an enticement of a currency or two to taxes managers. If they were detained, they could regularly amount on confined adjudicators to release them. The Sugar Act hit at these difficulties. It rehabilitated and distended the customs deal, slashed the tax to 3 pence a pound, and set up a new system of courts that would try customs violators without juries. The colonists complained by refusing British ingresses. Britain answered to this compression by falling the tax in 1766 to a currency a tub.

Whilst, in 1773 Parliament approved the British East India Company a domination on tea. Thus, the recent monopoly was not planned to upset or tax American traders but to aid the fiscally impoverished East India Firm. This act in fact permitted the East India Company to switch the transport and the transaction of its tea that preceding to the act had been vended by the company at community sale. This act would lessen the price of tea, but challenging wholesalers such as John Hancock would be exposed of an essential basis of revenue. The colonists have been terrified of that other British companies could win analogous rights at their outflow.

To that reason, the Intolerable Acts the First Continental Congress encountered in September 1774 and decided to an embargo of English merchandises. On the other hand the Boston Tea Party and the colonial boycott, Britain motivated extra militaries to the settlements. Indeed, in 1775 seven hundred militaries of the British army filed out of Boston to capture the colonial frontrunners Samuel Adams and John Hancock and to arrest colonial soldierly provisions in the cities of Lexington and Concord, Massachusetts. The colonists called up their paramilitaries to fight the British. Temporarily, the British reached

at Lexington primary in the morning of 19 April, seventy "minutemen" were there to encounter them. Somebody excited a gunshot, and throughout numerous torrents, eight colonials were killed. The British next trooped to Concord, where a greater group of Americans unlocked fire on them. Astonished and terrified by the amount of the fighting, the British recoiled to Boston and were excited upon most of the way. The British misplaced 73 dead, 174 wounded, and 26 missing, 20 percent of the British militaries. American fatalities were 49 dead and 39 wounded. The War for Independence had begun.

Actually, the American colonies affirmed their independence on 4 July 1776. The Declaration of Independence, recruited by Thomas Jefferson, was built on the normal human rights ideas of European political philosophers, particularly the English thinker John Locke, and was resulted from several of the improvements planned through the two English civil wars but not completely assumed in Britain. Various of the demands elevated by the Americans and the American Revolution brought enhancement of British colonial policy in another place in the British Empire afterward the year 1783.

In fact, throughout the previous years of the British territory, people outside the politic expressed concern about how their rule would be refereed by the coming generations. Furthermore, according to maximum researchers, over World War II, the empire seemed to be structuring a hard legacy of liberal economic and political organizations, which were regularly rooting the advance in commerce, agriculture, law and industry in different domains.

Withal, according to the Cambridge historian Eric Walker who stated in his work, *The British Empire: Its Structure and Spirit*; empire can be defined as a remarkable accomplishment that people did. Actually, this opinion had a number of basic flaws. Thus, it overstated not only the empire's charity but also its power and impact upon the colonized. Eventually, it had no place for the commission of these news settled persons themselves; and it cured the extended years before British coming as unconnected and insignificant.

Moreover, at the present time, people change their sight about the empire and its power because for them it is generally and rightly disallowed. Indeed, it has been overturned, and even the idea of a solid colonial inheritance relics universal, but now in highly negative terms. Maximum of the difficulties new states have encountered have been attributed at some point to the legacy left by former European colonial rulers. Even though

criticism of European territories has been extensive in these countries, but it has also been extensive also in the West.

In fact, scholars have clarified for the problem in rappers of circumstances within the settled areas. So, possible clarifications they highlight the issue donations exist at the period of colonialism and the sorts of establishments that these donations led European colonizers to found. For this, Engerman and Sokoloff (2002) claim that the types of earth, weather, and demography which were allied with precolonial fortune regularly directed settlers to found extractive establishments. In short, these extractive establishments formed unable citizens, which had bad outcomes on coming advance.

Therefore, precolonial regions with diverse categories of issue donations were often fought the foulest disparity attractive influences of colonization and could flourish in the postcolonial era. Likewise, Acemoglu et al. (2001, 2002) maintain that inhabitant's compactness and sickness atmosphere impressively disturbed colonial flights.

They even resist that Europeans favored to colonize lightly settled spaces with promised illness environments. Hence, illness led to poverty and they were more prospected to create dynamic organizations in these societies better than in richer ranges noticed by solider residents and less promised illness environments. Succinctly, each special emphasis on internal circumstances within settlements denies other features that made colonial and postcolonial flights. Indeed, colonialism regularly contains of two-way relatives between colonizer and colonized. (Robinson1972; Stoler and Cooper1997).

Withal, the features of the earlier such as persons of the last are pertinent for considering the outcome of colonialism on progress. Thus, an amusing fiction is worried with dissimilarities in the location of the European colonial powers and found that the uniqueness of the settling state clarifies difference in postcolonial advance. Incidentally, reckonable scholarships have set up that the uniqueness of the settler touches contemporary growth rates. (Alam 1994; Grier 1999; Bertocchi and Canova 2002) and democratic survival (Bernhard, Reenock, and Nordstrom2004).

Probably, several outstanding different ancient trainings have debated that disparities in the location of diverse colonists form the cultural and also socioeconomic organizations of postcolonial humanities. Hence, such as Fieldhouse 1966; Landes 1998; Lang 1975; Miles 1994; and Pagden 1995; Young 1994). In this case, there are the features of colonizing powers vertebral into the portrait by maintaining that alterations in the

financial replicas of Britain and Spain had big penalties for the types of zones they favored to colonize, the amount of colonial official house they chased, and even, eventually, the progressive heritages they missed after.

II.3 Bangladesh as an Ex British Colony

As it is commonly known, one of the countries that The British had conquered in the past is India. Nonetheless, it is important to point out at the fact that present day Bangladesh, few centuries ago, was actually part was the subcontinent of India. Therefore, when the British took over India, Bangladesh was part of the deal.

According to an article entitled “Bangladesh: A historical Overview”, Kallie Szczepanski wrote prior the arrival of the British, Bangladesh was part of series of empires, the last of these empires before it became a British colony, was the Mughal Empire. After the death of the Emperor Aurangzeb in 1707, the Mughal Empire started to weaken and then it dissolved.

Bangladesh was among the first areas to stray away from the central control. Nevertheless, soon after that Bangladesh fell under the British rule, after the British forces led by Robert Clive defeated the local army of Nawab Siraj- Ud -Dwola in 1757 in the Battle of Plassey which is also known locally as Polashi.

After the British succeeded in defeating Nawab Siraj- Ud –Dwola’s army, In an article titled “Bangladesh: A brief History”, it is mentioned that the British colonizers left the landowners’ in charge, these Zamindars (landowners) were mostly Hindu and so were the agents who collected taxes from the Muslims peasants.¹

In an article written by Kallie Szczepanski, entitled “What was the Partition of India”, she wrote after the World War 2, Britain had to leave India. However, new challenges were facing the locals in there. Muslims and Hindus could no longer live in harmony together as religious hatred began to roil. Thereby partition took place in 1947. The northern predominantly Muslim majority Pakistan and southern Predominantly Hindu majority became India.²

Bangladesh was predominantly Muslim majority, hence it was logical to become part of Pakistan after the separation of India and Pakistan took place. Bangladesh was

¹ <https://newint.org/features/2001/03/05/history>

² <https://www.thoughtco.com/what-was-the-partition-of-india-195478>

known as East Pakistan and it remained part of Pakistan till 1971. The Conflict between the two parties began when Present day Pakistan which was known back then as West Pakistan, wanted to impose its language (Urdu) on the locals who already had its distinct culture and Language.

After 24 years of conflicts between the two nations, there was hope for Bangladesh , when the separatist movement called Awami League won, both parties were forced to sit together to reach an agreement, nevertheless, it was fruitless , After that, a man named Sheikh Mujabar Rahman announced that Bangladesh was a free , independent nation from Pakistan. Following this declaration, violence erupted and eventually with the help of India, Bangladesh was able to gain its independent officially on December 16, 1972.

II. 4 Bengali Community in UK

First of all, Bangladeshis are a mostly early people in UK, deeply focused in London's internal regions and practice a variety of difficulties in different domains. Thus, there are 54% of the Bangladeshi people existed in the Britain's capital region and a great amount of these London citizens were regularly situated inside the central areas. Without a doubt, the 'heartland' of the London Bangladeshi community is mainly to be establish in Tower Hamlets, which in fact contained 65,553 Bangladeshi inhabitants or 22.8% of the UK Bangladeshi residents.

Actually, the third group of Tower Hamlets' Bangladeshi inhabitants are natives in the region. Indeed, they were nearly half of the community. Eventually, Bangladeshis in all the places of Britain tested several obstacles.

Bengali History in UK

In outset, Bengali existence in UK and especially in Tower Hamlets can be drawn to the seventeenth century while the East India Business started exchanging in the South of Asia. Indeed, admissions of ceremonies and funerals in community records which show that there were an important amount of Bengali people stabled in the East of London.

Whereas in the eighteenth and nineteenth centuries, engagement of Bengali housecleaners in British houses suited usual. Thus, a growing amount were discharged by people once aground. For the reason that they did not have a place to live in numerous arrived in order to reside in accommodations in Whitechapel and Wapping. In addition, in

1897, some people came across finding the Ayahs' Home at 6 Jewry Street, Aldgate which in fact turn out to be the corresponding of an engagement agency.

Furthermore, some Asian seamen frequently denoted to as lascars, gave to the Bengali residents. Indeed, they were working on vapor boats in the East India Company, Peninsular, and Oriental Steam Navigation Company at a period when East Bengal was evolving through a foremost tea-growing region. Thus, numerous native people felt endangered by lascars taking their works; they were seen as unclean and supposed of as burgles. Even their language barrier and low employment forecasts destined Bengali lascars were remote and also deprived.

Moreover, since 1795 provisional headquarters were fixed in order to adjust them. Therefore, by 1801 three buildings in Hackney, Shadwell and Shoreditch were rehabilitated to accommodations. Ultimately, all were compound into one company in Shadwell, that was in fact far along enthused to Ratcliffe Highway. In addition, these accommodations yet were infamous for their awful surroundings. Repeatedly overfull, several lascars were unkind nourished and seriously preserved; primary death was common. A Society for the Protection of Asian Sailors arose in 1814, to examine existing circumstances that elevated a consciousness of the lascars' difficulty. Conditions did not alter up until the Home for Asiatic, Africans, South Sea Islanders and Others, also known as the Strangers' Home was recognized in June 1857, in the West of India Dock Road, Lime house. Certainly, native women started to unlock their homes as lodging houses and some over up wedding their Bengali boarders.

In fact, by the year 1970s maximum of the old migrants transported their wives and children from Bangladesh in order to stay forever in Britain. Thus, instantaneously the failure of Britain's manufacturing segment affected several to transfer to London, the place in which the quickly increasing Bangladeshi public obtained employ chances, mosques, shops marketing Bangladeshi goods and chattels, also the safety and intellect of public that derives by existing bounded by one's associated compatriots (Dench, Gavron and Young, 2007).

Furthermore, inside the context of Bangladesh those families who stabled in the U.K have been extremely efficacious, procurement up great quantities of terrestrial and building themselves splendid companies.

“When we were in Bangladesh we were really rich and we could get anything we want ... You know rich kids, they live in really big mansions? That was what we lived in Maisha” (Interview, 3/09/08)..

According to him the conceptualization of kids’ seats and emplacement with orientation to the understandings of British Bengali kids who live in East London so far go to Bangladesh as associates of international relatives.

Thus, in Britain nonetheless, the story has been further varied in contrast with other collections creating from South Asia. British Bangladeshis usually originate nearby the lowest in benches of poverty, social deficiency and so on. Thus, the Bangladeshi inhabitants within Tower Hamlets demonstrates this.

In numerous means, it is an international public par fineness, in which sustained exchanges of thoughts and imports. In addition, persons connect spaces collected crossways geographical universe. Without a doubt, whilst having completed survives in Britain, numerous persons remain to esteem Bangladesh as dominant to their uniqueness; a crucial setting in exists in which house is situated in numerous places at once. An important practice in the conservation of these contacts are the steady journeys that British Bangladeshis alike numerous other migrant societies. Indeed, British Bengalis formerly engaged financial places, in their occasion, the wisp employment or Indian restaurants.

II.5 Struggle of Bengali Women in UK

There is very little work done around issues of gender in relation to the Bangladeshi community, while there is a developing focus on matters regarding women who were Muslims as a universal group and also an antiquity of effort of women from the South of Asia (Wilson. 1978). The popular of effort on Bangladeshis in the UK is worried through the community circle. Indeed, this is theorized and achieved as practically and wholly masculine. However, there is certain labor on young Bangladeshi origin individuals. In addition, this contracts together within young women and young men, such as effort prepared on Asian/Bangladeshi virilities (Desai 1999, Alexander 2000a, b, 2005).

On the other hand, matters of migration (mainly in relation to the mostly male sizes of primary migration designs, and the prevalence of young women in current migrations), of service and education, of the internal and communal domains, of cosmos, religion and protection have pure gendered sizes, that have been beneath investigated to date. Thus, it is ostensible. For instance, that a number of young women from Bangladeshi origin are

attaining good in education, they even are transforming through different compasses of education and engagement which have a significant consequences for their positions and authority inside the household (Ahmed et al 2001). Whereas, young men, provisionally persist the crucial boards of brutal public involvements and systems of regulator everywhere such as radicalism, bands and corruption.

Furthermore, there is a significant role of both women and men in migration, which has included utmost seriously in relative to commune rule discussions, mainly round the procedures of elderly and public care (Ahmed et al 2001, Gardner 2002). According to Ahmed et al, there were less than ten Bangladeshi adults have come to the UK meanwhile the mid-1980s. Indeed, this assembly contains mostly of women and adult children.

For Gardner who studied about Bengali heads in Tower Hamlets (2002), there is a pure alteration in the gendered incentives and involvements of migration for both women and men. Within the last frequently travelling to perform as caregivers to children and, increasingly, to husbands and elder families. Thus, this is reflected in a much-gendered story form when deliberating migration, per men expressing themselves as vigorous and moveable earners. So, concentrating on matters of effort and the capacity to overwhelmed hindrances, and a wistful version of primary times of settlement, and women, nevertheless, concentrating in fact on their matrimonial parts, as mother, daughter, and wife.

Moreover, the presentation of socially replicated ideas of femininity (Davis 1992). Gardner records that Bangladeshi women are regarded publically as dependent relative and this in fact in directed inactivity is reproduced in their own and their partners' versions.

Conversely, Ahmed et al have recommended that the procedure of migration has had intense implications for the household formation of Bangladeshis both in the UK and in Bangladesh (2001). Further, they debate for instance, that all the times of liberation because of parting from husbands in the UK have assumed women from Bangladesh interplanetary for switch and an intellect of intervention. Indeed, this liberation is frequently shortened or even disputed over the procedure of migration. In the same way Gardner, also summaries that for younger women, the procedure of migration is regularly tense to wedding, subsequent in actual diverse issues and methods of control sustaining drive. Simultaneously, women are essentially contained in the preservation and imitation of family and relatives nets globally and in the locus of migration (Gardner 2002).

Likewise, Khanum (2001) has correspondingly deliberated the compound family creations that caused from protracted departure over migration; so, the reduction of outdated relatives prefer nets, she maintains particularly grave consequences for women; particularly older women and widows. Khanum's opinion of Bangladeshi women in Manchester has renowned the propagation of related homes, and has also sharpened to the influence of racist immigration regulation in breaking the procedure of family reconsolidation in the UK. Withal, Gardner also records, the influence on women of the official immigration procedure has been mainly severe, with several Asian women in the 1970s and 1980s existing topic to virginity testing; and more lately dwindling obscene of prime resolution legislature and the recent concerns through obligatory marriage (Samad & Eade 2002).

Whereas migration is regularly seen as a possibly liberating experience for women, liberating them from interdependent and oppressive male-controlled regions (Westwood & Phizacklea 2000). Indeed, it is seeming in particular that the significances of migration are again uncertain. Hence, in their different household, women are often lonely from personal care nets and social customs are frequently executed in severer and more restraining habits (Kabeer 2000, Gardner 2002), while familial attention responsibilities can perhaps be good and need further challenging (Gardner 2002, Khanum 1994).

Besides, this may be also exaggerated by the understanding and terror of racist occurrences that bounds women's schedules. However, women are vital in producing and satisfying public in relaxed. In particular, daily conducts, over the assembly of communal nets of staying and mutuality (Khanum 1994). Additionally, the shifting religious, public and economic atmosphere has unlocked seats for women to transform the social location in their new location. Thus, the position of education and engagement for the second and the third group of the women are essential issues that affect approximately on their survives (Kabeer 2000, see also Monica Ali 2004).

Moreover, the part of religion is also significant shaping issues, though work suggests that it may affect identical otherwise crossways groups, with elder women being realized as the spreaders of outdated religious morals and younger. British native women using religion to expose up different seats and individualities for themselves (Begum 2008). Kabeer's (2000) featured a work about Bangladeshi women travelers and service in house working sightsees several of the difficulties of this involvement in London and

Bangladesh. She indicates that when women are further restricted in UK in relations of service chances such as organizational features and public prospects social issues. In addition, their part as employees in certain belongings offers them augmented control in the local empire.

Remarkably, Kabeer records that the lesser and purely restricted societies in the UK permit for better stages of investigation and switch of females' accomplishments, and arrangements than in Dhaka. Besides, she too proceedings, nevertheless, that version wants to be occupied of the broader usual of communal and familial dealings in deceiving women's agency on a single source. She accordingly discharges judgmentally religio-culturalist financial records of Bangladeshi women's domination and barring from the employment marketplace.

Withal, for her choices about work in the London context, the power to select are a compound usual of individual, familial, social and organizational discussions. Indeed, it is substance sparkly that the low equal of official service amongst Bangladeshi women has been seen both as an essential reason of familial poverty and low heights of addition as language and skills. Moreover, there were also a fence to communal unity, with consequences for the education of children etc. This in sequence has provoked negotiations about marriage performs and new immigration regulation intended at limiting sub mainland marriage. (Sub mainland wives for introducing poverty).

Nevertheless, as Kabeer records, barring from the work marketplace has organizational reinforcements built on work marketplace subdivision, sexism and racism, such as the varying requirements of the universal economy. Furthermore, Kabeer also maintains that the altering conditions of Bangladeshi ancestry young women proposes that there will be dramatic shifts in the capability of work, marriage and family life for the following group, though the impression of these alterations on recently incoming migrant women (especially brides) are maybe even more compound and indefinite.

II.6 Conclusion

To sum up, this chapter has shown four main topics firstly, it has tackled Britain colonial policy which was in fact the result of the combination between Scotland and England in the eighteenth century. Then it has revealed Bangladesh as an ex British colony, thus Bangladesh was part of series of empires, and the latest of these empires before it became a British colony was Mughal Empire. Next, it has encountered the Bengali community in UK, they were numerous in the capital of Britain they even their life was different than in Bangladesh but they in all the places of Britain tested several obstacles and problems. Whereas, its end has dealt with the Bangladesh women in UK, these Muslims women got better in their education but their basic job was working at house. From this point we can move on to the third chapter to deal with postcolonial issues in Monica Ali's Brick lane .

Chapter Three
Postcolonial Issues In Monica Ali's Brick Lane

III.1.Introduction:

Monica Ali's first novel *Brick Lane*, is an epic saga about a Bangladeshi family living in London, which explores the British immigration experience. Brick Lane is a street at the heart of London's Bangladeshi community. Ali's novel of the same name follows the life of Nazneen, a Bangladeshi woman who moves to London at the age of 18, to marry an older man, Chanu. They live in Tower Hamlets. The novel highlights the mundane world that Nazneen lives in, where very little happens. Also focuses on her relationship with her husband, her young lover and her children. It looks at the ordinary: the nothingness and the loneliness of living in London.

In this particular chapter, we will shed light on various themes which are Alienation, discrimination, stereotypes, cultural identity.

III.2.Alienation:

Alienation is a common phenomenon of the twentieth century, in particular, it is also a widespread incident of the immigrant identity experiencing many social and individual conflicts. Besides the economic, technologic or politic effects, the most important element in the alienation process of an immigrant identity is inevitably social factors. In this context, the immigrant experiencing many problems in a society of which she or he does not feel a part inevitably feels socially and psychologically alienated, parallel to it, weak, isolated, and lonely. Furthermore, if the immigrant is a woman living in a patriarchal family structure, this alienation fact doubles. Monica Ali depicts this kind of double alienation in her novel by the character of Nazneen. She is a Bangladeshi woman who moves to Tower Hamlets in London at the age of 18. By an arranged marriage, she leaves rural Bangladesh as the wife of Chanu; a 40-year-old man. who is depicted by Harriet Lane in *The Observer* as:

... One of the novel's foremost miracles: twice her age, with a face like a frog, a tendency to quote Hume and the boundless doomed optimism of the self-improvement junkie, he is both exasperating and, to the reader at least, enormously loveable. (Lane, 2003)

Nazneen is only one of many ordinary immigrant women coming from an Eastern culture in the guidance of their husbands. As a result of her traditional family background, Nazneen has always accepted the idea that it is meaningless to "kick against fate". She seems to conform to the teachings of her mother, who orders Nazneen that it is the role of a

woman to accept her suffering without indifference. So, she adopts all the roles which are imposed to her by the others. While being an immigrant in Britain is already difficult, Nazneen's situation as unoppressed woman makes the situation worse and unavoidably makes her feel double alienated. In this respect, it is important to define the alienation of Nazneen firstly as an immigrant and secondly as a woman in multicultural society.

III.2.1 Alienation as an immigrant

The immigrant identities have experienced difficult processes when they try to adapt into their new lives. Since they arrived into the country, the immigrants have been looked upon with suspicion. The word "immigrant" is closely related to pejorative connotations and an immigrant is seen as an enemy-threat to the dominant British culture. The cultural differences of the immigrant are also considered as inferior. In Brick Lane, Chanu, Nazneen's husband, sees the life of the immigrant as difficult and defines it as a tragedy: "This is the tragedy of our lives. To be an immigrant is to live out a tragedy"(Brick Lane. P112)

Since their arrival, the immigrants have been considered as low and inferior. They have been humiliated by the English society. So, they have many adaptation problems and they inevitably feel alienated in the society. Chanu said: "I'm talking about the feeling of alienation engendered by a society where racism prevalent".(brick Lane.p113).there ere are many causes making an immigrant feel alienated or isolated in a society in which she or he is seen as a stranger. To begin with, the reality of being seen as "the other "in the foreign society is really significant to cause alienation. The immigrants who settle in England have been seen as the other for a long time. Then, what can be the reason or reasons for "being seen as the other" in Britain and in which dimension does it affect the alienation of the immigrant identity? One of the main reasons of accepting a person as an outsider or stranger in Britain could be related to the historical process of Britain. The main population of immigrants is from post-colonial countries such as Jamaica or India. Immigrants from the colonized countries not only accepted Britain as a new beginning to continue their lives, but also adopted it as a mother country to which they belonged by roots. However, that imperial history did not mean the same thing for the British.

Britain, as an earlier colonizer of some colonies, continued her dominating attitude towards the colonies and the people coming from there. Her point of view as a master stayed the same and a real equality between the earlier colonizer and the colonized was

difficult to achieve on the social base. The negative point of view against the immigrant having a colonized background is apparent in Brick Lane as Nazneen and Chanu have Bangladeshi origin. In the novel, Chanu frequently mentions that the colonial process of England still continues in a different way and the West always despises them and considers the immigrant as lower. He says:

“All these people here who look down at us as peasants know nothing of history...in the sixteenth century, Bengal was called the Paradise of Nations. These are our roots. Do they teach these things in the school here? Does Shahana know about the Paradise of Nations? All she knows about is flood and famine. Whole bloody country is just a bloody basket case to her.” (Brick Lane. P185)

The discourses about the earlier colonized continue in such ways that even the immigrant begins to internalize the situation of being inferior.

It is apparent that for an immigrant moving to a society whose cultural structure is different

from her/his original culture, belonging is not as easy as it seems. So, when a person does not feel belonging to the society where s/he lives, the alienation problem becomes inevitable. Monica Ali defines “un/ belonging” in her essay “Where I’m Coming From”

by these words:

“Growing up with an English mother and Bengali father means never being an insider. Standing neither behind a closed door, nor in the tick of things, but rather in the shadow of the doorway” (Ali, 2003).

As Ali herself, “the lives of Nazneen and Chanu are located in between tensions”, too (Misra, 2007:188). The difficulty of belonging to the society and experiencing alienation as an immigrant is the one facet of the lock; the other determiner of Nazneen’s alienation is her gender, being a woman. This fact makes the situation more painful for Nazneen as a Bangladeshi immigrant woman.

III.2.2. Alienation as a Woman :

Monica Ali, in Brick Lane, depicts the position of Nazneen as “the subaltern as a female”. Being an immigrant is already difficult; Nazneen who lives this difficulty as a Bangladeshi woman naturally faces double alienation. Nazneen is married to Chanu at the age of eighteen; an uneducated girl having no experience about life is separated from her original land

nd brought to London. As a young woman knowing almost nothing about the life in London, Nazneen has to continue her life alone at their flat.

For Nazneen, the beginning of her alienation process comes with the oppression of her husband like many other immigrant women. On the surface her husband is an "educated" man who keeps on his intellectual life in England. Although he has spent many years in London and has been still working as an academician, he oppresses Nazneen in many ways. This attitude towards the immigrant women that is to keep them at home being isolated from the outer world, is very common to form oppressed woman identities.

At the beginning of her life in London, Nazneen scarcely leaves her flat and she has no circumstance. It is mostly resulted from her feeling of alienation in a society where she speaks no English, except "sorry" and "thank you". That's why; she does not even want to go out in case she has to speak to some strangers and so, she spends her days alone. Her husband, Chanu, finds unnecessary for her to learn English as an immigrant woman worker who sews zippers and buttons in her own flat. When Nazneen says that she would like to learn some English, Chan's reaction is thus: "Chanu puffed his cheeks and spat the air out in a puff. „It will come. Don't worry about it. Where's the need anyway?" (37). Although some time passes, Nazneen cannot speak in English and again when she wants to learn..the language by going to the college with her friend Razia, Chanu's attitude is the same:

What for?"

„For the English lessons.“

„You are going to be a mother... Will that not keep you busy enough?

And you can't take a baby to the college.

Babies have to be fed; they have

to have their bottoms cleaned. It's not so simple as that. Just to go to college, like that." (77)

The role which is attributed to Nazneen by Chanu is only „to be a mother“ because “she was supposed to be the one who could not think about the world, who had a head so filled with herself, her week, her day, her hour, that the big things would not fit” (418).

III.3 Discrimination:

One of the most topics that should shed light on is the topic of discrimination that considered as a common subject nowadays and its effect on society in general. Monica Ali's in her novel "Brick Lane", fight against any kind of oppression, exploitation, and racism. discrimination is often when a person judges another person or thing based on the

group, class or category that they belong to rather than on individual merit. They act as if the person they see is the representation of the whole group. The person might need to bear others' aggressive behavior, even though the person may be an innocent party.

"Mrs Islam took a handkerchief from her sleeve. she shook it out and wiped along her hairline. winter and summer she wore the same thing: a cardigan over a sari, black socks, carpet slippers. she would not change for the seasons . They did not bend to her and she would not bend them

'you better do it now. I'm ready to go. '
'he's staying here, said Nazneen. 'with me.'
her guest looked at her. her features could not accommodate surprise , but her eyebrows dug themselves a little closer together. Nazneen noticed for the first time how dark they were, untouched by the white that had leached her hair. 'what that?' "(lane, p88)

As the regard to Monica, is considered the women as the victim of society are mainly dominated by male and also are limited by tradition and culture of her society. Vice in Brick Lane the women practice all what she wants, struggle for her resistance and stay steadfast against all difficulties that faced her. Although, The characters in Brick lane personify an over dose of discrimination toward the minority communities in the modern world. Nazneen is doubly discriminated against – by the Bangladeshi community because she is a woman and by the British because of her ethnicity. So Nazneen's change to more independence means that she neither assimilates totally to the British mainstream nor submits to the (misogynist) Bangladeshi community rules. Among the main motivations for exchange are respectively the wish for an escape of the community's confinement, which different life styles seem to offer, but also the desire to provide a better life for their children. However, For Chanu, things took a different perspective and direction. Chanu said: "These people here didn't know the difference between me , who stepped of the plane, and the peasants who jumped of the boat possessing only lice on their heads. What can I do?" (Ali 21)

Chanu came to the UK full of hopes and dreams however the bubble was burst up by a touch of reality. His efforts and good will were underestimated by his employers who could only see his skin color and different accent as a doomed path to his failure. Chanu was a direct victim of racism and discrimination and the mixed feeling of anger and frustration led him to leave his dreams and family there and go back home.

The novel focus on the Bangladesh women, the central focus of the novel is how present the migrant subjectivity and experience of migrant to the readers from the

perspective of her protagonist Nazneen, that play an important role in presenting to show us how women face the suffering of immigration from one country to another from another kind.

The novel express the subjectivity throughout daily life and operation that are extended from the society, and also the reaction about the way of migrant depicted by the character Chanu, Nazneen's husband . From this novel, the main focus is that Ali want to tell us that the existence of the episodic nature of knowledge because they are considered as a necessary first step explaining the ethics of society and help to change society for the better.

“Brink Lane” are presenting to us a multiple experiences of Diaspora through generation from certain topic such as: locations, gender, and class from the immigrants that they are still fight for their resistance on England that they considered it as their country unlike, those who could not return to their homeland because of their experiences of bad experiences are still firmly in their minds of their lives on the grounds that they are immigrants from England.

III.4 stereotypes:

Monica Ali's Brick Lane is a postcolonial novel that revolves around muslims immigrants in Britain, most precisely, it narrates the experience of a Bangladesh family in there. Reading this piece of literature one would clearly noticed the various controversial issues tackles within it. At the forefront of these issues are the notion of racism, sexism, immigration and o on. In this particular part the focus will be on the issue of stereotypes.

The issue of stereotypes is a very important and widely discussed topic within the framework of post colonialism. Usually postcolonial works highlight the stereotypes held by both the colonizers and the colonized subjects examples of such works entail Things Fall of apart by the Nigeria author Chinua and Achebe and the Kenya author Ngugi's work A Grain of Wheat.

For many Monica Ali's Brick lane seems to propagate and reinforce stereotypes about muslim Bangladesh culture rather than challenging them visa vi the issue of gender roles and the oppression of women . For instance, Hasina the sister of Nazneen the protagonist seems to embody the stereotypes women were subjected to in the postcolonial islamic communities. Hasina said:

This is what happen and afterward I cry. All the time I thinking my life cursed. God have given me life but he has curse it. He put rocks in my path thorns under feet snakes overhead. Which way I turn any way it is dark. He never light it. If I drink water it turn to mud eat food it poison me. I stretch out my hand it burn and by my side it wither. This is what he plan for me.(Ali, p204)

Hasina is depicted in the novel as someone who is subjugated to a lot of violence and oppression, she is neglected by her family, abused by men and even forced to prostitution . Yet , according to an article written by Michael Perfect entitled, The multicultural bildungsroman: stereotypes in Monica Ali's Brick Lane claims that the writer is depicting one single family and not the whole community , he carries on saying that some literary critics insists that stereotypes were employed in a ironic way n were not meant to reinforce or commodify the preexisting stereotypes held by the western world concerning asian muslims in general and women in particular.

III.5 cultural identity:

An ambiguity of the distinction between here and there due to the contradictory ideas and feelings the characters experienced. experiencing the in-betweeness made hard for people to clearly understand and recognize what is original and what is marginalize Brick Lane, tradictions, ethics and other different aspects intermingled with geographical areas, thus rising the issue of cultural identity. Monica Ali presented the way immigrant were organizing their lives in the host country, through the creation of minor communities and how this affect their cultural identities. the novel also depicted the combination of nationalities and culture which resulted in new ways of thinking and a new cultural image.

The protagonist of the novel Nazneen migrated to London and finds herself caught between two different cultural societies. Nazneen's life is a journey for self-realization, once she moved to London she gradually started getting aware about her true self, her independence and tried to get a status in the English society. As Ali stated:

“When she had come [to England] she had learned first about loneliness, then about privacy, and finally she learned a new kind of community” (Ali: 182).

Nazneen faces lots of difficulties while adjusting in a new land where she is surrounded by a conservative community. She badly misses her younger sister Hasina who is struggling all alone in Dhaka. Chanu's inability and negligence to empathize with Nazneen makes her to feel isolated and it also resist her in engaging with other fellow

members of the Bangladeshi community. After losing her first child Raqib, her life seems meaningless to her but after giving birth to two daughters Shahana and Biby, Nazneen feels a bit settled off in London as now she has learnt English from her daughters and now she can communicate with others through this foreign language. Her life changes when she gets involved with a young British-born Bangladeshi boy, Karim. Her affair with Karim makes her both happy and guilty. Though she gets love and care through this relationship, she feels the guilt of committing a sin. As their affair progresses, Nazneen finds Karim as dominating as Chanu. Gradually Nazneen realizes that Karim loves her because he sees the image of Bangladeshi women in her but he fails to value the true identity of her. Throughout the novel she is found to aspire freedom and progressively she realizes that England is the place where she can exercise the power to choose her own destiny. She rejects both Karim and Chanu as she refuses to marry Karim and also denies returning to Bangladesh with Chanu. Eventually, Nazneen ends up with the desire to lead an independent life in London.

III.6 conclusion:

To sum up , this chapter analyzes the novel of Monica Ali brick lane which tackled with the experiences of a Bangladesh family in which they experienced the issue of migration, from this chapter can be noticed how the Bengalis are

Suffering from a different aspect such as ; alienation ,discrimination, stereotype, and cultural identity . But this chapter consist on how Monica Ali depicts with the Muslim Bengali women in particular and how she succeeds to built herself identity and realis what she wants to become. And gains her independence.

General Conclusion

General conclusion

This research Dealt with the postcolonial literature novel Brick Lane by Monica Ali, which tackled the issue of female muslim negotiation for identity in informer colonized country. The present work discussed the nature of the relationship between the colonizer and colonized in the novel, in addition to the sufferings Muslim female faced in such countries.

Monica Ali's Brick Lane depicted the most important aspects of Muslim Bangladeshi immigrants identity in Britain. based on what have been stated before it can be said that Monica Ali has succeeded to shed light on the struggle of Muslim women in Ex colonial country due to the protagonist Nazneen who's fighting to get her identity and she succeed in the end to become what she wants. Monica Ali succeeds in giving her key character, Nazneen, a subtle and distinct hue. She seeks to tell a story about a community whose voice is seldom heard and her novel opens the door a little on a closed and secretive world.

chapter one entitled theoretical frameworks it gives the correct definition of the concept and what did the novelist and the critics of the post-colonial literature sort out from their experiences .as it mentioned, the different theories drew the suffering of “the third world” to find their identity and how immigrants dealt with the oppression and stereotypes in the country of Alienation. Moreover, it's denote that after decolonization, the colonial powers were able to shape their future and get rid of remnant of the colonial, whether culturally or religiously.

Chapter two was a historical background . It sort out the British colonial policy. Then it has revealed Bangladesh as an ex British colony. Then moved to dealt with how it has encountered the Bengali community in U.k especially in Britain, then it tackled about how the Bengali faced the obstacles and problems .the end of the chapter dealt with the Bengali women In U.K; pick up that even if she is educated, her job is working at home.

Chapter three was the analysis of the novel ,it sort out that Monica Ali through the novel dealt with the main postcolonial issues such as ;alienation, discrimination, stereotype and cultural identity. trough Nazneen, Monica Ali gives the chance to the reader to know how much the Muslim women suffer to improve her identity. And how she can succeed in the end to build herself in ex colonized country.

This research tried to focus on the women struggle, further research can be done in order to study the struggle of Male in such a context.

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Appendix

Appendix

Appendix A

Brick Lane Summary

The novel centers around the life of Nazneen, a Bangladeshi immigrant who has married Chanu Ahmed, a man years her senior, in a loveless arranged marriage. She relocates to London to start her new married life with her husband.

Nazneen meets many people of Bangladeshi origin during her arrival, and learns of new traditions as well as the struggles of maintaining her own old traditions. However, as the years pass on, Nazneen becomes increasingly frustrated with Chanu and his lack of decisiveness as well as his unwillingness to allow her to travel alone, as part of his religious beliefs.

Nazneen gives birth to Raqib. At this stage, Chanu begins to get frightened that his son will be exposed to western corruptions like drugs and alcohol, and he states that will move back to Bangladesh with his family soon to avoid this from happening. However, Raqib dies as a child and Nazneen and Chanu heal their relationship as a result.

Nazneen also maintains contact with her outcast sister, Hasina, who ran away with a man to Dhaka in a love marriage. In her letters, Hasina describes her life working in a factory and then later as a prostitute.

Nazneen herself gives birth to two daughters, Shahana and Bibi. Chanu still has not completely changed his ways and continuously vents his anger out at the way that Bangladeshi's and Muslims are treated in the community. Chanu begins to get more and more worried about the escalating drug use in the community and becomes more determined than ever to return to Bangladesh. In order to get the money for this, he takes work as a cab driver, allows Nazneen to work, and borrows money from wealthy Mrs. Islam.

During Nazneen's sewing work, she meets Karim, who brings her sewing supplies from his uncle's store. They soon engage in an affair.

At the same time, Mrs. Islam employs her two sons as thugs to pressure Nazneen and Chanu into giving her more money than they owe. The affair and financial difficulties result in Nazneen having a mental breakdown.

Appendix

After she recovers, she regains her independence and ends her affair with Karim. Chanu leaves for Bangladesh alone and Nazneen and her daughters remain in London. Nazneen begins her sewing business, and the novel finishes with her finally fulfilling her dream of going ice-skating

Appendix

Appendix B

A short biography of the author Monica Ali

Monica Ali is the daughter of English and Bangladeshi parents. She came to England aged three, her first home being Bolton in Greater Manchester, and later studied at Oxford University. Her first novel, *Brick Lane* (2003), is an epic saga about a Bangladeshi family living in the UK, and explores the British immigrant experience. It was shortlisted for the 2003 Man Booker Prize for Fiction, and made into a film, released in 2007.

Her second novel, *Alentejo Blue*, set in Portugal, was published in 2006, and her third, *In the Kitchen*, in 2009. Monica Ali lives in London and was named in 2003 by *Granta* magazine as one of 20 'Best of Young British Novelists'. Her latest novel is *Untold Story* (2011)

